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THE NEW RENAISSANCE

GROUP DYNAMICS AND JESUIT EDUCATION

COUNSELLING COLLEGE AND DELAYED
VOCATIONS

"INDIAN JUNIORATE" IN BELGIUM

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THEOLOGICAL STUDIES
WOODSTOCK, MARYLAND

Contributors

HIS EMINENCE SAMUEL CARDINAL STRITCH, in his distinctively lucid style, likens the modern challenge to Jesuits as a new Christian Renaissance comparable to that faced by the Founder of Our Society.

FATHER THOMAS F. DIVINE, dean of the College of Business Administration at Marquette University and professor of economics, summarizes and evaluates the place of the American Association of Collegiate Schools of Business.

FATHER ALBERT S. FOLEY, teacher of Sociology at Spring Hill College, and former member of the I.S.S., while on a year's scholarship to study group dynamics, prepared his article which brings out the applicability of his findings to Jesuit teaching methods.

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FATHER RICHARD L. PORTER, instructor in economics at St. Louis University, presents a realistic and practical outline of a training program for teachers of secondary school social subjects.

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JESUIT EDUCATIONAL QUARTERLY

The New Renaissance

HIS EMINENCE SAMUEL CARDINAL STRITCH¹

The blessing of this House of Studies of the New Orleans Province of the Society of Jesus, if considered in the background of our times, has a very great significance. To understand and appreciate what it tells us to-day we must go back in history and picture to ourselves that great soldier of Christ, Saint Ignatius of Loyola, and try to plumb the depths of his mind and purpose as he left Manresa. Ignatius knew his world and the dark shadow which had fallen over it. In my own effort to recapture that world and to understand what had happened to it, I have somehow found it helpful to stand before one of the early religious paintings of the Sienna school and then pass on to look at a sculpture of Michelangelo. The Sienna painting brings to one's mind a sense of piety; what the painter says seems to lead one into the very presence of God; in contrast, Michelangelo's sculpture—say, his David in Florence—produces indeed a sentiment of the heroic, but somehow of the merely human heroic.

The Renaissance at its height changed man's thoughts from being God-centric to being ego-centric. It started a tragedy. Its schools were but a throw-back to the pagan elegance of Phidias and Tully; and though it make an effort to try to hold on to the Gospel in that atmosphere of ancient Pagan humanism, piety waned and in many mind faded away. Out of this ego-centric intellectualism there came, of course, ego-centric religious thought. To these thinkers it was not the Church of Christ which was important but the individual man. A false exaltation of man always brings rebellion against the humble Christ and His Church. The rebellion came, to be worked out in the process of a humanism devoid of God and the tragedies of modern history. The unity of Europe was torn asunder. It no longer held together in that authentic Christian Faith which had made it great; and the time arrived when the 'humanity' of the French Revolutionists appeared as a logical sequence of Luther and Calvin. Elegance there was in the new culture of the Renaissance, but it was the elegance of mere form. Now, it was just at the dawn of all this sorry change that Columbus went out over the western horizon to change still more the whole status of Europe and of the world.

The tragedies were manifold, but there were in those days men who

¹Sermon delivered by His Eminence at the dedication Mass of the Jesuit House of Studies of the New Orleans Province, Spring Hill Station, Mobile, Alabama, February 1, 1953.

understood that at the root of everything bad in their world there was the apostasy from the Church, the Pillar of Truth. They were great men, many of them; and among them was Ignatius of Loyola. His life resembles in many ways the life of Saint Paul; yet it has always seemed to me that nowhere will one find the true spirit of St. Ignatius so clearly as in the meditation on the two kings in the *Spiritual Exercises*, which he composed at Manresa under the influence of Divine Grace. Men in those days were talking about the Divine Right of Kings.

Loyalty to prince was the secret of worldly success in a world in which loyalty was mere expedience to be changed when advantage urged it. At Manresa Ignatius meditated, and came to understand that this is indeed a King's world, the world of an absolute Prince; in vivid contemplation he beheld the picture of the King of Kings, Christ, Our Savior. He saw that in every man's life and in the life of the world it was all a matter of choosing the right King. As he meditated and pondered he saw that there is but one real choice. His mission now was clear—to bring men back to their real King.

Tremendous difficulties stood in the way. He had to fight a false ideology. He was unlettered and past the years of youth. But God gave him strength and light. St. Francis of Assisi had been the troubadour of God in another age. Ignatius in his was called to be the Soldier of Christ. To understand Ignatius we must keep in mind that from Manresa to his death he was a missionary. It was Christ's world; the souls of men belonged to the Christ King. To strengthen and to hold the ramparts of Christ and to reach out from them to conquer new territories for his King was the first principle of his mission work. He would send Xavier out into the land of the infidel to do his wonders, but he knew that he must also send laborers throughout troubled Europe. And as he looked out over that Europe, his genius, illumined by Divine Grace, told him that the great tragedy was in its lack of good leadership. Into the schools of Europe, whose office it was to provide this leadership, had come new things, bad things. Like the Angelic Doctor who saw the harm done in his time by the centers of learning in Moorish Spain, Ignatius perceived that conquest for Christ must start in the schools, where leaders are trained. The Angelic Doctor was a man of his times and assimilated what was good in the Mohammedan scholars. Ignatius too, for his part, did not attempt to recapture a school curriculum that was outmoded. Boldly he set out to take what was of value in the humanism of his day, but at the same time to permeate this with Catholic thought and life. It was a courageous undertaking, and there was not wanting opposition to his novelties. He knew how necessary it was to enthrone Theology again in

the minds of the leaders of Europe, but to achieve this in an era dominated by an enthusiasm for the New Learning, he realized that it was indispensable to start with the teaching of the much esteemed humanities. Without great learning himself or any of the elegance of style which was the very postulate of scholarship in his day, he gathered about him learned and devoted men. In the first place, he would have them humble and utterly consecrated to the King; then they must strike out to recapture for Christ the leadership of his world. Out of it all there came the Society of Jesus and, eventually, this House of Studies.

Years went by and Columbus' discovery brought its changes. Across the western seas there came to the New World thousands and thousands to build up, through many vicissitudes, our country. At New Orleans, where the French settled, missionaries were needed. The Jesuits at Lyons answered the call. They came in the spirit of Ignatius, in the spirit of missionaries. Schools were set up, and Jesuits began their missionary journeys out into wildernesses. Despite the heavy crosses which they had often to bear they worked on and on for the King. Who of the Southland is not grateful to them? Where to-day there are flourishing dioceses they sowed the seeds in hardship and labor. There come to us even now the names of many of those great Jesuit missionaries, and somehow it seems to me that they are rejoicing with us here to-day. The fruits of their labors are tangible and intangible. We look at the great university, college and schools of this Province. We look at the increase in its vocations. We look at the reach of its missionaries. But we cannot see the great thing which we know to be real: the souls they have saved, their work for the Christ King. As Ignatius imprinted his very personality and sainthood on the Society, these men have lived on and live on in this Province, as only holy men can live on. After them have come their successors living in their spirit and seeing with their eyes. This very House of Studies is a proof of the fidelity of these successors to the tradition bequeathed them.

Now let us pause for a few moments to think on the meaning of a House of Studies in a Jesuit Province. It is not in the accepted sense a teacher-training institution, though this is provided for here and elsewhere. And let us say in passing that Jesuit teachers are trained with their face to the facts; they are quite aware of the advances made in modern education. In the main, the humanities curriculum is gone from the schools, perhaps all too completely gone. There have come new sciences, new methods of research, new techniques of pedagogy. With the courage of Ignatius the Jesuits have faced these new changes, but with a balance of mind which recognizes the place of the Liberal Arts and the dangers of

narrow specialization. But of teacher-training in this sense we are not now thinking. A Jesuit House of Studies envisions the necessity of putting at the core of all learning the Sacred Sciences. Here the young Jesuit is grounded in these Sciences. It will always be his prime mission to teach the Gospel, to defend it against all attacks and to instill its supereminent wisdom. Among all Jesuit scholars the greatest have been the theologians and apologists.

It is clear, then, why the young Jesuit must be grounded well in the Sacred Sciences. His mission is not simply to be a great scientist, but rather to bring science into the service of the King. He must not only be a research scholar; he must be an apostle among research scholars. He is not just an educator who studies and teaches; he is a true son of Ignatius who seeks at all times to develop and train leaders for the King. While he labors and toils in the classroom or in the pulpit or on the missions, his impelling motive is his loyalty to Christ and His Church. And although in deep humility he recognizes his own limitations, he never loses his confidence for he knows that Christ works with him, the King who must reign in men's souls and in their institutions. The preparation for all this is carefully laid in the Jesuit's long training. You see, therefore, that of all Jesuit schools their Houses of Study are the most important, the centers, so to speak, from which all the rest radiates.

There have been many changes of scene and history since Ignatius' time. Yet as we look out upon our world to-day, we still face a situation somewhat similar to that which confronted him. Like his era our own is a time of change and development. Scientists have made such progress that we know we are on the threshold of new discoveries which will make as much difference in the life of our world as did Columbus' voyage to his. Research scholars are doing an admirable work. Engineering is conquering distance, revolutionizing communication, making fertile farm lands out of deserts, and introducing wonders into home economy. Schools from kindergarten to graduate courses in universities offer educational opportunities to all. But as in Ignatius' day the new paganism and consequent loss of piety was reflected in the art of the time, so too in our own days there is a similar strange phenomenon. Art, that faithful expression of the mind and hopes of its generation, is to-day confused and groping, vague and uninspiring. Contemporary art seeks new expressions and new techniques only to find itself the symbol of a troubled, a frustrated, a chaotic world.

Looking out over this modern world and seeking to plumb its confusion, we find that the trouble is not just economic maladjustment, not just a conflict of national aspirations, not just another attack of political

absolutism on the human person. These are mere symptoms of the real trouble. What is wrong with the world is that it lacks an ideal, a philosophy of life, a loyalty. Materialism, whether it be that of communism or of democracy or of sheer humanism, cannot satisfy it and give it unity and peace. There is but one answer to its troubles and that is to be found in the meditation on the two Kings. This is the Christ King's world and it must submit to his conquest.

But Christ needs soldiers in His army to fight with the weapons of faith and charity. The holy adventure of Loyola is not done. He lives on in his Society. All the world to-day is a mission, the classroom too. Never, indeed, was the classroom more important. To bring the Christ King into it and let Him illumine young men's minds and implant in their souls a deep unswerving allegiance to Him is an instant, compelling necessity. What a challenge to Loyola's sons! Great difficulties are in the way, as great as those which faced Ignatius at Manresa. All too often our own people do not understand and appreciate the utter necessity of Catholic higher education and the sacrifices of those who are carrying it on. They look with a veneration that is almost oriental on certain big and highly endowed universities out of which to places of leadership have come the secularist and mere humanist. They simply do not realize that the struggling Catholic university and college is, in truth, Christ, the Savior, preaching his Gospel over again in the market places where the learned foregather; or, to change the figure, it is a modern St. Paul addressing to-day's Areopagus in Christ's name. Sons of Ignatius, you have mighty work to do in this troubled world. But you have an endowment far greater than the millions which others can claim. You have the blessed truth to teach to men. Carry on, carry on, in the spirit of Loyola.

The pagan mood of the Renaissance did not last indefinitely. There came a day when the art of a Michelangelo no longer represented the highest ambitions of Catholic souls. There arose in the Church of God a Carolo Dolci, a Guido Reni, a Sassoferrato to tell men again of the wonders of piety in life. In preparing this 'counter-Reformation art' the early Jesuits had a not unimportant role. Now you, their successors, are, in turn, working for the day when the expressionist and the abstractionist in painting, the sculptor of the sensual nude, the writer of fiction which can do no more than tell of human depravities, the poet without a song to sing, the architect of exaggerated functionalism, will pass; and art will once more tell of the Christ King, will once more lift men up to God.

And in this art will but reflect the new era, an era of peace, the peace of Easter Sunday in men's souls and of its glorious Alleluia, an era too of external peace when the nations will live together in amity and fratern-

ity. When will all this come to pass? When men fix their eyes again on the Cross of Calvary and understand that it is the throne of their King in and through whom comes life eternal. And this thought leads us here, at the end, back to our starting point. For the new Jesuit House of Studies which we are dedicating today has no other purpose than to help through the years to form and train Jesuits for their mission, in classroom and church, in the press and in the marketplaces of the world of today, of bringing man piously and lovingly to point to the thorn-crowned, blood-stained Christ of Pilate's Pretorium and cry out: Behold our King!

Group Dynamics and Jesuit Education

ALBERT S. FOLEY, S.J.

Any one who has kept abreast of the new developments in the educational field has seen many references to what one Catholic educator termed "the exciting new subject of Group Dynamics."¹

The name "Group Dynamics" is an intriguing one. It suggests a ray of scientific hope for those wrestling with the problems of the classroom group. It promises surcease to administrative troubles with the group aspects of the school staff. Last year, Father Hubert Sixt's article, "Group Procedures and the *Ratio*,"² interpreted many of the old practices recommended by the *Ratio* in the newer group terminology. But he did not elaborate the findings of the newer investigations into the educational aspects of group life that come under the general heading of "Group Dynamics" research.

A number of questions left unanswered by Sixt's article will be treated in the present survey. What is Group Dynamics? Whence its genesis? What are its core findings? What its educational import and impact in non-Catholic circles? What possible applicability and application can Group Dynamics findings have in Catholic and Jesuit educational theory and practice?

GENESIS OF THE GROUP DYNAMICS MOVEMENT

In the first place, the use of the term "dynamics" in reference to group life is not a new one in social science. As far back as the social physicists of the past century, this analogue was used for descriptive purposes. Treating group life in mechanistic terms, they referred to the influences operative in groups as "forces," and the analysis of these as "dynamics," (Greek: Dune-force). In course of time, the overly mechanistic connotations of the term *social forces* were shed. It came to be used for any sort of cause or influence in social life. By 1924, the learned journal

¹John J. O'Connor, "Group Dynamics in the Gospels," *America*, 86 (Nov. 24, 1951), pp. 207-209.

²Hubert Sixt, S.J., "Group Procedures and the *Ratio*," *JESUIT EDUCATIONAL QUARTERLY*, XII, 4, (March 1950), pp. 205-216. This article was a series of excerpts from Father Sixt's Fordham University thesis in education (unpublished), 1950.

