

Jesuit Educational Quarterly

JANUARY 1956

ISTANBUL CONFERENCE

THE DAILY BATTLE: YOUTH vs. DISCIPLINE

AN ANALYSIS OF NATIONAL STATISTICS 1955-1956

JESUIT SCHOLARLY PUBLICATIONS 1954-1955

Vol. XVIII, No. 3

(FOR PRIVATE CIRCULATION)

Contributors

FATHER RICHARD D. COSTELLO of the Central Office carrying on the tradition of Father Mehok scans the enrollment horizon for signs of change.

MR. JAMES W. KING of Alma College presents the results of a study of our houses of study anent training in Sacred Music.

FATHER STEPHEN A. MULCAHY, professor of Classics at Shadowbrook, has completed the basic courses of Descriptive Linguistics and courses in their application to Latin and English at University of Michigan and Georgetown University. Father explores the field of Descriptive Linguistics to see if Johnny will be aided in his Latin reading by these new techniques.

FATHER JOSEPH F. MULLIGAN of the Department of Physics, Fordham University, probes a new, hopeful approach for teaching science in a liberal arts college.

FATHER EDWARD B. ROONEY, Executive Director of the Jesuit Educational Association, as a delegate to the Conference of the International Association of Universities at Istanbul, presents some highlights of an interesting meeting.

FATHER ARTHUR V. SHEA, for many years Prefect of Discipline at Fordham Preparatory School, presents the first installment of his experiences with youth and discipline and finds them not irreconcilable.

Jesuit Educational Quarterly

January 1956

CONTENTS

ISTANBUL CONFERENCE

Edward B. Rooney, S.J. 133

HISTORY OF SCIENCE IN A LIBERAL ARTS CURRICULUM

Joseph F. Mulligan, S.J. 143

THE DAILY BATTLE: YOUTH VS. DISCIPLINE

Arthur V. Shea, S.J. 149

AN ANALYSIS OF NATIONAL STATISTICS 1955-1956

Richard D. Costello, S.J. 165

DESCRIPTIVE LINGUISTICS

Stephen A. Mulcahy, S.J. 174

TRAINING IN SACRED MUSIC FOR OUR SCHOLASTICS

James W. King, S.J. 178

JESUIT SCHOLARLY PUBLICATIONS, AMERICAN ASSISTANCY

1954-1955 180

NEWS FROM THE FIELD 188

THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

EDITORIAL STAFF

Editor

EDWARD B. ROONEY, S.J.

Managing Editor

RICHARD D. COSTELLO, S.J.

Advisory Board

An editorial advisory board is composed of the regional directors of education in the several Jesuit provinces:

JAMES L. BURKE, S.J.	<i>New England Province</i>
JOSEPH K. DRANE, S.J.	<i>Maryland Province</i>
DAVID R. DRUHAN, S.J.	<i>New Orleans Province</i>
HUGH M. DUCE, S.J.	<i>California Province</i>
EUGENE F. GALLAGHER, S.J.	<i>Missouri and Wisconsin Provinces</i>
JOSEPH C. GLOSE, S.J.	<i>New York Province</i>
JOHN F. LENNY, S.J.	<i>Maryland Province</i>
JULIAN L. MALINE, S.J.	<i>Chicago and Detroit Provinces</i>
LORENZO K. REED, S.J.	<i>New York Province</i>
THOMAS A. REED, S.J.	<i>California Province</i>
ARTHUR J. SHEEHAN, S.J.	<i>New England Province</i>
WILLIAM M. WELLER, S.J.	<i>Oregon Province</i>

ADDRESS COMMUNICATIONS TO THE EDITOR

49 East 84th Street, New York 28, N.Y.

COPYRIGHT, JANUARY 1956

JESUIT EDUCATIONAL QUARTERLY

Istanbul Conference

EDWARD B. ROONEY, S.J.*

In December, 1950, delegates representing universities of some thirty-four different countries convened at Nice, France, for the First General Conference of the International Association of Universities. This association owed its origin to a conference on higher education held at Utrecht, Holland, August 3-13, 1948.¹ That the idea of an international group which could represent the universities of the world corresponded to a real desire and a genuine need is proved by the fact that the Second General Conference of the International Association of Universities, held at Istanbul, Turkey, September 19-23, 1955, brought together one hundred and sixty-four delegates and observers of one hundred and seventy-seven universities, other institutions of university rank, international organizations and associations, and national academic bodies, belonging to forty-seven different countries.

This was the first time there was a break in the Iron Curtain—at least as far as the International Association of Universities is concerned. Russian universities sent four observers to the Istanbul meeting, and Poland five.

American Jesuits will be particularly interested in information about the American delegation and about Catholic representation at the meeting. According to the list of delegates and observers, given us on our arrival at Istanbul, seventeen American universities were to be represented by as many delegates, and four American associations by as many observers. A supplementary list, published during the conference, added two delegates of American universities and two observers, one from another American educational association, the other from an institution. The American delegation was made up of the following persons: University of Chicago, Oscar T. Broneer; Columbia University, Charles H. Townes; Fordham University, Edward B. Rooney, S.J.; Harvard University, Francis M. Rogers; Howard University, Mordecai W. Johnson; University of Illinois, Max F. Fisch; Indiana University, H. B. Wells; The University of Kansas City, Earl G. McGrath; Massachusetts Insti-

* Reprinted from November, 1955, *Bulletin* of the National Catholic Educational Association with the kind permission of the editors.

¹ An article on this conference entitled "The Utrecht Conference on Higher Education," by the author of this report, appeared in the November, 1948, *Bulletin* of the National Catholic Educational Association.

tute of Technology, J. R. Pearson; New York University, William J. Ronan; University of Pennsylvania, Roy F. Nichols; St. Louis University, Joseph Connell, S.J.; State University of New York, Paul Orvis; University of Virginia, Walter R. Miles; Boston College, James L. Burke, S.J.; Notre Dame University, Robert North, S.J.; University of Pittsburgh, J. Zasloff; Institute of International Education, Kenneth Holland; The Fund for the Advancement of Education, Alvin C. Eurich; College Entrance Examination Board, Frank H. Bowles; American Council on Education, H. B. Wells; Association for Higher Education, Edward B. Rooney, S.J.

Seventeen Catholic universities, members of the International Association of Universities, were listed as sending representatives to the Istanbul meeting. The Catholic institutions and their delegates were as follows: Université Catholique de Louvain, P. de Tarso Campos; Université de Montreal, Olivier Maurault; Universidad Catolica de Valparaiso, Raul Montes, S.J.; Pontificia Universidad Catolica Javeriana, Emilio Arango, S.J.; Boston College, James L. Burke, S.J.; Fordham University, New York, Edward B. Rooney, S.J.; Saint Louis University, Joseph Connell, S.J.; Notre Dame University, Robert North, S.J.; Facultés Catholiques de l'Ouest, Angers, A. Dain; Facultés Catholiques de Lille, A. Dain; Facultés Catholiques de Lyon, A. Dain; Institut Catholique de Paris, A. Dain; Institut Catholique de Toulouse, A. Dain; Università Cattolica del Sacro Cuore, Milano, F. Vito; Université Saint Joseph, Beyrout, Ch. Chamussy, S.J.; Roomsche Katholieke Universiteit te Nijmegen, F. R.L. Sassen; Pontificia Universitas Gregoriana, Paolo Dezza, S.J.

The International Association of Universities was represented by its Secretary, Paolo Dezza, S.J.

Before speaking of the Conference itself, it is in order to pay a word of tribute to the Turkish Organizing Committee. From the moment of our arrival in Turkey until our departure, we delegates and observers were the object of the most cordial and most generous hospitality. Formal receptions were offered us by His Excellency, the Governor of Istanbul, and by the Rectors of the University of Istanbul and the Technical University of Istanbul. A reception of American representatives was offered by the Turkish-American Association. On Friday evening, September 23, an official state dinner was given in honor of all representatives to the Conference by the Turkish Minister of Education. Sight-seeing trips were carefully arranged, so that delegates had an opportunity to visit the famous buildings of Istanbul, to go to the Bosphorus and to Bursa, the ancient capital of the Ottoman Empire. The finest proof of the excellent organization of all the events was the evident pleasure that delegates derived from them.

The theme of the Istanbul Conference was "The Role of Universities in a Rapidly Changing World." This general theme was broken down into the following three main divisions: "The Role of Universities in the Education and Training of Teachers"; "The Role of the University in Training Research Workers in the Natural Sciences"; "The Role of Universities in Providing Leaders in National Life."

The opening meeting of the Conference was held at the Sale Palace in Yildiz Park and was addressed by His Excellency Celâl Yardimri, Turkish Minister of Education; Dr. Luther Evans, Director General of UNESCO; Professor Tewfik Saglan, President of the Turkish Organizing Committee, and Dr. J. Sarrailh, Rector of the University of Paris and President of the International Association of Universities. All other meetings were held at the Taskisla Building of the Technical University of Istanbul.

Four administrative commissions were established to discuss the affairs of the Association itself. These were the Commissions on Credentials, Constitution, Program and Budget, and Nominations. Delegates were free to participate in any of these administrative commissions. Each commission had a chairman and a vice-chairman, and had to report its recommendations to a plenary session of the conference.

Papers on the three general aspects of the conference theme were presented at a plenary session on Monday afternoon, September 19. Dr. Siassi, of the University of Teheran, spoke on the preparation of leaders for national life; Dr. C. Chagas, of the University of Rio de Janeiro, on the training of research workers; and Dr. Francis Rogers, of Harvard, on the training of teachers. By special invitation of President Sarrailh, Dr. Torres-Bodet, former Director General of UNESCO and present Ambassador of Mexico to France, gave a general paper on the theme of the conference. These papers on the conference were followed by detailed discussions at section meetings on each of the three aspects. Delegates were free to choose the section meeting they wished to attend.

As a help to the discussion of the general theme of the conference, the Secretariat of UNESCO had graciously prepared three work papers, one on the education of teachers, another on the preparation and training of research workers in the physical sciences, and a third one on the training of leaders for national life. While these papers were helpful, the section meetings were in no way bound by them, either as to the tenor of the discussions or the conclusions to be reached.

Perhaps this is as good a place as any to make it clear that, whereas UNESCO has been much interested in the work of the International Association of Universities, having organized the Utrecht meeting in 1948, out of which developed the International Association, and having

shown its interest by the very considerable financial subsidy it has been supplying each year for the operation of the Association, the Association is independent of UNESCO. In his address at the opening session of the conference, Dr. Luther Evans went out of his way to make this point clear. He emphasized the fact that UNESCO is deeply interested in the Association, but that it has neither the right, nor the intention to dictate to the Association. UNESCO, he said, wishes to benefit from the activities of the Association and to cooperate with it; it does not try to do a job that other organizations are doing. UNESCO hopes that the Association will study some of the problems that it thinks important, such as the problem of university organization, the problem of the relations of universities with governments, and the problem of educational costs to students. But in its study of these problems, the Association will be on its own and will receive no direction from UNESCO.

Personally, I was glad to hear Dr. Evans emphasize these points, since there are still those who look on the International Association of Universities as a creature of UNESCO, and under its domination. It is no such thing. Having attended all three meetings, at Utrecht, Nice, and Istanbul, I feel I am in a position to attest to and to insist on this freedom and independence of the International Association of Universities. While I have always had a deep interest in UNESCO and its operations, I do not think that it should try to "run" the International Association. As far as I know, it never has. Dr. Evans made it clear that it has no intention of doing so.

Since the proceedings of the Istanbul meeting of the International Association will be published in the near future and will, I presume, contain the complete text of the papers given by Dr. Torres-Bodet, Dr. Rogers, Dr. Chagas, and Dr. Siassi on the three aspects of the conference theme, and perhaps also the UNESCO work papers, I do not think it necessary to go into detail on the ideas presented by these papers. Readers may, however, be interested in some of the highlights of these papers. I was fortunate in receiving a copy of Dr. Torres-Bodet's paper. For the rest, I must rely on some brief notes taken during the reading of the papers. Unfortunately, copies of the other papers were not made available.

Dr. Torres-Bodet warned against hasty generalizations and stated that, if a university is to make a worth-while contribution, it must have clear ideas on the problems of the national community it serves, of the kind of international community in which the national community must develop, and of the kind of men best qualified to insure the progress of the nation and the just and peaceful development of the international community. To do this, it is neither necessary nor desirable to have complete conformity of system or method in all universities. Dr. Torres-Bodet expressed the hope that, in the curricula which are meant to prepare re-

search workers, a serious effort will be made to bring about an agreement between the humane and the professional aspects of the training.

Readers will be particularly interested in the following quotation from Dr. Torres-Bodet's speech:

The rate at which technique is advancing demands from every individual a greater awareness of his moral and intellectual responsibilities. But it is not by decreasing this rate that we can better insure our progress. It would be just as absurd to scorn humanism in the name of science as to try to paralyze science in the name of humanism. In the greatest moments of human history, there has been no feeling of rivalry between humanities and sciences, but rather the feeling that each helped the other. The need of information did not dominate the ideal of education understood as formation. In our time, science and humanism must go together in the realization of the gigantic programme, that is the integration of man into the modern world, the mastery of the human spirit over the extraordinary forces conquered by man's intelligence. It is to be deplored that there are times when man does not know how to act in a manner worthy of his conquests.

In speaking on the preparation of leaders for national life, Dr. Siassi, of Teheran, emphasized the role of the university in conserving the intellectual resources of a country. He felt that by doing this universities could make their best contribution to the preparation of leaders. For this, it is not necessary to turn universities into professional schools. He made a strong point of the importance of a basic liberal education for leaders, since they are particularly in need of the intellectual training that can best come from a liberal education. In fact, he made the point that the qualities that can come from a liberal education, are even more necessary and more useful than the skills that can be developed by specialized training, although these too must be provided.

In his paper on the preparation of research workers in the natural sciences, Dr. Chagas, of Brazil, pleaded for a realization by universities of their duty and ability to serve the people in meeting needs for more and better research workers, since the people are coming to depend so much on the development of science. There is no one, certain answer to the question on how the universities can best fulfill this duty. Much will depend on local circumstances. One thing is clear, and that is the importance of placing promising young men under the influence of known scientific researchers, and of creating in the universities a spirit of research. Financial problems will always loom large, both in regard to the cost of laboratories and in regard to adequate salaries. To meet these, governments may have to help much. But while seeking government aid, universities must always be careful to avoid government control of programs.

Dr. Rogers, in his paper on the role of universities in the preparation of teachers, emphasized the point that universities are first and foremost

teaching institutions. They have a direct and great responsibility in regard to the general education of citizens. It is not sufficient for universities to do research and to publish. This they must do, of course, but they have also a duty to transmit truth, and this they will do especially through teaching. If citizens are to make right decisions, they must possess some of the knowledge in possession of the universities. Public opinion must be mature public opinion.

Universities have an obligation of giving evidence that they are interested in good teaching, and for this they must realize that they are a part of the teaching system. They themselves must give an example of good teaching. Many people are attracted by university life because of the opportunity the university offers to teach; but many are diverted by the constant appeal to research.

"Whence," Dr. Rogers asked, "has come the notion that universities must be dominated by research?" Universities are organized, endowed, and supported as teaching institutions. It is time for universities to emphasize their role in the dissemination of knowledge through teaching. If the university fails to recognize this role, non-university institutions will monopolize the preparation of teachers. If universities do recognize this role and its importance, they will help to confer a dignity on the office of teaching and on the teacher that will make the office of teacher a desirable one. Often enough, Dr. Rogers contended, good teachers are diverted from teaching because teaching has lost its dignity. When this happens, capable candidates will take the line of least resistance. Sometimes this means they will turn from teaching to research.

At the plenary sessions on Friday, September 23, reports were made by the chairmen of the administrative commissions as well as by the sections which had discussed the three aspects of the general theme of the conference. Since the reports of the administrative commissions, with the exception of the Commission on Elections, were of a routine nature, there is no need to delay on them, except to note that an effort made by the Latin-American delegates to have the President of the Latin-American Association of Universities invited *ex officio* to the meeting of the Administrative Board was defeated, when it was pointed out that the constitution of the Association gives ample authority to the Administrative Board to invite any person or group to its meetings, when there is special utility in doing so.

Unfortunately, the reports of the sections, at which the three aspects of the conference theme had been discussed, had to be considerably abbreviated, since time was running short. An indication of the tone of these reports may be of interest.

The first section, which considered the role of the university in the

preparation of teachers, stated very emphatically that the university has a definite role in the training of teachers. While it should not be claimed that universities are the only bodies that have a part in the training of teachers, neither should it be claimed that the university is above the humdrum task of preparing teachers. The university has a special obligation to provide general education for teachers. The section also reported that in the course of the discussions considerable emphasis was given to the idea that, whereas the child is the center of primary and secondary education, truth and the participation by teacher and student in the search for truth should be looked upon as the center of university education.

The report of the section on the preparation of research workers in the natural sciences emphasized anew the danger of too early specialization. At the same time, it pointed out the important role that the university has in the formation of research workers. It was the opinion of the section that preparation of research workers should include a period of training in actual research. It seems universally true now that there is a need of liaison between governments and universities in this whole field of research and in the preparation of research workers. An important problem connected with the preparation of research workers is that of identifying capable persons early in their student career, precisely because the number of persons qualified to do research is so limited.

The report of the section which discussed the university's role in the preparation of leaders for national life, indicated that there was considerable insistence on the importance of liberal education for national leaders. The section thought it would be a help to get away from what it called a crude distinction between liberal education and vocational education. The problem is to liberalize vocational education. The section also warned against any belief that leaders can be prepared by merely following a university course on leadership. The primary purpose of the university remains the same, namely the pursuit of knowledge for its own sake. Universities will make the greatest contribution to the preparation of leaders by working within this general purpose. The section was also concerned with the definition of leadership; the one it finally suggested was "the capacity and willingness to accept responsibility in present society." The section underscored the obligation of the university to be integrated with and to take a full share in the life of the nation, by participating in the solution of human problems that arise. There was repeated insistence that the university must look on itself as an agent of human life, and the professors, therefore, must think in terms of the whole of humanity.

Following these brief reports, there was general discussion of the con-

ference theme. Readers will be interested and pleased to know that there were several appeals made during this discussion for a better realization by universities of their role in understanding and communicating moral and spiritual values. Dr. Mordecai Johnson, President of Howard University, for example, in an eloquent address made such values the very basis for his claim that the universities are obligated to look on themselves as an agent of human life as a whole for taking a world view and for the necessity to respect man as man. Commenting on the words "in a rapidly changing civilization," that appeared in the theme of the conference, the Rector of a French university very clearly pointed out that what is rapidly changing is the material side of civilization. In the moral structure of civilization, there is no such evolution. He then made a strong plea for universities to recognize their duty to help students know more about the moral structure of civilization.

Another American delegate, speaking immediately after the Rector of the French university, stated that universities pride themselves on their scientific method, on their objectivity, and on their devotion to observation. He asked them to make use of these same qualities in examining the world situation. If they would, they would find that there is still something lacking. Science has not failed, he said, nor has the scientific method, but man has failed science and has not been true to the scientific method. Had he not failed, he would have recognized more clearly that only a deep realization of moral and religious values can complete the world view that universities should try to communicate to their students. He asked that universities bring back to their place of honor and distinction their departments and schools of philosophy and theology. Only when they did this, he said, would they be able to assume their true role in the preparation of teachers, of scientific workers, and of leaders for national life.

At the closing plenary session on Friday afternoon, September 24, Dr. J. Baugniet, of Brussels, was elected President of the International Association of Universities. Among those elected as regular members of the Administrative Board, readers will recognize the names of Dr. Herman B. Wells, President of the University of Indiana; Dr. F. Vito, of the Catholic University of Milan; Msgr. F. L. R. Sassen, Professor of Philosophy, University of Leyden. They will also recognize the following persons who were elected deputy members of the Administrative Board: Dr. Earl McGrath, President of the University of Kansas City; Rev. Ch. Chamussy, S.J., Rector of St. Joseph's University at Beyrout; Msgr. H. M. Parent, Rector of Laval University, Quebec.

At this same final session, the courteous invitation of the Mexican dele-

gation to hold the next general conference of the International Association of Universities at Mexico City was unanimously accepted.

I shall close this report with a few general remarks on the Istanbul meeting and on the International Association of Universities. Earlier in this paper, I spoke of the emphasis given at the final plenary sessions of the meeting to moral and spiritual values. It is my impression that the emphasis on moral and spiritual values was more pronounced at Istanbul than at any other meeting of this Association. While the examples I gave of this emphasis referred particularly to the final sessions, it should be stated that there was such continual mention of them, as to make one believe that there is a general and healthy concern for the universities' role in fostering moral and religious values.

The constant insistence on the part that liberal education must play in university education was, to my mind, another healthy sign. Delegates from all parts of the world insisted that any worth-while system for the training of teachers or for the training of research workers, as well as any true preparation for the leadership in national life, must be built on the solid foundation of a liberal education. It would be too tiring to cite the many instances of such emphasis. They were so numerous indeed that one could truly say that the emphasis on liberal education ran almost as a second theme throughout the entire conference. It is interesting to note that a scientist like Dr. G. Nielsen, a professor of mathematics and delegate of the University of Copenhagen, stressed the same point, while calling for a sane balance between the natural sciences and the humanities. It is obvious that he himself recognized the role of the humanities for his plea was merely for a sane balance. He asked only that students, while given the advantages of the humanities, should also be provided with a knowledge of the essential role of science in world development.

If I might express one regret, it is that the conference did not come to a more specific statement of its conclusions. It would be a great help, it seems to me, if the International Association of Universities could have come out with a clear, forthright statement on the importance in university education of moral, spiritual and religious values, and on the fundamental importance of liberal education as the best and firmest basis for professional training. Perhaps such statements may come at a subsequent meeting.

It is my conviction that a greater open-mindedness and willingness to hear the other man's viewpoint was demonstrated at this conference than at any previous conference I have attended. The fact that our arrival at Istanbul came only shortly after the riots of early September, and that we could still see the terrible damage to property that resulted from un-

leashed passions, may have had a sobering effect on the attitudes of the delegates. Be that as it may, I myself felt that there was a genuine desire on the part of almost all those with whom I came in contact to understand and appreciate the other man's viewpoint.

I should like to close this report with a few remarks on the International Association of Universities. First of all, the Bureau International des Universités, an essential part of the Association, is making some exceedingly important studies that will mean much to the university world. Let me mention only one—its study on the equivalence of degrees. Such studies alone would be sufficient justification for the existence of the International Association of Universities.

If readers will read between the lines that I have written, and I trust they will, they will undoubtedly discover other indications of my conviction that the International Association of Universities is both a going concern and a worthwhile one. My general remarks on the Association meetings are an indication that university people can be brought together in harmony and can strengthen one another's purpose to look and work for what is substantial in university education. The International Association of Universities has succeeded in doing this. The contact of Americans with the educational leaders of Europe and Asia and the realization that universities in other parts of the world have a deep concern for liberal education as the means of transmission of culture, and for the role of moral and religious values in university education, should strengthen the very evident efforts along these same lines that are becoming more and more apparent in American education today. If the work of the International Association of Universities helps to bring about that happy result, it will have given another proof of its great contribution to education.

The Place of the History of Science in a Liberal Arts Curriculum

JOSEPH F. MULLIGAN, S.J.

It has been said with some truth that though the conflict between science and religion is largely a thing of the past, the conflict between science and the humanities is definitely one of the present. While there is danger in this scientific age lest scientific studies push the humanities out of their rightful place in our colleges, there is also danger that humanists will deny to the sciences the place they should have in any truly liberal education. In the past the conflict between science and the humanities has been fed by the prejudices of both classical scholars and scientists. Classicists have reserved the title "humanistic disciplines" for literary studies and have scoffed at the educational values of "bottle-washing" and "star-gazing." The scientists, on the other hand, resentful of this treatment by their colleagues, have often devoted their energies to proving to arts students taking their one college course in science that physics and chemistry are "hard" subjects—unlike Latin or English—and have succeeded in convincing students and fellow teachers alike that science has little or nothing to contribute to a liberal education.

Recently there have been signs of some rapprochement between the scientists and the humanists. Scientific schools like M.I.T. have increased the number of courses in languages and history demanded of the scientists of the future. Many humanists, on the other hand, have come to see that science and mathematics do have some distinct educational values and that a purely literary concept of a humanistic education is unsound. This point of view has been well expressed in an article by Father Norris Clarke, who has suggested that a truly Christian humanism must include science and the other important forces that are shaping the modern world.¹ One of the most forthright statements along these lines is that of Jacques Barzun:

Fortunately there is no doubt whatever about the place of the sciences: they *are* humanities and they belong in the college curriculum. Accordingly, they should be introduced into it *as humanities*, at the earliest possible moment. How? I have some tentative suggestions to make, but first I want to stress the danger of further delay and of the continuance of our present malpractice.²

¹ W. N. Clarke, S.J., "Christian Humanism for Today," *Social Order*, 3 (1933), 269–288.

² Jacques Barzun, *Teacher in America* (Boston: Little, Brown and Co., 1945), p. 91.

If this be true, if the sciences *are* humanities, the question remains how they can be taught as humanities. For the purposes of this paper let us pass over the science courses taken by science majors and confine our attention to the one or two science courses required of arts majors in our colleges. Is it possible to teach such courses so that they at one and the same time educate and inform, that they broaden and deepen the student's knowledge of the scientist and his methods and simultaneously impart some familiarity with the scientific ideas which are so important today? The answer of Barzun and of a growing number of educators is that this can be done by teaching the history of science. If science is taught historically, the student comes to see it as part of the panorama of ideas which have shaped the modern world. It is impossible, e.g., to understand rationalism, the Enlightenment and the mechanistic philosophies of the nineteenth century without knowing something about the scientific developments of the sixteenth and seventeenth centuries. Yet there is usually no time to cover such scientific developments in a regular college history course. To study the history of science is to learn of the motivation and dedication of the great scientists, to see how they really made their discoveries, and to understand that the facts and theories now found in elementary textbooks did not come to men full-blown and perfect but were discovered after many mistakes had been made and many men had given their lives to make some little advance in knowledge. The educational advantages of such a humanistic approach to science are obvious.³

It can certainly be doubted whether the introductory courses in physics, chemistry and biology as they are usually taught have an humanistic value. Great masses of unrelated facts are thrown at the student as if they came directly from the mouth of God.⁴ Over sixty-five percent of college students taking freshman or sophomore courses in science never go any further in science, and the frequently emerge from the course with either a complete distaste for science or an exaggerated awe for its claims and accomplishments. In such courses nothing is imparted of the spirit of quest, of adventure, of discovery which *is* science, and which must be

³ For a good general discussion of the history of science and its educational values see I. Bernard Cohen, "A Sense of History in Science," *American Journal of Physics*, 18 (1950), 343-359; also the three introductory essays in George Sarton, *A Guide to the History of Science* (Waltham, Mass.: Chronica Botanica Co., 1952).

⁴ To remedy this situation courses of the so-called "block and gap" type have recently become popular, especially in physics. In these selected topics are treated thoroughly while many of the items traditionally covered in introductory courses are omitted. Courses like that based on Holton's *Introduction to Concepts and Theories in Physical Science* (Cambridge, Mass.: Addison-Wesley, 1952) are also receiving much consideration.

imparted if the student is to get some idea of what the scientist is trying to do. Science taught historically can overcome these deficiencies and contribute much to a truly liberal education. In the words of George Sarton:

Between the old humanist and the scientist there is but one bridge, the history of science, and the construction of that bridge is the main cultural need of our time. An immense task to be sure but one worth every pain it may cost. I do not know who is the poorer: the old humanist without understanding of science, or the scientist without appreciation of beauty, without urbanity, without reverence.⁵

To agree that the history of science may be one way to combine the educational advantages of science and of the liberal arts is not to solve all the problems. There is still much room for debate as to how the history of science should be taught, whether as a survey course or by a series of case-histories which concentrate on a few typical developments in science and treat them rather exhaustively. This last method has been used—quite successfully, it would appear—in the general education courses at Harvard, and six of the case-histories have already been published.⁶ An added problem is who is to teach such courses. Trained historians of science are rare as yet; the historians do not usually have the necessary scientific background; and the scientists do not have the grasp of historical methodology. It does seem, however, that trained historians of science will become more common in the years ahead as educators come to realize the importance of this discipline. In the meantime scientists and historians with an interest in the history of science must carry the burden, and be content to have their defects remedied by their confreres. Let us admit that there is a serious difficulty here, for a poorly taught history of science course is certainly no better than a poorly taught science course. But, presupposing equally competent and well-trained teachers, a course that emphasizes the historical aspects of science is likely to be more lastingly profitable to non-science majors than a course which concentrates on the facts of science alone.

Such courses in the history of science (and of mathematics) would be especially valuable in the liberal arts curriculum of our Jesuit colleges, where they would serve as an excellent propaedeutic to philosophy. In addition to a knowledge of certain scientific facts which are required for any study of philosophy they would provide the student with an appreciation of the influence of scientific developments on philosophy, and would make many of the positions of non-scholastic philosophers more intel-

⁵ George Sarton, *The History of Science and the New Humanism* (Cambridge, Mass.: Harvard University Press, 1937), pp. 57–8.

⁶ James B. Conant, ed., *Harvard Case Histories in Experimental Science* (Cambridge, Mass.: Harvard University Press, 1950).

ligible. It is hard to see how we can claim to be educating the whole man if at the end of his college course the student has no concept of the impact on philosophy and religion of the scientific ideas which represent one of the greatest achievements of Western man during the past four centuries.

SOME OTHER POSSIBILITIES

For the large number of high-school science teachers who come to our colleges for undergraduate and graduate work, especially during summer sessions, it would seem that, presupposing a good basic knowledge of the science they are going to teach, one or two courses in the history of science would be more valuable than more specialized advanced science courses. If high-school teachers are to impart to their students some realization of what science is, they must have an appreciation of the value and beauty of science in itself, of its methods and its life. High school teachers often do not get this appreciation from the standard college courses in science. While it is best obtained from actual contact with outstanding scientists, it can—to some extent at least—be acquired vicariously from a properly taught course in the history of science. Such courses may help to give high-school teachers that appreciation of science which is needed if they are to stimulate and inspire some of their scientifically-inclined students to go on to become the Catholic scientists the Church needs so badly today.

The trained historian of science who would teach these courses would be a useful man on the campus. His is a discipline which cuts across departmental lines and could help to break down that narrow departmental organization which is always a danger in this age of specialization. His work would be of interest and help to the scientists, the philosophers, the historians, and to a lesser extent to the theologians and classicists on the faculty. There are many questions which arise in all these fields which demand some knowledge of the history of science for their solution. Often this knowledge is not readily available in books, or the data which is available is hopelessly out of date and misleading. Here is where the trained historian of science would be of help.

As yet there are few universities offering graduate courses in the history of science and mathematics. In this country only Cornell, Harvard, and Wisconsin offer full-scale graduate programs leading to a doctorate in the history of science. Since Europe has a somewhat older tradition in this respect, it has up to the present turned out most of the well-known historians of science. Of these the greatest single name in the field is that of Professor George Sarton who for years has almost single-handedly advanced the study of the history of science in this country by his teaching

at Harvard and by editing the journals *Isis* and *Osiris*.⁷ It is significant that Sarton has always emphasized that science is a human activity and hence that the study of its history is a humanistic discipline of great educational value.

A fine opportunity is open to our colleges to get into this field of the history of science while it is still in its formative stages. There is no need of anything so ambitious as a graduate program in the history of science, but one or two trained professors could offer courses that could be taken by graduate students in science, history, and philosophy, and could also take care of the undergraduate courses in the history of science for non-science majors. Unlimited opportunities for research are available, since the field has to a great extent scarcely been touched. Here our own men would have a special advantage, for we have the tools—especially Latin and Greek—which make much research into ancient and medieval science impossible to others. There are libraries of Latin and Greek manuscripts pertaining to the history of science waiting for someone with the tools needed to understand them. For the medieval period our knowledge of scholastic philosophy and theology would also be a distinct advantage.

In conclusion it may be worthwhile to say something about the apologetic value of work in the history of science—not that we have to justify scholarly work by apologetic results, but good results may flow indirectly from such work. Consider a few examples. F. Sherwood Taylor, the British historian of science, was first attracted to the Church by a study of the Galileo case. When he found previous discussions of the case by non-Catholic historians extremely biased and partisan he decided to look into the Church's teaching. The result was his conversion.⁸ Today he is doing a great deal of good by his writing and lecturing on the history of science and its relations with religion. Again, in 1952 A.C. Crombie, Professor of the History of Science at University College, London, published his *Augustine to Galileo: The History of Science A.D. 400-1650*, a book which has been very well received and has done much to dispel misconceptions about the Church and the medieval period. In his review in the *American Scientist* G. Evelyn Hutchinson had this to say:

A great many working scientists still believe that their subject was virtually non-existent during the whole period covered by Crombie's book. It is often held that

⁷ For an interesting account of Sarton and his work see William H. Hay, "George Sarton: Historian of Science and Humanist," *American Scientist*, 41 (1953), 282-286. A more critical account of Sarton's work is given by James C. Haden, "The Challenge of the History of Science, Part I," *The Review of Metaphysics*, 7 (1953), 74-88.

⁸ An account of his conversion is given in the first chapter of F. Sherwood Taylor, *Man and Matter* (London: Chapman and Hall, 1951).

the main reason for this supposed dormition was the intellectual tyranny of the Western Church, broken only by the Renaissance and Reformation. Actually these ideas are now appearing as false. . . . Some recent writers have expressed a belief that Western science is inevitably bound to Christianity in the future as in the past; certain recent developments would seem reasonably interpreted in such terms.

The Renaissance at first was unfavorable to science through its excessive preoccupation with ancient literature; and Protestantism, though officially a movement of liberation from superstition, quickly developed an irrational bibliolatry which was a far greater barrier to scientific development than the ritual sacramentalism of the Middle Ages.⁹

Such a statement in a journal where it will be read by most of the country's scientists will do much good. Crombie's more recent work on Robert Grosseteste¹⁰ has also helped to destroy the illusion that science began with Galileo and that before him all was ignorance and superstition. A change of attitude toward the medieval period has been one important by-product of the study of the history of science. There might be many more if there were more workers in the field.

⁹ G. Evelyn Hutchinson, "Marginalia," *American Scientist*, 41 (1953), 303.

¹⁰ A. C. Crombie, *Robert Grosseteste and the Origins of Experimental Science* (New York: Oxford U. Press, 1953). For a good summary of both of Crombie's books see James C. Haden, "The Challenge of the History of Science, Part II," *The Review of Metaphysics*, 7 (1953), 262-281.

The Daily Battle: Youth vs. Discipline

ARTHUR V. SHEA, S.J.

On the bright morning in September when they come to us, they are boys. On the warm evening in June, when they graduate from High School, they are young men. Who changed them from boys into young men? After God and their parents, naturally their teachers. What about the principal of the school? His function is to run the school so that the teachers will develop the boys into young men. What about the prefect of discipline, or the assistant principal, as he is euphemistically called? His function seems to be to get the boys to come to school daily and on time, and being there, to comport themselves in such a manner that the teachers may develop them. The prefect's work is a sort of a preparation for learning. If he does a poor job, the teachers will have difficulty in doing their work. If he does a good job, the teachers are ready to begin developing the boys.

A prefect may be tempted to believe that he is more important than the teachers. He is not. His work is rather negative or preliminary. It is necessary, like a good police force or a good fire department in a modern city, but like these it does not constitute life. It makes life possible and more satisfactory. Therefore, what? Therefore, the prefect of discipline will remember that he is in existence to help the teachers. The day he begins to think that the teachers are in the school for the purpose of helping him keep order, that day he will begin to annoy the teachers and lose his usefulness. Teachers will be glad to cooperate with him. They understand that they, like the boys, are in all parts of the school building at all times. The prefect can never move around so fast that all the boys will feel his presence at the same time. However, the authority of the prefect over teachers is not "By Divine Right." The teachers are answerable to God for their formation of the boys. God will judge the prefect on how he helped the teachers form the boys. This proper perspective will take care of such details as courtesy to teachers and the safeguarding of their authority and the protection of their prestige.

The prefect enters a classroom after knocking on the door and begins by saying: "Pardon me, Mr. Mann, for interrupting you." The prefect has made the proper entrance. All the boys, even when they rise out of respect to the prefect, will understand that the teacher is supreme in that room during that class. The prefect will end his visit in the same fashion, thanking Mr. Mann for his help. If any boy had any doubt about it, he

will now understand that authority in that room is vested in the teacher.

A boy comes to the office complaining about injustice on the part of Mr. Mann. The boy knows in his heart that he himself is at fault, but if he can get the prefect on his side against the teacher, it will be a good day. The prefect, therefore, will give the boy sympathy but no encouragement. He will ask him questions until he discovers the flaws in the boy's case. He must send the boy out of the office satisfied that the teacher has treated him justly.

If the prefect is young and eager and the principal of the high school is older and conservative, the prefect may get the idea that he is independent of the principal. This is wrong. The principal runs the school and has complete authority and top responsibility in every department of the school. If he has wisdom and understanding and a few other gifts of the Holy Ghost, the men, who work under his authority, will be happy. If he lacks the qualities necessary in a good principal, he is still the principal and the men working under him must adjust themselves to him as he is. There's no profit in thinking about what he should be like or should do. This process will only elevate blood pressure in the subordinates. If the prefect lets himself get annoyed by the principal, there is a good chance that he will "take it out on the boys." For his own peace of mind and continued health, he will do well to adjust himself to the situation in which he finds himself. He will mentally defend the actions of the principal and then it will be easier to defend them before the boys. For the good of the boys and the success of the school, it is essential that the prefect work with the principal, recognize his authority and let everybody else see that he does recognize this authority. If the principal has "it," then let the prefect of discipline thank God frequently and sincerely. He will have in his day's work the two factors, that are essential to success and happiness; sufficient authority and proper appreciation.

It is an interesting fact that the boys in a high school are always the same age. You look at them every day in their morning assembly. On your left are the seniors, most of them seventeen. In front of you are the third year boys and the second year boys and on your right the little fellows of first year, most of them fourteen. As the boys grow up they move along to your left and then move out of the school but in the daily picture, that spreads out before you, the composite boy is fourteen to seventeen.

The school building gets older; the faculty gets older; the alumni get older, but, thank God, those boys, that stand in front of you every day, never get older. Next year there will be different faces to look at, but the same age as last year's faces and the same look in their eyes. Monday to Friday you will learn all their changes of mood. They will keep you on

your toes. They will teach you something new every day. Your life will be busy but it will never be dull. The most interesting phenomenon on earth is the high school boy. He will wear you out, if you let him, but he will keep you young.

ON DOING NOTHING

In getting control of boys, the first thing to be done is nothing. The first thing to be said is nothing. This apparent double talk needs to be explained. You have noticed a preacher enter a pulpit to begin a long sermon. The congregation clears its throat and gets settled in its pew. What does the preacher do during this preliminary operation? Nothing. He wants that congregation to come to order. To bring it to order he just stands and waits. Presently the congregation stops coughing and stops shifting. The preacher has brought it to order by doing nothing and saying nothing.

You face a large group of boys. They are talking. They are moving about. You want them to stop talking and stop moving. You just stand in silence. Before you say a word you are teaching them by example. You want silence. You show them silence. You want them to control their muscles. You show them control of muscles.

They are impressed more quickly by what they see than by what they hear. Everybody admits that principle. You are acting on it. Talking comes easier to most of us than acting, so our first impulse is to talk when we want to tell the boys something. They will get our message more quickly if we act it for them.

When a high school boy hears something said, his first impulse is to say something in reply. He has no desire to weigh the truth or the value of what he has heard. He just wants to answer it. If he can't answer, he feels inferior to the speaker and if he can answer, he feels that he is just as good. To accept any statement in silence is an admission of inferiority. No American boy wants to admit that he is inferior to anybody.

Therefore, when you begin talking, in the hope of bringing order and silence into a group, you are risking greater disorder. Everybody in the group will want to say something, if not to you, at least to his neighbor. All of these new remarks have been inspired by your own. You are giving a reprimand to Harry Brown and you have come to the end of your paragraph and you intend to stop. Harry answers you. His answer gives you a new thought and you continue your reprimand into a second paragraph. If Harry had remained silent, you would have become silent. But talk inspires talk. Harry's talking has made you talk more. It is silence that will more surely produce silence.

Another reason for the effectiveness of silence in bringing boys to order

is that it makes them curious. When a boy sees a man apparently about to speak or to do something, the boy gets curious. His mind wonders: "What's he going to say?" or "What's he going to do?" This question makes the boy forget what he was talking about and he automatically becomes silent. This motive of curiosity may not hold the boy long but it will silence him for a while. If all the boys in the group are moved by this same curiosity, you have a silent group. As soon as the man begins to talk, curiosity ends but as long as the man can keep them curious, he will keep them silent.

You may argue against me that you have seen Doctor Dell, the judge of a speaking contest, stand up to announce the winner and fail to get silence from his audience. That audience was a hundred per cent curious. The reason it did not remain silent for the Doctor was because the Doctor was torturing the audience by delaying his announcement of the winner. The Doctor had the audience at his mercy. He talked about everything under the sun, avoiding the one sentence that those eager people wanted to hear. There is no justification for this practice. The audience considered Doctor Dell unfair, which he was. The audience let him know it, which was the fate he deserved.

A last reason for the effectiveness of silence is that it conceals our ignorance. The boys look at a silent man and wonder: "What's he going to do? What's he going to say?" The man is wondering the same thing. He doesn't know what to say or to do. In this frame of mind it would be a mistake for him to speak. If he gave an order it surely would be a wrong one. Therefore, his only safety is in silence. He will not say anything wrong, which he will have to take back. He will not give a wrong order, which later he will have to revoke. By displaying his ignorance he will lose the respect of the boys. By concealing his ignorance in silence, he will keep the boys wondering. They respect what they cannot know. If they knew everything that was going on in the man's head, they would probably despise him. Knowing nothing about what is going on there, they respect him.

I have heard it said by an army man that in military tactics it is considered better to do something, which is wrong, than to do nothing. In controlling boys, this principle is not to be followed. It is better to do nothing than to do something wrong. Doing nothing, like saying nothing, will direct the minds of the boys, silence their tongues and relax their nerves and muscles. These three results make for order. Doing what is wrong will antagonize their minds, start their tongues going, put their nerves on edge and tighten up their muscles. These results do not help good order.

That remark about relaxing their nerves leads to a second point. A boy, who has not been spoiled, like a very young dog of good breed, is by nature well disposed towards any man that he meets. Both the boy and the dog are willing to give the man a hearing. If the man speaks in a voice that falls pleasantly on their ears and in a manner that indicates good will, the boy and the dog accept him as a friend. Few words are needed for the dog and not many more for the boy. "Hi!" will do it or "How are you today?" The proper emotions have been stimulated and good relations have been established just as quickly as that. The boy and the dog and the man could now join forces and travel the same road with no further introduction. "Who was he?" you ask the boy later. "Oh, some man" he will answer. That's all that interested the boy.

Results are different if the man's voice has a rasping quality that jars people's ears or his tone disturbs you or his manner is annoying. Before the boy heard any word, his ears were jarred and his nerves were disturbed. No good relations were established. If you learn that your voice or manner give you this wrong start with boys, I would urge you strongly to correct these unfortunate traits. A harsh voice can be made softer. An annoying manner can be "cultured." You will be preventing trouble before it starts.

Mr. Rasp annoys you when he talks to you. His voice gets on your nerves and he has a genius for saying the very thing you do not want to hear. Put him in charge of a group of boys, and there will be constant war. Mr. Rasp reports that the boys do not cooperate with him, that they talk back to him, that they are generally disrespectful to him. It is his fault. He began by annoying the boys in the same way he annoys you, by his voice and his manner and his tactless blundering. The boys simply reacted as you wish you could react.

High school boys, taken as a whole, do not come to school the first day of the term to start trouble. They are glad to be there. They have had enough of loafing and are bored by it. They are glad to see their friends again. They are in good humor. They are glad even to see their teachers. Life is good. They inspect their new teacher, Mr. Rasp, to see what he is like. He shows them immediately. Perhaps his unfortunate manner starts the proceedings by what amounts to a declaration of war. Naturally, the boys accept the challenge and the fight is on. It will be a fight to the finish.

With another new teacher, the pupils are entirely different. Mr. Weldon touches a different chord. Boys by nature feel a kind of inferiority and want to develop into something bigger and better than they are. Mr. Weldon understands that. His is able to give his pupils the idea that he is going to help them develop. They feel that he is their friend. They are

willing to accept him on that basis. The school year starts with good will.

There is a wrong method of education, which says that the teacher should do nothing and should not restrain the pupils. Out of this combination, says this method, the pupils will educate themselves. Let us change these words. By inserting a few corrections, we can describe the policy to be followed by a prefect of discipline when he wishes to bring order into a group of boys. The prefect should begin by doing nothing and by saying nothing, and he should not annoy the boys. Out of this combination, I assert without any hesitation, the boys will begin to be in good order.

DIVIDE AND CONQUER

In a group of normal American boys the large majority is law-abiding and well disposed towards good order and the school authorities. A small minority is anti-law and anti-order and anti-everything else. The strongest defense of this small minority is to remain hidden in the larger group. Exposed and segregated, they lose their power and their influence.

An interesting phenomenon to watch is a group of boys protecting a law-breaker, who is hidden among them. All their sympathy is for him. All their plans are to cover him and to frustrate the school authorities, who are working hard to discover the culprit. This is all as it should be, I suppose. But, just let the culprit get caught. Everything changes. He has no friends now. His former protectors think he should get all the punishment that the authorities have to give. He has committed the unpardonable sin of getting caught and the boys have disowned him. They are now on the side of law and order.

Therefore, it is a mistake to look at a group of boys and think of them as one united enemy. They are not. They are by instinct friendly. As a group, you have no grievance against them. Your problem is the small number hidden among them, who wish to remain hidden and wish to swing the whole group their way. And they can swing the whole group as long as they remain hidden. Your job is to extract the trouble makers, expose them and segregate them.

You are talking to a group of one hundred boys. Under cover of the crowd, one of the boys says: "Says Who?" It is important that you stop that promptly. If you are lucky, you will have seen or heard who said it. If you have not, take no action. At the end of your next sentence, six boys will say something. You will see at least one of the six. Call him out of the group. Have him stand up in front somewhere. Everybody will know he is being held for some future punishment. That will be sufficient. The

ninety nine have decided it is better to listen to you in silence than to risk exposure and punishment.

To prevent such a situation you never talk to hundred boys who have arranged themselves according to their own plans. Any grouping they do will be for the safety and convenience of those who wish to remain hidden. So you begin by arranging them according to your plan. You group them by sizes or by classes or by any system you like. Any arrangement will do provided it is your arrangement and not theirs. Then if there is any noise or any disorder in any particular spot, you will be able to discover more easily and more quickly the source of the trouble.

Never talk to the hundred as if they were all your enemies. You have at least ninety-five friends in the group. They are potential enemies, it is true, but they will not become your actual enemies unless you do something to make them unite against you. Therefore, if you must give a harsh message to the hidden wrongdoers, never word it as if it was intended for the whole group, as for example: "You boys do this, or else!" Rather let your message begin: "If there is any boy here who thinks that . . . etc." Then your ninety-five friends are still on your side. You have not offended them. You have simply served notice on a hidden wrongdoer. The boys are all for that.

You may not believe it, but the boys as a whole like to see things go according to order. They are annoyed by a wrongdoer. They do not want to tell him so, but they are glad when somebody else will. In their games, when they are playing without a referee, you may notice what an uproar they make when somebody does not play fair. He is spoiling the game for everybody. They are glad to have an alert official around, who will keep the cheaters in order and prevent them from spoiling the game. So in all school life the boys are secretly in sympathy with an alert and fair official of the school, although, naturally they cannot tell him so.

Let us suppose the worst come to the worst and the hundred boys are solidly united against you. You must take time out to change that. No progress can be made in any direction while they are all against you. If you are a genius, you may attack them on a united front and conquer them but most of us do not feel like geniuses, when we are in such a situation. You must divide them somehow. Perhaps you begin by dividing them physically. You shift them so they are arranged by classes. Then you arrange the classes by sizes. Then you spread them apart as far as you can, using all the space in the room, so that they will be as far apart as possible. By this method you have separated friends. You have separated kindred spirits who think alike. You have given everybody a feeling of standing alone. Any other method of physical separation that you know,

use without hesitation and take plenty of time about it. Only when you have used up all your plans to separate them physically, do you begin to talk.

Now, you must separate them in their thinking. This is the hard part. You must first win the "big fellows." The leaders, the thinkers, the boys, who have influence over the others, are the ones you talk to first. You talk to them as though they were the only ones in the room. If you can steer them in the right direction, the others will troop after them. It is interesting among boys to watch the little fellows always following the big ones. Among these big fellows you talk to the best, the highest type, the most gentlemanly, the most reasonable.

I can still remember an incident that happened when I was in school. The man in charge of athletics had stopped an intramural basketball game by a decision that was wrong. The boys concerned quoted a rule against him. The man replied: "I am the rule." The man was wrong and all the boys knew it. In time the man came to know it too. He had to do something to regain the confidence of the school. He called a meeting of the seniors and the athletic captains and managers and people of that type. He opened the meeting by frankly admitting his mistake. He made no attempt to justify himself. The meeting was a success. The boys declared the incident closed and that was that. The rest of the school followed the lead of this group and the man's prestige was restored.

Situations like that one do not happen unless the man in charge of boys has made a complete fool of himself. Normally you may think about your hundred boys as a hundred individuals, who have different ideas and different tastes. Just because you see a hundred faces turned your way and a hundred pairs of eyes inspecting you, do not get the idea that a hundred minds are thinking the same thought and perhaps planning your destruction.

If you are saying anything worth listening to, the boys with alert minds have gotten your message immediately and are hopping to conclusions, that are far ahead of what you planned. The slower boys are just staying with you. The dull ones and the ones with butterfly minds lost you in your second sentence. They have gone back to thinking of yesterday's ball game or last night's television program or they are planning what to do during lunch period.

The hundred boys however are a hundred individuals. You must talk to them as you would talk to two boys and then another two and another two. You will have to do a lot of repeating, because of their number and variety. You will hold them best when you talk to more and more of them as individuals.

I am told that girls like to be singled out of a group and noticed by a speaker. Boys do not. They do not like any speaker to mention them by name or act as if they are friends of his. That separates them from the crowd and turns the crowd against them. So if you can talk to more and more individuals and make them feel that you are talking to them personally, you have them in your power. The more individuals you can keep under control, the more you have the hundred under control and the less chance there is of union against you.

If they unite for a joke, relax and enjoy the joke with them. On the first day of a recent bus strike in a large city, the boys used every available form of transportation to get to school, taxicabs, trucks, private cars, and seemed to be arriving on schedule. When the bell rang for morning assembly, the prefect walked into an assembly room that was practically empty. A dozen or two boys stood around eyeing the prefect. Where was everybody? Would he have to report to the principal: "Not enough boys to start school." Walking through the assembly room, the prefect opened the rear door of the school and looked out. There they were, hundreds of them, standing quietly behind the building, hiding! There was a general laugh and they all trooped into assembly. Big joke!

"NON VI SED SAEPE CADENDO"

The power of a drop of water to wear away a stone is one of the intriguing mysteries of physical science. Statisticians have never computed how many drops of water must be used. Educators like to console themselves with this phenomenon. When they feel that they are making no more impression on their pupils than they would make on stone, that little drop of water cheers them up. With dynamite you get quick results but your stone is blasted to destruction. The drop of water must be dropped again and again for a long, long time, to make the impression it finally makes but at the end your stone is the same good piece of stone it always was. Often, in correcting a boy's mistakes, we are tempted to use dynamite. This method may correct the mistake but the boy gets hurt. Then, after his wounds are healed, you find that the old mistake has not been permanently corrected after all.

Alfred Allison's necktie is in disorder. You send him to the mirror to fix it. Tomorrow his tie is in disorder. You send him to the mirror. The next day his tie is in disorder. You send him to the mirror. The fourth day you are tempted to choke him with the offending tie. No. Send him to the mirror again. Some day, I don't know when, if you can keep your temper and persist with your drop of water treatment, you will

register. Alfred will decide he must do something about his tie. Those repeated trips to the mirror have finally made their impression. Nobody has been hurt. You have acquired a higher degree of the virtues of self-control and persistence and Alfred has learned to keep his tie in order.

Luke Layzee comes late for school. You administer your routine punishment. Tomorrow he is late again. Again you give the medicine. This holds him for a day but the following day he is late again. You feel that he should be expelled from school. Not yet. You may step up the punishment by inviting the cooperation of his parents. This will acquaint you with home conditions and perhaps tell you some more about the cause of his lateness. Then you settle down to a long campaign. You continue to apply your routine punishment and make the parents continue to acknowledge that they know he is late again. The first ones to weaken under this strain will be the parents. They will decide that enough is enough. Their self-respect will not let them keep on acknowledging in writing that their pride and joy has been late again. They will probably do some reorganizing at home and Luke will no longer come late. But suppose he does. Then you may double your routine dose of medicine. Luke may have figured out that the extra time he spends in bed is worth the time and the punishment he pays for it. Then you may raise the price. You will convince him that the time in bed is not worth it. Then Luke is cured. Most American boys, who want to do something with their time after school, will respond to this treatment.

As proof, I offer one case of a Luke Layzee, now a man of forty. In his profession of athletic official, he has the reputation of always being on hand ready to start a game at least twenty minutes before the scheduled game-time. He says that as a boy in school he was a chronic late comer. He also says that in high school he was cured by the above method.

A second proof would be school records. In a high school of six hundred and forty boys, most of whom must come to school by some form of transportation, the average lateness is one and a half. This means that on some days in the week no one is late. The boys know that if they are late they will automatically and inexorably be punished with a routine punishment. They do not like this punishment. They do not come late. There are no fireworks about it and no dynamite but they do not like that "saepe cadendo."

Our Lord never used violence in training His Apostles. His violence was reserved for the money changers in the temple. With His Apostles, He displayed infinite patience. Again and again, He corrected them and told them that they should use a seventy times seven method in forgiving their neighbor's faults.

Theoretically the need of patience with the young is obvious. A boy

is growing slowly like all young living things. The process is slower than the hour hand of a clock. If you are alert you can detect motion in that hour hand but you cannot see a boy grow. Maybe next week you may notice that he has grown but you cannot detect the actual motion. His growth being so slow and steady, the external forces, that hope to guide that growth, must be of the same slow, steady pace. If something is pushing him towards the left and you see that he ought to go towards the right, you must push him towards the right with the same calm, persistence used by the force you are trying to defeat. Nature does not forever fight against a stone wall. It goes around the wall or over the wall, adapting itself to this object of superior strength that it recognizes in its path. You are the stone wall. Again and again the boy and his mistake feel your immovable firmness. Eventually they give up. They adapt themselves.

Louis Loafer does not want to kneel up straight in Church. He wants to squat and be comfortable. You motion him up. You go away. He squats again. You return. He kneels up. And so it goes. You are tempted to make a scene and give some violent punishment. Do not. Louis' back muscles are weak. His "backbone" is weak. His will is weak. They all need practice to make them stronger. Under your eye they get practice. Every time he straightens up at your signal he is using his will and his back muscles. The more often he uses them, the stronger they will get. This is true, within limits, of all parts of the human organism. Therefore, you give him lots of opportunity to practice using his will and his back muscles and some day you will be consoled to see results from your method. Proof—the older boys, if assigned to pews in the front of the Church, and made to understand what is expected of them, will give a better exhibition of kneeling up than the younger classes kneeling behind them. Two years ago these older boys were just as weak in the back muscles as the little fellows are today.

Ronald Regular is a familiar figure on the daily punishment line. The teachers remark it and the boys notice it. This means that Ronald is constantly committing minor offenses. Some people may think he needs a powerful jolt to wake him up. Not yet. Let nature take its course. First give the "saepe cadendo" a chance. There is a possibility that nothing more will be needed. Some day Ronald will decide that he has had enough and you will see him no more in the daily punishment line. Proof—No boy takes punishment for his four years of high school. It is usually in a particular year. His fundamental malady, whatever it is, lasts for a period and then is cured. For his other three years of school, he will have a spectator's interest in the line.

That daily punishment line, where the boys walk without going any-

where, would seem to be an example of the drop of water in action. Most of the boys' troubles in school come from too much energy or too much inertia. Moderate exercise would seem to be the remedy for both extremes. The boys, who are bursting with exuberance, get an outlet and get practice in control. The lazy ones get practice in moving when they do not feel like moving. Both types of boys get profit. They can take their punishment promptly and get it over with. The whole school knows that the punishment is there for anyone who needs it. The boys who see the drop of water in action today know that tomorrow they may be in the line feeling its power. Nobody gets hurt. Nobody gets excited. Nobody gets numb, so that he cannot feel it any more.

It is bad in a boys' school if the boys know that they will go scot free after any violation of rule. They will generally disregard that rule and you may as well abolish it. However, if they know that there is in existence some regular, steady punishment that they cannot escape and, if it does not hurt them, it will at least annoy them, the boys will think a bit before violating rules. Proof—In a large room built for a gymnasium several hundred boys wait every morning before class time. They are studying with last minute eagerness or just chatting. Boys who would run around or play at this time would disturb the others or just make nuisances of themselves. The first boys discovered running around or otherwise taking exercise are put to walking up and down in the center of the room. That usually ends the disturbance for that morning.

During the drop of water treatment for correcting faults, some spineless creatures may weaken under the strain and transfer to an easier school. The normal boy, however, has a kind of a vague feeling that he is getting some profit. He feels that he is in a contest and he wants to stay in the contest until it ends. His self respect will not let him quit and he is curious to see who will come out on top. Being in a contest is the most interesting state in a boy's life. You notice all his games are contests of some sort. That means that his idea of recreation is to be testing his powers and his skills against somebody else's. Happiness, as he understands it, consists in winning something or other by his own efforts, while in all the struggle he is taking the risk of losing. Serene life, with no struggle involved, becomes a bore to him.

The struggle must be against forces that are not too overpowering. He must feel that the prize is within his power to grasp. This moderate, daily punishment fills this requirement. If it were of the dynamite variety, he would feel that he had no chance. The contest would not be fair. Here, however, is something which he can take without losing his poise and his self-respect. He and it will go along together and he can keep smiling. When he has to yield finally, he can yield gracefully.

The one cause of failure in the process is impatience. The boy will not get impatient. At least he will not show it, if he does. The man administering the punishment is the one more likely to become impatient. Men's nerves get tired sooner than boys!. Probably the problems of life are a more severe strain on the nerves of men. Unless the man is particularly careful to guard against impatience, it will catch him unawares and he will "holler." That word "holler," in case you do not know what it means, is technical with a boy. If you ask him what his father did when he saw a bad report card, the boy will answer: "He hollered at me."

The father blew off steam and uttered many loud words that were a display of impatience rather than an intelligent solution of the problem. The boy knew that the "hollering" would do no harm and if he could remain silent until the storm blew over, all would be well. The father would probably forget all the threats and promises he made during the heat of his anger and the boy would forget them too. If the father had been calm through the whole conversation, the boy would have been more impressed. If a program of daily study and daily punishment had been arranged, to last until a good report card should appear, the boy would probably have done something to improve his grades.

Thomas Thoughtless drops papers on the floor of the school corridor. You see him do it. Give him charge of that area. Every day he must pick up papers from the floor of that corridor, at the same time of day that he committed the fault. Then he must report to you and say: "I picked up the papers." This routine, if carried out for five days, will cure Thomas of his brand of thoughtlessness. It will also act as a deterrent for boys, who see him doing the punishment.

BEING FAIR

Now, we come to an idea which is in fourth place in these chapters but which, by reason of its importance, belongs in first place. If a man is not convinced that he must be absolutely fair in dealing with boys, he should never go near them. He will do no good to them. He will have no influence over them except a bad influence. He may use up a lot of energy in his work among the boys. This energy will be wasted.

In all man and boy arrangements, the boy is in the minority position. He will submit to direction from the man, if he feels that the man will respect and protect his rights. Being outweighed and outnumbered and out everything else is a position the boy will accept if he sees that he will be treated fairly. That being established, he will have confidence in the man. But, let the man use his position and his extra weight and his extra power to push the boy around, or to advance some other boy just because

he likes him, then the boy, who has suffered this injustice, is through with that man.

Mr. Chizell has no time for Hubert Homely in his class. Hubert is not much to look at and his manners are crude. Walter Whitehair is the favorite. He has large eyes, a soft voice and gentle manners. Hubert hates Walter and hates Mr. Chizell with a hate that is rather evenly divided. Mr. Chizell will never be able to educate Hubert and he will never do much with anybody in that class. All the boys see that he likes Walter Whitehair and gives him all kinds of concessions and never does much for Hubert except send him out to the office for disciplining. Mr. Chizell will never be able to discipline Hubert or any of the other boys for that matter. If Mr. Chizell is at all interested in success as a teacher, he must change his method in that class or go into another class and start over again. He will never do anything for boys who see that he is not fair.

Have you ever seen a strong boy cry? It is not a pleasant sight and it makes you feel that you want to cry yourself in sympathy with the boy. Ordinary pain will not make a boy cry. His self-respect will help him to bear his pain without flinching. But unfairness can make him cry. If he is telling you how some man treated him unfairly, the mere memory of the unfairness seems to do something to him. Here is something in life with which he can't cope. The man is bigger than he is and has all the advantages on his side. The boy feels generally crushed and helpless and unhappy, and life is bad.

A man may be firm and strict and severe and the boy will take it from him without a whimper. If, however, the man gives the boy the idea that he is not being fair, then trouble starts. Everybody understands this. Labor agitators take advantage of it, when they want to get public sympathy for their strikes. Always the clamor is "unfair." They know that cry of "unfairness" does something to people.

What is fair and what is not fair? This question is settled for a boy by a kind of instinct. Without reading any laws on the subject, a boy instinctively labels a proposition as soon as he hears it. "That's fair" or "That's not fair." No amount of talking will make him change his opinion. If you ask him why, probably he will not be able to tell you. We will do well to respect that instinct of his.

I think that instinct remains in all of us to some degree. Over the years we have acquired a sense of the meaning of a law and its worth and its weakness. We get skill in interpreting laws and we learn methods of circumventing them. In the rough and tumble of life, our aim is to remain legal. Underneath it all we have kept a sense of fairness. With a boy that sense of fairness is all he has. He has not yet become involved in legal technicalities. If things are fair and men are fair, life is good.

Once I sat in at a meeting of a boys' athletic council, as the boys were counting the gate receipts of a football game. The visiting team, by contract, was to get a certain percent of the money. This athletic council was the committee of the home forces and had the right to divide the receipts. Some question came up about a sum of money that was not clearly covered by the contract. Should the visiting team get a share of this? I could imagine a committee of men hesitating over this decision and probably deciding in favor of the home management. The boys did not hesitate. There was no one there to speak for the visiting team but the boys' instinct told them it was fair to divide this money as they were dividing everything else. They decided promptly and just as promptly divided the money and the meeting went on. Their decision cost their athletic treasury a sizable sum but fairness required it and that was that.

I sat in at another meeting of men who were drawing up a set of rules to govern athletic competition. The men talked and talked. You could see that most of them were thinking how to further the interests of the groups they were representing. Progress was slow. It seemed to me that if a few boys were at the meeting, rules, that would be fair, would be drawn up and agreed upon much more quickly. Boys want athletic competition to be fair. If they are satisfied on that point, they are willing to take their chances of victory or defeat.

You notice what an unfair official can do to a boys' game. He can turn it into a brawl that will bring out all the badness in the boys. The boys who are suffering injustice from this unfair official, see that he is no help to them, so they must protect themselves as best they can. They do. There's bad spirit in that game and the bad spirit will probably spread to the spectators so that anything may happen.

The boys want an official to "call them as he sees them." That's all they ask. This "call them as he sees them" policy will satisfy the boys when it is faithfully followed by the man responsible for their discipline. The boys, in their law-breaking, usually do not look around first to see if they are being observed. Their violations are quite often the result of impulse. They see a chance for fun. They take it. A friend may pass in front of them. They bounce something on his head. The discipline man sees them do it. He calls them. They just say: "Oh! OH!" There are no hard feelings. They accept the punishment that they know is due them just as gracefully and automatically as they would accept a penalty in a basketball game when they know the official has seen them commit a foul.

However, let the man call something he has not seen or merely guesses that the boy did and there will be trouble. Usually the man will be mistaken and immediately there is a loud outcry. It is better in the long run

to let the boy escape punishment for an individual offense, that you have not seen. Probably he will repeat it and eventually justice will catch up with him. But if you are mistaken in what you think he did or guess that he did and then give him a punishment, you have done a wrong, which it will be difficult to repair.

Many of the complaints against teachers arise from incidents when a teacher punished a boy for something that the boy behind him did. It takes a long time to convince these complaining boys that they have not a good case. The only answer I know is to put this misfortune down to the account that they ran up, when they were the "boy behind." Usually they will admit that they have done something or other and escaped punishment for it. Their sporting instincts will make them see that it is fair to balance off that account. However, if the men who are in charge of boys in school would "call only what they see," the youngsters would be spared a lot of unhappiness and the oldsters would have a better reputation for fairness.

Continued in next issue

Jesuit Educational Association

College and University Enrollment 1955-1956

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Social Work, Service	Miscellaneous	Totals			Extension Low Tuition	Grand Total	Veterans	Summer		
		Day	Night						Day	Night						Full-Time	Part-Time	Full & Part				Graduate	Undergrad.	
Alma College	98	98	..	98	..	98
Boston College	2,646	1,465	..	..	..	575	..	694	234	243	..	1,057	..	151	..	5,442	1,623	7,065	350	7,415	1,181	455	1,266
Canisius College	784	366	112	..	..	..	..	215	..	..	..	45	..	..	413	1,220	715	1,935	413	2,348	348	80	362
College of the Holy Cross	1,821	..	..	..	..	..	..	7	..	..	..	..	..	..	1,828	..	1,828	235	2,063	34	..	..	..
Creighton University	1,113	344	105	181	..	..	..	150	81	..	297	242	134	..	1,945	702	2,647	..	2,647	608	328	405	..
Fairfield University	746	..	..	..	..	..	..	336	..	..	..	..	..	..	765	317	1,082	20	1,102	..	128	117	..
Fordham University	1,616	935	390	..	..	2,423	..	1,046	414	283	..	..	471	265	447	5,386	2,904	8,290	1,229	9,519	1,152	864	1,867
Georgetown University	1,324	..	..	366	..	..	..	703	525	417	442	186	..	..	1,558	4,456	1,065	5,521	..	5,521	1,058	723	1,044
Gonzaga University	422	172	..	..	..	115	272	18	..	152	..	249	..	..	64	1,464	..	1,464	..	1,464	208	82	228
John Carroll University	2,272	142	397	..	..	..	..	218	..	..	..	..	..	..	1,847	1,182	3,029	..	3,029	498	197	528	..
Le Moyne College	1,206	..	..	..	..	..	..	..	..	..	..	..	..	..	1,116	90	1,206	866	2,072	167	..	256	..
Loyola College	1,219	..	..	..	..	..	..	151	..	..	..	..	..	..	686	684	1,370	..	1,370	247	..	..	..
Loyola College & Sem.	146	..	..	..	..	..	..	..	..	..	..	..	..	..	146	..	146	..	146	..	31	115	..
Loyola Univ., Chicago	1,511	742	..	362	95	1,849	..	853	110	122	325	437	..	108	222	3,730	3,006	6,736	1,557	8,293	850	768	2,727	
Loyola Univ., Los Angeles	530	216	..	..	..	..	217	97	131	170	..	..	..	..	202	1,097	466	1,563	366	1,929	239	177	273
Loyola Univ., New Orleans	486	330	291	209	..	301	..	118	59	94	..	101	73	..	534	1,667	929	2,596	264	2,860	479	105	747	
Marquette University	2,702	1,308	702	438	..	..	1,493	589	197	42	394	507	..	..	793	6,713	2,452	9,165	678	9,843	1,535	1,174	706
Regis College	866	..	..	..	..	..	..	..	..	..	..	..	..	..	631	235	866	..	866	186	..	..	..
Rockhurst College	434	182	598	..	..	..	..	..	..	..	..	..	..	..	605	609	1,214	161A	1,373	536	..	236	..
St. Joseph's College	2,628	..	..	..	..	..	..	46	..	..	..	..	..	..	1,449	1,225	2,674	220	2,894	591	..	..	..
St. Louis University	3,870	643	701	303	..	..	889	1,214	105	115	479	468	..	69	..	6,734	2,122	8,856	1,984	10,840	2,133	1,344	2,959
St. Mary's College	..	..	..	..	142	..	..	..	..	..	..	..	..	..	142	..	142	..	142	20	..	..	..
St. Peter's College	690	560	471	..	..	..	..	..	..	..	..	..	..	..	1,560	161	1,721	325	2,046	476	..	117	..
Seattle University	793	440	174	..	..	392	353	6	..	..	..	137	..	..	773	1,960	1,108	3,068	357	3,425	633	88	724
Spring Hill College	750	..	..	..	..	..	..	..	..	..	..	..	..	..	700	50	750	349	1,099	225	..	494	..
University of Detroit	1,885	982	1,459	287	..	..	1,450	649	121	93	..	..	..	..	2,149	5,239	3,836	9,075	..	9,075	1,785	634	1,529
University of San Francisco	1,277	406	652	..	..	87	212	93	71	145	..	97	..	..	1,593	1,447	3,040	231	3,271	699	88	1,572	..
University of Santa Clara	447	237	218	..	..	..	313	..	59	..	..	..	..	..	1,056	218	1,274	..	1,274	221	..	12	..
University of Scranton	946	345	424	..	..	..	113	98	..	..	..	..	..	..	1,133	793	1,926	..	1,926	809	103	381	..
West Baden College	96	96	..	96	..	96
Weston College	78	102	180	..	180	..	180
Wheeling College	90	90	..	90	..	90
Woodstock College	221	221	..	221	..	221
Xavier University	965	663	603	669	482	1,592	1,790	3,382	..	3,382	922
Totals 1955-1956	36,263	10,478	7,297	2,146	754	5,742	5,312	7,970	2,107	1,876	1,937	3,526	678	593	7,637	64,587	29,729	94,316	9,605	103,921	17,840	7,639	18,865	
Totals 1954-1955	32,668	9,707	8,952	2,150	761	4,001	4,302	7,196	2,148	1,850	1,961	3,422	686	522	7,901	61,098	27,129	88,227	8,956	97,183	15,013	6,369	17,791	
Increase or Decrease	3,595	771	-1,655	-4	-7	1,741	1,010	774	-41	26	-24	104	-8	71	-264	3,489	2,600	6,089	649	6,738	2,827	1,270	1,074	

A 1954-1955 figure.

Jesuit Educational Association

High School Enrollments 1955-1956

	Freshmen	Sophomores	Juniors	Seniors	Specials	Total 1955-1956	Total 1954-1955	Increase or Decrease
Bellarmino College Preparatory, San Jose	250	215	191	154	..	810	762	48
Bellarmino High School, Tacoma	98	90	69	51	..	308	297	11
Boston College High School, Boston	500	315	294	228	..	1,337	1,323	14
Brooklyn Preparatory School, Brooklyn	159	253	267	188	170	1,037	1,026	11
Brophy College Preparatory, Phoenix	82	67	47	37	..	233	153	80
Campion Jesuit High School, Prairie du Chien	182	138	119	108	..	547	532	15
Canisius High School, Buffalo	285	233	211	175	1	905	884	21
Cheverus High School, Portland, Me.	134	88	82	76	..	380	350	30
Cranwell Preparatory School, Lenox	49	42	40	39	13	183	186	- 3
Creighton University High School, Omaha . .	141	133	128	131	..	533	521	12
Fairfield College Preparatory School, Fairfield	291	248	230	190	1	960	929	31
Fordham Preparatory School, New York	223	178	182	156	..	739	747	- 8
Georgetown Preparatory School, Garrett Park	46	52	53	40	46	237	224	13
Gonzaga Preparatory School, Spokane	192	178	166	134	2	672	646	26
Gonzaga High School, Washington, D. C. . . .	177	171	138	117	1	604	558	46
Jesuit High School, Dallas	175	137	103	80	..	495	407	88
Jesuit High School, New Orleans	272	236	170	149	134	961	965	- 4
Jesuit High School, Tampa	87	57	48	47	..	239	212	27
Loyola Academy, Chicago	186	218	171	201	..	776	807	- 31
Loyola High School, Towson	189	167	162	132	..	650	601	49
Loyola High School, Los Angeles	239	225	225	191	..	880	875	5
Loyola High School, Missoula	40	31	22	32	1	126	96	30
Loyola School, New York	40	23	16	11	35	125	105	20
Marquette High School, Yakima	59	68	57	39	..	223	208	15
Marquette University High School, Milwaukee	246	244	221	205	..	916	919	- 3
McQuaid Jesuit High School, Rochester	241	163	..	..	..	404	198	206
Regis High School, Denver	134	118	105	100	..	457	437	20
Regis High School, New York	143	169	142	101	..	555	586	- 31
Rockhurst High School, Kansas City	141	123	105	109	..	478	477	1
St. Ignatius High School, Chicago	309	239	233	210	..	991	959	32
St. Ignatius High School, Cleveland	276	279	218	163	..	936	874	62
St. Ignatius High School, San Francisco	267	248	215	221	..	951	926	25
St. John's High School, Shreveport	53	44	36	43	51	227	222	5
St. Joseph's College High School, Philadelphia	281	230	158	131	..	800	812	- 12
St. Louis University High School, St. Louis . .	216	206	198	201	..	821	820	1
St. Peter's Preparatory School, Jersey City . .	314	257	246	221	..	1,038	1,042	- 4
St. Xavier High School, Cincinnati	233	209	199	190	..	831	811	20
Scranton Preparatory School, Scranton	80	70	47	37	..	234	224	10
Seattle Preparatory School, Seattle	125	106	110	92	..	433	423	10
University of Detroit High School, Detroit . .	330	258	206	246	..	1,040	1,020	20
Xavier High School, New York	295	268	233	211	..	1,007	991	16
TOTAL 1955-1956	7,780	6,794	5,863	5,187	455	26,079	..	..
TOTAL 1954-1955	7,447	6,432	5,731	5,097	448	..	25,155	..
INCREASE OR DECREASE	333	362	132	90	7	..	..	924

Jesuit Educational Association

Freshmen 1954-1955, 1955-1956

	Liberal Arts		Engineering		Commerce		Total		Increase or Decrease
	1954-1955	1955-1956	1954-1955	1955-1956	1954-1955	1955-1956	1954-1955	1955-1956	
Boston College	506	521	..	..	410	460	916	981	65
Canisius College	324	321	..	..	164	158	488	479	- 9
College of the Holy Cross	528	526	..	..	..	..	528	526	- 2
Creighton University	273	359	42	47	109	114	424	520	96
Fairfield University	211	269	..	..	..	..	211	269	58
Fordham University	458	433	..	..	307	364	765	797	32
Georgetown University	446	405	..	..	275	277	721	682	-39
Gonzaga University	103	192	103	92	51	65	257	349	92
John Carroll University	532	615	..	..	..	..	532	615	83
Le Moyne College	422	427	..	..	..	..	422	427	5
Loyola College	420	460	..	..	..	..	420	460	40
Loyola University, Chicago	439	505	..	..	204	211	643	716	73
Loyola University, Los Angeles	123	151	66	78	94	49	283	278	- 5
Loyola University, New Orleans	265	249	..	..	103	125	368	374	6
Marquette University	965	808	313	306	380	370	1,658	1,484	-174
Regis College	210	246	..	..	..	..	210	246	36
Rockhurst College	137	180	..	..	52	53	189	233	44
St. Joseph's College	667	1,052	..	..	..	..	667	1,052	385
St. Louis University	1,223	1,275	301	364	436	513	1,960	2,152	192
St. Peter's College	186	237	..	..	267	273	453	510	57
Seattle University	392	435	143	120	142	227	677	782	105
Spring Hill College	231	306	..	..	..	..	231	306	75
University of Detroit	561	543	537	511	372	267	1,470	1,321	-149
University of San Francisco	100	129	..	..	56	102	156	231	75
University of Santa Clara	125	138	109	89	70	58	304	285	- 19
University of Scranton	161	193	56	66	128	110	345	369	24
Wheeling College . . . . .	..	90	..	..	..	..	..	90	90
Xavier University	188	362	..	36	192	379	380	777	397
Totals	10,196	11,427	1,670	1,709	3,812	4,175	15,678	17,311	1,633
Increase or Decrease . . . . .	..	1,231	..	39	..	363	..	1,633	..

An Analysis of National Statistics

1955-1956

RICHARD D. COSTELLO, S.J.

1. *On First Compiling Enrollment Statistics*

There may be some who have the impression that the compilation of the annual enrollment statistics consists in pouring the returns of each Jesuit school and college into an elaborate machine with an electronic brain, and then in the matter of moments receiving them back neatly tabulated, totaled, compared with previous years' statistics and national statistics, complete with prognostications of future enrollments. This is hardly the case. Nor are enrollment statistics compiled by throwing them into a boiling cauldron on a heath in Central Park, and then amid thunder, lightning, and rain, drawing them forth complete to the last detail.

The process begins in September with busy purring of the mimeographing machine at the Central Office. Blanks are sent out with the prayer that they will reach their destination safely, be kept safe from gathering dust or suffering violence, and be returned in due time. In late September the high school returns come tumbling in, several returns each day. They are listed on a master sheet as soon as they arrive. When the deadline is reached, a few are still missing. A reminder letter is now sent. Finally, the returns are complete, they are totaled, analysed, and sent to the printers who are waiting eagerly for them.

As soon as these are safely on their way the college enrollment statistics appear in the day's mail. They are opened with eager hands and duly tabulated on a large master sheet. By October 15 a good number of returns are recorded, by October 20 almost all have been received. Two reminders have been sent, but as October 25 is torn from the office calendar, one or two are missing. One last plea is made by telephone or telegram. At last in a day or two, the late or errant returns make their appearance. With a sigh of relief they are recorded; the once incomplete columns are totaled. The annual article on analysis of statistics is now completed and rushed to presses.

II. HIGH SCHOOLS

This year again, for the fifth consecutive year, Jesuit high school enrollment reached a new peak. 26,079 were enrolled as against last year's

25,155. The percentage of increase rose from 3.6 to 3.67 per cent. Aiding greatly in the increase were Brophy Preparatory and McQuaid Jesuit High School accounting for 286 of the 924 increase. Jesuit High School in Dallas with added classrooms showed an increase of 88.

While national figures for enrollment including all high schools, public and private, showed an increase of 3.5,¹ the Jesuit schools percentage of increase was higher, 3.67 percent. This has been the tendency in recent years. Using the figure of 1939 as an index of 100 we may compare the growth of Jesuit and total secondary education. In 1939 the total enrollment was 7,123,009 while Jesuit enrollment was 15,555.

<i>Fall</i>	<i>U. S.</i>	<i>Jesuit</i>	<i>Fall</i>	<i>U. S.</i>	<i>Jesuit</i>
1939	100	100	1951	98	149
1943	84	128	1954	104	162
1947	88	152	1955	108 ²	170

The distribution of students among the various grades in Jesuit high schools during the last five years prescinding from the 1.7 per cent Specials is as follows:

<i>Year</i>	<i>Freshmen</i>	<i>Sophomores</i>	<i>Juniors</i>	<i>Seniors</i>
1951-1952	29.6	25.1	22.8	21.3
1952-1953	29.7	26.0	22.2	20.6
1953-1954	29.4	25.9	22.9	19.9
1954-1955	29.6	25.6	22.8	20.2
1955-1956	29.8	26.1	22.5	20.2

Schools with more than 1000 students are Boston College High School, Brooklyn Preparatory School, St. Peter's, Jersey City, Xavier High School, New York and the University of Detroit High School.

Seven schools showed a decrease in enrollment, ranging from 3 (Cranwell) to 31 (Regis, N.Y.; Loyola Academy, Chicago). The remaining thirty-four schools showed an increase ranging from 1 (Rockhurst High School) to 206 (McQuaid).

When the high schools conducted by American Jesuits in the Philippines and all other mission lands are included in the figures the total number of students of Jesuit secondary schools mounts to the neighborhood of 35,500.

III. COLLEGES AND UNIVERSITIES

Last year with estimates of Fall enrollment forecasting an increase of about 3% for institutions of higher learning in the United States, the

¹ Estimate of U. S. Office of Education, *School Life*, October, 1955, p. 5.

² Loc. cit.

percentage of increase reached 11.1%.¹ This year the predictions were for an increase of 3.6%, but again the increase was greater than anticipated, 8.3%.² The grand total enrollment in Jesuit colleges, universities, and houses of study this year is 103,921, an increase of 6,738, or percentage-wise an increase of 6.9%.

Continuing Father Mehok's policy of last year we will use the 1946-1947 enrollment figures as having an index of 100. In September 1946 the total United States Fall enrollment was 2,078,095,³ while the Jesuit enrollment was 81,794. The comparative growth of higher institutions is shown as follows.

<i>Fall</i>	<i>U. S.</i>	<i>Jesuit</i>	<i>Fall</i>	<i>U. S.</i>	<i>Jesuit</i>
1946	100	100	1951	102	103
1947	113	119	1952	103	103
1948	116	127	1953	108	113
1949	118	126	1954	120	119
1950	111	116	1955	129	127

Of the students enrolling last year, 25.7% were new students, enrolling for the first time. This marked an increase of 12.4% over the previous year, 1953-1954. Jesuit freshman enrollment in the more populous schools of Liberal Arts, Business (Commerce), and Engineering showed an increase of 4.0% during the same period. Figures available at the time of the printing of this article show an increase of 8.0% over 1954-55, while Jesuit figures in the above mentioned schools show an increase of 6.7% for all years and of 10.4% for freshmen.

The following table, used in previous years, shows 1) the percentage of increase or decrease of first time students in all schools and divisions of all institutions of higher learning in the nation; 2) percentage of increase or decrease of freshmen in the three schools mentioned above in Jesuit institutions; 3) percentage of increase or decrease in all years of the three Jesuit schools or divisions.

<i>Fall</i>	<i>U. S. First Time</i>	<i>Jesuit Freshmen</i>	<i>Jesuit All Years</i>
1950	-7.4	-11.8	- 7.9
1951	-8.7	- 6.5	-14.7
1952	13.7	11.1	- .7
1953	6.5	5.6	.03
1954	12.4	4.0	6.8
1955	8.0	10.4	6.7

¹ *Higher Education*, January 1955, p. 61.

² cf. Dr. Raymond Walters' article on enrollment in *School and Society*, December 10, 1955, p. 177.

³ cf. *Circular No. 382, Fall Enrollment in Higher Educational Institutions, 1953*, U. S. Department of Health, Education, and Welfare, Office of Education, p. 2.

But what of increases and decreases in the various schools and departments? Consulting our chart we see that there is a substantial decline in Commerce (Night) and in the Miscellaneous column, while there is a slight loss in Medicine, Pharmacy, Dentistry, and Divinity. On the profit side of the enrollment ledger are considerable gains in the colleges of Liberal Arts, Commerce (Day), Education, Engineering, Nursing, Social Work, and Graduate Studies.

Are there any trends that may be detected over the past few years? Limiting our search to more noticeable growth or decline, we find that the professional schools of Medicine, Law, Pharmacy, Social Work, and Divinity have fluctuated only slightly during the past five years. The schools of Nursing and Commerce have shown a tendency to increase their enrollment to a moderate degree. The Graduate Schools have recorded sizeable increases, as also have the colleges of Engineering. The greatest growth is found in the Education column. The Liberal Arts divisions, long the mainstay of our schools, this year show a very encouraging increase after fluctuating between moderate decrease and increase.

For the third consecutive year the number of full-time students increased, thus giving new and brighter hopes for the stability and growth of our enrollment. To sketch the picture of full time enrollment since 1949 we again employ our magic index number of 100 for the figures of 1949. The yearly percentage increase and decrease and reference to the index year are listed.

1949	(100)	1953	2.3% (80)
1950	- 7.5% (93)	1954	4.2% (84)
1951	- 14.3% (79)	1955	5.7% (88)
1952	- 1.0% (79)		

Veteran enrollment last year registered a gain of 21.9% over 1953-1954, and again this year we have a sizeable increase over the previous year, an increase of 18.8%. At the end of the academic year 1954-1955, 56 percent of the Korean veterans were attending colleges and universities.

When we add the enrollment figures of Jesuit institutions of higher learning in the United States to the enrollment of American Jesuit colleges in the mission fields, the total becomes greater. An estimate based on partial returns of this year, figures listed in province catalogues, and the enrollment of previous years, places this enrollment close to 4,000. Thus we have an estimated 108,000 in institutions of higher learning conducted by American Jesuits.

IV. INTERPRETIVE NOTES ON THE TABLES

In the table of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is

as follows: Boston College, 1,057 B.S.; Canisius, 45 B.S.; Creighton Department of Nursing, a part of the College of Arts and Sciences, 242 R.N.; Georgetown, 186 B.S.; Gonzaga, 225 R.N., 24 B.S.; Loyola, Chicago, 437 B.S.; Loyola, New Orleans, 101 B.S.; Marquette, 507 B.S.; St. Louis, 468 B.S.; Seattle, 22 R.N., 115 B.S.; San Francisco, 97 B.S. Total 3,526.

The *Miscellaneous* column includes: Canisius College, pre-clinical nursing 132, non-credit nursing 15, non-matriculating nursing 266; Georgetown, foreign service 1,156, Institute of Languages and Linguistics 322, law post-graduate 80; Gonzaga, journalism 19, medical technology 20, music 25; Loyola, Chicago, Institute of Social and Industrial Relations 131, C.P.A. Review 91; Loyola, Los Angeles, evening 202; Loyola, New Orleans, journalism 27, medical technology 85, music 57, out of course 365; Marquette, dental technology 90, journalism 324, medical technology 135, speech 91, physical therapy 76; Seattle, medical technology 47, music 11, evening 715; Detroit, general studies, 572, dental hygiene 57, dental assistant 14, evening (liberal arts and engineering) 1,506; Xavier, evening 482.

The explanation of *Low-Tuition* or *Short Courses* is: Boston College, adult education, 350; Canisius, cultural 237, labor 15, theology 130; Holy Cross, labor 235; Fordham, cultural 1,229; Le Moyne, cultural 636, labor 135; Loyola, Los Angeles, labor 252, adult opportunity 114; Loyola, New Orleans, labor 209, cultural 55; Marquette, cultural 678; Rockhurst, Institute of Social Order 161; St. Joseph's, labor 220; St. Peter's, cultural 325; Seattle, theology (evening) 77, cultural 32, casualty insurance 119; St. Louis, Adult education 1,337, Parks College 81, Advertising Institute 86; Spring Hill, cultural 19; San Francisco, labor 130, adult education 101. Total 6,963.

The *Extension* courses include: Canisius 31; Fairfield 20; Le Moyne 95; Loyola, Chicago 1,557; St. Louis 480; Seattle 129; Spring Hill 330. Total 2,642.

Part-time students, as well as they can be separated, total as follows:

Boston College: liberal arts 353; graduate 483; nursing 720; social service 67. Total 1,623.

Canisius: liberal arts 155; commerce 90; graduate 158; nursing B.S. 43; miscellaneous 269. Total 715.

Creighton: liberal arts 226; commerce-day 13; commerce-night 105; graduate 105; law 6; nursing R.N. 242; pharmacy 5. Total 702.

Fairfield: graduate 317.

Fordham: commerce 51; education, undergraduate 1,625, education, graduate 295; graduate 813; law 7; social service 113. Total 2,904.

Georgetown: liberal arts 19; graduate 470; foreign service 350; Institute of Language and Linguistics 226. Total 1,065.

John Carroll: liberal arts 595; commerce 397; graduate 190. Total 1,182.

Le Moyne: liberal arts 90.

Loyola College: liberal arts 536; graduate education 148. Total 684.

Loyola, Chicago: liberal arts 34; commerce-day 13; university college 1,792; graduate 624; nursing 290; social work 53; Institute of Social and Industrial Relations 109; C.P.A. Review 91. Total 3,006.

Loyola, Los Angeles: liberal arts 20; commerce 5; engineering 9; graduate 66; evening division 196; law evening 170. Total 446.

Loyola, New Orleans: liberal arts 49; commerce 249; education 136; graduate 116; nursing 10; pharmacy 1; journalism 6; music 11; medical technology 1; out of course 350. Total 929.

Marquette: liberal arts 338; commerce 746; dentistry 2; engineering 504; graduate 489; law—night 42; nursing 226; dental technology 2; speech 8; journalism 11; medical technology 6, teaching progress 77; physical therapy 1. Total 2,452.

Regis: liberal arts 235.

Rockhurst: liberal arts 21; commerce 588. Total 609.

St. Joseph's: liberal arts 1,179; graduate 46. Total 1,225.

St. Louis: liberal arts 1,120; commerce—day 8; commerce—night 91; dentistry 1; engineering 15; graduate 742; law—night 48; medicine 5; nursing B.S. 468; social work 69. Total 2,122.

St. Peter's: liberal arts 17; commerce 144. Total 161.

Seattle: liberal arts 377; commerce 201; education 130; engineering 354; graduate 4; nursing R.N. 20, B.S. 16; medical technology 5; music 1. Total 1,108.

Spring Hill: Liberal arts 50.

Detroit: liberal arts 267; commerce 1,435; engineering 81; graduate 498; law 63; general studies 3; dental assisting 14; evening division 1,475. Total 3,836.

San Francisco: liberal arts 657; commerce—night 589; education 46; law—night 145; nursing B.S. 10. Total 1,447.

Santa Clara: commerce 218.

Scranton: liberal arts 292; commerce 394; engineering 11; graduate 96. Total 793.

Xavier: liberal arts 558; commerce 605; graduate 627. Total 1,790.

V. SPECIAL PROBLEM

This year the combined enrollment of Jesuit high schools and institutions of higher learning is 129,130 as compared with last year's 122,338, a gain of 6,892 or 5.6 percent. The national enrollment for all secondary schools and institutions of higher learning, according to predictions of

the Office of Education, was to show an increase of 3.52 percent. This tendency of Jesuit enrollment to increase at a faster rate than national enrollment has been manifest over the last ten years. Father Mehok explained this trend in thorough fashion in last year's "Analysis of National Statistics."

Future enrollment estimates have been the subject of many learned essays in the past few years. It is not our purpose to add a new interpretation to this fast growing literature. To add another would be akin to adding a new but prosaic, low fidelity version of Beethoven's Fifth to an L. P. catalogue already crowded with masterful interpretations. Readers are recommended to consult Father Mehok's article in January 1955 J. E. Q. or Father Darrell Finnegan's article in June 1954 J. E. Q., the study of Roland Thompson, *Estimating College Population Trends 1940-1970*, published in August 1953, and the study of the Association of Collegiate Registrars and Admissions Officers under the title, *The Impending Tidal Wave of Students*.

These studies, and many others, predict that high school enrollment will reach flood tide by 1965 and that college enrollment may be doubled by 1970. These predictions are based on the number of students now in elementary schools and the increase in the percentage of those applying for admission to college. They also postulate the absence of war, long and disastrous depressions, and other catastrophes which would render the predictions worthless.

The predictions for Catholic education also presuppose that there will be no radical shift of policy whereby the state would assume a monopoly over the schools, or give such one-sided aid to public schools and colleges that the bulk of increased enrollment would go to the public schools and bring about a decline of influence of private institutions along with possible bankruptcy. Presumed also is the continuing and increasing demand for Catholic education. This would seem to be a safe presumption in view of the growth of Catholic primary and secondary education in the past thirty years. During this period, public high school enrollment increased about 40 percent while Catholic high school enrollment has increased 297 percent of the public high school rate.¹ With a greater proportion of Catholic children in Catholic primary schools, we can reasonably expect a greater number seeking entrance to Catholic high schools. A greater number in Catholic high schools should bring an increase in applications for Catholic colleges.

Another factor which promises to insure a growth in demand for

¹ Cf. Resch, O. Praem., "Problems created by increasing enrollments in the Secondary Schools," *Catholic High School Quarterly Bulletin*, Vol. XII, January 1955), p. 5.

Catholic education is the increasing number of parents intent on sending their children to Catholic schools. The preaching of the Holy Father, the Bishops and priests has spurred on the determination of parents. But other incentives are also noted. Sensational accounts of juvenile delinquency and the charges of lack of discipline and lack of respect for authority leveled at "modern" pedagogical methods in the public schools, have caused genuine alarm. Supreme Court decisions exaggerating the principle of separation of Church and State to the point of godlessness in the schools have brought an awakening to the need of religious education. Many fear that there is an attempt being made to set up schools dominated by materialistic and secularistic influences.

The demand for Jesuit education, then, will be present, but these increasing demands for our services will bring added problems. There is danger that with the ever rising costs of education our services will become too expensive. Our classrooms even now are close to capacity. It will be necessary to find money for providing facilities for double our present enrollment. Finally, if financial difficulties are solved and adequate facilities are available, how can we double our faculties and administrative staffs.

Last year, Father Mehok charted the growth of Jesuit education from 1890 comparing the number of students in our schools with the number of Jesuits. In 1900 the rate was one Jesuit to 3.3 students, in 1954 one Jesuit to 16 students. This ratio was based on the total number of Jesuits — priests, scholastics, and brothers, those in studies, those engaged in work of home or foreign missions, the healthy and the infirm. What if we limit our number to those who are engaged in teaching our high school and college students or working in an administrative capacity? Then in place of 7,751 Jesuits we have 2,438 working in teaching or administration for 129,000 students, a ratio of 1 to 53. With 1,135 laboring in the high schools and 1,303 in the colleges, the ratios are 1 to 23 in high schools, and 1 to 79 in colleges.

Looking to 1970 we may see a doubled enrollment of 258,000 as against a total Jesuit band of 10,744. This estimate of 10,744 is based on tendencies manifested in the past fifty years. The number of Jesuits has tended to increase by 11.5 percent every five years. On this supposition, 1,572 Jesuits will be teaching 52,158 high school students, a ratio of 1 to 33, and 1,806 Jesuits will be teaching 206,000 college students, a ratio of 1 to 114. Using the more conservative estimate of enrollment growth of 70 percent the ratios would be 1 to 28 high schools and 1 to 97 colleges.

To avoid making this a prophecy of woe, we hasten to end this article with consoling factors. First, the present condition of the American Assistancy is a healthy one. The American Assistancy has more priests than

any other Assistancy, 25.47 percent of all Jesuit priests, and also more approved and novice scholastics than any other Assistancy, approved scholastics 27.17 percent and novices 26.3 percent.² This provides a solid foundation for the future. There is every reason to hope that the number of vocations will continue to grow with at least the same proportion as in the past. Although doubled enrollment may not mean double the number of vocations, still the pace should be quickened. In the past the great majority of vocations have come from our own schools. It is hoped that this will continue, but more vocations may be expected from non-Jesuit Catholic high schools and colleges since there will be a higher percentage of youth attending Catholic schools. There will be vocations, then, the only doubt remaining in our ability to provide facilities for greater numbers in our houses of study. Encouragement is found here in the new houses of training opened in the past few years and those planned for the immediate future.

Jesuit Education will have problems to solve in the next decade, problems which have been faced in the past, and problems which all schools in the United States will have to solve. But the problems and crises of the past yielded to the grace of God and the courage and toil of the Jesuits of other generations. It is as if we are standing on the shoulders of giants reaching higher toward our goal.

² *Memorabilia Societatis Jesu*, September 1955, pp. 458-461.

Descriptive Linguistics

STEPHEN A. MULCAHY, S.J.

It is not my purpose in this article to go out on a limb in favor of this comparatively new branch of linguistics, and to claim that it has the answers to all the problems of grammar that may arise, be they pertinent to either the modern or the ancient languages. Even the most enthusiastic proponents of this new system do not make such an assertion. In fact they are the first to admit that there is much to be done yet, if the system is eventually to become foolproof. On the other hand I would not condemn, out of hand, a system which has hardly come of age, and, as yet has hardly completed its experimental stage. Certainly, to my way of thinking, it deserves at least a few trial runs. And be it said, to its credit, that where it has been tried, as applied to the Latin language, it has met with considerable success. I have talked with some professors in the larger universities and teachers in private and public schools, who had personal experience with the method, and have found them quite enthusiastic about the results obtained.

Like everything new in the field of education it has its bitter enemies. This perhaps is more evident in the English field where the application of this system calls for some very revolutionary changes. This may be seen from a cursory glance at Professor Fries' book, *The Structure of English*,¹ a pioneer book in Descriptive Linguistics as applied to the English sentence. This book has met with some very severe strictures. Perhaps the most harsh critic has been Professor Warfel of the University of Florida, who, in his book with the rather lurid title, *Who Killed Grammar?*,² leaves hardly a stone unthrown. To him Professor Fries' theory and his book are all but anathema.

And I must confess that there is, on the part of one who has been trained in the traditional system, a constant sub-conscious conflict with and rebellion against this new system, both as a whole and every new item as it is presented. It is so utterly foreign to the conventional style to which one has become so thoroughly accustomed, that only reluctantly does one come to the point where he is ready and willing to admit the possibility of a new and better approach to the study of languages.

And yet one feels that there is much to be said for this new approach. It is realistic. It recognizes the practical difficulties of the student in his

¹ Charles C. Fries, *The Structure of English*, New York, 1952.

² Harry R. Warfel, *Who Killed Grammar?*, Gainesville, 1953.

attempt to master a new language or to put in order the household of his own language. Again, it is built on solid principles, simple yet compelling. And thirdly, it has much to offer, if not in the acceptance of the system as a whole, certainly in the adoption of some of its details which readily could be adapted to the conventional system, and could help considerably in its simplification. There is always, of course, the possibility that the best elements of the old and the new can be harmoniously blended and so remove the faults of the old and incorporate the best of the new into a third system. Whether this can be done, and how, requires much more study. But first of all, there must be a readiness on the part of all concerned to compromise, which can hardly be expected before the new school has sounded all its own possibilities and the old school is willing to admit serious defects in its own approach.

Let us take a closer look at some of the claims we have made for this new approach. To illustrate what we say, we shall choose examples from languages with which we are more familiar.

Firstly, this system of descriptive linguistics is realistic. It recognizes the practical difficulties of the old system and seeks to eliminate them. And these difficulties and errors are to be found in every phase of linguistics, whether phonology, morphology, syntax or lexicon. It recognizes, for example, the fact that no two sounds in any two languages are exactly the same (other than perhaps the sibilant) and that while there may be similarities, there are more pronounced dissimilarities. To say then any given language is like another is misleading, and this despite the fact that both may have the same origin and consequently common characteristics. And this holds for each branch of linguistics, not only for sounds, but equally for forms, the environment in which these forms find themselves, and for vocabulary.

Consciously or unconsciously holding on to the salutary philosophical principle, *Entia non multiplicanda sine necessitate*, descriptive linguistics decries the multiplicity of rules fashioned by over-zealous grammarians. This latter fault is especially true of modern Latin and Greek grammarians who split hairs so finely and descend to such distinctions as "Subjunctive of Partial Obliquity," an "Inceptive Imperfect," or an "Avuncular Genitive." Is it any wonder our students take an early dislike for the ancient languages? The aim of the new approach is simplification of rules, putting the emphasis, as it should be placed, on the use of the noun or verb or case, or whatever it may be, in the proper environment. After all, Latin is an inflected language, and the more forms there are in a language, the less syntax there should be.

The new approach also recognizes a very important pedagogical error

that has been made in the teaching of Latin to our modern boy. And what is said here of Latin pertains equally well to any other ancient or modern language. When the young scholar takes up his study of Latin, we treat him the same way that Quintilian would have the Roman boy taught his Latin.¹ In doing this we forget that the Roman boy had been speaking Latin for some years before he was subjected to the formal training of the schools. In other words, he could handle his own language pretty well, knew the correct way of saying something, although he could not tell you why it was correct. He went to school to learn the why of it as well as to perfect his use of it. The same is true of the American boy who studies his English in grammar school. Before he takes up the formal study of grammar he has had years of actual experience with his own language. In fact he has gone a long way in mastering the structure of his language and has acquired a very substantial vocabulary. To put it more concretely, a boy of five, although he may not be able to recognize the letters of the alphabet or define a statement or a question, can make himself pretty well understood in any given set of circumstances. Why? Because he has a practical understanding of his language. The theoretical will come only with years of study, if at all. It follows then, that we are expecting too much of a student when we subject him to a system which more or less presupposes some years of practical experience with that language.

And this has been in the past, and still is characteristic of our teaching of any foreign language. In times past, as was the experience of the older among us, our introduction to Latin was the memory of five declensions and four conjugations, and a few words to get experience in the uses of the forms. Not a very interesting or attractive method, and one requiring a considerable amount of drudgery. The more recent method was to break up the declensions and conjugations and serve them piecemeal to the supposedly avid student. Then, as he advanced, to keep things easy for him, he was given "Mode Latin," in which the Latin followed the English word order. The result of this was an entirely false concept of the structure of the Latin sentence. Thus, when brought in contact with Caesar in second year, he was at a complete loss, confounded by this new word order or lack of it, if you prefer, and his failure to recognize the value of words and construction from their forms and environment.

This new system of descriptive linguistics steers a *via media* between these two methods, at the same time realizing that the beginner in a foreign language must be treated, all things considered, as a child first learning his own language.

¹ Quintilian, *Institutio Oratoria*, Bk I, cc. iv sqq.

Furthermore the principles upon which this new system is built, are solid. It insists that since no languages are the same, they should not be treated so, nor should the impression be given that they are so. Accordingly, one should not insist on the similarities but rather on the contrasts and for the perfect mastery of the language, on the minimum contrasts, and this in every phase of linguistics. Secondly, theoretically speaking, there is no reason why any normal individual could not learn any language. His vocal organs are the same as those of any other human being. Accordingly, there is no sound that he cannot reproduce. Given experience there is no structure that he cannot master, no matter how complicated it might be. To accomplish this, where a modern language is concerned, he needs a native informant, who exercises the same function as one's parents do when the child is learning his native tongue. In the absence of a native informant this new system makes use of recordings by native speakers. In the matter of the ancient languages the above requirement is out of the question.

In passing we might add that this new system, even for the ancient languages, makes a limited use of all audio-visual means of education, such as the recording machine to test one's pronunciation and reaction to the stimuli of a foreign language, and the stereopticon and motion picture to test his knowledge of forms, environment and vocabulary, as well as to give him practice in conversation.

From what has been said, it seems quite clear that this new approach to the learning of language puts its finger on the difficulties of the old system, that it is built on solid principles, that it has much to offer, and that it deserves at least a fair hearing and even encouragement from educational as well as linguistic circles.

Training in Sacred Music for Our Scholastics

JAMES W. KING, S.J.

Recently a survey was made of our Houses of Studies throughout the world in an effort to determine the quantity and quality of the sacred music training for our Scholastics. Some of the findings of this survey may be of interest to the readers of *JESUIT EDUCATIONAL QUARTERLY*.

The old *Ratio Studiorum* directive on music training for Ours (285,2) was brief: "Opportunis etiam praeceptis atque exercitiis instruantur ad cantandam Missam sollemnem ceterosque cantus liturgicos communiter usitatos digne exsequendos." The new *Ratio Studiorum* (#267,2) is more detailed: "In cantu ecclesiastico opportunis praeceptis atque exercitiis ab initio vitae religiosae et per totum studiorum decursum instituantur, ita ut saltem Missam sollemnem rite cantare ceterosque cantus liturgicos communiter usitatos digne exsequi valeant. Curent Superiores ne desint inter Nostros peritiores, qui fideles in paroeciis nobis commissis, et juvenes in Collegiis externorum ac praesertim clericos in Seminariis nobis concreditos apte in cantu gregoriano atque etiam polyphonico instituere possint."

One hundred and twenty questionnaires were sent to our Houses of Studies. Seventy-two replies were received. Not every House answered every question.

To the question "Are all Scholastics in your House taught Gregorian Chant and Sacred Polyphony?" the replies were: Yes, 21; qualified Yes, 9; No, 26; all taught polyphony, 2; all taught Gregorian Chant, 13.

To the question "How often are classes held each month?" the replies ranged from none for 12 Houses to 12 for one House. The mean answer was 4 per month for 16 Houses.

Fifty of the seventy-two Houses responding have a Jesuit professor teaching the Scholastics chant and polyphony. Three of sixty-two answering said their Jesuit professors have musical degrees or diplomas. This seemed a significant finding of the survey. It showed, as did many explanatory letters accompanying the returned questionnaires, that the primary reason why no fuller program of training in music has been initiated in many Houses of Studies to bring their curriculum into conformity with #267,2 is that no Jesuit is available who has had training of any sort in the field of music.

Twenty-seven Houses out of sixty-five responding have less than one Community *Missa Cantata* per month.

To the question "Do you know if any change is being contemplated in your curriculum of studies because of #267,2?" fifty-eight Houses responded. The answers were as follows: 27 think changes should be made in their curriculum; 15 do not think changes should be made in their curriculum; 6 are in the process of making changes; 10 answered "Do not know."

To the question "Because of #267,2 are any Jesuits of your Province being selected for further study in sacred music?" 16 answered "Yes"; 31 answered "No"; 13 answered "Do not know."

Forty-four Houses responded to the question "According to the norms in #267,2 are you satisfied with the quantity and quality of the training in chant and sacred polyphony which is now being given in your House.?" The answers were: 16 are satisfied; 2 are satisfied with qualifications; 26 are not satisfied. Many explanatory letters indicated the primary reason for dissatisfaction is that no qualified Jesuit is available to teach music to Ours, and therefore it is difficult to fulfill the norm of #267,2 which applies to our Scholastics.

In a critical evaluation of the survey which was sent to each House responding to the questionnaire it was suggested that we could solve this problem partially by selecting one Jesuit from each House of Studies to take two summer schools of sacred music training. In the United States this could be done through diocesan summer schools of sacred music, or through summer music sessions offered by such schools as St. John's University, Collegeville, Minnesota or the Gregorian Institute of America at Mary Manse College, Toledo. It is also possible to secure training through correspondence courses offered by the Gregorian Institute.

Many of our Houses of Studies throughout the world are fulfilling the norm for music training as set down in the *Ratio Studiorum*. However, the results of the survey indicate that in some Houses there are deficiencies still present in this training. It is recognized that there is a difficulty in finding time for such training in our crowded schedule of studies. The critical evaluation of the survey suggested that some of these deficiencies could be overcome in the following way: first, train one Jesuit professor in sacred music for each House of Studies; second, start weekly classes in sacred music, and supplement the theory with practice by having rather frequent *Missae Cantatae*; third, set up a coordinated sacred music curriculum to follow from Novitiate through Theology. This would implement the words of the *Ratio Studiorum* "ab initio vitae religiosae et per totum studiorum decursum."

Jesuit Scholarly Publications

AMERICAN ASSISTANCY (1954-1955)

This second annual list of Jesuit scholarly publications covers the period from June 1, 1954 to May 31, 1955. It includes seventy-five contributors who published ninety-three articles and authored or co-authored twenty-three books. The largest number of contributions was in the field of theology and religion; in second place was history; in third place, philosophy. Almost fifty percent of the total of 116 contributions were in these three fields. The physical sciences are represented in the list by ten contributions, the product of seven contributors.

ANTHROPOLOGY

LYNCH, FRANCIS X. (New York) "Nuer, Moche, and Cruz Das Almas: Three Approaches to the Little Community," *Anthropology Tomorrow*, Vol. 3 (May 1955). Pp. 1-13.

ASTRONOMY

MILLER, WALTER J. (Fordham University) "VV 16-20, Variables in the Cygnus Cloud," *Ricerche Astronomiche*, Vol. 7 (September 1954). Pp. 129-196.

BIOGRAPHY

FOLEY, ALBERT S. (Spring Hill College) *God's Men of Color: The Colored Catholic Priests of the United States, 1854-1954*. New York: Farrar, Straus and Cudahy, 1954. Pp. xiv-322.

BIOLOGY

BELMONTE, ROCCO G. (Canisius College) "Effects of Adrenal Extracts on Hemopoiesis in the Kidney of the Tadpole of *Rana Pipiens* with Special Emphasis on the Eosinophils," *Biological Series: Abstract Series* No. 3. Washington: Catholic University Press, 1954.

BERGER, CHARLES A. (Fordham University) (with E. R. Witkus) "The Cytology of *Xanthisma Texanum* D.C.I. Differences in Chromosome Number of Root and Shoot," *Bulletin Torrey Botanical Club*, Vol. 81 (November 1954). pp. 489-491.

FORSTHOEFEL, PAULINUS F. (University of Detroit) "Further Studies on the Developmental Genetics of Luxoid, a Skeletal Variation in the Mouse," *Records of the Genetic Society of America*, Vol. 23 (September 1954). Pp. 40.

PETERS, JOSEPH J. (Xavier University) (with A. R. Vonderahe) "Seizure Phenomena Following Electrical Shock in the Salamander," *Confinia Neurologica*, Vol. 14 (1954). Pp. 313-317.

CANON LAW

BOUSCAREN, T. L. (Roman Curia, Chicago) (with James I. O'Connor) *The Canon Law Digest: Supplement Through 1953*. Milwaukee: Bruce Publishing Co., 1954. Pp. iv-94.

———. (with James I. O'Connor) *The Canon Law Digest: Supplement Through 1954*. Milwaukee: Bruce Publishing Co., 1955. Pp. iv-94.

O'CONNOR, JAMES I. (West Baden College) (with T. L. Bouscaren) *The Canon Law Digest: Supplement Through 1953*. Milwaukee: Bruce Publishing Co., 1954. Pp. iv-94.

———. (with T. L. Bouscaren) *The Canon Law Digest: Supplement Through 1954*. Milwaukee: Bruce Publishing Co., 1955. Pp. iv-94.

REED, JOHN J. (Woodstock College) "Select Questions on the Eucharistic Fast," *Theological Studies*, Vol. 16 (March 1955). Pp. 30-76.

RISK, JAMES E. (Gregorian University, New England) "De Jure Anglicano," *Periodica*, Vol. 43 (1954). Pp. 276-286.

CHEMISTRY

VARNERIN, ROBERT E. (Weston College) (with Francis Owen Rice) "Activation Energies of Reactions of Methyl Radicals with Organic Molecules," *Journal of the American Chemical Society*, Vol. 77 (January 1955). Pp. 221-224.

———. *The Mechanism of the Thermal Decomposition of Ethane* ^{-d6}. Washington: Catholic University Press, 1954. Pp. 4.

———. "The Metathetical Reactions of Methyl Radicals with Ethane, Dimethyl Ether, Acetone and Propylene," *Journal of the American Chemical Society*, Vol. 77 (March 1955). Pp. 1426-1429.

———. (with Francis Owen Rice) "The Thermal Decomposition of Acetaldehyde," *Journal of the American Chemical Society*, Vol. 76 (May 1954). Pp. 2629-2633.

COMPARATIVE LITERATURE

DOHERTY, KEVIN F. (Boston College High School) "Dido in Vergil and Chaucer," *The Classical Bulletin*, Vol. 31 (January 1955). Pp. 29, 32-35.

ECONOMICS

BECKER, JOSEPH M. (Institute of Social Order, Chicago) "Labor and Management Members of the Advisory Council on Employment Security," *Proceedings of Interstate Conference of Employment Security Agencies: 1954*, Vol. 18 (October 1954). Pp. 109-118.

DEMPSEY, BERNARD W. (Marquette University) "Economic Community," *Social Order*, Vol. 5 (April 1955). Pp. 147-155.

ELLER, CORNELIUS A. (Le Moyne College) "Moral Judgments Implicit in Welfare Analysis," *Review of Social Economy*, Vol. 13 (March 1955). Pp. 55-68.

EDUCATION

BRITT, LAURENCE V. (Loyola University, Chicago) *Liberal Arts Degrees in Jesuit Colleges of Arts and Sciences in the United States*, Ann Arbor, Michigan: University Microfilms, 1955. Pp. xviii-565.

FARRELL, ALLAN P. (University of Detroit) "General and Liberal Education," *College Newsletter* (May 1955). Pp. 1-8.

FOX, HENRY F. (Ateneo de Cagayan) "Current Expense Appropriations for Public Elementary Education: 1881-1896" *Philippine Studies*, Vol. 2 (December 1954). Pp. 341-359.

GANSS, GEORGE E. (Marquette University) *Saint Ignatius' Idea of a Jesuit University*. Milwaukee: Marquette University Press, 1954. Pp. xx-368.

———. "The Fourth Part of St. Ignatius' Constitutions and the Spirit of the Ratio Studiorum," *Analecta Gregoriana*, Vol. 70 (June 1954). Pp. 163-180.

ENGLISH

NOON, WILLIAM THOMAS (Canisius College) "Four Quartets: *Contemplatio Ad Amorem*," *Renascence*, Vol. 7 (Autumn 1954). Pp. 3-10.

ONG, WALTER J. (St. Louis University) "The Jinnee in the Well-Wrought Urn," *Essays in Criticism* (Oxford), Vol. 4 (July 1954). Pp. 309-320.

———. "Metaphor and the Twinned Vision: The Phoenix and the Turtle," *Sewanee Review*, Vol. 63, (Spring 1955). Pp. 193-201.

———. "Space and Intellect in Renaissance Symbolism," *Explorations*, Vol. 4 (February 1955). Pp. 95-100.

———. "Swift on the Mind: The Myth of Asepsis," *Modern Language Quarterly*, Vol. 15 (September 1954). Pp. 208-221.

SURTZ, EDWARD (Loyola University, Chicago) "The Link between Pleasure and Communism in More's *Utopia*," *Modern Language Notes*, Vol. 70 (February 1955). Pp. 90-93.

GEOPHYSICS

MACELWAINE, JAMES B. (Saint Louis University) "Seismology and Gravity," *Earthquake Notes*, Vol. 26 (March 1955). Pp. 6-7.

HISTORY

BURNS, ROBERT I. (Gregorian University, California) "The Catalan Company and the European Powers, 1305-1311," *Speculum* Vol. 29 (October 1954). Pp. 751-771.

BURRUS, ERNEST J. (Institutum Historicum, New Orleans) "Francesco Maria Piccolo (1654-1729), Pioneer of Lower California, in the Light of Roman Archives," *The Hispanic American Historical Review*, Vol. 35 (February 1955). Pp. 61-76.

- . "Jesuit Exiles, Precursors of Mexican Independence?," *Mid-America*, Vol. 36 (July 1954). Pp. 160-175.
- . *Kino Reports to Headquarters*. Rome, Italy: Institutum Historicum Societatis Jesu, 1954. Pp. 135 + 16.
- . "Michael Wadding: Mystic and Missionary (1586-1644)," *The Month*, Vol. 197 (June 1954). Pp. 339-353.
- . "Sanvitores' Grammar and Catechism in the Mariana (or Chamorro) Language (1668)," *Anthropos*, Vol. 49 (December 1954). Pp. 934-960.
- . "Was Pedro Caltzontzin (1576), Grandson of the Last Tarascan King, a Jesuit?" *Archivum Historicum, S.J.*, Vol. 24 (January-June 1955). Pp. 211-220.
- COSTELLO, FRANK B. (Gonzaga University) "Kohlmann and Fenwick: Two New York Jesuits and a Treatise on Penance," *Archivum Historicum, S.J.*, Vol. 23 (December 1954). Pp. 334-344.
- CURRAN, FRANCIS X. (Loyola Seminary, Shrub Oak) "Andrew White, Apostle of Maryland (1579-1656)," *The Month*, Vol. 198 (October 1954). Pp. 222-232.
- . *The Churches and the Schools*. Chicago: Loyola University Press, 1954. Pp. vii-152.
- . "Father Pierre Chazelle, S.J., (1789-1845)," *Catholic Historical Review*, Vol. 41 (April 1955). Pp. 1-17.
- . "The Jesuits in Buffalo: 1848-1869," *Woodstock Letters*, Vol. 84 (April 1955). Pp. 99-114.
- . "The Jesuit Colony in New York: 1808-1817," *Historical Records and Studies*, Vol. 42 (1954). Pp. 51-97.
- DAVIS, W. L. (Gonzaga University) *A History of St. Ignatius Mission*. Spokane, Washington: C. W. Hill Printing Co., 1954. Pp. 147.
- DE LA COSTA, HORACIO (Ateneo de Manila) "Episcopal Jurisdiction in the Philippines in the 17th Century," *Philippine Studies*, Vol. 2 (September 1954). Pp. 197-216.
- DUNNE, PETER MASTEN (University of San Francisco) *Jacobo Sedelmayr: Missionary, Frontiersman, Explorer in Arizona and Sonora*. Los Angeles: Arizona Pioneers' Historical Society, 1955. Pp. iv-82.
- DURKIN, JOSEPH T. (Georgetown University) *Stephen R. Mallory: Confederate Navy Chief*. The University of North Carolina Press, 1954. Pp. 436.
- ENRIGHT, JOHN S. (California) "The Breens of San Juan Bautista: with a Calendar of Family Papers," *California Historical Society Quarterly*, Vol. 33 (December 1954). Pp. 349-359.
- LUCEY, WILLIAM L. (Holy Cross College) "Louise Imogen Guiney and Her 'Songs at the Start,'" *Records at the American Catholic Historical Society of Philadelphia*, Vol. 66 (March 1955). Pp. 53-63.
- . "Maine in 1854: Letters on State Politics and Know-Nothingism," *Records of the American Catholic Historical Society of Philadelphia*, Vol. 65 (September 1954). Pp. 176-186.

ONG, WALTER J. (St. Louis University) "Père Cossart, Du Monstier, and Ramus' Protestantism in the Light of a New Manuscript," *Archivum Historicum*, S.J., Vol. 24 (January-June 1955). Pp. 140-164.

CLASSICAL LANGUAGES

DENNIS, GEORGE T. (California) "An Unnoticed Autograph of Philip Melancthon and of Paul Eber," *Medievalia et Humanistica*, Vol. 9, (1955). Pp. 100-103.

MUSURILLO, HERBERT A. (Bellarmino College, Plattsburg) *The Acts of the Pagan Martyrs: Acta Alexandrinorum*. Oxford: Clarendon Press, 1954, Pp. xiii-299.

———. "Horace's Journey to Brundisium: Fact or Fiction?," *Classical Weekly*, Vol. 48 (April 18, 1955). Pp. 159-162.

LAW

WHELAN, CHARLES M. (Woodstock College) "Unfair Labor Practices: Private Rights and State Courts," *Georgetown Law Journal*, Vol. 43 (January 1955). Pp. 236-257.

WOELFL, Paul A. (Loyola University, Chicago) (with James M. Forkins) "The Federal Government and Public School Desegregation: An Inquiry into Principles," *University of Detroit Law Journal*, Vol. 18 (May 1955). Pp. 393-414.

PHILOSOPHY

CLARKE, W. NORRIS (Fordham University) "The Platonic Heritage of Thomism," *Review of Metaphysics*, Vol. 8 (September 1954). Pp. 105-124.

JOHANN, ROBERT O. (New York) *The Meaning of Love: An Essay Towards a Metaphysics of Intersubjectivity*. Westminster: Newman Press, 1955. Pp. ix-134.

———. "The Problem of Love," *The Review of Metaphysics*, Vol. 8 (December 1954). Pp. 225-245.

KLUBERTANZ, GEORGE P. (St. Louis University) "Being and God According to Contemporary Scholastics," *The Modern Schoolman*, Vol. 32 (November 1954). Pp. 1-17.

———. "The Nature of Science and the Teaching of High School Chemistry," *Journal of Chemical Education*, Vol. 32 (May 1955). Pp. 248-252.

LAUER, QUENTIN (Fordham University) *Edmund Husserl: la philosophie comme science rigoureuse*. Paris: Presses Universitaires de France, 1955. Pp. 199.

———. *Phénoménologie de Husserl*. Paris: Presses Universitaires de France, 1955. Pp. xvi-444.

MCWILLIAMS, JAMES A. (St. Louis University) "The Finality of Prime Matter," *Proceedings of the American Catholic Philosophical Association*, Vol. 28 (July 1954). Pp. 162-70.

MULLIGAN, ROBERT W. (Loyola University, Chicago) "Ratio Superior and Ratio Inferior: the Historical Background," *The New Scholasticism*, Vol. 29 (January 1955). Pp. 1-32.

MURRAY, MICHAEL V. (Marquette University) *Giles of Rome*. Milwaukee: Marquette University Press, 1954. Pp. xiv-112.

ONG, WALTER J. (St. Louis University) "Ramus and the Transit to the Modern Mind," *Modern Schoolman*, Vol. 32 (May 1955). Pp. 301-311.

SCHMIDT, ROBERT W. (West Baden College) *Truth*, Vol. III (Translation of St. Thomas's *De Veritate*). Chicago: Henry Regnery Co., 1954, Pp. xiii-530.

POLITICAL SCIENCE AND GOVERNMENT

BLUM, VIRGIL C. (Creighton University) "Church, State, and Freedom," *The Georgetown Law Journal*, Vol. 43 (November 1954). Pp. 134-161.

———. "Religious Liberty and Bus Transportation," *The Notre Dame Lawyer*, Vol. 30 (May 1955). Pp. 384-437.

COSTANZO, JOSEPH F. (Fordham University) "Il principio agostiniano de equalitá," *Humanitas*, Nos. 10-11 (October-November 1954). Pp. 1030-1049.

———. "La dottrina Agostiniana sull' integritá della natura umana," *Giornale di Metafisica*, Nos. 4-5 (July-October 1954). Pp. 492-504.

———. "Juridic Origins of Representation II." *Fordham Law Review* Vol. 23 (December 1954). Pp. 296-322.

SMALL, JOSEPH (America, Chicago) "Is There an American Consensus?," *Thought*, Vol. 29 (Winter 1954). Pp. 507-528.

WOELFL, PAUL A. (Loyola University, Chicago) (with Jasper J. Valenti, and James O'Shaughnessy) "A Double Revolution?—the Supreme Court's Desegregation Decision," *The Harvard Educational Review*, Vol. 25 (Winter 1955). Pp. 1-17.

PSYCHOLOGY

PURCELL, THEODORE V. (Loyola University, Chicago) "Observing People," *Harvard Business Review*, Vol. 33 (March-April 1955). Pp. 90-100.

———. "The Successful Foreman—Workman's View," *Armed Forces Management*, Vol. 1 (December 1954). Pp. 10-12, 46-47.

ROYCE, JAMES E. (Gonzaga University) *Personality and Mental Health*. Milwaukee: Bruce Publishing Co., 1955. Pp 352.

WEISGERBER, CHARLES A. (University of Detroit) "A Note on Diamond's Method of Scoring the Wechsler-Bellevue Intelligence Scale for Vocational Aptitude," *Journal of Clinical Psychology*, Vol. ii (July 1955). Page 311.

SCRIPTURE

KLEIST, JAMES A. (St. Louis University) (with Joseph L. Lilly) *The New Testament*. Milwaukee: Bruce Publishing Co., 1954. Pp. xii-690.

McKENZIE, JOHN L. (West Baden College) "Divine Passion in Osee," *Catholic Biblical Quarterly*, Vol. 17 (April 1955). Pp. 167-179.

———. "Knowledge of God in Hosea," *Journal of Biblical Literature*, Vol. 74 (March 1955). Pp. 22-27.

- . "The Literary Characteristics of Genesis 2-3," *Theological Studies*, Vol. 15 (December 1954). Pp. 541-572.

SOCIOLOGY

- COOGAN, JOHN E. (University of Detroit) "Religion a Preventive of Delinquency," *Federal Probation*, Vol. 19 (December 1954). Pp. 29-35.
- . "The Religious Ultimates of Justice Holmes," *American Ecclesiastical Review*, Vol. 132 (February 1955). Pp. 73-83.
- FICHTER, JOSEPH H. (Loyola University of the South) "La institución familiar en los Estados Unidos," *Revista de Estudios Políticos*, Universidad Central, Madrid, Vol. 78 (November-December 1954). Pp. 85-91.
- . *Social Relations in the Urban Parish*. Chicago: University of Chicago Press, 1954. Pp. viii-264.
- . "Die Sozialstruktur der Gruppen in einer Pfarre," *Kölner Zeitschrift für Soziologie und Sozialpsychologie*, Vol. 7 (1955). