

Jesuit Educational Quarterly

MARCH 1954

INTER-AMERICAN JESUIT ALUMNI CONGRESS

THE TRAINING OF A DOCTOR

STATUS OF SPECIAL STUDIES 1953-1954

INDEX VOL. XVI

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JESUIT EDUCATIONAL QUARTERLY

Inter-American Jesuit Alumni Congress

EDWARD B. ROONEY, S.J.*

The Second Inter-American Alumni Congress was held in Lima, Peru, October 25 to 29, 1953. The scene of the Congress was the Colégio de la Inmaculada. As the Congress coincided with the diamond jubilee of the college, Jesuit alumni were able to offer in person the congratulations of practically all the Jesuit educational institutions of the western hemisphere.

As was to be expected, the two Jesuit colleges of Peru, the Inmaculada of Lima and the College of St. Joseph of Arequipa, had the largest delegations. At the Congress, fifty-eight persons were listed as official delegates of Lima and fourteen of Arequipa. In spite of the great distances to be covered in reaching Lima, there were some sixty delegates from countries other than Peru. A preliminary listing gave the following number of delegates: Argentina, 7; Bolivia, 5; Brazil, 9; Canada, 1; Colombia, 1; Cuba, 7; Chile, 6; El Salvador, 1; Mexico, 3; Nicaragua, 2; United States, 9; Uruguay, 4; Venezuela, 3. Many of the South American countries would have had larger delegations were it not for severe monetary restrictions in some countries and annoying travel controls exercised by at least one other country of South America. In addition to these delegates from Inter-American countries, there were two delegates from Spain, the Marquis de Vivel and the Marquis Merry del Val. Also present were observers from: the Gregorian University, Rome, and from Jesuit alumni associations of Belgium, England, France, Germany, Italy, and Spain.

THE CONGRESS

At least twice during the past year, information on the Lima Congress was sent by the Central Office of the Jesuit Educational Association to all Jesuit high schools, colleges, and universities in the United States. These communications suggested that alumni directors or secretaries might be able to locate alumni living in or near Lima and request them to attend

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the Congress as official delegates. (Actually, that is what happened.) Eight alumni living or working in or near Lima, together with the executive director of the Jesuit Educational Association, made up the United States delegation. One delegate represented Boston College, one Marquette University, one Cranwell Preparatory School, and five represented Georgetown University. The delegate of Boston College was a Mr. James Grady, a special inspector of the State Department, temporarily located in Lima. Marquette University was represented by Mr. Meisenheimer, now associated with mining interests in Aroyo, Peru. The delegate from Cranwell Preparatory School was a young Peruvian university student, Mr. Farina, who was graduated from Cranwell in 1952. The Georgetown University delegates were: Laurin Askew, Col. Walter L. McCadden, and Taylor F. Peck, all working at the American Embassy in Lima; Ramon Solana, an official of our Point Four Program in Peru; and Dr. Joseph Solterer, professor of Economics at Georgetown University, on lecturing leave at The Catholic University of Santiago, Chile. Mr. Andrew B. Shea, president of Panagra Airlines, a graduate of Fordham University, was listed as a United States delegate, but he did not arrive in Lima in time for the Congress. Another person listed as a United States delegate but who, as far as I know, did not appear, was a Mr. Felipi Barreda. I could get no information about him. The Rev. Philip MacGregor, S.J., a Peruvian Jesuit, an alumnus of the Inmaculada, could very well have been a member of the United States delegation since he did his doctoral studies at Fordham University. We yielded Father MacGregor to the Peruvian delegation, however, since he is the rector of the Colégio de la Inmaculada. I learned from some members of the American delegation that there were a good many more graduates of American Jesuit institutions living in Peru, but they had not been contacted by their schools. Perhaps they have been lost track of by alumni associations.

The Congress opened on Sunday, October 25th, the Feast of Christ the King, with a solemn high Mass celebrated in the downtown Jesuit church of San Pedro, by His Excellency, Carlos M. Jurgens, Bishop of Huancavelica, Peru, an alumnus of the Inmaculada. His Excellency preached an inspiring sermon on the Kingdom of Christ. While welcoming with lively cordiality the delegations of Jesuit alumni, he emphasized the role of the alumnus of a Catholic college in establishing the reign of Christ over the hearts of men. After the Mass, a bronze plaque was unveiled on the wall of a building adjoining our church. The plaque commemorated the opening in that building of the Colégio de la Inmaculada in the year 1878. The building is now occupied by the Peruvian Ministry of Education.

The formal opening of the Congress then took place at the Colégio de la Inmaculada, under the chairmanship of Dr. D. A. Schreiber, who welcomed the delegates to Lima. Dr. Schreiber had been chairman of the very efficient local committee in charge of organizing the Congress. It was only proper, then, that he should later be elected chairman of the Congress.

In his presidential address at the opening session, Dr. José Augusto César Salgado, president of the Inter-American Jesuit Alumni Confederation, and chairman of the Brazilian delegation, reviewed the history of the organization.

PREVIOUS CONGRESSES

It appears that back in 1936, at Sante Fe, Argentina, and in 1938, at Buenos Aires, Argentina, there were held meetings of the Jesuit Alumni Association of the La Plata River Region. These regional meetings served as a stimulus for the holding of a Latin-American Congress of Jesuit Alumni at Montevideo, Uruguay, in January of 1941, which was attended by delegates from Jesuit alumni associations in the Argentine, Brazil, Bolivia, Chili, Colombia, Cuba, Nicaragua, Uruguay, and Peru. The outcome of this congress was the establishment of a Latin-American Confederation of Jesuit Alumni. The first Inter-American Congress of Jesuit Alumni took place at São Paulo, Brazil, in 1948, and was attended by delegations from the following countries: Argentina, Bolivia, Brazil, British Guiana, Canada, Colombia, Cuba, El Salvador, Mexico, Paraguay, Peru, United States, Uruguay, and Venezuela. I have not been able to learn who the United States delegates were nor what schools they represented.

One of the outcomes of the São Paulo congress was the formulation of the tentative statutes of the Inter-American Jesuit Alumni Confederation and the establishment of a provisional secretariat at São Paulo. The secretariat was instructed to stimulate the foundation of alumni associations where they did not already exist and the federation of alumni associations in countries where there were two or more Jesuit educational institutions. The secretariat was also commissioned to draw up a draft form of statutes which would be first submitted to the executive committee of the Confederation. Definitive action on the statutes was to be taken at the following Inter-American congress.¹

¹It is worthy of note that in March, 1953, there was held at Frankfurt, Germany, the first European Congress of Jesuit Alumni.

The decision to hold the Second Inter-American Jesuit Alumni Congress at Lima, Peru, was a fortunate one, since it meant that the prime mover of the Congress would be the dynamic rector of the Colégio de la Inmaculada, Father Philip MacGregor. Father MacGregor's skill was evidenced by the fact that he set up an organizational committee whose tireless efforts would result in bringing to Lima a distinguished representation of Jesuit alumni associations from all over North, Central, and South America, and in conducting a smoothly-operating congress that would strengthen the foundation of the Confederation and give it every hope of one day uniting the hundreds of thousands of Jesuit alumni of the Western Hemisphere. Too much credit cannot be given to Father MacGregor and his efficient committees; their greatest satisfaction must have been the evident success of the Congress, itself.

PLAN OF THE CONGRESS

Before giving details on the work of the Lima Congress, it may be helpful to say a word about the general plan of the Congress. In addition to the opening session, there were four plenary sessions and five sessions of each of the four commissions appointed to study the four aspects of the theme of the Congress. Each commission elected its own chairman, vice-chairman, secretary, and reporter (relator). Delegates were free to join any one of the four commissions but, naturally, it was hoped that they would follow through with the same commission. Each commission worked out a series of statements or conclusions which then had to be submitted to a plenary session for further discussion and modification. Only when it had met the approval of the plenary session was a statement or a resolution adopted by the Congress.

A very detailed set of regulations governing the conduct of all meetings and defining the functions of officers both of the Congress and of the commissions was submitted and approved by the opening plenary session.

The Congress had a twofold purpose: first, to study more closely the aims and operation of Jesuit alumni associations; and, secondly, to draw up definitive statutes for the Inter-American Jesuit Alumni Association. The aims of the alumni associations were to be studied under the following topical headings: The Alumni Association and the Alumni; The Alumni Association and the College; and The Alumni Association and the Community.

Each of these topics was to be treated by an individual commission both from the practical or experimental viewpoint and from the theo-

retical viewpoint. In other words, the first three commissions were to study what alumni associations had succeeded in doing for the alumni, for the college, and for the community, and what, in the future, they should attempt to do in these same three areas.

To the fourth commission was entrusted the work of formulating the definitive statutes of the Inter-American Jesuit Alumni Association. By way of background for this task, the commission was instructed to study the tentative statutes drawn up at the Latin-American Congress of Jesuit Alumni held in Montevideo in 1941, and at the Inter-American Congress of Jesuit Alumni held in São Paulo, in 1948; also to make a comparative study of the statutes of the Pan-American Union, the Lions International, the Rotary International, and the Knights of Columbus.

A draft of statutes for the Inter-American Jesuit Alumni Association was then prepared by the commission and submitted for discussion to a plenary session of the Congress. After introducing certain modifications and amendments, the plenary session approved the statutes.

It seems to me that the best and most concise way of showing the results of the work of the commissions is to give, first, a brief summary of the conclusions of the first three commissions approved by the plenary sessions; and, then, a brief description of the kind of organization presented by the fourth commission in its report on statutes, and approved by the plenary session.²

SUMMARY OF CONCLUSIONS

In the conclusions of the first three commissions whose general function it was to study the aims of alumni associations in their relationships to the alumni, to the college, and to the community, considerable emphasis was placed on the role of the alumni in promoting the organization of associations of parents to protect their rights, especially in the field of education. Alumni associations were strongly urged to stimulate the formation and growth of such associations and to take an active part in them. By so doing, they would be helping to protect their rights as fathers and as citizens and would give an example of that participation in community activities which should characterize an educated man.

²A complete English translation (unofficial) of the conclusions and statutes were sent to rectors and presidents of Jesuit universities, colleges, and high schools; to the faculty moderators of the alumni association, and to the alumni secretaries in the colleges and universities. Others who desire copies of the complete translation may have them on request. This translation was prepared by the Executive Director of the JEA and Rev. Eugene T. Culhane, S.J. of the faculty of Regis High School, New York, N. Y.

The conclusions also underscored the present dangers of communism and neo-paganism, and the role of alumni in combating these insidious forces. Some specific and detailed methods were suggested whereby alumni associations could exert a salutary influence within their own ranks in the spiritual, the social, and the professional orders, as well as in the field of mutual assistance. It was recommended that the alumni association provide alumni with membership cards to serve for identification purposes. The general secretariat was instructed to study the adoption of a distinctive emblem to be worn by Jesuit alumni as a means of ready recognition. Actually such an emblem had been adopted at the Rio Congress but it seems there was not general approval of its design.

SUMMARY OF STATUTES

It is rather difficult to summarize a set of statutes but I shall try, at least, to point out those provisions that will be of special interest to American readers and to American Jesuit alumni associations.

The statutes have set up an organization comprising local alumni associations, federations of these local associations along lines corresponding to Jesuit provinces or vice-provinces, and an over-all confederation of both these groups. The object of the confederation is to mobilize the moral and intellectual forces of Jesuit alumni so that these may make themselves felt more strongly throughout the Americas. As means to this end, the confederation will strive to promote better communication between the alumni associations and federations now in existence, and to bring about the formation of these where they do not exist.

An Inter-American Congress of Jesuit Alumni, made up of delegates from affiliated federations and associations, is to be held every three years. This congress will be the supreme legislative body of the confederation. Voting at the congress, with a few exceptions provided to take care of small countries or of provinces which cross national lines, is by federation.

The executive council of the confederation is the executive council of the alumni association of the college appointed as the place for the next Inter-American Congress. Since the 1956 Congress is to be held in Santiago, Chile, the present executive council of the confederation is the executive council of the alumni association of the Colégio San Ignacio, Santiago, Chile.

The third organ in the government of the confederation is the general secretariat which, of course, must carry on between congresses. The secretariat is temporarily located at the Colégio de la Inmaculada, Lima, Peru.

Decision on the permanent seat of the general secretariat, as well as the determination of its detailed functions, was left to the next Inter-American Congress.

The statutes provide that each federation (or association in case a federation consists of but 1 association) contribute the sum of \$150 per year to the support of the general secretariat.

This, then, in brief, is the kind of an organization set up by the delegates to the Lima meeting.

SOME OBSERVATIONS

And now for some general observations of the Lima Congress. Since I was not, strictly speaking, a member of the American delegation but only its advisor, I can feel free to speak of our delegation. I was particularly impressed by the high calibre of the American delegation. While I would have been more pleased to see a broader representation of American Jesuit institutions, our delegates were certainly a credit to the institutions they represented. All of them had had considerable experience living in foreign countries. They showed a breadth of vision and a comprehension of problems outside the United States as well as a deep understanding of the aims and the character of American Jesuit education that made me proud of them.

All the American delegates were deeply impressed with the character of the other delegations and of individual members. In fact, we felt a rather justifiable pride in the products of Jesuit education. They were definitely men of clear ideas, strongly imbued with Catholic principles, and gifted with a power of facile expression. That many of them had already achieved marked success was obvious from the positions in government, in business, or in the professions, which many of them had already held or were currently holding. If the delegates to the Lima Congress can be considered a cross-section of Jesuit alumni throughout the Americas, then Jesuit institutions in the Western Hemisphere have every reason for encouragement in regard to their products and to the extraordinary potential of our alumni.

And yet, that very realization should surely give us pause and should counteract any tendency to undue pride. For whether we look north or south of the Rio Grande, we see so much evidence of unrealized Catholic possibilities that we are forced to wonder whether we, ourselves—administrators of Jesuit institutions and directors and officers, both Jesuit and lay, of Jesuit alumni associations—have done our utmost to capitalize on the extra-ordinary potential for leadership of our own Jesuit alumni. I

could not help reflecting on this sombre thought many times while I saw in the Lima meetings or moved about talking with members of our own and other delegations. I wondered if we were not a little too individualistic, too parochial, in our outlook on alumni. Our Inter-American potential is hemisphere-wide; our American potential is country-wide. But are we not often, I reflected, tempted to think of Jesuit alumni only in terms, let us say, of Holy Cross, or Fordham, or Saint Louis, or Santa Clara? It is obvious, of course, that the interest of an alumnus is first and foremost in his own institution. But can we, if we are to realize our potential for thought and for leadership, allow our own interest or those of our alumni to be circumscribed by the limits of one institution? The numbers of our alumni are phenomenally large. But numbers can realize strength only if there is some principle and some organization giving unity to large numbers. Maybe, I thought, this idea of federations of the alumni associations of an entire province has much merit in it. And, maybe, this idea of a confederation to bind together in some way the province federations has much to commend it. We like to think that the Jesuit Educational Association has been instrumental in developing unity and cooperation among our Jesuit institutions in the United States. Why do we stop short of extending the idea to the work with Jesuit alumni? Maybe this idea of an Inter-American confederation of Jesuit alumni has much more in it that I had suspected before I went to Lima. Perhaps my thoughts along these lines were stimulated by the memory, still very fresh, of the All-Jesuit Alumni dinners we have been holding these past three years on the occasion of the annual meeting of the Jesuit Educational Association. In themselves, these dinners have already meant a widening of vision beyond the limits of the home institution. May we not hope that they will lead us to a greater realization of our alumni potential and will flower into some kind of external unity or organization that will enable us better to capitalize on our resources?

I am certain that some have already wondered just how our alumni organization in the United States could fit into the Inter-American Confederation of Jesuit Alumni. Were we to have the organization called for by the Confederation, it would mean that we should have to establish some bond of unity between the alumni association of the institutions in each province. Nothing elaborate is necessary. It would be sufficient to have an annual or even a biennial meeting of the alumni directors, Jesuit and lay, and alumni secretaries of all the Jesuit institutions of a given province. Such a meeting, besides offering an opportunity for a valuable exchange of ideas and for a discussion of mutual problems could also present an opportunity for drawing up an active program of alumni

work. Were such a federation of Jesuit alumni associations to belong to the Inter-American Confederation, it would mean that the \$150 annual dues would be prorated equally or on some sort of an agreed scale among all the institutions of the province and would, thus, not be a burden on any one institution.

Beyond the advantage which I might call capitalizing on the "catholicity" of Jesuit alumni and which should commend itself both to Jesuits and to Jesuit alumni, there are some other advantages which my attendance at the Lima Congress made me see in an Inter-American association.

During the past several years, there has been much talk about a good neighbor policy among the countries of North and Central and South America. Could not the very natural bond that binds all the graduates of Jesuit schools serve as a powerful element in furthering good relations among the countries of the Western Hemisphere? Surely it gives a basis for mutual understanding of aims and principles that many others do not possess. What North American, for example, should be in a better position to understand the Catholic culture of the countries of South America than a graduate of an American Jesuit school who, whether he be Catholic or non-Catholic, was educated in so similar a Catholic atmosphere? And what South or Central American is better able to look beneath the surface of the external materialism of the North and see the deep faith and the religious outlook of most Americans, and thus appreciate more the true meaning of the United States, than a graduate of a Jesuit college whose education resembles in so many respects the education that his fellow-alumni of a North American school received? The graduates of Jesuit institutions in North and South America could easily form an élite in developing mutual understanding and respect among the countries of the Western Hemisphere.

Nor is such a confederation of Jesuit alumni without its more tangible, if transitory, benefits. At a time when there is so much interchange of business and professional people, it is no small advantage to have entrée to so many leaders in the business and professional worlds of the North and South as graduation from a Jesuit institution can give. Often as I looked at the delegations from the different countries of South America, I could not but think of the asset a North American business or professional man would have if, upon his arrival in South America, he had ready access to the circles which his own fellow Jesuit alumni could so easily open to him. And the same can be said for a South American Jesuit alumnus coming to the United States or Canada. The Inter-American Jesuit Alumni Confederation can help us capitalize on such assets.

One further observation and I shall bring this all too lengthy report

to a close. This last observation has to do with what appeared to me to be a difference of emphasis in the work and the outlook of Jesuit alumni activity in South America and in that which I have been able to observe in the United States. Perhaps it can be detected in the conclusions of the first three commissions summarized above. The difference I thought and I sensed is that the South Americans seemed to emphasize more the work of the alumni associations and of the colleges, themselves, for the alumni, while American alumni associations have a tendency to stress more the work of the alumni association for the college. I am not saying that one is right and the other is wrong; that one is better and the other is worse. In fact, I do not think it is a question of right or wrong, of better or worse. I simply refer to it as a difference of emphasis. But reflecting now on the Lima Congress, I am inclined to think that we, in the United States, could profit greatly by a little more of the South American emphasis by the alumni association and by the school on thought, and work, and plans for the alumni. By the same token, I feel it is not unfair to say that South American Jesuit alumni associations—at least, as I have observed them in operation—could well devote a little more thought, and work, and planning on ways and means to assist the college from which they have had the distinction of graduating.

Perhaps this last observation is, in a way, a summary of the good that can be derived from these Inter-American meetings of Jesuit alumni. By means of them, we, Americans, can help to spread some of the good ideas we have and the healthy practices we have developed. And by them, too, we, Americans, can learn many helpful lessons from our neighbors, our fellow Jesuit alumni to the South.

This report would be incomplete, indeed, if I failed to say a word of praise and thanks for the royal hospitality of the alumni, the students, and the faculty; but most of all of Father MacGregor, the rector of the *Colégio de la Inmaculada* of Lima. They were perfect hosts. Theirs was a splendid example of cooperative effort. To it was due in largest measure the success of the Second Inter-American Jesuit Alumni Congress.

If this inadequate report on a splendid congress helps, even in slight measure, to making the interests of our Jesuit colleges and Jesuit alumni more American, more Jesuit, more Catholic, then my trip to Lima will have been more than a delightful journey. It will have been a useful one.

The Training of a Doctor

JOHN W. BIERI, S.J.

When asked to prepare an article on the counselling of students preparatory to the study of medicine, many avenues of approach were open. This, like any educative process, could be viewed from the standpoint of the counsellor, the faculty, the curriculum, or the student. I have chosen the latter approach since the student and his capabilities and emotional and rational responses to the task ahead, are the key to any guidance that can be offered the young man who tells you that he wishes to become a medical doctor. From a rather limited experience in counselling, screening and admitting students of medicine, I shall try to single out what is most characteristic and universal.

This young man is about 21 years of age. He is alert, intelligent, eager to become a doctor, fired with an altruistic spirit and a sense of dedication. He has a keen appreciation of his vocation, which is often associated in his own mind with a serious Christian philosophy of life. Herein should lie the evidence of his Catholic training—that stamp of Christian character which gives meaning and guidance to his present resolution and to his future plans. Of course, there are exceptions. Now and then there will be someone entering medical school with vague motivation, with a weak moral make-up, with a slothful mind, or with one or more flaws, presenting shoddy material for transformation into a physician. These, however, are rare and most of them will withdraw or succumb to the exacting schedule of studies. The great majority present excellent material to be trained by the faculty of medicine.

This is not surprising, since the number of applications far exceeds the number of freshmen accepted. Those who are fortunate enough to receive the coveted letter of acceptance should, by all adds, constitute the cream of the crop. For every one accepted, there are from five to fifteen rejected, depending on the medical school. Many of these are rejected, not because they do not come up to the standards of admission, but for the simple reason that there is not room in the freshman classes for all of them. This situation is easing off somewhat. The number of individuals applying for admission to medical school has been steadily declining since 1948. The total number of applicants for the freshman class entering in September, 1949 was 24,434. For the class entering in 1952 the number was 16,763—a decrease of over 30%. Of the 16,763 applicants for the class entering in 1952, 7,425 were accepted and enrolled in the freshman classes. This

means that 9,338 failed to gain admission to medical school in 1952. About half of these will reapply the following year, and of this number about 2,000 will be accepted.¹ One of the reasons, apparently, for the decline in the number of applicants is the conviction of pre-medical advisers that a student must be close to a genius to get into a medical school. This opinion probably stems from the post-war years when many good students, who confidently expected to continue in medicine, were rejected. For the freshman class entering in 1954, however, competent students should have a much better chance to receive admission to some medical school.

The size of the freshman class is previously established by the policy-making board of the school and depends for the most part on the size of the facilities for handling student training. Thus, in the school year 1952-1953 the schools of medicine under Jesuit jurisdiction reported the following numbers in freshman class: St. Louis University, 125; Georgetown University, 124; Marquette University, 100; Loyola University (Chi.), 88; Creighton University, 76. Among the medical schools in the United States, the largest freshman class accepted was 200 at the University of Michigan, while the smallest was 28 at the University of Miami (Florida), a new medical school.

The freshman entering today is unmarried, as a general rule. Only a few years ago, when the medical schools were enrolling a high percentage of veterans, the freshman class might have a majority of married men. The present-day freshman, however, is usually engaged to be married or is considering taking such a step. Consequently he is involved in a vexing personal problem, namely, whether to marry during his stay in school or to wait until he has something like a steady income. If he and the young lady of his choice are very much in love, this vague date of marriage after graduation seems to be eons in the future. Some take the leap into marriage without too clear an idea of how they are going to support themselves. Others, with determination, decide to put aside all thought of marriage until internship or even beyond. In either case there is a personal problem which demands the calm advice and help of a sympathetic student counselor. This problem can be so harrassing that it presents a major obstacle to academic progress. Thus, marriage looms large in the life of a freshman. Some are in a quandary trying to come to a decision, while others, already married, are worried about the increase in the size of their families.

¹Statistics taken from *Journal of Medical Education*, "The Study of Applicants," Vol. 28, No. 2, pp. 21-28, John M. Stalnaker.

Those who begin medical studies have had at least three years preparation in college and a large percentage have a bachelor's degree. This preparation is of infinite variety, ranging from a classical liberal arts program to a series of courses overwhelming in the field of science. In the booklet "Admission Requirements of American Medical Colleges" it is amusing to note that the only medical colleges recommending Latin and Greek for the pre-medical program are The Medical College of Georgia, Howard University, University of Utah, Wayne University and University of Wisconsin—a dark day for the scholastic tradition.

The whole problem of pre-medical education and the controversies surrounding it will not be carried any further in this paper. Suffice it to say that there appears to be no evidence that a predominantly scientific program prepares the student any better than a liberal arts program with the minimum scientific requirements.

Somewhat disturbing are the criticisms of students coming from Catholic colleges. These criticisms are hard to pin down—they originate somewhat in the form of a whispering campaign. They include the general opinion that graduates of a Catholic college are inferior material because they have insufficient intellectual curiosity and initiative, no originality of thought, poor powers of observation, a lack of independence in initiating research, an inability to systematize and interpret facts. While much of this criticism is evidently exaggerated and while generalizations of this nature are many times illogical—still so many comparisons and examples are urged that the Catholic educator is uneasy about the possible grain of truth that may underlie such opinions. We are told that students from Catholic colleges are educated by "spoon-feeding." They digest mimeographed notes handed out by the teacher and then regurgitate the material for the examination without any critical thought or study. We are told that, as a result, they are timid about tackling problems on their own, about publishing work, about speaking out on controversial issues. Those who teach in medical school have opportunity to observe students with a great variety of training. Some of these teachers, I regret to state, are convinced that there is some truth in these criticisms. Certainly this is a matter that demands further study, either to lay the ghost or to be haunted by it.

The student of medicine derives his knowledge from two main sources—the biological sciences and direct clinical observation. In olden days the student was an apprentice and learned medicine by following a doctor around the wards of a hospital. The wisdom and judgment required for diagnosis and treatment were acquired by the process of observation and note-taking. In this way the knowledge of the art and science of healing

was handed down by physicians. This strictly individualistic system of apprenticeship worked fairly well, provided that the master was both a good physician and a good teacher. In fact, there was a great deal of learning by experience in this system that was invaluable to the medical student and is still retained in all medical education. As medical science came to be more firmly established, the apprenticeship system gave way to a more formal method of education. The student was required to attend more lectures and to spend more time in the laboratory acquiring experimental knowledge of the functions and malfunctions of the human body.

The new era in medical education in the United States began with an exacting report by Dr. Abraham Flexner (1911) as a result of his investigation under the auspices of the Carnegie Foundation for the Advancement of Teaching. Previous to this, young men were trained, for the most part, by proprietary schools with no uniform requirements for admission and no supervision, except the regulations of state licensing Boards. The picture of medical education presented by this report was highly unsatisfactory, and even shocking, both to physicians and to educators. As a result, the training of a doctor gradually came under the more precise supervision of university administration with a more experienced discipline in entrance requirements and in academic preparation. There had been a few medical schools under such jurisdiction previously. Since the Flexner report, most of the proprietary schools and all the sub-standard institutions have ceased to exist.

Motivation is, of course, one of the prime factors in the study of medicine. In admitting students to medical school it is extremely difficult, if not impossible, to measure and evaluate this all-important drive of the will. Following in father's footsteps, the ambition to be another "Young Doctor Malone," immature notions, exaggerated philanthropy, are not in themselves motives good enough to insure success. There must be an alert intellectual curiosity coupled with a quickening interest in all the parts and functions of the human body. If a young man is really intent on finding out where these nerve fibers terminate, how the kidneys operate, how these cells get into the blood stream, what these gland secretions are doing—if he is interested in chemical and biological phenomena, he possesses a valuable quality that goes into the making of a doctor. If, over and above this, he is fascinated by the constantly recurring problem of why this organ is not functioning properly, and if he is eager to seek a solution—then he has within him the gathering strength of a great physician.

THE CURRICULUM

The faculty of medicine is faced with a formidable task—the transformation of a young man into a competent physician. The four years in medical school comprise the basic training, but the art of medicine is acquired only by years of practice. In general, the medical studies are divided into the preclinical and clinical programs. Roughly, the first two years are given to preclinical studies and the last two to the clinical program. The preclinical program includes those sciences which are considered basic to the study of medicine. The preclinical program is an intensive study of normal structure and function as a preliminary to the abnormal.

The freshman is first confronted with the science of anatomy wherein he must study the structure of the body and the interrelation of its parts. While he has had some introduction to this science in college and while he may have examined internally many a dog or cat, he has not encountered anything like the intensity of the study of human anatomy in medical school. This is no longer merely academic knowledge that he is seeking. He is now trying to discover every part of the human body from the gross bones to the microscopic tissues and fibers. He is an explorer and this body is the little world in which his life-work will be spent. The most minute features of the geography of that world must be known as perfectly as possible.

So, besides his investigations of gross anatomy, he must delve into microscopic anatomy and study every tiny detail which the eye can perceive, he must take histology and make a comprehensive study of cells and tissues, he must spend some time in neuro-anatomy in order to know the central nervous system with all its branches and tracts and nuclei, beside which an immense railroad yard in a big city seems simple. Finally, he must make a careful examination in embryology of the development of the embryo and fetus, of reproductive changes and germ cell formation.

Of course, he has a text-book for anatomy, but that does not simplify matters much. It is of such a size as is ordinarily required to aid small children to reach the top of a table. It is written in a new language that, at times, can come close to being a jargon. The student of anatomy in the late hours of the evening may read that:

The popliteal fossa contains the popliteal vessels, the tibial and the common peroneal nerves, the termination of the small saphenous veins, the lower part of the posterior femoral cutaneous

nerve, the articular branch of the obturator nerve, a few small lymph nodes, and a considerable amount of fat.²

After a hard day at school and a couple of hours of study, this could not be classified as exciting reading. In fact he has grave doubts that his own popliteal fossa contains a considerable amount of fat, after all he has been through.

However, he learns most of his anatomy in the laboratory. The most fascinating part of his work in first year is the dissection of a cadaver. For some freshmen the introduction to this may be something of a ordeal. Many of them put up a front, but they are more nervous at this prospect than some teachers realize. One admitted afterwards: "I was frightened, —the only dead person I had ever seen had been in an undertaking parlor." Another confessed that he gained his courage from the fact that all were starting together. He compared it to a parachute jump where all, on a signal, march quickly together and jump, one by one, out of a plane. Now and then, on the first day, someone with watery knees and a greenish complexion, must be escorted to the nearest source of fresh air. This nervousness does not last very long. Soon the whole matter is treated casually, even to the point where one boy, while dissecting a cadaver, had at his side, a few inches away, a candy bar on which he would calmly nibble as the spirit moved him.

Two other basic sciences are encountered in first year—biochemistry and physiology. In the former, the basic chemistry of the principal constituents of the human cell is studied and the carbohydrates, lipides, proteins and enzymes begin to march across the freshman's ken. Here he is introduced to the deep mysteries of metabolism and of the secretions of the endocrine glands.

Now he must begin to discover the functions of those organs and other parts which he so carefully analyzed and dissected in anatomy. In this next science, physiology, the living body is considered, and the basic operations of the heart, blood, muscles, lungs, kidneys, etc., are studied. For the most part, in the physiological laboratory, dogs are used for the experiments, since they are most easily obtained and are least expensive. Personal observation of the fundamental organic processes in a dog forms the basic knowledge which will later be applied to similar functions in man.

The super-sensitive freshman has a hectic year. Having survived the test of dissecting a cadaver, he must now overcome whatever repugnance

²*Gray's Anatomy*, p. 638.

he may have for working on a living animal. He is especially susceptible if he is an animal-lover. The department of physiology wisely surrounds these proceeding with safeguards, as far as possible, so that no brutal or cruel treatment of animals is ever tolerated. The instructors, for example, teach the student that in any experiment where the life of the animal is necessarily terminated, he is to speak of it as being "sacrificed," never "killed."

This is the general picture of the first year of study. Minor courses are taken and presentations of material vary somewhat from school to school. The primary objective of the medical faculty is to point toward the end result, namely, the practicing physician. These basic sciences are not to be taught merely from the viewpoint of research, nor given as they might be to graduate students, but are presented with the future doctor in view. This is formulated in a recent statement of the Association of American Medical Colleges:

Undergraduate medical education must provide a solid foundation for the future physician's development. It should not aim at presenting the complete, detailed, systematic body of knowledge concerning each and every medical and related discipline. Rather it must provide the setting in which the student can learn fundamental principles applicable to the whole body of medical knowledge.³

So also, the faculty earnestly wishes to correlate the fundamental biological sciences with clinical practice—to show that the cold and dry material which the student is now learning has actually a place in the work of a doctor. Many schools are experimenting with methods of trying to accomplish this highly desirable objective. Periodically the freshman may be brought to the amphitheater of a hospital where a doctor and a basic science teacher cooperate to demonstrate the clinical applications of material from the preclinical sciences.

The sophomore wears an air of greater confidence than the freshman. The sophomore gives the impression of one who has passed through a difficult probationary period and is now a full-fledged member of the organization. There is a reason for this. The freshman year is difficult and further complicated by the fact that many medical faculties feel that, if they must request a student to withdraw because of scholastic deficiency, it should be done at the end of the freshman year. The fresh-

³*Journal of Medical Education*, Vol. 28, No. 3, March 1953, p. 57.

man, then, is under something of a tension, as though he were furtively looking over his shoulder in constant dread of the administrative axe. Everything is done to relieve this feeling of insecurity in the freshman year, but the hazards of examination cannot be avoided. The sophomore faces a year of hard work, but relieved to a great extent of this anxiety.

In the sophomore year the student begins to come to grips with his giant enemy—disease. In pathology he examines, handles and studies gross specimens of human organs which have been afflicted with some disorder. He must learn to identify the different tumors which ravage human tissue. He attends autopsies where the effects of disease are demonstrated, and in the clinical conferences afterwards these finds are correlated and analyzed. With his knowledge of the anatomy and physiology of the normal, he is now enabled to perceive the abnormal in its many manifestations.

There is a great deal of microscopic study needed here, for the lesions and cell changes must be examined in detail in order that the student may be familiar with every mark and characteristic of the degenerative process.

If the student is tempted to lethargy by the difficulty and quantity of material, he can stiffen his resolution by calling to mind a very dramatic moment in surgery. Under the bright lights of the operating room in the midst of an operation, everything stands still when the surgeon lifts out a tiny section of tissue which is sent by hasty messenger to the pathologist. There, as the seconds tick by, and with the surgeons waiting, the pathologist proceeds to cut a smaller piece from the specimen. Guided by the motto, *Festina lente*, he freezes this piece by a jet of carbon dioxide and places it on a microtome which can shave off extremely thin slices. These fine slices are stained with a dye and placed on a glass slide. Finally he peers through the microscope at this slide and after a moment gives his report to the messenger who dashes back to the operating room. If the word brought back to the waiting surgeon is "Benign", tension relaxes and the operation continues on a more cheerful note; but if the dread message is "Malignant", then the surgeon must bend to the grim task of eradicating, if possible, every minute particle of the affected tissue. This whole significant task of the pathologist must be performed in about five minutes.

The sophomore also studies the general nature and properties of bacteria, viruses, and parasites together with the human diseases which they cause. He discovers how the human body, in some instances, can be rendered immune to the onslaught of these microscopic invaders. The budding doctor begins to have an awesome respect for Pasteur, Koch, Fleming and others who have wiped out the fatal effects of some of these minute killers.

In the course of pharmacology the sophomore encounters a basic science that is probably as old as the human race. The use of roots and barks and leaves for healing can be found in the earliest human sources. This study abounds in ancient phrases and terms. Slick, modern textbooks still use the phrase "Materia Medica" occasionally in their titles. Latin names are the rule. Some textbooks instruct the student in how to form the genitive of Latin nouns and in the meaning of common prepositions.

In this study he learns all about drugs, their classifications, their effect on the human body and their specific uses. He learns the grand old art of prescription writing and, according to the theme of popular cartoonists, how to do this in the most illegible and mystifying manner possible.

In most medical schools the sophomore is introduced to clinical work. Frequently this is in connection with his course in physical diagnosis wherein the student learns how to make a physical examination and to take a patient's history. This routine aims at gathering all the facts of the case. This is a matter of skill and practice and evidently requires observation and laboratory work. During his clinical years the student will have occasion to take many such histories. No textbook could ever teach the patience, sympathetic understanding, tact, and artfulness needed in getting the facts accurately and reliably. The patients are human, sometimes with a limited vocabulary and no scientific training. A patient may insist that he has a "misery" and point to the spot where the "misery" is located. Such a patient might consider all other information irrelevant and demand loudly for more action and less of these "fool questions". Some digging may be necessary to uncover satisfactory material for a good history. The instructor will emphasize many times that a history carelessly taken may cause serious damage later in the treatment of a case.

For the physical examination which is part of the history-taking, the student must purchase an examination kit containing a stethoscope, an ophthalmoscope, an otoscope, measuring instruments for blood pressure, and various minor items. He learns the technique of using these instruments in taking the physical examination. A small bag, traditionally black, contains these first tools of his profession.

The first day on which the young medic dons his gleaming "whites", grasps his black bag, and strides into a ward or dispensary of the hospital is one of the thrilling, but also fearsome, days of his early career. And if some elderly patient groping along the corridor should greet him with "Good morning, Doctor!"—his day is made. He expands inwardly; his mental vision is transfixed by the overwhelming vision of the future.

The sophomore's laboratory work in physical diagnosis, is, of course,

restricted. He learns, at first by observation in the dispensary or by following others on ward rounds. He watches a blasé senior go through the history-taking and physical examination with all the efficiency and dispatch of a chief of staff. At length he is told that he is to try this one. And with an outward display of calm but with inner trepidation he attempts his first "physical". The bright new instruments are in awkward, but determined hands.

All of this gathering of facts is a means to an end. The diagnosis or interpretation of the facts is the next step he must learn and he will spend the rest of his life perfecting this procedure. Making diagnoses arouses enthusiasm and interest in the students. He feels that he is finally breaking away from the basic training and is getting down at last to the real business at hand.

There is usually a survey course throughout the sophomore year in the clinical sciences. There are lectures in important fundamental material in medicine, surgery, pediatrics, neurology and psychiatry. Lectures in public health and preventive medicine are also given at this time. This is a mere introduction to the vast fields of clinical science, enough to enable the student to follow intelligently the different diagnostic aspects of clinical material.

When the medical student starts his third year, he enters upon a change in course of study which is radically distinct from the formal class instruction he has experienced previously. He is now in the clinical program. His laboratory is the hospital or the clinic. He is a doctor's apprentice. During the next two years he is known as a clerk and he refers to the particular service to which he is assigned as a clerkship.

On a clerkship he works a full day, starting generally at nine o'clock in the morning and running to five o'clock in the evening. For satisfactory conclusion of cases, he may be obliged to spend more than the usual student day. He may be required to work evenings and week-ends in completing case studies and in following the progress of cases to which he is assigned.

The clerkships rotate through the clinical sciences. The Junior class is split up into groups and each group is assigned to a clerkship service for a certain number of weeks. At the end of that period the group is shifted to a new clerkship. During the year the Juniors will generally serve clerkships in Medicine, Surgery, Pediatrics, Psychiatry and other major fields of clinical study, depending on the program arrangement of the particular medical school.

On his clerkship the student is assigned new cases every week for a

complete work-up. He takes the history and makes a physical examination. He must write up each case carefully with special emphasis upon his own conclusions and diagnostic findings. In addition, he must follow each case afterwards and observe the significant diagnostic and therapeutic measures instituted on these patients during their stay in the hospital.

All his work is supervised. On each clerkship there is a Senior Attending Physician who will be in charge of the group on that service. There will be other faculty members assisting him. In a teaching hospital (i.e., a hospital closely affiliated with the medical school in its teaching program and whose staff members are also members of the faculty) this program also includes the residents and interns who assist in the immediate supervision of the clerks.

Formal classes in the clinical sciences are also held. He may take these at eight o'clock in the morning before his clerkship begins or one day in the week may be set aside for this instruction. He will take courses in Obstetrics, Gynecology, Dermatology and in other medical and surgical specialties. He has a different type of teacher now than he had in basic science. Most of his instructors are practicing physicians and surgeons. More emphasis is placed on the healing arts, as such. These lectures are interlaced with many practical points and techniques cultivated in the vast field of experience.

Another type of instruction which he receives is more informal and is given during his clerkship. The supervisor will frequently take time to instruct small groups concerning selected cases. All the clerks on a service will be called together occasionally to participate in clinical or pathological conferences. The students are expected to attend autopsies on patients who have been under their observation. A short resume of gross findings and impressions are included in their progress notes for the writing up of the case.

This written record of the case, including initial history, physical examination, diagnosis and plan of treatment, and possibly post-mortem findings and conclusions, is a very important instrument of learning and teaching in the clinical year. This report is reviewed with exacting care by the instructor. The accuracy and precision of this record is a good indication of the student's knowledge and competence. Furthermore, the alert instructor is able here to detect flaws, errors and signs of carelessness which will detract from the student's efficiency as a physician. No matter how well the young medic may be versed in knowledge alone, he needs, over and above this, a wisdom which brings to light the art of medicine.

The student will note, on occasion, a physician who is a diagnostic wizard and who can disclose accurately a definite disorder with only a few facts at his disposal. To the student who builds up a long record of a case and even then hesitates to commit himself on a diagnosis, this seems like sheer magic. Skill and ingenuity are learned gradually and only in working with patients. One bedraggled junior returned from the ward where he had attempted to apply his textbook knowledge. The textbook in Pediatrics had explained very clearly what symptoms to look for in the throat of a child in a certain physical diagnosis. The book, however, failed to tell what to do about a six-year-old boy who resolutely bit any finger which came near his mouth.

As a sophomore his clinical work was, for the most part, in a group. Now he is assigned his own selected case for study. If he is still immersed in a textbook mentality, he is generally jolted out of it when he presents himself at the bedside of his assigned case. He seats himself at the bedside, ruffles his notebook and history-forms importantly, gets out his new ball-point pen, and looks up pleasantly to find his "case" glaring at him in a very hostile manner. Before the unfortunate clerk can get out the first question for the history, the patient says: "Ain't you kinda young to be a doctor"? There are many answers the junior might give to this query, but in any case his poise is slightly shaken. One junior, taken aback by this question, asked the instructor how to handle this situation. The instructor answered brusquely: "Thank him, tell him you hope you stay that way and get on with the history".

For the junior, clinical study is fascinating. He is in direct contact with the practice of medicine. And if he has, as all ought, a burning desire to be a doctor, his clinical work brings him the greatest satisfaction in spite of long and fatiguing hours. As the year rolls along, the hours of experience in talking with patients, in treating them, in receiving confidences, in consoling them, slowly accumulate. Many of these cases, young and old, men and women, linger in his mind and heart. His sympathy is aroused many times. He is moved by a touch of sorrow when one of his own patients dies. Some poor child trapped in a psychopathic ward by domestic evil or secular cruelty may cause his eyes to take on a new look of maturity and responsibility. A medical junior, toward the end of the year, is no longer a college student. He has not lost his sense of humor nor his emotional balance, but he has sobered and has taken on an indefinable professional air. He is beginning to talk, to act, and even to look like a doctor.

The senior year is a continuation of clinical study. The number of

didactic classes is generally held to a minimum, in order that the student may have more time to obtain practice and experience in the dispensary and at the bedside. No medical school can hope to cover comprehensively the mass of material in medical science today. Under most topics and specialties the faculty endeavors to give an introduction to the material and to acquaint the student with the more important aspects of the field of study. The senior receives instruction and serves on clerkships which are felt to be essential to his all-round training as a physician, and time is allotted in proportion to their importance. Many clock-hours are requisite in an outstanding field such as obstetrics, while a course in gerontology may be an elective.

The senior is given more independence of action than the junior. In many clinics and dispensaries operating as out-patient departments of a teaching hospital, the seniors contribute a great deal to the running of the organization. In an out-patient dispensary where the indigent sick seek medical assistance at little or no cost, the senior is the first to examine the patient. Up to the point where decisions must be made regarding treatment, the senior is the doctor on the case. Of course, he is supervised by attending physicians, but he is expected more and more to arrive at conclusions and indicated treatment on his own initiative.

There is some experimentation in medical schools at present in having the clerks see the patient in his own environment. Some medical educators fear that the modern medical school exercising its training in a huge hospital operating with machine-like precision is creating a situation in which the student loses the human and personal touch which is a paramount quality of a good physician. In a recent meeting of the deans of American Medical Colleges a great deal of stress was laid on this point. Many feel that the old horse-and-buggy doctor, while he may have lacked scientific acumen and laboratory facilities, still knew his patients so well personally in their family circle that this very knowledge often aided him considerably in diagnosing and treating a case. The family doctor developed an ingenuity in treating patients whom he knew well by considering the whole man in all his social and domestic relationships. Thus, a fight with one's wife or a financial loss might be to blame for a functional disorder. These causes would be searched for in vain in laboratory tests by someone intent on scientific diagnosis. The family doctor would get at the root of the trouble much more easily. Dr. Walter Alvarez, for many years with the Mayo Clinic, gives his opinion on this matter:

My experience has shown one that in this land of ours there must be thousands of physicians who, every day, while seeing

many troubled patients, never even suspect the existence of the tragedies which produced the illness.⁴

Medical schools are experimenting in various ways in attempting to save this valuable asset of a physician. Clerks are required, in some instances, to make home visits after the patient has left the hospital in order to study further progress of the case. Seniors, while on assignment in the dispensary, may be required to make home visits. Preceptorships, where a small group of clerks work under one physician who is the preceptor, are in use in some colleges. At one medical school, two clerks are assigned to a preceptor in a rural area. They live with him and accompany him day and night on all house calls. At another school, an indigent family with a record of attendance at the dispensary is assigned to a freshman. All through his four years of medical school he visits the family regularly and acts as its medical counselor. These and many other methods are in the experimental stage and cannot be properly evaluated until they have been used for several years.

However, it is this writer's opinion that these experiments in themselves will not change the personality of the student from a cold, aloof, scientific attitude to a warm human outlook. It is precisely here that the religious training of the student should come to the fore. His respect for Christ-like virtues and the mellowing of his medical education with mercy and kindness can accomplish a most effective task. A Catholic medical school should be in the vanguard in solving this problem.

One young doctor related an interesting case. He had been treating an elderly gentleman for some time. On the day when the treatments were concluded and the patient released, after thanking the doctor, the man hesitated for a moment and then said: "Do you mind if I say something, Doctor?"

The young physician was mildly surprised and he answered: "No, of course not."

"I just wanted to tell you that you have something important—don't ever lose it," the patient said.

"What do you mean?" the doctor inquired.

"You have a kind and gentle manner," the old man replied. "You explain things to me that I can understand. You don't talk down to me, but treat me as a human being. You listen with interest to what I have to say. Hang on to that, young man; too many doctors have lost it."

⁴*The Neuroses*, W. B. Saunders and Co., 1951, p. 6.

Needless to say, these remarks left a lasting impression on the young doctor.

By the end of the senior year the student has been introduced in class and in clerkships to every major study in the medical field. He has served long periods in internal medicine and in surgery. Some of the clinical courses in which he receives training would be: pediatrics, ophthalmology, orthopedics, urology, otorhinolaryngology (more easily known as ENT, ear, nose and throat), obstetrics, gynecology, dermatology, neurology, various surgical specialties such as, thoracic, plastic, neurosurgery and others. He will spend some time in clerkship in the practical study of specific diseases such as, tuberculosis. But in all this he is an apprentice—just being introduced to the vast field of medicine which will be his life study. He is not a urologist because he has taken a course in urology; he is not a surgeon because he has served clerkships in surgery. There is still a long way to go before he can qualify as a specialist in any field. The graduating senior, however, is a doctor of medicine, and a reasonably good one, provided that he recognizes his limitations due to lack of experience. Such a young man who is prudent, cautious, and humble enough to admit ignorance and to seek help when necessary, could give a good account of himself in general practice.

The graduate continues his medical education as an intern. Today no graduate of medical school would think of beginning practice without first serving an internship, although there are several states which do not require a one-year internship for licensure. The intern is attached to a hospital and generally reports for duty in the first part of July after his graduation. In most cases the intern has not yet received his license to practice and is still an apprentice, and thus restricted in his independence of practice. He will work under the physician in charge of the case and also under the resident physicians of the hospital. The value of an internship is frequently measured by the sympathetic help the young doctor receives and by the freedom he is given in practice. So, an intern may be permitted to prescribe drugs, to request and to perform laboratory tests, to deliver in obstetrical cases, to assist in surgery. A benevolent and helpful surgeon may even allow the intern to perform simple surgical procedures in the course of an operation. Most helpful are the conferences, both formal and informal, during which the complexities of diagnosis and treatment in particular cases are inspected from every angle.

After internship the young doctor may elect to serve as a resident physician in a hospital, when such a position is offered to him. This residency, running from one to several years, is especially valuable for its

further training and also as a stepping-stone to specialization. An intern, after completing his year, may accept, for example, a residency in surgery in which he works closely with that department and, under supervision, begins to perform surgery himself.

The young doctor, after the completion of his internship and after being certified by the State Board of Licensure, is free to rent an office, to hang out a shining new sign with his name and with the glorious letters M.D., and to sit back and wait for the rush of patients. He may be rather lonely for awhile in this position and he may prefer to work under some experienced doctor until he establishes a practice. Hospital connections are important to him and he endeavors to form such a relationship. In many small towns and rural areas he can find a community waiting with the red carpet laid out to welcome him. Unfortunately, however, only a few young doctors seem interested in such a ready-made practice. For many the high-income brackets of the urban districts and the glamor and prestige of the big medical centers are very attractive.

This, then, is a sketch of the training of a doctor. The whole process is in a state of flux, with many new methods constantly being tried, but the substantial training, both pre-clinical and clinical, will probably remain very much the same. Medical education (including pre-medical) has been the subject of criticism by the doctors themselves. They feel that practicing physicians have the experience to recommend changes in the curriculum that are needed. Some of these older physicians look upon the graduates of medical school with the same type of jaundiced eye with which the old newspaperman looks upon a bright, new graduate of a school of journalism. These medical men complain that those in charge of medical education refuse to listen to practical advice. As one doctor puts it:

In the field of medical education we have delegated to professional educators almost all of the responsibility of arranging the curriculums. Educators are as honest and sincere as the rest of us but they are not practicing physicians. Perhaps this is why pre-medical curriculums entirely and medical curriculums almost entirely have too little reference to the needs of medical practice as felt by practicing physicians.⁵

Criticism such as this is unnecessarily harsh. Clinical training is almost wholly in the hands of physicians—the majority of them in active prac-

⁵*Journal of the American Medical Association*, "Medicine Today," vol. 152, no. 8, June 20, 1953, Dr. E. V. Allen.

tice. They know the needs of medical training as well as anyone—certainly as well as many of the critics. These critics seem to be unaware that the medical education received in four years is a foundation on which the whole art of healing is to be built. The student does not learn in four years everything there is to know about medicine. When he receives his M.D. he is a beginner and in the vast experience of practice he will continue to learn, to classify his knowledge, and gradually to acquire that golden talent which is accuracy of diagnosis and quick perception of proper treatment.

In the mind of the Catholic educator, the finished product of medical training ought to be, in the ideal state, a young doctor of solid moral principles attuned to the teaching of Christ. He ought to hold his faith paramount in his professional life and be willing to accept his share in the lay apostolate. He ought to be a true Christian in accordance with the definition given by Pius XI:

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.⁶

Now no Catholic medical school would maintain that it has achieved this objective perfectly. But there has been some success. The Catholic medical school has many effective means,—its course in ethics, its insistence on the dual nature of man, on the spiritual character of the intellect, on the freedom of the will. There is the hope that the excellent Christian character of many teachers will permeate their instruction so that right order and Christian philosophy will be correlated with medical teaching. The Catholic medical school is constantly seeking new ways and means to accomplish this objective. There have been failures too. However, it would be foolish to fall into the fallacy, very popular these days in some of the *avant-garde* publications, of making the Catholic school the whipping boy for all those graduates who have betrayed their teaching and their faith. No school has ever discovered a way of eradicating free will and of deterring its graduates toward perfection.

⁶*Encyclical on Christian Education of Youth*, America Press edition, p. 32.

The Social Lesson of Cicero's *Catiline*

EMMET M. BIENVENU, S.J.

In his recent Instruction on the *Social Apostolate*, Very Reverend Father General stated: "It is not desirable, either in our colleges or in our scholasticates, to increase the number of lecture periods. The young men will acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this it is of especial importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses. Lectures on the ancient writers, on history, on the native literature of each country, will offer many an occasion by a passing reference for forming these attitudes."

It is then the task of the Jesuit teacher to discover how he can use the subjects he teaches to alert his students to social problems and to form in them Christian attitudes towards their solution. The purpose of this article is to suggest how the study of Cicero's Catilinarian orations can help to develop this social-mindedness among students.

The conspiracy of Catiline can be considered from a political and from a social viewpoint. Politically, it was a plot, engineered by Catiline and a group of other debt-ridden and bankrupt aristocrats, to overthrow the government and establish themselves in power. The plans called for a general insurrection in all parts of Italy, the slaughter of the consul and the senators, and the burning of Rome. The army of the rebellion was to be recruited from the populace at Rome, the peasants in the countryside, the veterans of Sulla, and various other classes enumerated by Cicero. To all of these, Catiline held out the hopes of ample rewards: cancellation of debts, booty from the estates of the slaughtered aristocrats, power, ease and comfort.

Socially, however, the conspiracy had an altogether different aspect, an aspect completely overlooked by Cicero. The army of Catiline in Etruria alone numbered about eight thousand men, to say nothing of the hidden army within the walls of the city and the smaller forces in the country like the one which attacked Praeneste. It is inconceivable that all these troops, or even the greater part of them, had been drawn from the impoverished nobles who had squandered their substance. An army of that size must have been composed of the common people who sought redress from some wrong.

The Rome and Italy of Cicero was, in fact, suffering from acute social and economic injustices. There was need for reform. Caesar's successful seizure of power followed by only fourteen years the *putsch* of Catiline. The conspiracy of Catiline was only a sign of the times. It was possible only because there was grave unrest among the poorer elements of Italy. Its threat of violence was only another in a series of domestic upheavals that had periodically bathed Rome in blood within the lifetime of Cicero.

What was the cause of so much disturbance? As with Italy today, not the least was the maldistribution of property, particularly of the land.

The social and economic structure of Roman society at the time of the conspiracy—and even eighty years earlier—was far different from what it had been at the beginning of the Punic Wars. Ancient Rome, like early America, had been a nation of citizen-farmers, who owned and cultivated each his own small family-size farm. As a land-holder, the farmer had the right to vote; as a voting citizen, he had the duty to serve in the army. He knew economic, and therefore political, independence. His family was a strong, closely knit unit; his moral character, firm. Established on such solid citizenry, Roman government was stable; its armies, invincible.

By the time of Catiline, however, the picture was vastly changed. Italy was now a land of huge estates and cattle ranches, owned by a comparatively small number of wealthy aristocrats who operated them by slave labor. Small farms were as scarce as hired farm labor on the estates. The old citizen-farmer class, backbone of the republic and of the army, no longer existed.

What had happened?

The wars had ruined the small farmers. Obligated by law to serve in the army, they had left their farms to the care of their families. But their families could not keep up the farms. Taxes accumulated, mortgages threatened foreclosure. In despair the families sold their few acres to the evergrowing neighbor estates. Some veterans, indeed, returned to find their farms intact. They soon realized, however, that they could not—as free labor never can—compete singlehanded against the mass-production of the slave hordes on the estates in Italy and in the provinces. Disillusioned and disappointed, the veterans sold their farms and joined their fellows who by the thousands began to trek to the city in search of new opportunities.

The city, however, offered no solution to their problem. There were slaves there, too, in abundance, to do the work. They were barbers, bakers, domestic servants, tutors, physicians, surgeons. They even opened

small shops for their wealthy masters, who were forbidden by law to engage in business.

The result was that Rome at the end of the Punic Wars harboured within its walls a vast population of restless and unemployed men and women—dispossessed farm families, ex-soldiers, an army of idle transients. Upon them all lay heavily the curse of unemployment, unemployment that was not, as with us, a cyclic phenomenon, but an enduring and hopeless condition. There was simply no work for free men to do. The very wars that had extended Roman power and increased its wealth, had eaten at the heart of its strength. They had weakened its domestic economy, laxened its moral fibre, undermined the government, attacked the stability of the family. Rome had grown strong externally; internally she had lost the source of her vitality.

It is not surprising then that the tribune, Tiberius Gracchus, sought to relieve the land hunger of the city by a program of colonization. It is not surprising that his brother, Gaius, proposed to create artificial employment by a project of public works, or that he sponsored a Grain Law, empowering the government to sell grain to the poor at a price lower than the average retail price. It is easy to understand how the government was obliged in sheer self-defense to build the Circuses and to provide amusement for the people. Otherwise, they might easily spend their leisure contrasting their destitute condition with the extravagance of the wealthy or listening to a demagogue like Catiline urging them to seize as their own hard-won booty the wealth that flowed in from the conquered provinces.

The presence at Rome of so many unemployed was also a threat to honest and stable government. Enrolled into the city tribes, the ex-farmers could sell their votes for bread money. Unscrupulous politicians like Verres were ready with inexhaustible Sicilian gold to outbuy their competitors. The veterans were also quite ready, in their desperation, to use their experience with weapons. Professional armies began to replace conscript armies. With such personal followings, Marius and Sulla set the pattern for government by force.

When Catiline, therefore, plotted his rebellion, he had ample resources of manpower upon which to draw. He had the example of Marius to follow as champion of the rights of the people. Most especially, he had in the eyes of many of his followers a just cause—a redress of grievous wrongs. From Rome and other cities, from the countrysides, from the hills, peasants, shepherds, ex-soldiers and ruffians, too, flocked to his standard. That the rebellion failed was no doubt good for Italy. Revolution is never the way to reform. But that the cause of the rebellion was real and enduring is evident from the successful *coup d'état* of Caesar only

fourteen years later. Whatever may have been the personal ambitions of Catiline or the obscure activities of Caesar in the conspiracy, the fact remains that for the mass of people the cause of Catiline was the cause for which the Gracchi had met their death, for which Marius had fought, which Caesar was soon to bring to solution.

The real significance of the Catilinarian conspiracy, then, lies not in its political, but in its social character. It is symptomatic of the times. It fits naturally into the picture of the hundred years of disturbance and bloody conflict that preceded Caesar's dictatorship.

The study of Cicero's orations against Catiline, then, offers the students an opportunity to learn the causes of unrest and civil war. From the plans of the rebellion, they can learn how far men are prepared to go when ground down by social injustice. They can learn to look beyond the mere fact of violence—and of strikes in our own day—to the underlying causes of them and so save themselves from the hasty judgments of those who are always ready to blame the working man.

Cicero himself will teach them a lesson. He will show them, in his own apparent insensibility to the social injustices that wracked the people, how good men, even as sincere Catholics in our day, can be mysteriously blind to the needs for social and economic reform when those needs are squarely before their eyes. One of the first acts of Cicero's consulate was to defeat a land bill, whose purpose was to reclaim from the wealthy aristocrats public lands they had occupied, and to distribute them among the landless populace of Rome. He praised in his second oration the "patriotic" murderers of the Gracchi, who had sponsored and carried similar legislation sixty years earlier. In his eyes, Tiberius was a dangerous character, threatening the nation's welfare; Gaius was a suspect traitor. Similarly, in the eyes of some Catholics, the social encyclicals are a scandal, certain laws for remedying social evils, a positive menace to the life and welfare of the nation.

Communism thrives on social injustice. The social lesson of the conspiracy will gain force in the light of Communism's successes in the world of our time. Mexico's Red revolution had as one of its main purposes agrarian reform the parceling and distribution of the large haciendas among the propertyless peons. Communism has recently entered China and grown strong there as a movement for agrarian reform. *Life* magazine (April 24, 1950) stated that seventy percent of the arable land in Italy is owned by twenty land barons. Significantly, the Italian Communist party is the largest of any country outside the Iron Curtain. Revolution in the time of Cicero and in our own time starts from the same causes—social and economic injustices.

What of America? Are conditions such as promote revolution?

Our country's history offers some striking parallels to that of Rome. Take the land problem, for instance. In 1790, ninety percent of American citizens lived in the country, owning and cultivating their own farms; in 1940, over fifty percent of the people in our country lived in cities. Meanwhile, the many small family-size farms that gave strength and population to our country fifty years ago have been gradually swallowed up by the huge corporation farms. Taxes and mortgages in the bleak depression days and in the period of drought that followed, brought ruin to hundreds of small farmers. They either lost or sold their farms, and then moved to the cities, where they have become dependent and propertyless wage-earners.

The more literal counterpart to the Roman plantation system was found earlier in our history in the old South with its vast estates, slaves and helpless "poor white trash." Many of the old plantations have survived the Civil War and are still cultivated by negro labor. Legal slavery has gone; but economic slavery, ignorance, and political disenfranchisement have effectively prevented the country Negro from materially bettering his condition.

Share-cropping, a related evil, is very common on the smaller farms in the South today. But the share-croppers are becoming more and more discontented with the meagre returns from their labors. Like the Roman peasants years ago, they are leaving the farms to seek easier and better opportunities in the towns and cities. Some even hasten the day of retirement, looking confidently to the pension-dole of the Government which offers them little less comfort but more "security" than their percentage earnings on the farm. What a danger threatens our democracy when more and more people refuse to work because the returns are unfair and come to rely upon the government for their daily bread!

By these and other similar applications (for instance, to industry), the study of the conspiracy of Catiline in the orations of Cicero can be made an effective tool to alert students to social problems and to arouse in them a strong desire to remedy them. The idealism of high school boys, their strong sense of justice and keen sensitivity to injustice, prompt them to react positively and constructively to a bare presentation of the facts. They conceive a sympathy and a Christian love for the poor and a desire to help bring about a better social order.

In this way, the study of the conspiracy of Catiline and of the lessons it teaches can serve as a valuable instrument for forming in our students Christian social attitudes.

The Spiritual Exercises and the *Ratio*

BERNARD F. WAGNER, S.J.

*The chief guide of the Jesuit system of education is not the "Ratio Studiorum" but the "Spiritual Exercises." The Ratio must be studied in the light of the "Exercises."*¹

The *Ratio Studiorum* of the Society of Jesus, like the *Spiritual Exercises* of the Society's founder St. Ignatius, falls under the peculiar handicap of being so very matter-of-fact in its application of principles as to seem almost commonplace. That is as it should be, for the *Ratio Studiorum* was no more intended to be used as a textbook of pedagogy than were the *Spiritual Exercises* written for spiritual reading. To be understood and appreciated, the *Ratio* must be used like a baseball rulebook—or like the *Spiritual Exercises*. This superficial similarity between two of the substantials of the Institute of the Society of Jesus suggests a more profound and more revealing analogy. It will be the object of these paragraphs to demonstrate not only that such a resemblance exists but that only in the light of the *Spiritual Exercises* can the *Ratio Studiorum* be properly understood.

THE PRINCIPLES

A comparison of the two documents will be elaborated on the basis of five specific techniques enunciated by each and eight general principles implied in both. The general principles to be considered are: 1) self-activity, 2) clear-cut organization of successive objectives, 3) realization, 4) repetition, 5) personal interest, 6) adaptability, 7) variety, 8) emulation. The five techniques, applications of these principles: 1) expression, 2) the prelection, 3) the repetition, 4) memory work, 5) the awarding of prizes.²

1. The first principle of the *Spiritual Exercises* is not the "First Prin-

¹Hugh McCarron, S.J., "Not the Ratio", *Jesuit Educational Quarterly*, III, 2 (September 1940) 79.

²Allan P. Farrell, S.J., "Permanent Values in the Ratio", *Jesuit Educational Quarterly*, I, 1 (June 1938) 37.

ciple and Foundation." Rather, the first principle of the *Spiritual Exercises* is a principle not formally expressed but very clearly implied in the second of that series of introductory notes which St. Ignatius called the Annotations. It is there that St. Ignatius warns both exercitant and director that, naturally speaking, the success of the course depends primarily on the *self-activity* of the exercitant, "discussing and reasoning by himself." This principle of self-activity finds an obvious, and similarly implied, counterpart in the *Ratio Studiorum* in the emphasis on student activity and the declared goal of *eloquentia perfecta*.³

2. One of the features most praised in the *Spiritual Exercises* is the psychological acumen manifested in the ordering of its meditations and contemplations. There are clearly defined periods or weeks allotted for progressively more advanced spirituality. Such a *clear-cut organization of successive objectives* is no less apparent, and no less praiseworthy, in the *Ratio* where the grades of Grammar, the Humanities and Rhetoric, and the rules for the professors of each, provide definite goals and a well-ordered progression for the student.

3. St. Ignatius sounds the key-note of the Second Week of the *Spiritual Exercises* in the third prelude of the first contemplation of the first day. Repeating and re-emphasizing the rule laid down in the Second Annotation⁴, he bids the exercitant "to ask for an interior knowledge of Our Lord," and once again repeats this injunction in the Notes for the Second Week.⁵ This emphasis on realization finds its echo in the *Ratio* demand that the students give evidence in written and oral expression of a comprehensive grasp of the subject matter.

4. *Repetition*, about which more will be said under the heading of "Techniques", is a principle obviously common to both documents.

5. So much is the principle of *personal interest* in the exercitant implied for the director of the *Spiritual Exercises* that Ignatius felt constrained to add in the Annotations a warning to "allow the Creator to act immediately with the creature."⁶ In the *Ratio*, this principle is indicated most explicitly in the Common Rules for the Professors of the

³William J. McGucken, S.J., *The Jesuits and Education*, (Milwaukee: 1932) pp. 271-315: translation of *Ratio Studiorum for Lower Schools*. Rules for the Professor of Rhetoric, 1.

See also Joseph C. Glose, S.J., "The *Ratio* and Self-Activity," *Jesuit Educational Quarterly*, Vol. XI, No. 3, (January 1949), pp. 146-152.

⁴St. Ignatius, *Spiritual Exercises*, translated by John Morris, S.J., (Westminster, Md.: 1943). "It is not to know much, but it is to understand and savour the matter interiorly that fills and satisfies the soul." Annotations 2.

⁵*ibid.*, ". . . to know more intimately the Eternal Word." Notes to Second Week, 4.

⁶*ibid.*, Annotations, 15.

Lower Schools where the teacher is urged to strive for the advancement of "each and every one of his charges."⁷

6. One of the three characteristic virtues of the Jesuit system of education noted by Gilbert Highet in his *Art of Teaching is adaptability*.⁸ Both the *Ratio* and the *Exercises* are explicit on this point. In the Annotations the director is admonished: "The *Spiritual Exercises* ought to be suited to the dispositions of those who wish to make them."⁹ And in the *Ratio* the Provincial is instructed to seek advice and direction of the General when it seems good to adapt the rule to the circumstances.¹⁰ A marginal note here refers the Provincial to the Fourth Part of the Constitutions which takes cognizance of the "variety of persons and places" which will necessitate modifications in the general plan of studies.¹¹

7. "Nothing checks the ardor of youthful spirits more than monotony," the framers of the *Ratio* observed in advising teachers to "demand different sorts of exercises at different times."¹² A similar insistence on *variety* is seen in the *Spiritual Exercises* in the varied types of prayer, "of examination of conscience, of meditation, of contemplation, of vocal and mental prayer";¹³ in the "change in the matter of food and sleep and in the matter of doing penance" suggested as an aid to devotion;¹⁴ in the use of preludes and colloquies, which varies from week to week; in the special points prescribed for meditation on the Passion and on the glorified life of Christ.

8. Another stimulus for flagging youthful spirits proposed by the *Ratio* is *emulation* or the spirit of rivalry. "Let the class be divided into two equal groups," the teacher is advised, "to stimulate rivalry."¹⁵ St. Ignatius, who himself had been moved to a better life by his desire to rival the deeds of the Saints, makes effective use of the same principle in the *Exercises*. The third point of the meditation on the Kingdom of Christ is addressed to those "who wish to show greater affection and to signalize themselves in every kind of service of their Eternal King," while the Particular Examen with its marking book sets the exercitant in competition with himself.

⁷*op. cit.*, Common Rules, 50.

⁸Gilbert Highet, *The Art of Teaching*, (New York: 1950) p. 220. The other two are: 1) organization, 2) use of the classics.

⁹*op. cit.*, Annotations, 18.

¹⁰*Institutum Societatis Jesu*, III, Ratio Studiorum, (Florence: 1892). *Regulae Provincialis*, 39.

¹¹*ibid.*, Constitutiones, IV, vii, 2.

¹²*op. cit.*, Common Rules, 23.

¹³*op. cit.*, Annotations, 1.

¹⁴*ibid.*, Notes to Additions, First Week, 3.

THE TECHNIQUES

1. Most characteristic of the exercises for the student prescribed by the *Ratio* are those which demand of the student *self-expression*. In the numerous recitations, drills, repetitions and public appearances demanded of the student and in the frequent and systematic testing, both oral and written, the principle of self-activity finds concrete application. A corresponding emphasis on self-expression can be noted in St. Ignatius' insistence on colloquies in the *Spiritual Exercises*. Not only is there prescribed one or more colloquies for each exercise, the exercitant is also to be advised, remarks the Directory, to give expression at any time during the exercise to such prayerful sentiments as he may experience.¹⁶ Another method of self-expression prescribed in the *Exercises* is the practice of writing "lumina", brief, diary-like notes on each exercise, how it was made and what profit was derived.¹⁷

2. "Keystone and capstone"¹⁸ of the Jesuit system of education as outlined in the *Ratio* is the *prelection*. The method of giving a prelection described in the Common Rules for the Professors of the Lower Classes is strikingly similar to the manner of explaining the points of meditation prescribed in the Second Annotation of the *Exercises*. To give a prelection, says the *Ratio*, "read aloud the entire passage . . . explain briefly the substance . . . show the relation of part to part."¹⁹ A parallel passage in the *Exercises* reads: "He who gives to another the *method* and *order* of a meditation or contemplation ought faithfully to *narrate* the history of the contemplation or meditation, going through the points however only *briefly*, and with a *short* explanation."²⁰ (Emphasis supplied.)

3. The importance of the use of the repetition in the Jesuit system of education is evidenced in the *Ratio* rule which prescribes that the second semester be devoted exclusively to a complete repetition of the matter covered in the first.²¹ Another general repetition is prescribed for the beginning of the new year,²² and specific repetitions are called for daily²³ and weekly.²⁴ Also, during the month preceding the general pro-

¹⁵*op. cit.*, Common Rules, 35.

¹⁶*Institutum*, Directorium, c. xv.

¹⁷*op. cit.*, Annotations, 20. See also Directorium, c. vii.

¹⁸Allan P. Farrell, S.J., "Notes on Jesuit Teaching: I The Prelection", *Jesuit Educational Quarterly*, III, 1 (March 1943) 237.

¹⁹*op. cit.*, Common Rules, 27.

²⁰*op. cit.*, Annotations, 2.

²¹*op. cit.*, Rules for the Prefect of Lower Studies, 8.

²²*ibid.*, Common Rules, 12.

²³*ibid.*, Common Rules, 24.

²⁴*ibid.*, Common Rules, 26.

motion a thorough repetition of all the main points of the year's work is indicated.²⁵ St. Ignatius makes effective use of this technique in the *Exercises*, enjoining three repetitions for every two exercises.²⁶ The method of repetition prescribed in either document is virtually the same; to paraphrase the *Eexercises*, it is to mark and dwell on those points in which I have experienced greater difficulty or greater enlightenment or greater appreciation.²⁷

4. *Memory* and memorization plays such an important part in the *Spiritual Exercises* that St. Ignatius actually elaborated for the exercitant a memory system in the rules for calling to mind at the hour for retiring and at the moment of awakening the points for meditation.²⁸ Each meditation or contemplation, moreover, is according to St. Ignatius, to a greater or lesser extent, the application of the three powers of the soul: memory, understanding, will. The importance attributed to memory work by the *Ratio* is seen in the explicit concern for it manifested in the rules for the professors of each of the lower classes and in the Common Rules.²⁹ The students are to recite daily from memory the prelection of the previous day; passages from the author are to be memorized; both kinds of memory are to be cumulative and, occasionally, recitations from memory of a whole book or of a week's lessons may be required.

5. An important application of the principle of emulation indicated in the *Ratio* is the *awarding of prizes* for achievement. A complete section of the *Ratio* is devoted to this practice with rules determining in great detail how many prizes are to be awarded for what accomplishments, and how often.³⁰ The awarding of prizes takes a somewhat different form in the *Spiritual Exercises*, but there is a definite parallel in the Annotations which urge the director to offer the exercitant encouragement and consolation.³¹ More specifically, the Directory provides that the director frequently visit the exercitant with "something new" in writing.³²

CONCLUSIONS

The foregoing brief and somewhat sketchy outline of the fundamental

²⁵*ibid.*, Common Rules, 37.

²⁶*op. cit.*, First Week, Third Day. The Application of Senses may be considered a third repetition.

²⁷*ibid.*, First Week, Third Exercise.

²⁸*ibid.*, Additions to the First Week, 1, 2.

²⁹McGucken, *op. cit.*, Ratio, ch. xv. 19, xvi. 2, xvii. 2, xviii. 2, xix. 2, xx. 2.

³⁰*ibid.*, Regulations for Prizes.

³¹*op. cit.*, Annotations, 7, 8.

³²*op. cit.*, Directorium, c. xxxv.

relationships between the *Spiritual Exercises* and the *Ratio Studiorum* would seem to justify calling the *Ratio* the codified embodiment of the educational mind of St. Ignatius. If such a conclusion is warranted, then it must follow that the *Ratio* in general—and the rules pertaining to himself in particular—should be as familiar to the Jesuit at the blackboard as are the *Spiritual Exercises* to the Jesuit at the prie-dieu. It follows also, that to his study of the *Ratio Studiorum* the follower of Ignatius must bring an appreciation of the *Spiritual Exercises* that will enable him to see in the former an application to the problems of pedagogy of the universally valid spiritual principles of the latter.

Summer Reading Clinic

JOHN P. BEALL, S.J.

Jesuits teaching in high school, but especially those teaching English, recognize the problem of the retarded reader. Ordinarily, the subject is a boy of fair intelligence who does not care to read, and in many cases has never read a book. He stumbles over his words and very often has only a vague idea of what he is reading. His inability to draw meaning from paragraphs brands him as a slow learner. Because of this handicap, his interest flags, his studies suffer, and he is liable to failure. To help such boys before they begin their bouts with freshman Latin and English, St. Xavier High School of Cincinnati introduced a summer reading clinic in 1952.

In the group invited to the clinic were none with very low I.Q.'s. Indeed, for the most part, students with an I.Q. below 100 are something of a rarity in Jesuit high schools. Nevertheless, in this generally superior body of freshmen which Jesuit high schools admit, there will be several poor readers. The case of the poor reader may be difficult, but it is not hopeless. For, most boys do not care to be known as poor readers and are reasonably interested in getting out of this category. The poor reader seems to realize that his case occurs, not because he cannot become a good reader, but because he has never been taught to be a good reader. Sometimes, he cannot read because the books which have been given him have been too complicated. In many cases, our elementary school system has pushed him from one grade to another long before he has mastered the techniques which the lower grade has to offer. When he finally reaches high school, his reading ability is that of a sixth or seventh grader. Now the question is: What to do to meet the situation as it is?

First of all, poor readers must be recognized as soon as possible and immediately given the help they need. Under proper direction, they can be quickly brought from a low level of reading ability to approximately the level proper to their grade placement. The solution to the problem lies in the discovery of the boy's deficiencies at an age when remedial work can help.

Secondly, the poor reader must be motivated to want to improve, and the teacher must have a sympathetic understanding of the case. Unless the boy wants to improve, the prescribed remedial reading program is so much time wasted and will have very little effect, if any at all. Most boys do not know how to read because they do not like to read. The will to read can only be acquired by timely encouragement and direction.

For a number of years, the administration of St. Xavier High School recognized these facts and the need of remedial reading, and at the beginning of the school year gave a reading test to the lowest third of the freshman class as determined by comprehensive entrance examinations. According to the results of this reading test, the boys in need of remedial work were placed in classes where this help was to be given. Formerly, the remedial reading program was conducted as part of the regular English class; but this program did not prove wholly satisfactory because, of necessity, remedial reading was subordinate to the major purpose of the English class. True, a portion of two classes a week was devoted to remedial reading, and in a year's time many of the boys had advanced enough to be taken out of the category of poor readers. Much time, however, had to be stolen from the regular English class to develop reading techniques in which the boys were deficient. Although all the boys did not advance enough to be called good readers, and although sufficient time was not spent to perfect reading habits as much as should have been done, some improvement was noticed even in the slowest.

Therefore, in the spring of 1952, the authorities of St. Xavier High School decided that a summer course in remedial reading should be conducted for selected incoming freshmen to help the poor readers overcome their handicap before beginning high school. Deciding which prospective freshmen needed remedial work was easy. In most English syllabi in elementary schools along with grammar and spelling, there is also included a definite reading program. Generally, a good reader will be a good English student, since reading and English are so closely related. If this relationship is admitted, why not take one more step and conclude that poor English grades will probably indicate reading difficulties. This is what was done.

Of the four hundred and five boys who took the entrance examination, the lowest fifty of those marked for acceptance were invited to take the summer reading course. The lowest fifty boys were determined solely upon the grades they made in the English and spelling sections of the comprehensive entrance examinations. Of the fifty boys invited to take the course, forty-two attended.

The first day of the summer course, the New Stanford Reading Test was administered to each boy. This test is designed to measure silent comprehension and active reading vocabulary. The results of the test showed that only twelve of the forty-two were doing silent reading at the ninth grade level. Most of the others read approximately between the sixth and eighth grade levels. A few fell below the sixth, but none were reading lower than the fifth grade level.

In oral reading, however, a much wider range of scores and more deficiencies were noted, as measured by the Gray Oral Test. The test showed that only six boys were capable of ninth grade oral reading. Most of the rest were reading at the fifth and sixth grade levels. Also, the results of the Durrell Spelling Test showed a close correlation between oral reading and spelling, and, therefore, a need for most of the boys to learn syllabication.

The results of these reading tests seem also to indicate that reading difficulties are not limited, as one might suppose, to pupils with low I.Q.'s. For all the boys who attended the reading course were boys of intelligence well above the median of 100. Many of the boys who had high I.Q.'s. were the boys who most needed remedial reading. True, they were not severely retarded readers, but they were definitely not reading at the level which one would expect.

Solely upon the basis of the tests administered, these boys were divided into two classes for the four-week summer session. In one class were all the poor oral readers and spellers so that they could receive the special attention according to their needs. The second class took care of the rest.

Both classes received a thorough instruction in the basic letter sounds, combination blending of letters, and syllabication. For, if a boy is to be able to recognize and pronounce words, he must be able to divide words into syllables and gradually blend the different letter sounds until he is able to pronounce the word. The ability to divide into syllables words which seem strange to the boy is one of the basic reading skills necessary for good reading. Naturally, the poor oral readers received more intensive drill in this work. Simple letter combinations and blending were given at first, and gradually the boys were introduced to polysyllabic words.

Since word recognition is basic to all reading, a well-balanced remedial reading program must include dictionary training. Many teachers can recognize from experience the boy who, when told to look for a word in the dictionary, is completely at a loss about what to do. Told to pronounce the word, the boy stutters and stammers until in desperation the teacher gives him the proper pronunciation. The summer school students, therefore, learned the various uses of the dictionary: pronunciation, spelling, and so on. They received lengthy instruction in the use of the pronunciation guide and the function of the various diacritical marks. To establish this skill more securely, they were also given exercises in looking up obscure words, explaining the syllabication and diacritical marks, and finally pronouncing the word.

To improve his reading comprehension, a boy must further be taught

to read meaning out of the sentence and then, by degrees, out of the paragraph and chapter. To achieve this skill, Merrill Skill texts were used because a classroom program is very easily set up with these workbooks. They lend themselves very readily to the development of the powers of comprehension because they contain comprehensive questions which help the boy detect the central theme of each paragraph and article. Moreover, the other boys can work privately on these texts and thus leave the teacher free to give the more seriously retarded readers more attention.

On occasion, the teacher brought a novel to class and, while the class at large was occupied with the workbook; an individual would be asked to read privately a picked chapter. Then the teacher tested the comprehension of the matter by asking questions on the chapter or by demanding an oral synopsis. This procedure induced an attitude of mind which forced the boys to read more thoughtfully and to retain the more important ideas.

By way of objection, some might say that the use of reading workbooks will create an artificial reading situation which is not easily transferred to ordinary reading. True, excessive use of such materials might tend to have that effect; but the guided use of such books in class has proved very helpful in developing the boy's powers of comprehension. To offset any artificiality the use of workbooks may have, the teacher will do well to select books known for their juvenile interest rather than for their profundity and style. Such books, adapted to the reading capacities of the boys, are easily understood and enjoyed. No report was due on the books; they were merely given to the boys to enjoy, for experience has proved that, if a poor reader is forced to read a book unsuited to his reading ability, he will develop a distaste for reading often very difficult to eradicate. On the other hand, if a poor reader is given an interesting book which is at his reading level, generally he will enjoy it and will progress of his own accord to more difficult matter. At the same time he will develop a taste for more reading.

The first summer course was an experiment. Nevertheless, the advance made by the boys was worth the effort. It was clear that the summer clinic achieved its purpose of giving the boys the basic reading skills: word recognition, pronunciation, and comprehension, before they began their freshman year in high school. Judged solely on the basis of the tests administered at the end of the reading course, the advance of the boys was noteworthy. For example, at the end of the four weeks of training, as measured by the Merrill Diagnostic Tests, twenty-four of the forty-two boys were reading at from the ninth to the eleventh grade

level, while four were reading at the eighth grade and the rest at about the middle of the seventh grade level. The average advance for the four weeks was between two and three grades. On the same test, the active reading vocabulary showed the same increase. On the second Durrell Spelling Test, sixteen reached the eighth grade while nine reached the ninth grade norms. The rest were doing work above the seventh grade.

Conclusive proof of the value of a course in remedial reading or any other subject, for that matter, is to be found not only in the advance the student makes in a period of special training, but rather in the lasting effect the training has had. The effect of such training is seen rather in the attitudes and habits which have been developed. Only a long range view of the group as a whole, therefore, can give clinching arguments for offering a course in remedial reading before a boy begins his high school career.

Therefore, during the regular school year of 1952-1953, the entire remedial reading class was kept together as a group and under close observation. Their training in reading was continued in a modified form. The teacher who had the boys for Latin and English had had special training in remedial reading. Advanced Merrill Skilltexts were used. Books adapted to the interests of the high school freshman were kept in the room, and the boys were encouraged to choose books which they would enjoy. The fact of liking a book was stressed, for, to repeat, if boys are to learn to read, they must enjoy reading. Without joy, reading a book becomes a real penance for the boy, and he will never develop a taste for the printed page. It is true that he will read a book which has been assigned, but once the restraints of the classroom are left behind, it will be a rare occasion that he will read as a matter of choice.

As was to be expected, the remedial reading program helped the boys in their regular classes. There is evidence to show that it improved their achievement in English and Latin; it may be assumed that it helped them in history and religion. These are subjects which call for much reading.

The evidence. This remedial reading group was ranked lowest of seven freshmen classes in the school. Yet in the mid-year English examination which ranks all the freshmen classes of the Chicago and Missouri Provinces, the class ranked fortieth of sixty-eight which took the same examination. Within the orbit of the seven Xavier freshmen classes on the same examination, this remedial reading class ranked fourth, whereas, according to all previous expectation based on the results of entrance examinations, it should have ranked seventh. On the English test, the high score was 59 out of a possible 75; the third quartile score was 48; the median 45; and the first quartile 41. In the Latin examination for

those classes which followed the slow syllabus in the Chicago and Missouri Provinces, the remedial reading class ranked first of sixteen. The high score of the class was 149 out of 150; the third quartile score was 146; the median 141; and the first quartile 123.

The summer reading clinic was again conducted in 1953, this time for a three-week period. The manner of selecting the boys was the same as in 1952. The advance made by the boys of this year's class was in every way comparable to that of the first reading class. For example, at the beginning of the three-week period, of the thirty-five boys who attended the 1953 clinic, only nine were reading at the eighth to ninth grade level; fifteen were reading at the seventh to eighth grade level while the rest were reading at about the middle of the sixth grade. Tests administered at the end of the course showed marked improvement. Twenty of the boys were reading at between the ninth and eleventh grade levels; eight were between the eighth and ninth grades while the remaining were reading about the middle of the seventh grade. The results of the summer reading clinic were so successful that, at present, the plan is to continue it for future freshmen classes.

Status of Special Studies 1953-1954

EDWARD B. ROONEY, S.J.*

The report on the Status of Special Studies 1952-1953 attempted an explanation of the downward trend in our special studies program since the year 1945-1946. The explanation was thought to be found in the decreasing manpower pool from which special students have to be drawn. The report closed with this hopeful statement: "With a break beginning to appear on the statistical horizon and with the deep realization that we all have of the need for trained men to staff our schools, we have grounds to hope that the 1953-1954 report on special students may once again begin to climb toward the high of 1948-1949 and even beyond."

This year's report is a proof that our hopes were justified for it makes a welcome upward trend. A glance at the tables will reveal some of the elements of this trend. Table I indicates that the total number of full-time Jesuit graduate students has increased from 173 to 181, with a definite rise in the number of priest graduate students. Another encouraging sign is the fact that, whereas last year there were only 21 new Ph.D's, this year there are 41. The number of continuing Ph.D's has dropped from 98 to 80. (We hope that this may be taken as an indication that this difference is to be accounted for by the fact that last year a larger number of Ph.D. candidates completed their work and received their doctoral degrees.) The number of new special students, cf. Table IV this year is 82; the number of continuing students is 99. Last year these totals were 55 and 116 respectively, with 2 no-degree students unspecified as to the time of their beginning special studies.

(Continued on page 262)

I. COMPARATIVE STATISTICS 1949-1954

	1949-50	1950-51	1951-52	1952-53	1953-54
Full-time Graduate Students...	254	207	191	173	181
Priest Graduate Students.....	198	162	152	140	152
Scholastic Graduate Students...	56	45	39	33	29
Candidates for the Ph.D.....	161	129	131	119	121
Candidates for other Doctor...	..	..	..	16	13
Candidates for the M.A.....	45	37	33	23	22
Candidates for the M.S.....	17	15	10	8	9
Candidates for other Masters..	..	..	..	3	3
Candidates for other Degrees...	23	17	13	2	3
Special Studies but no degree..	8	9	4	2	10

*Tabular material throughout this article compiled under the direction of William J Mehok, S.J.

III. SCHOOLS*

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Boston College	.	1	.	.	4	.	.	.	5
Brown	.	.	.	.	.	.	1	.	1
California	1	.	.	.	.	.	1	.	2
Cambridge	.	1	.	.	.	.	.	.	1
Catholic University	.	5	3	.	4	2	2	.	16
Chicago	.	.	.	1	.	.	1	.	2
Clark U.	.	.	.	.	.	.	1	.	1
Columbia	.	.	1	.	.	.	2	.	3
Cornell	.	.	.	.	.	.	1	.	1
Duke	.	.	.	.	.	.	1	.	1
England	.	.	.	.	.	.	.	1	1
Europe	.	.	.	.	.	.	.	1	1
Florida	.	1	.	.	.	1	.	.	2
Fordham	1	2	4	1	7	1	8	.	24
Fulbright	.	.	.	.	.	.	1	.	1
Geneva	.	.	.	.	1	.	.	1	2
Georgetown	.	1	1	.	.	.	1	1	4
Gregorian	1	4	.	4	3	1	4	3	20
Harvard	1	.	2	1	2	.	2	.	8
Johns Hopkins	2	1	1	.	.	.	.	.	4
Laval	.	.	.	.	.	.	1	.	1
Louisiana State	.	.	.	.	.	1	.	.	1
Louvain	.	2	1	.	.	.	1	.	4
Loyola, (Chicago)	.	3	.	.	.	.	.	.	3
Loyola-Gregorian	.	1	.	.	.	.	.	.	1
Loyola (Los Angeles)	1	.	.	.	.	.	.	.	1
Mass. Inst. of Tech.	.	2	.	.	.	.	.	.	2
Mexico	1	.	.	.	.	.	.	.	1
Michigan	.	1	.	.	.	.	.	.	1
Minnesota	.	1	.	.	.	.	.	1	2
Munich	.	.	1	.	.	.	1	.	2
New York University	.	.	.	.	1	.	1	.	2
North Carolina	.	.	.	.	.	.	1	.	1
Notre Dame	.	.	.	.	.	.	.	1	1
Oxford	2	.	.	.	.	.	.	.	2
Paris-Sorbonne	.	.	.	.	1	.	.	.	1
Patton State Hospital	.	1	.	.	.	.	.	.	1
Pennsylvania	.	2	1	.	.	.	.	.	3
Princeton	.	1	.	1	.	.	1	.	3
Private Study	.	.	.	.	.	.	1	.	1
St. Louis	5	4	1	10	2	.	1	2	25
Sorbonne	.	.	.	.	.	.	2	1	3
Stanford	.	1	.	.	.	.	.	.	1
Texas	.	.	.	1	.	1	.	.	2
Toronto	.	.	.	2	.	.	1	.	3
U.C.L.A.	1	.	.	.	.	.	.	.	1
Washington	.	.	.	.	.	.	.	1	1
Woodstock	.	.	1	.	.	.	1	.	2
Yale	.	1	1	2	.	1	4	.	9
Total	16	36	18	23	25	8	42	13	181

IV. DEGREE SOUGHT

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Ph.D., new	3	7	5	2	4	8	7	5	41
Ph.D., cont.	7	16	7	12	10	..	23	5	80
Other Doctor new... .	..	1 ²	1 ⁹	..	2 ^{1,9}	..	1 ⁹	..	5
Other Doctor cont... .	1 ²	2 ⁹	1 ³	..	1 ⁴	..	3 ⁹	..	8
M.A., new	2	2	2	5	3	..	3	1	18
M.A., cont.	1	3	..	..	..	..	..	..	4
M.S., new . . . . .	..	1	..	4	3	..	..	..	8
M.S., cont.	1	..	..	..	..	..	..	..	1
Other Master new... .	..	..	..	..	..	..	1 ⁷	..	1
Other Master cont... .	..	1 ⁸	..	..	..	..	1 ⁶	..	2
Other new . . . . .	..	..	1 ⁵	..	1 ⁵	..	..	..	2
Other cont. . . . .	..	1 ⁵	..	..	..	..	..	..	1
No degree new... . .	1	..	1	..	1	..	2	2	7
No degree cont... . .	..	2	..	..	..	..	1	..	3
Total	16	36	18	23	25	8	42	13	181

¹Ed.D.
²J.C.D.
³J.D.

⁴Lit.D.
⁵L.L.B.
⁶L.L.M.

⁷M.L.S.
⁸M.S.W.
⁹S.T.D.

**Biology* at Cambridge, Catholic University (2), Loyola—Chicago, St. Louis; *Business Administration* at New York U.; *Chemistry* at Boston C. (2), Catholic University (3), Clark U., Fordham, Louisiana State, Notre Dame, Princeton, St. Louis (2); *Economics* at Catholic University, Oxford, Pennsylvania, St. Louis; *Education* at Chicago U., Fordham, Geneva, Michigan, Minnesota, Washington, Yale (4); *Guidance* at Loyola—L. A.; *Educational Psychology* at Chicago U.; *English* at Boston C., Catholic University, England, Fordham (4), Harvard (2), Oxford, Pennsylvania, St. Louis (2), Yale (3); *History* at California, Columbia, Europe, Fordham, Loyola—Chicago, Munich, St. Louis (3), Texas; *Latin American History* at California, Mexico; *Classics* at Cornell, Fordham (6), Fulbright, Harvard, Princeton, Stanford, U.C.L.A.; *French* at Paris-Sorbonne, Sorbonne; *Oriental Languages* at Johns Hopkins; *Russian* at Columbia; *Spanish* at Sorbonne; *Semitic Languages* at Johns Hopkins (3); *Arabic* at Harvard; *Law* at Georgetown (3), Harvard (2); *Library Service* at Columbia; *Mathematics* at Brown, Catholic University (2), Florida, New York U., St. Louis (3); *Philosophy* at Fordham (4), Gregorian U. (5), Harvard, Laval, Louvain (4), Princeton, Private Study, St. Louis (6), Sorbonne, Toronto (3); *Physics* at Boston C., Catholic University (4), Fordham, Harvard, Massachusetts Institute of Technology (2), St. Louis (4), Texas; *Political Science* at Fordham, Geneva, Georgetown, St. Louis; *Political Philosophy* at Duke, Yale (2); *Psychology* at Boston C., Catholic University, Fordham (2), Gregorian, Loyola—Chicago, Loyola—Gregorian, Minnesota, Patton State Hospital; *Social Work* at Catholic University; *Sociology* at Fordham (3), Gregorian, North Carolina, Pennsylvania, St. Louis; *Dramatic Arts* at Catholic University; *Speech* at Florida, St. Louis; *Theology* at Gregorian (2), Woodstock; *Canon Law* at Gregorian (2); *Dogmatic Theology* at Gregorian (8), Woodstock; *Ecclesiastical History* at Munich; *Scripture* at Gregorian.

(Continued from page 257)

Most notable increases in subject matter fields this year over last year are in the fields of Physics with an increase of 5 special students, classics with an increase of 4, chemistry with an increase of 3 and English and Law with increases of 2 this year over last. Greatest emphasis this year is placed on the fields of philosophy, English, all branches of theology and physics.

Again, as last year, the schools at which the largest number of Jesuits are studying are St. Louis University, Fordham, Gregorian and Catholic University. Geographically, by regional accrediting agencies, there are 62 studying in the Middle States area, 34 in the North Central area, 27 in the New England area, 7 in the Southern area, 6 in the North West and Western area, a total of 136 studying in the United States. In addition there are 38 studying in Europe, 4 in Canada, 1 in Mexico. The remaining 2 are undesignated as to place.

A program of special studies of the magnitude required to provide for present and future needs of the American Assistancy must necessarily be costly in terms both of manpower and of money. A true sense of values forbids us to look on these costs as a sacrifice of men and money. That we must look on them rather as a sound investment we are told by no less an authority than Very Reverend Father General (Janssens) himself. In his second exhortation to the Congregation of Procurators, September 30, 1953, Father General said:

Time and again I have pointed out the present-day need that in addition to their traditional general formation given in the Society, which more than ever before must today be solid and sound, many of Ours should receive training in those special branches of knowledge, now so multiplied by progress in research. Although many more men have been set aside for such studies, yet in some places their numbers are still too small. It is not a sacrifice to send Scholastics to Universities, even when there arises a temporary curtailment of manpower for existing works. Who will call "a sacrifice" the allocation of funds which will reap richer returns in the future? Such investments are the marks of wisdom and foresight.

That the provinces of the American Assistancy look on a program of special studies as a sound investment and as a mark of "wisdom and foresight" can, we feel, be proved by the record of the past. That they will continue to show even greater wisdom and greater foresight will, we hope, be proved by a continuation in 1954-1955 in the upward trend of even greater investments in the program of special studies.

News from the Field

CENTRAL OFFICE

ANNUAL MEETING of the Jesuit Educational Association will be held at Loyola University, Chicago, April 17-18, 1954. A short General Session of All Delegates convenes at Lewis Towers on Holy Saturday, April 17 at 10:00 A.M. to be followed by meetings of the Secondary School and College and University delegates from 10:30 A.M. to 12:30 P.M. and from 2:00 P.M. to 4:30 P.M.

The Easter Sunday portion of the meeting will be held at the Lake Shore Campus. The General Meeting of All Delegates begins at 4:30 P.M. followed by the Dinner Meeting of All Delegates at 6:00 P.M.

The All Jesuit Alumni Dinner will be held Monday, April 19, 1954 at 6:30 P.M. at the Conrad Hilton Hotel.

All delegates are asked to make their own hotel reservations.

DIRECTORY CHANGES: The following changes and corrections have been made in the *Directory: Jesuit Educational Association 1953-1954* since its publication in November 1953: *Page 5*: New Orleans, Rev. David R. Druhan, S.J., Xavier Hall, 915 East Beach Boulevard, Pass Christian, Miss., Telephone: 368. *Page 8*: United States . . . 101; change: "School for Delayed Vocations . . . 1" to read "Preparatory Seminaries . . . 2"; Total schools in the United States . . . 101; Total United States and Foreign Schools . . . 143. *Page 9*: Boston College, Graduate School of Arts and Sciences, Rev. Paul A. FitzGerald, S.J., Dean. *Page 12*: Fordham University, Rev. John J. Kehoe, S.J., Superior. *Page 29*: McQuaid High School, Rev. James R. Barnett, S.J., 50 Chestnut Street, Rochester 4, N. Y., Telephone 8617. *Page 30*: St. Ignatius High School (Cleveland), Rev. Ara F. Walker, S.J., Rector. *Page 31*: Xavier High School, Rev. Raymond E. Gibson, S.J., Assistant Prefect of Discipline. Xavier Hall, Rev. David R. Druhan, S.J., Rector; Rev. Anthony J. Achée, S.J., Instructor of Tertians. *Page 34*: Carroll House, Rev. J. William Michelman, S.J., Superior. Change heading "School for Delayed Vocations" to "Preparatory Seminaries" add: Ryan Preparatory College, 1530 N. Fresno, Fresno 3, Calif., Telephone Fresno 2-4625, Rev. Louis C. Rudolph, S.J., Superior, Rev. John J. Brady, S.J., Dean. (Diocesan Junior Seminary conducted by Jesuits). *Page 42*: add to "California . . ." 34. *Page 44*: add: "Ryan Preparatory College . . . 34."

COLLEGE AND UNIVERSITY

TELE-CLASS: Two students of Boston College are attending classes in their own home. The arrangement is as follows: telephone outlets have been installed in five of the classrooms. A compact receiver-speaker is plugged in. The professor conducts his class, addresses his questions to the absent students and receives their answer.

SCHOLARSHIPS: About 25 seniors and alumni of St. Peter's College have filed applications for Fulbright, Rhodes, and Marshall Scholarships, all involving grants for foreign graduate study.

ACCREDITATION: Le Moyne College has received accreditation by the Middle States Association of Colleges and Secondary Schools. The board of advisory lay regents in recognition of this milestone have made plans to raise funds for a proposed new dormitory for men on the campus.

PUBLICATIONS: Fordham University achieved the singular distinction of having five of its faculty members publish books within a single month by Bruce Publishing Company.

SCHOLARSHIPS: 1,388 students received scholarships and other student aid from Fordham University during the scholastic year 1952-53. This figure indicates that one out of every seven students in the eight graduate, undergraduate and professional schools received financial aid in varying degrees from the university. This does not include 810 veterans enrolled under the G.I. Bill or the 175 students who were at Fordham through New York State scholarships.

STUDENTS RESIDENCE: Spring Hill College let a contract for the construction of a three-story concrete and steel residence hall. The contract was priced at \$568,630.00. The building will provide living accommodations for 168 students and 6 faculty advisors. There will be a recreation room on the ground floor primarily for residents of the hall, but big enough for campus social activities.

HISTORY: The two large Milwaukee Newspapers gave full page comments to the publication of Father Raphael Hamilton's new book, *The Story of Marquette University*. The book was displayed to the public for the first time with the dedication of the new library.

PLASTERED: Among the novel features incorporated into Rockhurst College's faculty building is the fact that the plasterer mixed the paint into the plaster. This will reduce maintenance costs considerably.

DOCUMENTARY FILM: "The University Story", a documentary film, tracing the history and objectives of Saint Louis University from its earliest beginnings, had its first public showing at a recent meeting. Highlights of the film include mention of the university as the seat of the

world's largest Catholic medical center, the nation's largest Catholic university and the first federally approved air-training college in the United States.

NATIONAL HOOKUP: The "Camel Caravan" show starring the Sauter-Finegan Orchestra and Vaughn Monroe saluted Creighton University in the University gymnasium before a crowd of 2,000 students and faculty members.

ELECTRON MICROSCOPE: An electron microscope is being installed in the Physics Department of Loyola University, Chicago. The instrument, valued at about \$20,000 was a gift from Universal Oil Products.

CLOSED CIRCUIT: Loyola University, Chicago, Dental School has recently purchased a closed circuit television camera and receiver system to assist in its teaching program.

LAW RESEARCH: Loyola University, Chicago, announced the establishment of an office of law development, a specialized research agency at Loyola's law school. A grant of \$20,000 for one year by the Field Foundation was announced.

T.V. SURVEY: St. Peter's College has undertaken the project of conducting a survey of television programs in the Metropolitan area. Its purpose is to decide what qualities are demanded of a good family variety show.

THE MARIAN YEAR: About 800 students of St. Peter's College answered a call for a perpetual rosary crusade to commemorate the Marian Year. They will recite the rosary successively from 9 A.M. to 3 P.M. each class day beginning December 7th and continue to the end of the school year.

BUILDING: St. Peter's College plans a new building which will house a cafeteria, a student's chapel, a little theatre, several administrative and faculty offices and approximately 10 classrooms.

TOAST OF THE TOWN: The Le Moyne College Guild sponsored a benefit performance which included numbers by the college glee club and also by 10 acts from the T.V. show, "Toast of the Town", under the direction of Ed Sullivan.

ACCREDITATION: Canisius College is working on a self-evaluation of the college preparatory to the examination by the accrediting agency next spring.

DEVELOPMENT: Fordham University has made plans for a ten year development program through which it hopes to increase its operating income by about a half-million annually and its capital resources over the coming decade by about 8½ million. According to the recent annual

report, Fordham research sponsored by outside agencies is given as over \$300,000 of which 75% is from government agencies, and 25% from private sources.

UNIQUE SEISMOGRAPH: One of the few visible recording seismographs in the country has been purchased by John Carroll University through a grant of \$13,000 from the Cleveland foundation.

TELEVISION: Loyola University, Chicago is a charter sponsoring member of the Chicago Educational Television Association.

LAW CLERKSHIP: Herbert Brownell, Jr., Attorney General of the United States announced a clerkship program for honor students from law schools throughout the country. Students will devote about 10 hours a week assisting in the research and preparation of both civil and criminal cases. At the end of the semester Mr. Brownell said 40 students throughout the country will be chosen to work for the Department of Justice. Seven students from Fordham Law School have been selected by their dean to work on a voluntary basis in the office of a United States attorney preparatory to entering the clerkship.

CONFERENCE ON NATURAL LAW: The first annual conference on natural law was presented at Fordham University as a public service by the Guild of Catholic Lawyers of New York.

LAW BOOKS: Seven and half tons of books containing 6,000 volumes on all topics of law were donated to the Gonzaga University Law Library by Mrs. W. H. Abel of Monsanto, Washington. The books were a part of the collection of Mrs. Abel's late husband who was a former Washington State Supreme Court Justice.

FIRE: Holy Cross College had a tragic fire when one of the cooks was fatally burned and another was in critical condition.

HOST: Fordham University played host to 115 representatives of 104 institutions of higher learning attending the meeting of the Association of Colleges and Universities of the State of New York.

CHAMPS: St. Peter's College debating team won first place among 28 colleges competing in the annual Hall of Fame debating tournament sponsored by New York University, December 11 and 12. The St. Peter's affirmative team was undefeated, the negative team won all but one debate. A St. Peter's student was ranked the best debator in every one of their debates and in all but one of their debates a St. Peter's student was also chosen second best debator.

ANNUAL FUND: The University of San Francisco Annual Fund reached \$100,000 in 1953 through contributions of approximately 1400 alumni and friends.

BALANCE SHEET: Since 1945 Georgetown University has spent

\$8,520,000 on construction. The work was made possible greatly through the generosity of alumni and friends, partly by government funds and partly by insurance funds. However, almost half the total, or \$3,405,000, was paid for by sacrificing university financial reserves.

DR. JOSEPH MILLER, graduate of Spring Hill College, has been given national recognition for his research leading to the development of "Alevaire" an aerosol useful in the treatment of bronchial and pulmonary diseases and more particularly in a disease of new born babies. In the November 28th issue of the *Saturday Evening Post* there is an article by Milton Silverman titled "They're Saving More New Babies Now" in which Dr. Miller's discovery is credited with saving the lives of thousands of new born babies.

THE CRUSADERS OF HOLY CROSS met L.S.U. at the Sugar Bowl Tourney basketball game and won handily. Incidentally, Holy Cross was rated one of the top seven teams of the country by the Associated Press and sixth in the country by the International News Service.

CONSULTANT: Dean Vernon Miller of the University of San Francisco School of Law has consented to serve as member of the editorial board of the Prentice Hall Law School series.

MOOT COURT: Four Jesuit law schools were among the 70 participants in the national Moot Court competition in New York. Loyola, Los Angeles, won second place.

GIFTS, GRANTS, FUNDS: Loyola University Law School (Chicago) fund has reached \$71,500 of its quarter million goal.

Three labor unions have made donations for the development of the Robert M. Wagner collection housed at Georgetown University.

The University of Detroit was bequeathed a seven room private residence to be used for faculty housing.

BUILDING, EXPANSION: Marquette University dedicated its new library building shortly after the new union building was opened.

FACULTY HONORS: Father Edward J. Dunne, St. Peter's College, was elected president of the Jesuit Historical Association.

Father Clement H. Regimbal, Gonzaga University, was elected secretary of the Washington State League of Nursing.

Dr. Raymond McCoy, Xavier University, was re-elected president of the Catholic Association for International Peace.

Father Raymond Schoder, West Baden College, was director of the American Academy's Vergilian Society of America summer school. Despite initial difficulties in getting headquarters into condition for comfortable habitation, the 25 students ended their two weeks stay in relative comfort. An account of the school was published in the education section of the August 17, 1953 issue of *Newsweek*.

Dr. John Callahan, professor of Classics at Georgetown University, has been awarded a Fulbright grant to do research in classical manuscripts at the University of Rome.

STUDENT HONORS: Ronald Rebholz, graduate of St. Louis University High School and St. Louis University passed the examination entitling him to a Rhodes Scholarship.

HIGH SCHOOLS

MICROGROOVE: Arrangements have been completed with R.C.A. by St. Ignatius High School, Chicago, to include a sound recording of the principle events of the school year on a 45 rpm. microgroove record. The record will be distributed with the yearbook. Time duration, 16 minutes, cost \$.85 per copy.

EVALUATION: Twenty-two educators of the Southern Association of Colleges and Secondary Schools recently completed the evaluation of Jesuit High School, New Orleans.

ATTENTION: In a competition sponsored by the New York State Fife and Drum Corps Association of the Xavier Regimental Drum and Bugle Corps was awarded a first place trophy for musical proficiency and a first place trophy for appearance.

ATOMIC: The guest speaker at the annual alumni dinner of The Loyola School, New York, was Admiral Rickover. Admiral Rickover is credited with the first harnessing of atomic energy for industrial or other uses.

T.V. FORUM: Among the participants in the *New York Times* Youth Forum was a senior of Regis High School, New York. Topic for the week was "How Can Peace Be Achieved in the Middle East?"

SODALITY: Junior and Senior Sodalitys at Brooklyn Prep have undertaken apostolic works among the Spanish speaking children of the city. These include having the students take children on guided tours about the city or coaching various sports. Juniors help distribute magazines at a hospital and visit the patients.

MEETING: On December 16th the Father Rector and the entire community of St. Xavier High School engaged in an informal discussion on the advisability of a new school building and, if possible, the best location.

NEW GYM: A central committee of 20 alumni of The Loyola School, New York, gathered to raise \$300,000.00 for a new school gymnasium. \$75,000.00 is already subscribed.

SCHOLARSHIPS: St. Ignatius High School, Chicago, Fathers' Club during the past year has donated \$1800.00 to take care of tuition of students whose fathers have died during their attendance at St. Ignatius.

ANNIVERSARY: St. Peter's College and High School celebrated their 75th anniversary. Highlights of the celebration was a reception for the diocesan and regular priests of the Archdiocese which was attended by 120 members of the clergy.

VOCATIONS: The Student Counsellor of Fairfield Prep drew up a balance sheet of the number of graduates who have gone on to the priesthood since its founding. The total is 77. The largest number of these are studying for the secular priesthood, 36. The next largest number, 20, are in studies of the Society of Jesus. Already 3 of the Prep students have been ordained.

BUILDING, EXPANSION: Campion's new faculty residence is going ahead steadily.

Cranwell Prep is planning a new administration, classroom, laboratory building. It will include six classrooms, a chemistry and physics laboratory, the principal's office and reception room, the prefect's room and miscellaneous store-rooms.

Boston College High School broke ground for its new extension. It is hoped that in the near future the freshman and sophomore classes will attend classes at the new campus. The new building will also include a combination auditorium and gymnasium.

STUDENT HONORS: After winning the Nebraska State football championship, one of Creighton Prep's players was selected for the All-American, All Catholic team.

MISCELLANEOUS

NEW SEMINARY: Construction is under way on Loyola Seminary at Shrub Oak, N. Y., planned as the largest Jesuit house of studies in the world. The 5 million dollar campaign was over-subscribed by \$9,328 and drew donations from 25,893 individuals in the past two years. It is hoped that it will house 300 philosophers and faculty by the Summer of 1955.

JESUIT STUDIES: Already the project called "Jesuit Studies" sponsored by Loyola University Press has accepted three Jesuit manuscripts for publication. The first of these Father Francis X. Curran's, *The Churches and the Schools: American Protestantism and Popular Education* is now in the hands of the designer. Type-setting has been begun. Two other manuscripts have been accepted, namely, *Deception in Eliza-*

bethan Comedy by Father John Vincent Curry and *The New Deal Makes a Public Housing Law: A Case Study in the Wagner Housing Bill of 1937* by Father Timothy L. McDonald. Owing to the high cost of production, possibly only one or at best two books will be published a year.

MISSIONS: The Canisius College Library has been gathering and shipping books to our colleges in the Philippine Islands since 1938. These books have been selected with a care to filling the exact needs of the colleges. Since July 1, 1951 the library has shipped 459 cartons or 6,703 books.

GEIGER COUNTERS: Large deposits of uranium have been unearthed in the region adjoining St. Stephen's Mission and hundreds of claims are being registered.

400TH ANNIVERSARY: This year marks the 400th birthday of the Pontifical Gregorian University in Rome.

AWARD: The first Xavier award was presented at the annual dinner of the Jesuit Seminary and Mission Bureau of New York to Cardinal Spellman. The Cardinal was largely responsible for the passage of the War Claims Act of 1948. Already the New York Jesuits have received \$16,000,000 in compensation with excellent prospects of at least 4 million more.

ORDINATION: Because of the large number in the Maryland and New York Province ordination class this year, Very Rev. Father General has granted permission for the New York men to be ordained at Fordham.

ACCREDITATION: Bellarmine College has been unconditionally accredited by the Middle States Association of Colleges and Secondary Schools. This accreditation includes both the bachelors and masters degrees.

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