Social Forces was published as a general sociological periodical emanating from the sociology department at Chapel Hill. By the mid-thirties, Sorokin could entitle his survey of the social life of Western Civilization, *Social and Cultural Dynamics*, as an indication of how commonly accepted the term had become.

In current scientific usage, "Group Dynamics" has been restricted to mean the study of the social forces of the small, face-to-face group, such as the work group, the conference, the play group, the classroom group or the convention type of meeting.

Responsibility for the coining and the limitation of the term is generally credited to the German-American social psychologist, Kurt Lewin who founded the Research Center for Group Dynamics at Massachusetts Institute of Technology in 1946.¹ Even before he fled Berlin at the advent of Hitler, Lewin had done theorizing and experimental work with the psychology of small groups. He continued this at Cornell, Duke, Stanford, and Iowa, before moving to M.I.T.

CORE FINDINGS OF GROUP DYNAMICS RESEARCH

While still at Iowa, Lewin, in conjunction with Ronald Lippitt and Ralph White, had conducted some research experiments that have become the classics of the movement. Groups of school-age boys were subjected to three different kinds of leadership: the overly strict autocratic or authoritarian type; the weak, inept, overly permissive laissez-faire type; and the intelligent, warm, helpful democratic type.

The results afforded a scientific confirmation of the obvious facts that any experienced teacher sooner or later learns from his classes.

The unreasonably strict, overbearing, dictator-like "authoritarian" bred resentment, hostility, aggression, apathy, and dependency in the boys. He stifled interest and initiative. He created a group of work-dodging gold-brickers, subservient, obsequious, outwardly obedient but inwardly frustrated and maladjusted.

Under the weak and inept laissez-faire type of leadership, the boys were also unhappy. Lacking the minimum amount of guidance and instruction, they floundered around, became discouraged, discontented, and destructive. Without the necessary know-how, they could not successfully complete the tasks they undertook. Rowdiness and scapegoating, plus interpersonal fights, resulted from the absence of intelligent leadership.

¹The basic bibliography on Lewin is given at the end of this article.

The "democratic" leader, on the other hand, evoked a better response from the boys. Offering them a variety of equally well-thought-out plans, the democratic type allowed the group of boys some share in the selection of their objectives and tasks. He helped them by suggestions, praise for good work, sympathy, understanding, and enthusiasm. All in all, he was an 'ideal' leader, and he won the group's cooperation.

The original studies in 1939 were replicated a year later at Iowa, with greater technical precision and more refinement of analysis. The results were generally the same.¹ They were widely reported and reproduced. Harold H. Anderson, who was at Iowa at the same time as Lewin, applied the same types of leadership to the teacher role in the classroom. Instead of the autocratic-democratic terminology, he used the "dominative" type and the "socially integrative" type, which amounted to the same dichotomy. His findings gave further scientific corroboration to the basic Lewinian thesis.²

Other students have also added confirmatory evidence. At the Chicago U. Human Dynamics Laboratory, under the direction of Dr. H. A. Thelen, John Withall did a study of the effects on students of Learner-Centered behavior and Teacher-Centered behavior on the part of the teacher.³ His findings further buttressed the findings of the autocracy-democracy experiments.

Also at Chicago, Dr. N. A. Flanders of the University of Minnesota did some experimental work which showed that Teacher-Centered (autocratic) classroom leadership created such distress in the students as to interfere with their learning, create hostility toward the teacher, lead to withdrawal, apathy, aggressiveness, and even emotional disintegration.⁴

Among the other studies that have afforded generally corroborative evidence in support of the Lewin-Lippitt findings, are those of Volney Faw, M. J. Asch, and Lauren Wispe.

Faw's research examined a class of one hundred and two psychology students who were divided into three sub-groups for much of the course.⁵ One of the groups was highly structured or autocratically operated. In

¹See Ronald Lippitt and Ralph K. White, "An Experimental Study of Leadership and Group Life," in Swanson, *Readings in Social Psychology*, New York, Henry Holy, 1952, pp. 340-355.

²Harold A. Anderson, et al., *Studies of Teacher's Classroom Personalities*. I, II, III, *Applied Psychology Monographs*, Nos., 6 (1945), 8 (1946), 11 (1946).

³John Withall, "The Development of the Climate Index," *Journal of Educational Research*, 45 (Oct., 1951), pp. 93-100.

⁴Ned A. Flanders, "Personal-Social Anxiety As a Factor in Experimental Learning Situations," *Journal of Educational Research*, 45 (Oct., 1945), pp. 100-110.

⁵Volney Faw, "A Psychotherapeutic Method of Teaching Psychology," *American Psychologist*, 4 (1949), pp. 104-109.

this one the student participation in discussions was low and pupil satisfaction and enjoyment were also less than in the others. In the "democratic" or non-directive group, the student enjoyment was much higher, but the students felt that they did not learn as much as they might have under a more strictly directed class. However, the actual tests showed that they scored higher grades than the dispirited and apathetic group under the dictatorial methods.

Asch's¹ findings coincided with these, except in one point. He found that his "democratic" and non-directive classes evinced much higher emotional satisfaction and enjoyment. But the tests showed that the autocratically directed groups made significantly higher grades, though this was not a perfectly consistent result.

Lauren Wispe's study² found no significant differences as far as actual learning was concerned. But she did discover that the teacher-centered courses (autocratic) helped the poorer students more. Students also liked this type of class direction for proximate preparation for examinations. Some students professed to be worried about the adequacy of the intellectual level of the "democratically" conducted classes, but nevertheless admitted that they were emotionally more satisfied with the non-directive type of class discussion where they were allowed to select their own goals and problems for discussion. Even the extra requirement of weekly written reports under this arrangement did not detract from their emotional adjustment.

In short, these researches, as a sample of scientific group leadership research in educational settings, all add up to a case for some variety in the type of leadership a teacher should display in his classroom. If he is *always* autocratic and authoritarian, he can expect dissatisfaction, apathy, resistance, tension and discouragement. The pupils may learn more, but emotionally they will be estranged from the teacher and the school, will be aggressive against him and against it when the chance comes (later anti-clericalism may be a sign of this), and will tend to transfer this aggressiveness to defenseless objects like minority groups, weaker students, lower classmen.

On the other hand, if the teacher varies his leadership style by being "democratic," pupil-centered, group-oriented, he is apt to engender greater feelings of emotional satisfaction. There will be a lessening of antagonism and tension, and a better grade of interest in the classwork will emerge.

¹Morton Jay Asch, "Nondirective Teaching in Psychology; An Experimental Study," *Psychological Monographs*, 65 (1951), no. 4.

²Lauren G. Wispe, "Evaluating Section Teaching Methods in Introductory Courses," *Journal of Educational Research*, 45 (1951), pp. 161-186.

IMPACT IN NON-CATHOLIC EDUCATIONAL CIRCLES

Because these findings dove-tailed with the momentum of the "democratic" movement in American educational circles, they achieved ready acceptance on the part of many non-Catholic educators. This is especially true in reference to their methods for conducting their own educational conventions. Attending the sessions of the Association for Supervision and Curriculum Development of the National Education Association at Cleveland this year, one discovered the administrators and educators operating their meetings in conformity with the findings of the Lewin-Lippitt research. In place of the predominance of lecture-type conferences, this convention was featured by member-centered and problem-centered discussion groups headed by "democratic" leaders. One noted a much higher degree of participation by the members, and an apparently higher level of satisfaction as well.

It is in the area of classroom method and technique that the more significant and suggestive import of the Group Dynamics research is found. True, many inexperienced teachers, uncritically and unintelligently applying the findings, have veered away from any assumption of authoritative relationships with their classes, and have tended to become "laissez-faire," or completely unstructured in their approach to the classroom situation. Lewin himself pointed out¹ that this was a fallacious interpretation of his findings. He and his associates have carefully spelled out the difference between "democratic" leadership and "laissez-faire" non-leadership. The "democratic" leader uses the student-centered and group-oriented methods *when they are appropriate for the purposes at hand*—not indiscriminately or anarchically.

A large number of the applications and recommendations for classroom use of group dynamics do keep this warning in mind. They envision the methods for "democratic" handling of the class as supplementary to the basic instructional role. William Clark Trow, Alvin E. Zander, William C. Morse, and David Jenkins give an analysis of the teacher's role as a "democratic strategist." They hold that two things are required for successful performance in this role: 1) a high regard for democratic values and their implications; and 2) a high level of psychological insight into group factors and individual personality.² Ruth Cunningham and

¹Kurt Lewin, "The Dynamics of Group Action," *Educational Leadership*, I (Jan., 1944), reprinted in Dorothea Sullivan (ed.), *Readings in Group Work*, (New York: Association Press, 1952), pp. 276-283.

²"Psychology of Group Behavior: The Class as a Group," by W. Trow, A. Zander, W. C. Morse, D. Jenkins, *Journal of Educational Psychology*, October, 1950, pp. 322-338.

her associates in New York have also spelled out for classroom use some of the details of this role as "democratic strategist."¹

It should be noted in general that there has been a much wider acceptance of the group approach in college and graduate classes than in high school and elementary classes. But in accordance with the axiom that the school (on every level) teaches democracy by being a democracy, this "democratic" type of teacher leadership is being encouraged and extended even into certain areas of secondary and grammar school life not hitherto distinguished for democratic procedures. Some advocates press for a much wider application. Neil W. Chamberlain, for instance, represents the extreme position when he states:

It is worth remarking on the extent to which our present educational system, from elementary through graduate schools, is the antithesis of the principles and technics as outlined above. Courses of study are prescribed for the students, textbooks and readings selected for them, assignments are made without consultation with them, examinations are prepared usually by a single individual, and students pass or fail at his discretion. The argument that students are not sufficiently mature evades the issue. Their viewpoints are entitled to consideration, and they may be taught to express their judgments with the intent of persuading. Likewise, they may be taught to respond to persuasion rather than coercion. The teacher may become a leader, directing the class as a group, by procedural means, to reach agreement on the principal problems they face in the process of learning. Such training in participation in group decision-making might be considered one of the most valuable lessons which the public schools could provide in a society which professes to accord full respect to individual opinions in social decisions.²

APPLICABILITY TO JESUIT EDUCATION

Admitting that these core findings of Group Dynamics research have had wide application in non-Catholic circles, one can still ask; What is the possibility of applying and using these insights in Jesuit education? Are we not ineluctably committed to an authoritarian system that will not brook the least modification in favor of a "democratic" tone in classroom procedures?

In the first place, it should be assumed that this is not an "either-or" question, but a "both-and" one. Legitimate use of authority in the classroom setting does not rule out legitimate use of democratic procedures in areas of class activity where they are appropriate. For instance, classes are

¹"Leadership and the Group," by Ruth Cunningham and Associates, *Journal of the National Education Association*, 37 (1948-1949), pp. 502-3, reprinted in Sullivan, *Readings in Group Work*, pp. 78-83.

²*Adult Education Bulletin*, 13 (Feb., 1949), p. 84n.

usually allowed to elect their own class officers by secret ballot in a democratic way. This is recognized as a legitimate area for the functioning of democratic procedures. In a similar fashion, there are other areas where the procedures are also appropriate, and even expected by students, and by the *Ratio* itself.¹

Pope Pius XII in his address to teachers in 1951 suggested as much when he said, "To try to reform young people and convince them by making them submit, to persuade them by force, would be useless and not always right."² In other words, some other methods are recommended besides those based on the coercive and threatening nature of authority.

This does not mean an abandoning of the legitimately authoritative approach in the classroom. Authority is not per se un-democratic, or anti-democratic. Educators versed in Group Dynamics recognize this. One of the foremost thinkers in the movement, credited with inheriting John Dewey's mantle, said recently:

Authority is inescapably necessary in all ordered joint activity. It is a necessity both for the group and for the individual members. . . . Authority is also a requirement in the democratic group. Moreover, no kind of bearer of authority is inherently undemocratic. A democratic group will delegate authority to various kinds of authorities as appropriate from time to time. The criteria for determining the appropriateness of such delegations are: requirements of the group task; serving the considered goals of individual members; serving the need of the group to grow in maturity.³

The main problem in the applicability of the Lewin-Lippitt research to Jesuit educational enterprise is one of finding a proper balance between authority and the "democratic approach" particularly in the classroom situation. The need for this balance is suggested in the statement of principles prepared by the Catholic University Commission on American Citizenship in response to Pope Pius XII's plea for a greater emphasis on the democratic way of life in Catholic Schools. In *Better Men for Better Times*, the commission stated:

. . . education produces its best and most lasting results when, under the free guidance of the teacher and in cooperation with his fellow pupils, the child works out his own scholastic salvation. Since the ability to govern oneself is

¹Father H. Sixt, in his thesis, chapter V, "The Nature of Group Procedures in the *Ratio*," develops the *Ratio's* insistence on the role of the teacher as "friend, helper, comrade, and spiritual guide" saying, "If the teacher was to be considered a helper on the way to natural and supernatural perfection, then rules suggesting autocratic methods must appear in a different light," *op. cit.*, pp. 87-89.

²Pope Pius XII, Address to Teachers, September 15, 1951, p. 4.

³Kenneth D. Benne, in a speech at the National Training Laboratory in Group Development, July 7, 1952.

such an essential requisite for citizenship in the American democracy, it is necessary that it should be acquired through experience in the school. A school is a community in which a number of human beings are working together in a common endeavor. Its discipline should reflect an understanding of this fact. Good order must be insisted upon, and respect for authority. But these are best fostered in an atmosphere of freedom in which it is possible to be natural. When a child goes to school, he loses nothing of the sacredness of his personality; his dignity and worth as a rational creature are not diminished in any way. He cannot learn the art of living in a free society from training under a classroom dictatorship.¹

Some balance therefore between the somewhat autocratic instructional role of the teacher and the more democratic "discussional" role should be found even in Jesuit classrooms. In the didactic instructional role, the emphasis on the competent authority of the teacher is paramount. As an instructor, he imparts to the students the knowledge they are supposed to receive. This role is usually expected and accepted by the students. They anticipate that the teacher will be legitimately authoritative and reliable in his presentation and development of the subject matter.

But the teacher is not merely teaching content material. He is also teaching students in groups. He is their helper, their guide, their friend, their comrade. In these roles, the teacher ordinarily assumes a much more democratic approach than in the instructional role.

Moreover, quite often the classroom situation calls for a "discussional" role on the part of the teacher. When he moves into the area of discovering whether the students are learning what he is imparting to them, he changes into this role. As a discussion leader, he conducts a two-way or group communication of questions and answers both on the part of the students and on that of the teacher as a member of the discussion group.²

Students do not always receive proper consideration and democratic treatment in this context. One of our students recently wrote of what befell when he and a group of fellow students decided to stimulate student interest by this question-and-answer method:

A few teachers stopped our invasion coldly by telling questioners to do their talking after class hours. Other instructors were more subtle; they allowed questions but exerted a strong modifying influence. Either they would put off the questions with vague utterances about answers later in the semester, or in subsequent courses; or they accepted the question, interpreted it (rather incorrectly) and gave an answer which while off the point was sufficient to shut up the inquisitor. Further attempts to clarify and develop the question met a sneer from the teacher and annoyed yawns and squirms from fellow students. Friends who came

¹*Better Men for Better Times* (Washington: Catholic University Press, 1943), p. 114.

²A capable discussion of this role is found in Rev. Charles A. Curran, "The Leader's Skill in Group Discussion," *American Catholic Sociological Review*, 9 (1950), reprinted in Sullivan, *Readings in Group Work*, pp. 124-138.

to the aid of the questioner did nothing but embarrass themselves as they discovered that in a classroom one is not supposed to have friends.¹

It is in this type of context that the democratic procedures of the Group Dynamics school have special pertinence. The democratic type of leadership as elaborated in their experiments actually shows a deep respect for the student's rights as a human being, for his personal dignity and integrity, and for his claim as a person to be immune from injury, threats, and traumas in his intellectual and studential life. Moreover, they point the way for the teacher's practice of the necessary social virtues of common justice and interpersonal charity, which are too often neglected by the ever-autocratic teacher.

What the group dynamics leadership research gives us is mainly a set of tools for analysing and evaluating classroom techniques. One need not take their conclusions as final. One can conduct his own experiments in class to verify the pertinence of their hypotheses. Using the autocratic approach, one can observe whether it does produce resentment, hostility, sullenness or apathy. Changing to the "democratic" style, one can watch carefully to see whether there is a change in the classroom atmosphere or climate. Is it more friendly? Are the students more cooperative? Do they respond to this type of leadership with greater emotional satisfaction, with relaxed but sympathetic cooperation, with enthusiastic participation?

A great obstacle to experimenting with this variety in types of classroom leadership on the part of the teacher is of course the fear that he will lose "authority" and that discipline will suffer. Finding the students rebellious against his "authority" when he is strict, the fearful teacher imagines that they will be all the more rebellious if he be less strict. The studies in leadership do not bear this out. They point up the fact that what students are rebellious against is *autocracy*, not authority. They emphasize that the insufferable dictator, the unreasonable dominator, and the threatening and punitive intimidator actually creates rebelliousness in his students. Whereas the teacher who exercises his authority reasonably, intelligently, and with a well-rounded regard for the dignity and rights of his pupils will be more apt to evoke cooperation than rebellion.

Of all the "dynamics" (forces, influences) at work in the classroom group, that of the teacher's leadership is most important for the progress and mental health of his students. A wise and prudent use of his leadership will enable the teacher to fulfill the ideal of the *Ratio* and of Catholic social philosophy in a much better way than will any type of authoritarian autocracy.

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Counselling of College and Delayed Vocations

GEORGE E. GANSS, S.J.¹

"The wind blows where it will." (John 3, 8). Also, it is when He wills that the Holy Spirit gives that grace which furnishes a boy or girl the light and courage to decide to consecrate his life to the service of God in the priesthood or religious state. The Holy Spirit proffers that attracting grace to some boys and girls in elementary schools or high schools. They enter minor seminaries, apostolic schools, aspirantships, or novitiates directly from there, and their cases work out well. But the Holy Spirit will not be confined to those early periods of life. For He gives that same grace to others later on in their lives. Sometimes it comes during or after years spent in military service or in the world of business. Often, too, it arrives when young men or women are pursuing higher studies. This is especially the case when they are developing a deep, well-reasoned Catholic outlook on life by studying literature, history, science, philosophy, and theology, or professions such as dentistry, engineering, medicine, and law, or what-not-else in the environment of a Catholic college or university. All these cases may be called college or delayed vocations.

As with other types of vocations, there is no one and only way to direct young men and women with college or delayed vocations. In each case, the personalities of the director and of the advisee are such important but highly individualistic factors. What works well with one director or advisee sometimes will not work at all with others. As a teacher of Latin and of theology at Marquette University, as chaplain to the service men there during the war, and as a student counsellor after it, I have had the good fortune of enjoying thirteen years of experience with young men and women who have entered all the states of life. Among them were quite a few college and delayed vocations to the priesthood and sisterhood. As a result of this experience I shall recount today some procedures which God has often abetted and blessed with success. I shall also make some suggestions. But I make them with deep humility merely as suggestions which each one can modify, accept, or reject according to his own personality or circumstances.

¹A paper read at the Sixth Annual Vocation Institute held at the University of Notre Dame, July 17th to 20th, 1952. It is published here, with some adaptation, with the kind permission of Reverend John H. Wilson, C.S.C., Director of the Institute. The entire *Proceedings* of the Institute will be obtainable from him.

Before 1948 we were well aware that God was bestowing many efficacious graces of vocation among our students in Marquette University and Marquette High School. Yet it was only in that year that we hit upon the idea of making a systematic count of them. In October a form letter containing a tentative list of about thirty-five names of our former students who had entered seminaries or novitiates was sent to each Jesuit in the community, with a request for corrections and additions. Then a corrected list was sent to each Jesuit. It revealed a total of fifty-five vocations from the various colleges of the University and from the High School within the calendar year of 1948. The distribution was the following: to diocesan seminaries, thirteen; to the Society, twenty; to ten orders of men, sixteen boys; to five orders of women, six girls.

This list turned out to be highly interesting to the members of the community. It had the happy effect of making all of us more vocation-minded. After God's grace, the chief cause of these vocations has been team-work among the Jesuits. The list of fifty-five students and the seminaries or novitiates which they entered was also published in the diocesan weekly, the *Catholic Herald Citizen*, with highly beneficial results. It helped to dispel any possibly growing suspicions that as Jesuits we were trying to foster vocations for ourselves alone rather than for the Church universal. Subsequently many priests and religious have referred prospective cases of vocation to us for counselling and schooling.

Similar lists have been compiled each year since 1948. Their results are given in Table I.

Table I: Number of vocations to the priesthood and religious life, Marquette University, 1948-1952.

	1948	'49	'50	'51	'52	Totals
Diocesan clergy, 17 dioceses	13	15	13	14	6	66
Five provinces, Society of Jesus . .	20	20	19	17	15	91
Twenty-two orders of priests	15	9	11	2	11	48
Brotherhood	1	0	2	1	0	4
Sisterhood, 21 orders	6	7	5	5	13	36
Totals	55	51	55	39	45	245

Marquette University is coeducational, but the boys outnumber the girls, except in the College of Nursing. The proportion of the two sexes enrolled has been roughly carried out in the respective numbers of vocations among boys and girls.

What is a delayed vocation? Any definition will require a dividing line somewhat arbitrarily set. In view of the facts that there are so many

aspirantships and minor seminaries, and that many boys and girls enter these or novitiates during high school or at its close, for the purposes of this paper I shall here define a delayed vocation as one of a boy or girl who has reached eighteen and has left high school before he or she makes a firm decision to consecrate his life to God. In the case of boys envisaging the priesthood this relatively late decision frequently entails that they lack the Latin required for admission to a seminary or novitiate, because they never studied this language, or studied it for an insufficient length of time, or through lack of interest or motive studied it poorly, or have forgotten what they knew years ago.

According to the definition just given, 161 of the boys and all 36 of the girls can be classified as both college and delayed vocations. It has not been my good fortune to know personally all these young men and women. But I have known most of the boys, because they were quite naturally referred to me at least in connection with their Latin.

One happy feature of these vocations which have crystallized somewhat later in life is their stability. Of the 162 college and delayed vocations among the 209 boys, 146 are apparently persevering as of January 11, 1953. We have positive information about the perseverance of 113. Of the seventeen boys whom we know to have left, health was the reason in six of the cases. Thirty-four of the 36 girls seem to be persevering; but unfortunately our information is not as complete about them as about the boys.

It is naturally to be expected that the younger the boys or girls are who are accepted into seminaries or aspirantships, the greater will be the percentage of mortality. To a great extent the relatively high stability among these college and delayed vocations arises from the maturity of these young men and women. Many of them were far along in their university courses. Many, too, had had years of practical experience in military service or in the world before they entered college. As a result of their age and experience they have had, as a group, mature judgment and much *savoir-faire*. Quite a few professors in seminaries and directors in novitiates have commented that these candidates—like others of similar age and experience—have been considerably above the general run of their younger companions in regard to emotional balance, practical knowledge, judgment, perspective, and sense of responsibility. They have been fairly well selected. Many others who deliberated about becoming priests or sisters gave up the idea or were advised to give it up.

The remarks now to be made will fall easily under three headings: first, aiding young men and women of college age to decide upon a vocation; second, fostering a vocation once it has been chosen; third, miscellaneous suggestions.

AIDING COLLEGE STUDENTS IN DECIDING A VOCATION

In these cases it is well for us to remember that we are dealing with relatively mature men and women. Hence, by and large, it is wise to keep the direction on an intellectual level, that of scientific theology rather than merely that of religious practice or exhortation, though assuredly these latter have their place.

Among the remote approaches by which the ground can be prepared for possible seeds of vocation, perhaps the most effective in my experience has been an upper division elective college course in Ascetical Theology, which it has been my good fortune to teach for many years. The text book is Tanqueray's *Spiritual Life*. From it eight or ten topics are selected for treatment in class. Sanctifying grace is studied for about a month as a sample of scientific theological investigation. The endeavor is to bring each student to a personal, living conviction of this rephrasing of the chief purpose of life: God made me to give me an opportunity here below to increase my supernatural life through my performing meritorious acts and receiving the sacraments, and thus to give me a proportionally greater capacity of glorifying Him in heaven by knowing Him directly, loving Him, and enjoying Him. Next we take up the nature of Christian perfection or spiritual development: the dynamic developing of grace and the virtues here below, and in the next world the absolute or fully attained and unchangeable perfection of our nature in the joy of the beatific vision. All this sets the stage for treatment of the four state of life in which Christian perfection can be attained: that of marriage, that of single persons in the world (not quite so properly named a state because it lacks permanence), that of the diocesan priesthood, and that of religion as priest, sister, or brother. Next comes treatment of the three ways or stages of spiritual growth or perfection on earth, and then the chief means of perfection, especially prayer, penance, and love.

In the treatment of the four states, each is portrayed as a vocation from God. The purpose of this treatment—and the class is assured of this—is not to talk anyone into any state, since each young person has from God the right to choose his own state of life in which he is to work out his Christian perfection. Rather, the purpose is to present the most important things which are to be said about each state, in the hope of aiding each one to make his choice intelligently. Also, a liberally educated Catholic should know the main facts not only about his own state of life, but about all the others too.

The first and most extended treatment is given to the vocation of marriage and to the dignity of parenthood. Most of the students in the

class, both the boys and the girls, will marry; in fact, many of them are already married. After the nobility and beauty of marriage and parenthood have been energetically explained, those who have listened are at ease, and happy to hear also an explanation of priestly or religious vocation and of the spiritual parenthood which it brings. They do not seem to have the fear that someone is trying to "rope them in." Once any suspicion of that creeps around among the students by means of the well known grapevine, the effectiveness of a vocational director's work will probably be over and gone. Probably, too, the counsellor ought to suffer some such experience to see if in truth he is exerting pressure in favor of one vocation rather than another.

After all this the students understand the conclusion to which this topic of the four states leads. For each individual the problem to be solved is not: which is the best state? One of the consecrated states is the best in itself, because it generally offers more opportunities to the individual to increase his grace, but it still remains up to the individual actually to grasp these opportunities. Hence the problem for each individual to think out, pray out and perhaps talk out with a counsellor is this: In which of these states am I, with my particular gifts of intellect and will, and with my temperament and inclinations,—in which of these states am I likely to cause my store of grace to grow the most? Many of these college juniors and seniors have said that they have found this treatment of the four states the most helpful one in the course; and it has been the means of discovering quite a few budding vocations. The course has also served another purpose. Students known to be thinking about vocations can be referred to it, and have their thought clarified and the motivation strengthened.

In the giving of laymen's retreats for students of approximately this age a similar approach has often been used to explain the supernatural goal of life and the states in which it can be achieved. Usually, the cases of vocational counselling which are most pleasant to work with are those who have acquired a background for discussion through participation in that class or in such a retreat.

Week-end retreats for our students have been another important means of fostering vocations. When our student body grew after the war our church, large as it is, was insufficient to contain the student body for the annual retreat. Numerous week-end retreats with smaller groups ranging from 40 to 300 students were established. The students were permitted to volunteer for these and choose the dates themselves. Those who did this were excused from attending the retreat, still conducted in lent, for the remaining 1500 who can be crowded into the upper and lower

churches. Because most of the more serious students elect these week-end retreats, and because the groups are smaller, the results are apparently better. Many of our vocations have started or been discovered through the week-end retreats.

We can now consider the procedure of counselling. When a young person is making his first approach to the subject of priestly or religious vocation in a private interview he is often timid and nervous. As a means towards putting him at ease, the counsellor will often do well to take the lead himself with a firm statement somewhat like this. "God has given to every young man and woman the right to choose his or her own state of life. The function of a counsellor is to impart information so that he or she can decide intelligently; or, it is to supplement incomplete notions and correct possible errors. But the making of the decision—that will belong to you. I shall not exert pressure upon you in any way. Have no fear that I shall."

After this, the young man or woman may have much to say. If he does, it is best to let him talk as long as he desires. Somewhere in the midst of this conversation it is wise to explain what a vocation is. The essentials, briefly put, are: it is God's invitation to a young man or woman, endowed with the requisite physical, intellectual, and moral qualifications, to serve Him in a particular state. It comes into existence through two decisions, that of the individual to embrace the state, and that of the Church, expressed through the proper administrative official, to admit him to that state. In case the advisee has not yet had an explanation of all four states of life, it is usually well to work it in. It gives him confidence that he knows the whole field from which his choice is to be made.

Thereafter it is a matter of going wherever the conversation leads. Frequently, before the boy or girl is ready to make a decision, he is encouraged to think out loud without feeling that he is committing himself to anything.

If he or she decides upon one of the consecrated states, he will probably be told that how the whole question and process of solution comes back in regard to the choice of the diocesan clergy or of this or that order of priests or sisters. Each group arose under God's Providence to meet some existing need in the Church. One fortunate result is that there are in the Church many forms of consecrated life suited to different characters with their differing tastes and abilities. Before the young person has made his choice of one or the other, God leaves him free to choose whichever one he wants, and no one ought to exert pressure to bring him into one rather than another. But after he has made the choice and brought it to

its irrevocable stage by ordination or perpetual profession, God wants him to develop himself according to His directives for that state and for that particular group. In other words, God wants him to live and grow according to the spirit and constitutions of the group he has entered. He should adapt himself to that spirit and those constitutions.

With some the thought of vocation is from its first beginning that of vocation to some one group of priests or sisters. Surely there is no need to unsettle these youths. With others there is much concern about how to choose an order. I have found it helpful to tell them that in making this choice they should consider the natural as well as the supernatural factors. On the natural level they should ask themselves questions like these: "What kind of priestly or religious life shall I like to be leading once I am an ordained priest or a professed nun or brother? What sort of work shall I like to be doing? What are my qualifications or fitness for the life, the work, and the social life in the order to which I perhaps feel attracted?" Grace builds upon nature. Hence, after these more or less natural factors have been considered, the supernatural ones can be taken up, and the ultimate decision should be based chiefly on them: "In which of these groups, am I, with my specific abilities, character, and temperament, likely to make my store of grace grow most, or to bring greater glory to God?" But to base the decision on the supernatural consideration alone is to run the risk of placing one's self in a state of violence. All too often violent measures do not long endure.

Some of these young persons find it very hard to bring themselves to a decision. Characters of this type require much patient and understanding help leading them to learn how to make themselves decisive. For example, the student who is deliberating about a state of life may feel that in his case the reasons for choosing marriage and those for religious life are about equal. He can be instructed that he must tell God something like this in prayer: "Dear God, I have done the best I can, through thinking, and praying, and seeking advice, to figure this problem out. I cannot be fully certain of my solution. But it seems to me that it is safer for me to enter marriage, and that I shall serve You best there. Therefore I now decide upon it. Lord, please bless this decision. And from now on I shall forget all about what might have been if I had entered the religious state." Or perhaps the decision will run like this: "Lord, it seems that I shall serve You best by entering the religious state. Therefore I now decide to offer myself to You by applying for admission to it. Yes, I have some apprehensions and perhaps some repugnance. But whatever walk of life I choose, I have to take something of a sporting chance with You. So I offer myself, and willingly. Well, now I have

made this decision. Please bless it. And from now on I shall forget all about what might have happened if I had entered marriage."

You will notice that through all this counselling there has been an attitude of leaving the entire matter to the prayerful decision of the young person. That attitude seems to please young men and women of college age. They feel that they are not being unduly influenced. And their decisions to enter the priesthood or religious life, when made, are made with full knowledge of the other states and of the pleasures which they are giving up, and with decisive firmness. This seems to be important for stability and perseverance.

As was mentioned above, Marquette University is coeducational, with the boys outnumbering the girls. After my thirteen years of experience in this work, my opinion is that coeducation has not been a hindrance to the development of religious vocations among either the boys or the girls. Rather, it has been a help, especially in this, that it has made the young people who have decided to embrace a consecrated state more stable, emotionally balanced, deliberate, mentally secure, and likely to persevere. Occasionally, of course, a student with an apparently budding vocation does fall in love. Sometimes this attraction dissolves of itself after some months or years, the young man or woman again takes up the thought of religious vocation, and carries through with greater experience, maturity, and determination than ever. Sometimes, too, the attraction does not dissolve, and he or she happily marries. Sometimes those who in early college are eager to marry change their minds later on, and become excellent seminarians or novices. The criss-crossings and turns of development are past counting. But all this happens too in parishes or in schools which are not coed, and even in seminaries. It is part of God's providence, and we do best to accept it as such.

FOSTERING A VOCATION ALREADY CHOSEN

Once a young man or woman has decided or nearly decided to consecrate his life to God, the director should do what he can to enable him to strengthen his decision and persevere in it. The first and obvious step is to try to develop the young person's practice of prayer and his frequent reception of the sacraments. He can advise the student to cultivate a habit of talking things over with God in his own words. Thus the student will be gradually inducted into the practice of mental prayer. In most cases it is advisable for the student to read about spiritual matters, with something about vocation included. Books, such as biographies or histories of the order envisaged, can be suggested, especially for reading in the

summer, or for those who will make the time to read them. Generally, however, pamphlets or articles are more suitable than books. They are more likely to be read. During the school year the students are usually so busy with their studies, term papers, jobs, and social engagements that if a book is suggested they simply will not carry through with the reading.

It is usually best, in my opinion with which some legitimately disagree, to advise these college students and delayed vocations to lead a normal, social life, quite like that of the more prudent among their fellow collegians. They are not yet novices or seminarians; and the attempt to lead the life of a novice or a seminarian in the world often leads to something bizarre. It is well for the young men to know how to associate with girls; but they must keep themselves from steady dating or falling in love. They will have to associate with women after they are religious or priests, and it is desirable that they know how to be at ease with them without growing too intimate. The same holds true of the girls' association with boys. Such association can be a prudent, beneficial test of the health and strength of the vocation. If the young person cannot now undergo this without falling in love, there is perhaps too much danger of his falling into it later in life. Likewise, if the two sexes have associated with one another and have learned to take one another for granted, there is less danger of emotional difficulties later on after the young man or woman is in consecrated life. He or she is less likely to feel that he has "been cheated" of something by having been brought into this state before he knew enough about the others. Young men and women who have gone through a maturing process such as this know full well what the pleasures and attractions are which they are giving up. Therefore, when they do sacrifice them for something higher because of their love of God, they give them up decisively.

In most cases it is wise to counsel them not to let their intentions become publicly known until they have an official acceptance to the seminary or novitiate. This forestalls embarrassment if they are not admitted. But they can be introduced to other students who will keep the confidence, and who perhaps are seriously thinking of such a vocation themselves. Such persons mutually encourage one another.

MISCELLANEOUS SUGGESTIONS

The number of miscellaneous suggestions could be indefinitely large. There is space for these.

First, the counsellor should try to be as patient and understanding as possible with these young persons. In the cases of many the motives or

outlook will be too much on the natural level when they first approach him. If he discourages advisees like this too soon, or moves too quickly to the highly spiritual, he quenches the smoking wick which with a little gentle and patient fanning may yet become a flame. But if he shows himself kindly and sympathetic, he can often gradually raise the motives to the supernatural, with the result that eventually the youths make their choices for motives thoroughly proper.

Second, on occasion one can help them much by advising suitable courses in philosophy, theology, English, history, language, science, or some other branch. Courses which have proved especially helpful are these: apologetics or Christian origins, in which these students discover the reasoned proof of the authority of the Church founded by Christ; courses which present the life of Christ, or which treat of sanctifying grace and its connection with the chief purpose of life; courses in metaphysics and natural theology; and that in ascetical theology which was mentioned above.

Third, the counsellor must do what he can to make himself readily available and easily approachable. Many students indeed have the thought of vocation awakened by association with a priest or religious who is a good mixer, interested in their youthful games, recreations, parties, and multitudinous other interests. But not all of us have the time for much of such mixing as that, apostolic as it certainly is. Probably many must hold office hours if they are to have sufficient time for their other work. But even so they must sacrifice themselves when they receive a call to the phone or office or parlor outside of office hours. When a young man or woman who is deliberating about the choice of a state of life has some problem on his or her mind, he or she needs help right then while the problem is aflame.

Fourth, the counsellor should allow each of these young persons the fullest freedom to choose the order or diocese he will enter. The advisor can give information about the need of personnel, or the type of work done, or the particular spiritual outlook in any of them, including his own. But the choice belongs to the boy or the girl. Incidentally, in the long run all the groups of priests or nuns will come out best if they follow such a policy as this. Each of us should indeed have love and loyalty towards his own group or order, but above all should be our love of and loyalty towards the welfare of the universal Church.

Fifth, it is well for anyone interested in vocations to do what he can to provide any special means required for such advisees to realize their ambitions. For example, one of the things which we have found very helpful at Marquette is the devising of a system whereby those who need refresher work in Latin can do it by private study; also, the providing

of suitable courses in Latin, especially of intensive courses in the fundamentals during the summer. If a young man, perhaps a veteran of twenty-five years or so, begins to deliberate about the priesthood and you tell him that he must spend two full years to learn first, second, third, and fourth high Latin before he can enter a seminary or novitiate, he grows discouraged. But if you can enable him to acquire that Latin within one or two semesters and a summer session, he takes heart. Such courses are successful. These older students are mature. They know how to study on their own, and they have the motives and energy to study hard.

Budding vocations are tender plants. They must be handled gently before they can be properly toughened. Often a prospective applicant does not have the required fitness when he first comes to a director. His deficiency may be academic; he may need remedial reading in English, or elementary knowledge of how to study. Or, his need may be a matter of personality, or of social grace, or of health, or even of nerves. The advisor has copious time in the case of most of these young people, and it is not well to rush them. If he works with the prospect, he will often be able to remedy the deficiency. Few texts are more suitable for his meditation than Isaias' prophecy about Christ: "A bruised reed he will not break, and a smoking wick he will not quench." (Matthew 12.20).

Finally, the counsellor should not grow discouraged. Christ did not win all His cases and neither will any of us. Many a boy or girl on whom one spends hours and hours will not carry through. This is part of the game and part of the price which any of us must willingly pay. Others do carry through, and do great work to carry on the cause of Christ and of His Church.

Graduate Program for High School Social Science Teachers

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A matter which is, and should be, of concern to Jesuit educational administrators is the problem of preparing teachers in the social sciences for high schools. High school programs in the social sciences are not only becoming more common, but secondary school officials are beginning to be more inquiring into the nature and effectiveness of such courses. Public schools have had such programs for some time; diocesan high schools, especially since the appearance of new Catholic social science texts, have tended to put in a year of social science to be taken by a large proportion of the students; and Jesuit high schools have usually followed this lead for students who are in neither the classical nor scientific curricula. In the public schools there is concern among officials that in the past the social science courses have tended to be class periods spent more in "social indoctrination"—sometimes of a Moscow-line character—with an appeal to the emotions and generosity of young spirits rather than periods devoted to the training of young minds.

This concern is certainly the case in the Greater Saint Louis area, both among secular and Catholic school educators. It is also the opinion expressed by teachers from other areas, both religious and non-religious, doing work at Saint Louis University. Therefore, there seems to be reason to think that the opinions and interest noticed in this area are quite typical of other areas as well.

In the light of the growing demand for teachers professionally trained to teach the social sciences in high school and of the Jesuit university's responsibility to the needs of civic community and the Church, thought should be taken and plans formulated to give such training. It is an opportunity in both the educational ministry and social apostolate.

This paper is not meant to present a precisely formulated plan which can be written up in a college catalog or announcement. Precise formulation must vary from institution to institution for the very reason that there are so many local factors which will cause modifications. In this paper only objectives and a general discussion of content will be stated. If a sufficient number of schools are interested, it is suggested that at a later date precise plans could be studied on a comparative and functional basis.

OBJECTIVES

There seems to be very little room in high schools for a specialist in a single social science. The most common offering seems to be a single general social science course rather than a group of courses specifically in economics, government, or sociology. Even in schools where such specific courses are given, they are almost without exception on a one-semester basis so that the same teacher is expected to be able to handle any and all social science courses. Therefore, the first objective to be kept in mind is that the program must be a general program embracing the complete field of social science.

Such an objective so baldly stated usually arouses fears among graduate deans. Various secular universities, such as the University of Chicago, have for many years offered broadly inter-departmental graduate degrees; but many Jesuit administrators argue that, judging from many of the products of the system, their example does not invite imitation. One way of expressing the fear of many of our graduate schools is that what has resulted from such training is rather a double bachelor's degree in general studies than a true master's degree.

In helping us to formulate our objective here I believe that we should carefully distinguish between the graduate academic degree and the graduate professional degree. To cite the most notable example, it is the difference between the usual Ph.D. and M.D. At least in theory, the research degree is a certificate that the candidate has reached the frontiers of his field and is equipped to do a little pioneering on his own. The professional degree, on the other hand, merely certifies that its holder is equipped with the science and the art necessary to be an effective practitioner. The second objective should be to make this program one which leads to a professional degree in this sense. To take an example from the field of economics, the standard graduate course in economic theory goes into much technical analysis of a mathematical nature. I fail to see how such training contributes significantly to the professional practice of a high school teacher in the social sciences. At least the contribution is relatively so remote and small in proportion to the time spent in its mastery that training in some other lines would be relatively more proximate and useful.

What, then, should be the content of a graduate social education program? To answer this, we must take a look at the undergraduate program which would be considered prerequisite. The actual thought content of a high school course is to a trained mature person very small. This fact has in the past—even in Jesuit schools—led to some grave abuses. It is

quite easy for a fluent alert teacher to keep a chapter ahead of the class and show apparently good results for the year's work. A teacher who has had a decent freshman-sophomore "principles and problems" course in each of the three social sciences plus some kind of junior-senior program in history and the social sciences is certainly sufficiently trained in the specific content of the high school social science curriculum. Thus the undergraduate prerequisites for a graduate social education program should have already provided adequate training to be a satisfactory social science teacher. What is there for a graduate teaching program in social science to add?

The answer is, in my opinion, not content but background. During the war we frequently read stories how a pharmacist's mate on a ship without a regular doctor performed emergency surgery successfully. Medical men are quite aware that a sound clinical technician, such as a pharmacist, can handle many of the cases which come to a general practitioner. It is the basis of the exaggeration sometimes expressed by M.D.'s that 90% of the sick-a-bed cases of a general practice can be cured by the simple formula of "keep the feet warm, the head cool, etc.". The justification of an M.D. degree in general practice lies in being able to recognize and handle the above average ailments which require special knowledge and treatment. In a similar way, a justification for a graduate teaching degree for high school teachers in the social sciences can be found in the necessity of having a broader background knowledge of the social sciences within which the course content of the standard high school curriculum is to be placed. Such a graduate teaching degree has as its purpose to make a good teacher better and even eminent in his or her profession. "Research" takes on a different meaning in these two contexts. The "spirit of research" impels the "scientist" to advance the knowledge of "mankind"; in the case of the professional man, it impels him to advance his own knowledge so that there is nothing pertinent to his professional practice of which he is ignorant. His ideal should be complete competence in the science and art required for the function which he "professes" to perform. The third objective, therefore should be a program of courses which would effect a broadening of social science background rather than a deepening of the specific content which is taught in high school courses.

By way of summary, the three objectives which have been laid down are as follows: First, a graduate program for teachers of the social sciences in high school should be a general program embracing all three of the social sciences. Secondly, the degree to be granted should be looked upon as a professional rather than an academic degree. Thirdly, the program

should aim at a broadening rather than a deepening of the knowledge gained at the undergraduate level.

A PROGRAM OF COURSE TOPICS

The argument on objectives will probably become clearer by passing on to a discussion of course topics which, in my opinion, should be included in the program. This part is purposely kept without any statement of "hours" or whether this or that topic should be taught on a text-book-lecture, syllabus-lecture, seminar, workshop, or institute basis. Local circumstances must normally dictate to a large extent such particularization.

In drawing up this list of course topics a guiding principle always kept in mind has been the type of community in which a teacher equipped with a graduate teaching degree is likely to be placed. The tendency, whether because of salary opportunities or dispositions of religious superiors, will be for them to be employed in urban areas of 50,000 + population. Thus course topics should emphasize urban rather than rural conditions.

In my opinion, a program of course topics should include at least the following from the various departmental areas:

- Economics.* Personal Finance; Socio-Economic Movements.
- Education.* Objectives and Methods of Social Education in Secondary Schools; Use of Current Events in Teaching the Social Sciences.
- Government.* Municipal and County Government; Structure and Function of Political Parties.
- History.* American Social History Since 1920; World History Since 1914.
- Sociology.* Social Psychology; Social Problems of the Family, Parish, and Neighborhood.

A course topic in Personal Finance illustrates well the distinction which has been made between content and background as explained previously. This would be a study of how a complete life can be financed: education, income source (job), standard of living, home, durable goods, life insurance, health, savings, retirement, payment of taxes, etc. The specific course content of the high school social science curriculum contains little or nothing along this line. And it is questionable whether it should. But the social science teacher needs as his or her background sound knowledge of this kind. Such a course would be specially needed by teaching re-

ligious who, because of their mode of life, have little opportunity for such practical experience. Many public school administrators likewise are convinced that unmarried women teachers have personal finance problems which are so different from the rest of the community that such teachers could also profit from such a course. Socio-Economic Movements would provide the ideological background needed by high school teachers. A study of "movements" rather than "systems of thought" might be more successful by concretizing the thought content in the form of specific historical and contemporary events. The encyclicals and Catholic social programs would be studied in parallel with the non-Catholic.

The Government course topics are Municipal and County Government and the Structure and Function of American Political Parties. Standard courses in Government usually stress federal and state governments. Yet, unless the school where the teacher is stationed is in either the national or state capital, the government at hand is that of the municipality and county. In so far as the student present in the classroom can be taught practical citizenship and be trained in the analysis of practical problems, it is far better to stress that which is at hand rather than that which is far away. National issues are much more exciting; local issues are much more fruitful of practical mind training because knowledge and experience of them can come, not only from the classroom and the writings of professional analysts, but from the home and the neighborhood. The same can be said of the second course topic, Structure and Function of American Political Parties. Immediate politics for the many is in the precinct and the ward. High school course content must necessarily stress the larger issues; but the teacher should have the background knowledge of the local situation to be able to concretize the abstract and the distant.

A complaint frequently heard from students is that history teachers like to keep their courses in the past, and the more distant the past the better. It is safe to say that the courses which would show up in the undergraduate training of the majority of teachers will have given them relatively little about the "contemporary past", namely the past thirty years or so. Courses reading "from 1865" or "from 1815" have a tendency to play out as they approach the present. The History offerings are meant to make up for what could prove to be notable deficiencies in a social science teacher's background. Recent American political history is usually fairly well known; here the chief deficiency is usually in the field of socio-economic matters. A course topic in American Social History Since 1920 should help to overcome this deficiency. The international scene is much before the eyes of the nation today; yet teacher knowledge

is often quite hazy and imprecise. A course topic in World History Since 1914, which would be a history of nations rather than of a nation, would help provide the necessary background knowledge. It has become a by-word among historians that "a study of man without a knowledge of man's past is meaningless". It can likewise be said that one cannot read the newspaper or the news magazine intelligently without a precise knowledge of developments within the past thirty years.

Sociologists today make much of "group-think". Our attitudes are largely the result of our social environment. The political scientist talks of propaganda; the business man and economist talk of advertising and public relations; the sociologist speaks of attitudes and prejudices. It is sometimes said that children are without prejudice. Whether this is true or not, it certainly cannot be said of adolescents. They are at the most critical stage of their imitation of their elders in this matter. Therefore, as a matter of background knowledge, it is important that a social science teacher in high school be informed in the mechanics of "group-think" so that it can be detected and pointed out to the students. Priests, brothers, and nuns have special need of self-knowledge along this line. We tend to come not only from a special class but also from a special cultural sub-group of this class among the American people. In addition, the training of seminary and motherhouse has isolated us from the more common social attitudes of the world. Too many priests, brothers, and nuns find themselves unable to understand the world about them, the world in which their students must live, because they are unaware how their own attitudes and those of others have been differently formed. The second course topic in Sociology deals with the most intimate "association" relationships. The social environment of "people in the world" is centered in the family, the parish, and the neighborhood. "Social problems" are concretized within these groups. A course topic here helps provide this background.

A graduate program for teachers must include topics in Education. Obviously, there must be a topic in methods of teaching and a consideration of what should be the object and content of social science courses in high school. The other course topic suggested, the Use of Current Events in Teaching the Social Sciences, may not be so obvious. The statement is frequently made about our times that never before were so many people literate and yet incapable of reading. Educators have blamed comic books, radio, TV, and a host of other media. It is to be suspected that many high school social science teachers do not have the know-how to illustrate to their students intelligent day-by-day reading in public affairs. The peculiar case of religious should be pointed out. All orders and con-

gregations restrict the "ephemeral reading" of their younger subjects; many groups of nuns have similar restrictions which last throughout their religious life. The use of "current events" would be a tool for pointing out to students the best sources for following and analyzing current happenings and problems as well as the development of sound reading habits along this line. But many teachers, including religious, will need indoctrination themselves.

CONCLUSION

In this paper an attempt has been made to point out the need for the development of a graduate program for high school teachers of the social sciences. It has been argued that such a program should be drawn up with three objectives in mind: it should embrace all three social science fields; it should be professional rather than academic; it should aim at broadening rather than deepening the knowledge content presumably gained on the undergraduate level. A program of course topics has also been suggested both as an argument of topics to be included as well as an attempt to illustrate a working out of the objectives proposed.

As a personal note, I wish to express the hope that this paper may arouse a certain amount of discussion in the pages of this *Quarterly*. As has been stated repeatedly in this paper, even should the arguments advanced be fully accepted, local circumstances will result in a diversity of particularizations. I hope that a comparative study of different detailed plans could be made in the future.

"Indian Juniorate" in Belgium

JOSEPH A. MASSON, S.J.

The Executive Director of the Jesuit Educational Association has requested me to describe for the readers of the JESUIT EDUCATIONAL QUARTERLY the "Indian Juniorate" which is conducted at Wepion, Belgium. I am happy to comply with this request and I trust that this brief account of what the Belgium provinces have done to meet the future needs of missionaries in India may prove of assistance to other provinces confronted with similar problems.

Readers of this review know well what a Jesuit juniorate is; they know, too, the basic ideals which from the earliest days of our history guided the organization of classical studies among us. Destined to meet, to understand, and to lead peoples trained in an atmosphere of Greco-Latin humanism, the young Jesuit must have penetrated and mastered this humanism in order to carry on its traditions and in order to clothe with it his supernatural message.

Not all Jesuits, however, are destined to work in an environment which we can, in a word, describe as "occidental". Those who have a vocation to the missions will have to live in lands of entirely different cultures, particularly Asiatic ones. Should these Jesuits receive the same training as is given to their colleagues who are being prepared to work in countries of western civilization? If these latter, in keeping with sound principles of adaptation and continuity, are equipped with an occidental culture, do not the very same principles require that we rethink our methods of preparing the future missionary?

Back as far as 1937, a professor of theology in India, Father Bayart, and a group of Jesuits in Belgium began to wrestle with this problem. Belgium Jesuits, even if they receive their assignment to the missions upon completion of their novitiate, remain in Belgium for their juniorate. The two years of juniorate thus might offer a unique opportunity for orienting the future missionary. Our thoughts, therefore, on the best preparation of the missionary crystalized in our decision to establish a new kind of juniorate which, in the interest of brevity and for want of a better term, we have called the "Indian Juniorate". The "Indian Juniorate" is located in the same building with the regular classical juniorate of the South Belgian Province. To it come the future missionaries of the two Belgian provinces. "Indians" and regular classical students form but a single closely-knit community, which arrangement has the advantage of giving both groups a breadth of vision that they would not otherwise have.

What makes this juniorate an "Indian" Juniorate is the orientation of its humanism. It is important to remember that the "Indian Juniorate" is a humanistic school, not a technical school where would be taught, for example, the essentials of a modern Indian tongue, useful in the direct apostolate, or methods of apostolic approach, or catechetics, or liturgy peculiar to India. Such is not our aim. It is, rather, to promote a cultural rebirth in the future missionaries; give them a new perspective; instil in them an understanding and ultimately a love for their new country, India, which, across the centuries, has been the mother of a rich humanism. It is our conviction that this humanism can and must be used, as the Greco-Latin humanism has been used, to lead men toward God. It may well be that the religious spirit which inspires this Indian humanism exceeds, by far, the ideals of the former inhabitants of our Mediterranean shores.

After various efforts, and after much consultation, we have established a program which, according to the testimony of mission authorities, has enjoyed incontrovertible success.

As is well known, India is in the British Commonwealth. Up to the present, its elite has been trained in a way of life that is partially English, and desires to maintain its contact with the Anglo-Saxon culture. For this reason, as well as for its practical uses, English language and English literature are studied. Since there are always some English-speaking Fathers at Wepion, there is opportunity for practical conversational practice of English.

But the most characteristic part of this juniorate, that which forms the distinctive core of it, is, naturally, Indianism. The Sanscrit language, the foundation of many modern languages, and the means of expression of all the traditional Indian culture, offers immense resources for study. Its grammar, richer and more shaded in meaning than that of most western languages, offers to students unusual opportunities for flexibility in writing and translating. Its literature is remarkable for its wealth and variety. All types of literature: the epic, the novel, poetry, drama, have flourished in it. It is a cultural and traditional language in which India is interested; it is a literary and a sacred language; it offers a means of approach to and appreciation of literary and sacred texts. In a word, it is a key to a whole new world.

But one enters this world by still other cultural approaches. The geography of India will lead to its history; history will lead to the consideration of the culture, religion, social movements, and will reach to present-day problems. Art will not be forgotten as it is an expression of the soul. Our future missionaries will thus be led to a sympathetic

understanding of their adopted country; they will become Indian in heart and mind.

We have not been unmindful that our "Indian Juniors" will have to attend courses given in Latin. They will have to use this same language all their lives in the reading of the breviary and in the liturgy. Moreover, it was intended that they should keep in contact with the Latin text of Sacred Scriptures. For this reason, Latin is one of the essentials of their training. Contact is also retained with the Greek language.

We strive to present a rather advanced program of studies. For example, in the second year of Sanscrit, we use the same authors that are studied by the future M.A. graduates of Oriental Studies at Harvard. Similarly, by the end of the year, we offer in our English classes, several classical works in their entirety. This study includes not only translations but also historical and literary appreciation and commentary. In the field of Indian Culture, each student, every year, must present and discuss for a full hour two original papers.

The "Indian Juniorate" is officially attached to the Jesuit Faculties of Notre Dame de la Paix at Namur, as a special section called Institute of Indian Letters. The four subjects which form the core of the curriculum, viz., English, Sanscrit, Indian Culture, and Latin, constitute the subject matter for the examination for the baccalaureate in Indian Letters conferred by the University Faculties of Namur. Generally our students also take the Cambridge Proficiency Tests, organized in Belgium by Cambridge University. The Cambridge certificate which they receive is of value and distinction, chiefly in India.

We have already spent a large sum of money in building up a specialized library and in acquiring records and tape recordings in English and Sanscrit, and Indian music. This part of our program was inspired by the Institute of Languages and Linguistics of Georgetown University, Washington, D. C. Impressive collections of slides, indexed factual information, and the very arrangement of our classrooms, all help to create an Indian atmosphere.

Whenever Indian visitors come to Belgium, such as bishops, religious superiors, missionaries, an effort is made to have them come to Wepion. Such visits, and they are frequent, give a practical and up-to-the-minute aspect to the training of our "Indian Juniors" and they help to build up enthusiastic contact with his future apostolic field. Among those who have paid us visits was the Ambassador of India to Belgium. His visit was marked by a special academy prepared in his honor. Another visitor was Father Jerome de Souza, S.J., well known in the United States.

Already some eighty young Jesuits have passed through this "Indian

Juniorate". The present student-body is made up entirely of members of the two Belgian provinces. We look forward to the day when we can take in students from other provinces having missions in India. Already a Dominican, a Benedictine, an auxiliary mission priest, and some non-Belgian Jesuit scholastics have come to us for consultation or for temporary studies. We are not only willing but eager to welcome any future Indian missionary who might wish to benefit by our courses or consult our library.

This year we organized a special summer session for the benefit of future non-Jesuit missionaries who do not have the advantage of an Indian Juniorate. The purpose of the summer session is to show them "India in a nutshell". Classes ran for fifteen days, three hours per day. The courses cover the geography, history, literature, art, and religion of India as well as modern Indian problems. The faculty, chosen especially with an eye to variety of background, consists of four professors: a professor of the State University of Liège, a Dominican, a Jesuit graduate of Oxford, and myself. Lectures are illustrated with slides, films, records, and other audio-visual aids. Although we have been purposely strict on admissions, as of January some twenty persons enrolled for the summer session. There are men and women: priests, brothers, and nuns. Eight different religious orders are represented. In addition to the religious, there are some lay enrolees. The "catholic" character of the group should prove to be very stimulating.

Was it not one mark of the genius of Jesuit education that it could adapt itself to the needs of the people it had to serve. In giving our future Jesuit missionary a special training, adapted to his needs, it is our hope and our prayer that our "Indian Juniorate" is equipping him in a way that will make his missionary labors all the more fruitful and that, as a result, Indians in hosts will come to know Christ, their King.

Negro Students in Jesuit Schools 1952-1953

BARTHOLOMEW LAHIFF, S.J.

This is the fifth survey of Negroes in Jesuit schools. The reader will recall that the first three surveys appeared in *Social Order*, (Nov.-Dec., 1947; Jan. 1949; Jan. 1950) and that the fourth appeared in the *JESUIT EDUCATIONAL QUARTERLY* (March, 1951). In the present survey a summary of the previous surveys is included to give the reader a cumulative picture of the Negro's position in Jesuit schools during the last seven years.

Questionnaires were sent to all the high schools, colleges, and universities of the Assistancy. The questionnaire requested, (1) the school's policy on the admission of Negroes, (2) the number of Negroes enrolled, (3) and the entire enrollment of the school. Replies were received from all 39 high schools and from 26 of the 27 colleges and universities. Some of the college and university administrators pointed out that accurate information on Negro enrollment was unavailable, since the registration offices do not keep this information. One university could give no figures on the Negroes it has enrolled. When some allowance is made for these factors, the figures in this survey, though not precise, can be considered substantially correct.

NEGROES IN HIGH SCHOOLS

Negroes are admitted to 33 of our 39 high schools. Of the 33 schools that do admit Negroes, 19 actually have Negro students enrolled. Jesuit high schools with the largest Negro enrollment are: Rockhurst High School, 11; Loyola High School, Los Angeles, 9; and St. Louis University High School, 8. Although eight schools have had a drop in their Negro enrollment, the number of Negroes in our high schools is increasing constantly. For the school year 1952-53 there are more than four times as many Negro students in Jesuit high schools as there were in 1946-47 (Table I). Some of our high schools are located in areas where the Negro population is small. On the other hand, as the survey shows, 65 of our Negro students, 77 percent of the total, are enrolled in nine of our schools. These nine schools are in cities where the Negro population numbers more than 50,000.

Table I. Survey of Negroes in Jesuit High Schools, 1946-1953

Year	Schools admitting Negroes	Total enrollment	Negroes enrolled	Ratio
1946-47 ¹	25	23,497	20	1:939
1948-49	30	18,820	33	1:627
1949-50	33	20,674	60	1:626
1950-51	32	21,187	64	1:662
1952-53	33	21,102	84	1:639

COLLEGES AND UNIVERSITIES

The colleges and universities have difficulty giving the figures on the Negroes enrolled, since the registration forms do not ask such information. In some places state law forbids the schools to ask this information on their registration forms. It should be noted, then, that although this year's survey gives 1,085 as the number of Negroes enrolled in our colleges, the actual number is higher than this. Two schools which enroll Negroes were unable to give any figures. Some of the colleges stated that they were merely submitting careful estimates. After taking these factors into consideration, however, it would appear that there has been a decline in the absolute and proportional enrollment of Negroes in our colleges. This decline is small and does not reverse the trend toward increased Negro enrollment that is evident in our schools over the course of the past seven years. Jesuit higher institutions with the largest Negro enrollment are: Saint Louis University, 282; Loyola University, Chicago, 170; University of Detroit, 115; Fordham University, 81; and Loyola College, Baltimore, 79.

In an effort to determine the concentration of Negroes in each of the departments of the colleges, each college was asked to send in its enrollment figures according to the enrollment of each department. The schools and departments showing the largest ratio of Negroes to enrollment of that school are: Social Service, 1:36; Graduate, 1:29; Nursing, 1:36. Engineering trailed the list with 1:253. In this year's survey, as in the survey for 1950-51, students who are enrolled in summer courses, institutes of industrial relations, and adult education courses are omitted. Whether or not students in these courses were omitted from the surveys

¹Total enrollment for 1946-47 was based on the total enrollment for all Jesuit high schools. Total enrollment for the succeeding years includes only those schools that admit Negroes.

prior to 1950-51, the present writer has no certain way of determining. The composite picture is presented in Table 2.

Granted, then, that the number of Negroes enrolled in Jesuit educational institutions has increased steadily in the past seven years and that the number will probably continue to increase in the years to come, the question might be asked: Why is the number of Negroes in our schools relatively small? To give a complete answer to this question would require an exhaustive study of a host of factors. The present survey will confine itself to a brief comment on three of them.

Table 2. Survey of Negroes in Jesuit Colleges and Universities, 1946-1953

Year	Schools reported as admitting Negroes	Total enrollment	Negroes enrolled	Ratio
1946-47 ²	21	81,794	581	1:141
1948-49	24	81,020	897	1:90
1949-50	25	80,573	1,166	1:69
1950-51	26	76,752	1,127	1:68
1952-53	26	79,623	1,085	1:74

What interest does the Negro population of this country display in education? Has this interest increased appreciably in the last decade? This interest, in an imperfect way, is a measure of the social and cultural background of the Negro. It is heartening to know that during the forties the Negroes of America showed a marked increase of interest in high school and college education. In 1940 68.2 percent of the Negroes of high school age were in school. By 1950 75.6 percent of the Negroes in this age bracket were in school. In 1940 9.1 percent of the Negroes of college age were in school. By 1950 this number had increased to 14.6 percent. It seems safe to say that Negroes will show an increasing interest in the opportunities that Jesuit educational institutions will make available for them.

Another factor that influences the Negro enrollment of our schools is the problem of income. Jesuit education is a financial impossibility for most Negro youths. This barrier, though it will continue to be formidable, will probably assume less importance in the years to come. In *Em-*

²Total enrollment for the year 1946-47 includes the entire enrollment for all 27 Jesuits colleges and universities. Total enrollment for the succeeding years includes only those schools that admit Negroes.

ployment and Economic Status of Negroes in the United States, a report of the Senate Subcommittee on Labor and Labor-Management Relations, we find this interesting data. In 1939 the Negro worker was earning only 38.1 percent as much as his white counterpart. In 1950 the wages of the Negro worker were 52.2 percent of the white worker's. Since these figures were based on the salaries of workers who have permanent jobs, and since the Negro finds it more difficult than does the white man to get a permanent job, the story told by these figures is not as comforting as it might appear at first glance. But it is certain that the Negro has narrowed the gap between his wages and the white worker's. As a consequence, education is coming within the financial reach of the Negro.

The third factor is the influence of local customs which impose social disabilities on the Negro. This factor cannot be ignored in the formulation of any school's policy toward the Negro. According to the report cited in the above paragraph, there has been a marked migration of the Negro from the rural areas to the cities. In 1940 more than half of America's Negroes lived in rural areas. By 1950, 60 percent of them were residing in cities. It is no secret that social barriers fall more quickly in cities than they do in the countryside. The shift of the Negro population from the country to the city will play an important role in bringing social justice to the Negro. Together with this population shift, there are many other forces at work destroying the prejudices that have kept the Negro on a social level below his white fellow citizens. From one of our school administrators, who decided to break with the segregation pattern of his area and admit Negroes, comes this encouraging comment.

"Looking back over the experiences in this radical change in admission policies, I can say that we have experienced none of the grave repercussions that were predicted by some. As a matter of fact, it would be true to say that we have had no untoward incident to contend with as result."

As this survey is being written, the United States Supreme Court is considering a decision that may alter the segregation pattern that prevails in the public schools of some states. Whether the decision actually does so or not, the mere fact that segregation has had to justify itself before the highest court of the land marks a milestone in the progress toward interracial justice. Twenty years ago the case would never have reached the court. With the Negro minority of America assuming a more important role in national affairs it becomes increasingly evident that Negro Catholics must be trained to lead their people. Here Jesuit schools can make a great contribution to the growth of the Church in America.

Collegiate Business Accreditation

THOMAS F. DIVINE, S.J.¹

It is not surprising that the coming of the twentieth century, which marked an important turning point in American economic and business development, should also witness the rise of a new type of professional training that was soon to occupy a prominent place on the American college campus, viz. collegiate education for business. In the wake of the tremendous expansion which our economy experienced since 1900 came an ever-increasing demand for personnel trained in the basic business skills and showing promise of managerial ability. To help supply such trained personnel collegiate schools (and departments) of business were founded—at first singly, hesitantly, cautiously, by way of experimentation in a new form of professional education—then by scores as the experiment proved successful.

The history of collegiate education for business is, for the most part, that of the past fifty years. In the year 1900 there were but six schools and one department of commerce or business administration in the country. The first to be established was the Wharton School of Commerce and Finance (University of Pennsylvania) in 1881. In 1898 it was joined by the schools of commerce of the University of Chicago and the University of California. In 1900 three more schools and one department of commerce were founded, bringing the total of schools and departments to seven as the century opened.

By 1910 the number of colleges and universities offering business education on the collegiate level had increased to 19 (including Marquette and St. Louis universities); by 1915 it had grown to about 40; and by 1925 the amazing total was 183. At the present time collegiate degrees in this field are offered by approximately 600 institutions, about 145 of which have separate and autonomous colleges of commerce or business administration. Of this latter group, 70 are full or associate members of the American Association of Collegiate Schools of Business.

This Association was founded in 1916 with a charter membership of

¹Delivered at the Annual Meeting of the Jesuit Educational Association, Meeting of Schools and Departments of Business Administration Delegates, Rockhurst College, Kansas City, Missouri, April 14, 1952 under the title "History and Influence of the American Association of Collegiate Schools of Business."

thirteen schools. There are now in the Association sixty-three full members, three associate members and four provisional associate members. Of these, fifteen were admitted between 1945 and 1950.² Jesuit universities constitute six of the total of seventy members. They are, in the order of admission to the Association: Marquette (1928), Fordham (1939), St. Louis (1948), Detroit (1949), Creighton (1949), and Loyola of New Orleans (1950). There are no other Catholic schools in the Association.

Founded for the purpose of "promotion and improvement of higher business education in North America," the American Association of Collegiate Schools of Business has, in the opinion of the writer, succeeded admirably in the pursuit of those objectives. It is, more than any other force or institution, responsible for the solid progress made by collegiate education for business and for the respected position it now holds in the field of higher education. Through the period of trial and experimentation that characterized collegiate education for business in the twenties, the appraisal and crystallization of standards in the thirties, and the strain of contraction and expansion of the forties, the association has performed a valuable service to its members by providing a meeting ground for the discussion of problems and experiences of common interest, by evolving standards of achievement that have become the generally accepted pattern of professional training for business, by aiding its members to solve problems and overcome obstacles both internal and external to their administration, and by representing its members in their relations with other associations and institutions. We have every reason to expect that this service will increase in value in what is likely to be the period of reappraisal and of further consolidation of gains of the fifties. I refer particularly to the benefits that should accrue from the extensive surveys now being directed by the standards committee of the Association on both the undergraduate and graduate levels.

Drawing from its experience of the past thirty-five years, the Association has set up certain fairly concrete and quantitatively measurable criteria, the existence of which it considers indicative of a good collegiate school of business and which, accordingly, it has established as its Standards for Admission. This does not mean that it considers these quantitative criteria as the sole test of good collegiate education for business. Well does it realize the importance of other factors of a more intangible nature and less capable of quantitative measurement, such as: the quality of classroom instruction; the type of graduate produced by the school; the relation of the school to university administrators, to other profes-

²In 1950 a moratorium on new admissions was declared, pending the results of the study of accrediting associations and policies by the national commission on accreditation.

sional schools on the campus, and to local business organizations; the scholarly and professional interests of faculty members, their research, publications, experience, age distribution, etc.; scholastic standards as exemplified by admissions, probation and dismissal policies, grade distributions, etc.; student services such as counseling, placement, and extra-curricular activities; service programs for business, such as research, institutes, conferences, etc.; employer appraisal of graduates and curriculum; and alumni appraisal and support of the school. These factors it likewise undertakes to investigate in the course of a visitation or survey of a school.

As might be expected, the Standards for admission have not remained static throughout the history of the Association. On examining the contents of these published standards which have undergone many revisions even within the past ten years, and which are subject to annual review, we find that they tend to become more concrete and specific in providing a first approach toward determining whether a school meets the requirements for admission to the Association. We shall attempt to summarize here the latest statement of standards which became effective on April 23, 1949.

1. *Autonomous Status.* To qualify for full membership in the Association a school or college must be a distinct and independent unit responsible directly to the central administrative authority of the institution. A unit lacking such autonomy, such as a department, may be recommended for associate membership provided that it "possesses sufficient autonomy as to curricula, budget, and faculty personnel to insure the development of an adequate program of instruction."

2. *Curriculum.* At least forty per cent of the minimum of 120 semester hours required for the bachelor's degree must be taken in business and economic subjects (the major portion of which shall be in business administration), and at least forty per cent must be taken in subjects other than business and economics. (Economic principles and economic history may be counted in either group.) "With respect to the latter, breadth not specialization is the objective." (This latter statement could lay us open to criticism for requiring so high a percentage of credits in non-business and economic subjects to be taken in philosophy and religion.) Candidates for the bachelor's degree must receive basic instruction in each of the following fields: economics, accounting, statistics, business law, finance, marketing, and production or industrial management. And opportunities for instruction in courses beyond the basic course should be provided in at least three of the above fields.

3. *Faculty.* To qualify for membership the school (or department)

must have at least five faculty members, exclusive of those in general economics, of professional rank giving full time to instruction in business administration; and the majority of the members of the teaching staff must give the greater part of their time to teaching and research. "In judging the teaching staff, consideration is given to the percentage of student credit hours taught by those having the doctorate or other appropriate terminal degree (such as M.B.A. plus C.P.A. for teaching of accounting, LL.B. for business law, an advanced engineering degree for industrial management, etc.), and to research or professional experience." At least 50% of the student credit hour load on the upper division level should be taught by full-time faculty members with terminal degrees or professional designations as mentioned above. Only a minor part of the student credit hour load in professional areas may be taught by part-time teachers. Faculty members should not be required to teach in excess of 15 credit hours per week in lower division subjects, or in excess of 12 credit hours per week in upper division or graduate subjects. And no faculty member should ordinarily teach more than two subject-matter fields in any one term. "In judging the instructional load, consideration should be given to the total academic and professional responsibilities borne by each member of the teaching staff" (e.g. committee and administrative work, professional activities, etc.). The purpose of this provision is to free the time of individual teachers for academic and professional growth.

4. *Other Requirements.* The college must not be primarily an evening school, i.e. it must be primarily interested in full-time day students. It must not be subject to undue political influence. It must have adequate laboratory, library, and other facilities for the pursuit of its objectives, and the suitable accommodation of its faculty and students. The requirements of adequacy regarding these facilities are less rigorous in the case of associate members.

Is membership in the American Association of Collegiate Schools of Business a desirable objective for Jesuit colleges and universities which offer collegiate education for business but which are not now members of the Association? To this question my answer is definitely "Yes," provided they are able to meet the standards for admission. A realization by university administrators of the importance of membership in the Association may, in itself, aid colleges or other units offering instruction in business administration to qualify for admission.

There is no doubt that membership in this Association does confer upon a school a mark of distinction. The A.A.C.S.B. has been identified with the rise and growth of collegiate education for business by all who know

the history of this growth. It has assumed a leadership from which not only member but also non-member schools have profited. For every new collegiate school of business founded in recent years has, consciously or unconsciously, followed the general pattern it has established. To fail to do so would be courting disaster.

Membership by a school in the Association is advantageous to the graduate of that school who wishes to continue his training for business on the graduate level. And it is of the greatest importance for a school that offers such training on the graduate level. The product of the graduate division of a non-member school will suffer a distinct handicap in finding a position on another business administration faculty. It is likewise the belief of the writer that in the immediate future even more importance will be attached by high school graduates, counselors and employers to membership in the Association than these groups have manifested in recent years. In fact there seems to be strong evidence that this trend has already begun.

For sound guidance and advice as to how a school should proceed in applying for membership in the Association, the prospective applicant is referred to Father Bernard Dempsey's paper in the Proceedings of the Institute for Jesuit Deans, Regis College, Denver, August 1948, p. 264.

News from the Field

CENTRAL OFFICE

PROVINCE PREFECTS: In the California Province, Father Hugh M. Duce is now province prefect for colleges and universities only while Father Thomas A. Reed, University of San Francisco, San Francisco 17, Calif., takes over as province prefect for high schools.

In the Missouri Province, Father Wilfred M. Mallon has been forced by continued ill health to give up his duties as province prefect. Father Eugene F. Gallagher is now acting Province Prefect. All who knew him can attest to Father Mallon's unstinting labors in the cause of Catholic and Jesuit education, and it is with sorrow that we say good-bye, temporarily it is hoped.

COLLEGES AND UNIVERSITIES

SURVEY: Thanks to Father B. J. Murray of Regis College we have some interesting facts: As of May 1953 of the total number of diocesan priests in the archdiocese (147) 48 attended Regis. The 49 Regis trained Jesuits plus the diocesan priests number 97. Percentagewise they rank 37% diocesan, 50% regular.

From 1942 through 1953, 27 out of 57 ordained for the Denver archdiocese were Regis men. Counting present seminarians, in the last eleven years Regis will have supplied nearly 50% of the students for the archdiocese.

NATIONAL DEBATE: Xavier University was host to debaters from 10 Catholic Colleges who participated in the national debate tournament sponsored by the National Federation of Catholic College Students.

I.Q.'s: In a study made by the Cleveland Commission on Higher Education on the intelligence quotient rating of men graduates from Cuyahoga county, 61.1 percent of those entering John Carroll University had I.Q.'s of over 116 and 15.1 percent were over 131. The only school to surpass it was Case with 62.8 and 22.1 percents respectively.

FACULTY RETREAT: About 50% of the full-time lay faculty at John Carroll University have made closed retreats at the Tertianship during the last five years.

JUBILEE: Creighton University celebrated its 75th Anniversary. As remote preparation, students competed in writing and speech on the theme of Creighton's service to the city and nation.

SCHOLARSHIPS, GRANTS: Saint Louis University is one of 13 colleges and universities that have been awarded Stanolind Oil and Gas Company fellowships for the 1953-54 academic year. In all, 15 fellowships are being awarded by the company to the 13 schools.

Final standing of the Boston College Alumni Fund as of the end of last year was \$41,873.32.

Jesuit medical schools shared in the National Fund for Medical Education as follows:

<i>Institution</i>	1953	1952	1951
Georgetown University.....	25,235	22,858	15,000
Loyola Univ., Chicago.....	25,061	22,028	15,000
St. Louis University.....	27,239	24,175	15,000
Creighton University.....	51,002	26,374	15,000
Marquette University.....	25,495	21,703	15,000

Largest 1953 grant to the 79 Medical schools was given to Indiana University, \$56,736, with Creighton second and the University of Michigan third, \$32,979.

St. Louis University has been awarded a grant of \$50,000 by the Carnegie Corporation of New York for the development and expansion of research and training in intergroup relations.

Georgetown University has received a grant of \$38,873.36 from the Department of Defense to prepare equipment and train personnel for the observation of the 1954 solar eclipse.

Four Cleveland industries have provided the necessary funds to underwrite the full expense of fifty teacher-students, and to bring to John Carroll University four of the Jesuit's outstanding men from the Institute of Social Order at St. Louis University and from the Labor Management-Center in Boston, Mass.

In a nationwide announcement, the Bethlehem Steel company stated that Gonzaga University is one of the three western colleges and universities to receive financial assistance from the company. The assistance is based on the number of graduates a college has in the steel company's college graduate training program. The funds will be allocated at a rate of \$3,000 a graduate.

Two grants totalling \$22,000 have been made to the Stritch School of Medicine by the United States Public Health Service.

Rockhurst College's development as of June reached \$50,000.

MR. PRESIDENT: Among his first official functions, President Eisenhower attended the second part of the Inaugural Ball held at McDonough Gymnasium, Georgetown University.

OFFICIAL ORGAN of the liberties of the District of Columbia, D.C. *Libraries*, is published from its headquarters at Georgetown University.

OUTSIDE EMPLOYMENT: The President of John Carroll University expresses in *Faculty Notes* his stand on extra work undertaken by faculty members: "Since the University is paying for twelve months of your time, the University will expect of you full-time service. This means, especially, that you will not take a job to supplement your income. I cannot see how, if a teacher undertakes to hold two positions, he can prepare for classes, lecture, correct papers, develop himself, and give the University competent teaching. If you still need a job to live after this salary increase, then it becomes clear that you should seek employment which can more adequately reimburse you. The exception to this ruling is consulting work, on which the University already has a set policy."

FACULTY HONORS, AWARDS: Dean Clement J. Freund, University of Detroit Engineering, has been appointed fellow of the American Society of Mechanical Engineers.

William P. Godfrey, University of Detroit, has been appointed to a committee to prepare a dictionary of English usage.

James Collins, St. Louis University, was elected president of the American Catholic Philosophical Association.

Frank Sullivan, Loyola University, Los Angeles, has been awarded a Ford Foundation faculty fellowship to study the legal and political backgrounds of the early 16th century.

Father John O'Brien, Holy Cross, was elected president of the Association of NROTC Colleges.

Father James Macelwane, was elected president of the American Geophysical Union.

Father Thomas F. Divine, Marquette University, has been elected to a 3 year term on the executive committee of the American Association of Collegiate Schools of Business.

Saint Louis University honored two 50-year jubilarians and thirty-three 25-year jubilarians of its faculty.

Father Julian L. Maline was reelected to a second four-year term on the Executive Committee of the North Central Association.

The American Association of Collegiate Registrars elected E. Vincent O'Brien, Fordham University, to a 3 year term as its Treasurer.

Father Richard Mulcahy, University of San Francisco, received a Ford Foundation faculty fellowship to Oxford University.

Father Edward Doyle, Loyola University, New Orleans, was elected president of the Louisiana College Conference.

Father Frederick L. Moriarty, Weston, was awarded a travel scholar-

ship in the Middle East for his essay, "The Significance of the Moslem World for Our Time" by the American Friends of the Middle East.

Father W. Patrick Donnelly, Loyola University, New Orleans, was elected to a committee of the Association of American Colleges to study methods of obtaining grants from industry.

Father Virgil Roach, Marquette University, was elected president of the North Central Association of Academic Deans.

Father A. H. Mattlin of Loyola University, Chicago, was elected Vice-president (and president-elect) of the Catholic Library Association.

Father Joseph Fitzpatrick, Fordham, was elected president of the American Catholic Sociological Society.

Professor Raymond Early of the University of San Francisco was named one of the editors of the College edition of the *Webster's Dictionary*.

Father Charles Casassa, Loyola University, Los Angeles, has been re-elected a member of the Executive Committee of the Western College Association.

SPIRITUAL EXERCISES: The University of San Francisco conducted a four day institute on the *Spiritual Exercises*. Outstanding authorities from four provinces contributed.

DELAYED VOCATIONS: In the 1952-3 series of the Pre-Seminary Latin Program at Loyola University, Chicago, 15 students enrolled, 12 completed the course and as of August 1953, 10 were admitted to seminaries: 7 to religious orders and congregations and 3 to diocesan seminaries.

ARTHUR GODFREY and his cast contributed an evening's entertainment to a sell-out crowd of 7200 in a benefit performance to raise funds for the University of Detroit Student Activities Building.

CENTENARY of the Mask and Bauble Society, Georgetown University, was celebrated by the presentation of three one-act plays.

EXPANSION, BUILDING: The 160 acre Fordyce Estate, recently given to St. Louis University, will be used for students' closed retreats as well as a faculty villa.

Work on the new faculty building at Rockhurst is progressing rapidly.

The new medical school addition at Marquette University was to be ready for occupancy in September.

Chapel of the Sacred Heart was to be completed in May of this year at Loyola University, Los Angeles seating 800 and 600 in the upper and lower sections respectively. Its total cost is estimated at a half million dollars.

Boston College is making plans for a campus situated new law school building to accommodate 600.

The University of Santa Clara has acquired a 12½ acre industrial site

adjoining its campus which had hitherto been a stumbling block in its planning program.

The \$1,400,000 Peter A. Brooks Memorial Student Union Building at Marquette University received its sendoff with a nationwide A.B.C. broadcast of Don McNeill's "Breakfast Club" program. McNeill is an alumnus of the University.

Xavier University has received a \$600,000 Federal Home and Housing Agency grant to erect a new dormitory building. Total cost is expected to come to \$930,000. Designed to house 300 students, it will overlook one of the city's picturesque drives.

Gonzaga University anticipates to complete a 150 border dormitory, adjoining dining hall and the Bing Crosby Memorial Library. The entire project is to be financed by a \$800,000 government loan and is expected to accomodate students by the Fall of 1954.

New Speech Center was dedicated at John Carroll University.

Loyola University, New Orleans, has begun work on a new field house.

New chapel at Scranton University was dedicated. It will seat 150 students.

Spring Hill College has drawn up plans for a new modern recreation building.

Loyola University's, Chicago, fulfillment fund reached the 4.5 million mark as of April.

A federal loan of 1 million dollars was granted the University of San Francisco for the construction of a residence for students.

HONOR MEDAL in the Television Programs Award of the Freedom Foundation awards for 1952 was given tthe Georgetown Forum.

REPARATION SOCIETY at Canisius College completed its 6th year of first Saturday nocturnal adoration. Members of the society have made over 23,000 hours of nocturnal adoration in the last five years.

STATEWIDE RADIO HOOKUP carried the University of San Francisco alumni Communion breakfast program through the cooperation of C.B.S.

TELEVISION: The University of Detroit played a major part in the establishing of Detroit's fourth television station.

Expected to be in operation this Fall, the new station will be a non-commercial, educational venture to be operated under a committee representing the combined educational and cultural institutions and agencies in the Metropolitan area. The station is the first of its kind in the nation to be organized under the 1952 allotment of 242 channels for such purposes by the Federal Communications Commission.

STUDENT HONORS, AWARDS: Dr. Francis J. Shiller, graduate of Loyola University, Los Angeles, Arts and Loyola University, Chicago, Medicine

received first place in surgery in the listing by the National Board of Medical Examiners.

Two Saint Louis University students have been awarded Woodrow Wilson Fellowships for graduate study during the academic year 1953-54 under the fellowship program of the Association of Graduate Schools in the Association of American Universities.

John Riordan, University of San Francisco, has been elected National chairman of the Collegiate Council For United Nations. Darrell A. Brittain, Seattle University, was named member of the Council's new board.

Father Joseph DeVault, Chicago, has been awarded a year's fellowship at Johns Hopkins in Oriental Philosophy.

A LeMoyne senior pre-medical student won for the second year a New York State scholarship valued at \$3,000. He ranked 19th among 1251.

D.P.'s: Father Richard Deters, John Carroll University, has inaugurated an evening program for teaching D.P.'s English. No tuition is charged and teachers volunteer their tutorial services.

BUSINESS: Two more Jesuit schools of Commerce were admitted to membership in the American Association of Collegiate Schools of Business, the Universities of Santa Clara and San Francisco.

CREDIT UNION at Fordham University declared a dividend of 4.8% on shares.

LOW GRADES: In a survey of 119 low achieving students at Xavier University it was found that the 81 blamed poor study habits; 40, lack of motivation; 38 improper high-school preparation.

POLICY ON RESEARCH: Marquette University has formulated a very clear and comprehensive set of principles guiding all full-time faculty members in productive scholarship.

T-V ROUNDTABLE: Approximately eighty programs has been presented by the University of Detroit T-V Roundtable since its inception February 4, 1951.

COOPERATIVE PROGRAM: Rockhurst College has entered into a cooperative arrangement with St. Louis and Marquette Universities whereby in five years participating students can obtain degrees both in arts and engineering.

RESEARCH: St. Louis University has released its bulletin on publications and research in progress of faculty members and students 1951-52.

ILL WIND: After a hurricane which demolished Assumption College, 52 members of the Assumption Order took over the Biology building at Holy Cross to conduct their summer school.

WELL DONE: A recent survey by Creighton University shows that

45% of the attorneys of Douglas County, 50% of Omaha's pharmacists and 43% of the physicians and 73% of the Dentists in the Omaha-Council Bluffs area are graduates of Creighton.

ENROLLMENT SECOND SEMESTER 1952-53: Xavier University surpassed the 2000 mark in the second semester.

St. Louis University showed a slight increase in its second semester over the previous year. The percentage of decrease from the previous semester was smaller than last year.

John Carroll University's second semester enrollment was 2,157.

The University of Detroit enrollment dropped to 6,436.

Marquette University dropped by 161 students, the smallest decline in the last five years.

Creighton dropped by 111 students.

University of San Francisco's second semester enrollment was 2509.

Loyola University, Chicago, dropped to 6,637 though this is a higher total than the beginning of the second semester last year.

Marquette University anticipates a heavy 1953-54 enrollment as a result of two newspaper advertisement campaigns, one in 80 newspapers in the 500 mile radius and one in 50 Catholic college newspapers.

PUBLICITY: Loyola University, Chicago, issued some interesting figures on publicity stories appearing in the secular press during a three-month period. It ranked highest of 7 institutions of higher learning with 55 favorable and no unfavorable stories. Its nearest contender, despite better journalistic connections, received 34 favorable and five unfavorable stories.

RADIO STATION, K G A, owned by Gonzaga University has been leased for \$40,000 a year for 10 years with an option to buy after that period by the lessee.

SUMMER ENROLLMENT: St. Louis University reports a slight increase in its summer enrollment to 3,174.

BUCK ROGERS: Saint Louis University will become one of the first institutions in the world to offer a program of undergraduate study dealing with the problems of space travel.

T.V.: The University of San Francisco televised "You are the Jury" a mock trial in which the viewers pass the verdict. Specially prepared with a view to suspense, the programs received high acclaim.

MICROFILM: First shipments of the microfilm copies of the Vatican Library's priceless manuscript collection have been received by the Knights of Columbus Foundation at Saint Louis University and was made available to scholars following an informal opening of the collection in temporary quarters last February 2nd.

SESQUICENTENNIAL of the Ateneo de Manila will be celebrated this year.

PLACEMENT: The University of Detroit Placement Bureau handled 1200 alumni applications during its first two months of existence.

ALUMNI DIRECTORY: Loyola College has issued a most attractive catalogue of its alumni 1852-1952. Alumni are listed by class with home address and occupation. Coded references supply information on education, degrees, and personal data. An alphabetical index of alumni along with tables of past officers, occupations, degrees received from the college and other institutions are appended.

HIGH SCHOOLS

HEARST ORATORICAL CONTEST: Larry Bugge of Marquette University High School won this year's grand national prize. Second and third place winners were students from Loyola High School, Los Angeles and St. Peter's College High School.

VOICE: One of the four winners (co-equal) in the National Voice of Democracy Oratorical Contests was Thomas A. Walsh, senior at Gonzaga High School, Washington, D. C.

STATISTICS 1952-53: In a report sent by the New York Province Prefect, 53.7% of the high school faculty in 7 Jesuit high schools is Jesuit (33.0% Priests, 20.7 Scholastics) and 46.3% are lay teachers. The combined teacher-pupil ratio in 6 of these schools is 1:22.1 The Jesuit teacher-pupil ratio is 1:39.5.

SEVEN OF NINE trophies awarded at the St. Mary's College (California) tournament went to St. Ignatius, San Francisco, debaters.

COLLEGE COUNSELLING DAY met with success at Rockhurst High School.

SCHOLARSHIPS: Of the 1654 winners of the 1953 New York State Scholarships, 160 were graduates from Catholic high schools and of these 27 were graduates of Jesuit high schools.

SODALITY: The Catholic Truth Committee at St. Ignatius High School, Chicago, undertook supplying a spiritual book shelf as well as cataloguing and circulating a list of all the spiritual books in the library.

BUILDING, EXPANSION: Campion is about to replace its pre-Civil War faculty building with a new million dollar structure.

READING CLINIC: Rockhurst High School was the site of the city-wide reading clinic for 350 high school students during a daily one hour six week period.

ALL-AMERICAN quarterback for Catholic high schools in the United States was Donald Hohl, Canisius H. S. senior.

RADIO: Champion is given a half hour weekly on the local radio station.

DEBATING: St. Ignatius High School, Chicago, was host to eighteen Catholic schools of the area. Over 200 debaters participated in league.

AWARD: The Brooklyn Prep magazine received the medalist rating by the Columbia Scholastic Press Association as being superior to all other first place finalists in the annual Columbia contest.

CAMP CRANWELL opened in June with 130 for the first month.

CHEF at Georgetown Prep won a prize for excellence in the Fifth Culinary Art Show in Washington.

LUNCHEON DE LUXE: About 900 attended the annual luncheon and Bridge sponsored by the Loyola School, New York. It netted \$18,000 for the new scholasticate.

MISSIONS: Georgetown Prep raised a total of \$1,950 in its lenten mission drive. One class accounted for \$665 of that amount.

FIRE causing damage in the tens of thousands of dollars ravaged St. Ignatius High School, Cleveland.

MAESTRO: Sabastian Fasonello, senior in Canisius High School, received a Music scholarship to Curtis Institute, Philadelphia. He appeared twice as piano soloist with the Buffalo Philharmonic Orchestra.

TOPS in the country in the Decency in Reading Campaign was Canisius High School with a total subscription sale of \$13,500.

PASSION PLAY at Canisius High School played to 7,000 school children and 3,000 adults in eight performances.

GUIDANCE: Systematic group guidance for Juniors has been begun at Regis High School, New York, with a view toward preparing them for college and assisting them to make a prudent choice in the selection of a college.

LABORARE . . . : Sodalists at Loyola Academy, Chicago, have undertaken a large portion of the manual work around the school.

ORATORS: Loyola High School, Los Angeles, has placed a student in the finals of the Hearst National Oratorical Contest for the last three consecutive years.

ENTRANCE EXAMINATIONS: Regis High School, New York, administered scholarship tests to 1,170 boys, of whom 175 were selected.

St. Louis University High School administered entrance scholarship tests to 540 potential freshmen.

Forham Prep gave exams to 1,300 boys.

Brooklyn Prep administered tests to 1511 boys.

Xavier tested 2,200 of whom about 200 will be selected.

Fairfield Preparatory school examined 350 applicants.

Boston College High School examined almost 800 applicants.

Loyola High School, Los Angeles, will accept 260 of its 400 applicants.

Marquette University High School examined 350 prospective freshmen of whom 245 will be admitted.

MISCELLANEOUS

"PHILIPPINE STUDIES" is the latest addition to the 1,112 periodicals and reviews now being published by the Society (figures are as of January 1953). A breakdown of these publications gives the following: Religious publications, 399; Student publications, 261; scientific reviews, 137; Sodality publications, 125; Mission magazines, 77; Sacred Heart Messengers, 72; Cultural reviews, 26; and Astronomy publications, 15. Total number of subscribers to the above is 13,340,000. Thanks to the *Philippine Clipper* for these data.

AUGUSTINE INDEX: *Indices To St. Augustine's Use of "Providentia" In All His Works* by Johannes Götte is the only existing work of its kind. Published by Catholic Classical Association of Greater New York and the Catholic Classical Association New England Section, it is available at the cost of \$1.00 from the Chairman of Publicity, 2180 Ryder Avenue, New York 57, N. Y.

BONUS LIBER: Loyola University Press has received an unusually high number of awards for book production. In the Textbook Clinic of the American Institute of Graphic Arts it placed two of the six high-school award winners, *Correct English* and *The Writing Handbook*. In the Chicago Book Clinic the above two and *Optimus Magister, Bonus Liber* were among the 32 entries selected for excellence.

JESUIT STUDIES: Aware that numerous research works written by Jesuits remain unpublished owing to the financial risk on the part of publishers, and that much research has been discontinued or never begun for this reason, the Loyola University Press has appointed a committee and will underwrite the publication of Jesuit research projects submitted by it.

NEW SCHOOL: The California Province has been entrusted with the task of opening and staffing a new high school in Hiroshima, Japan.

AMATEUR RADIO: Forty-five Jesuits have licenses to operate amateur stations and 27 high schools and colleges possess transmitting and receiving equipment.

DELAYED VOCATIONS: As of May, six of the alumni of the School of

St. Philip Neri have been ordained, four as diocesan priests and two as order priests. Two more were scheduled for September.

AQUINAS LECTURE at Weston College, the fifth, was delivered by Bishop John J. Wright on Studying and Preaching the Saints.

SACRED HEART: The Philosophers' Sacred Heart Academy at West Baden has compiled a bibliography of 176 books and pamphlets on devotion to the Sacred Heart.

ANNIVERSARY: St. Andrew-on-Hudson celebrated its 50th Anniversary.

SODALITY CONVENTION lasting three days was held for directors and moderators of the Chicago Province at John Carroll University.

LIBRARY MEETING: In the first of its kind, librarians of the California Province met to discuss the mutual problems.

RETREAT HOUSE: Gonzaga Retreat House for young men received an eight page spread in *Catholic Building and Maintenance*.

SODALITY PRAYER BOOK: A committee of scholastics at West Baden College has embarked on a project of compiling a prayer book for men sodalists. Modelled on the *Liber Devotionum* it will contain prayers suggested by Sodality officials and spiritual directors in most of the English speaking provinces.

THE GREATER GLORY, New York Province promotional motion picture, has been awarded the singular distinction by Business Screen Magazine, oldest trade paper in the field, of the Seal of Distinction as one of the outstanding factual films of 1952. The film has been shown in a number of our houses throughout the Assistancy.

PHILIPPINE STUDIES a quarterly published from Berchmans College, Cebu City, Philippines saw the light this June. Containing brief but sprightly articles on past and contemporary Philippine life, it is available through Crowley The Magazine Man, 511-13 East 164th Street, New York 56, N. Y., for \$5.00 annually.

PHILIPPINE STATISTICS: The *Philippine Clipper* for August 1953 gives the 1953 enrollment statistics as follows: *Jesuit Schools:* grades, 2652; high school, 4,513; College, 2,519. Total Jesuit, 9,684. *Parochial Schools:* grades, 291; high schools, 2,249; college, 74. Total Parochial, 2,593. Grand Total, 12,298.

SCIENTISTS: At St. Joseph's College, Philadelphia, August 31st to September 2nd, the American Association of Jesuit Scientists (Eastern States Division) held its 28th annual meeting. Fr. Thomas J. Smith, S.J., of Holy Cross College Worcester, Mass., was elected President for the coming year. Fr. Joseph F. Mulligan, S.J., of Woodstock College, Woodstock, Maryland, is Secretary and Fr. Edward B. Berry, S.J., of Fordham University, New York City, is Treasurer. In October, the Jesuits Science

Bulletin, the magazine of the Association, will begin its 31st year of publication.

ATOMIC LABOR PANEL: Father Leo Brown, St. Louis I.S.S., was appointed by President Eisenhower to a six-man special labor panel for the Atomic Energy Commission.

N.F.C.C.S.: David McWhorter, Loyola University, Los Angeles, senior, was elected president of the National Federation of Catholic College Students.

SCHOLARSHIPS: Loyola University, Los Angeles, announced a total of 91 scholarships for the current school year, 42 to new recipients and 49 as continuing of original grants contingent on successful academic achievement.

JURISPRUDENCE: Father LeBuffe cheated death to bring out the 1953 edition of *The American Philosophy of Law*, a revised and amplified version of his earlier work. Particularly noteworthy additions are the sections on the genesis of moral error and recent decisions regarding education.

WILLIAM J. MEHOK, S.J.

CORPORATE PROFITS AND ARTS COLLEGES

The return from such gifts by corporate donors cannot, of course, be an early ripening melon. Plenty of corporations have learned that by giving money to specialized laboratories or specialized institutions of research or higher learning, they can get favorable publicity, contacts with alumni who are valuable in various ways, or solutions to practical problems. What they can get in return for gifts to liberal-arts colleges is less tangible. Yet a leading corporation, Standard Oil of Ohio, has concluded that, since corporations cannot operate "except in a stable environment", and since liberal education helps stability, corporate contributions to such education are entirely logical. Many hard heads have come to the same conclusion. Even the N.A.M. has endorsed the idea.

Greater encouragement comes from the Bureau of Internal Revenue. The revenue code exempts from taxation philanthropic gifts up to 5 per cent of a corporation's net income, over and above gifts listed as business expenses. A company in the E.P.T. bracket can give away \$5,550 at a net cost to itself of only \$1,000. Even if E.P.T. lapses in June, as seems probable, the 52 per cent basic corporate-tax will still make a contribution reasonably cheap.

Why the meager corporate response to the increasingly intense appeal of institutions like Williams? Many corporations have hung back in fear of stockholder suits. Is it legal for a board to give away corporate money where the return is not immediate and may seem intangible even in the long run? There are still lawyers whose answer is a flat negative. But their number is diminishing and they may soon prove to be out of date about the law. For example, twenty-nine states have adopted legislation to facilitate corporate giving to philanthropies in general, sixteen of them since 1945. Lawyers continue to worry, however, about the general problem of "immutable contract." Does permissive legislation apply to corporations whose charters are older than the new law? Or is a corporate charter an immutable contract? Many lawyers, including the chairman of the American Bar Association's Committee on Business Corporations, argue that the state, as the creator of corporations, can alter charter powers and that therefore present and future permissive legislation applies to all corporations.

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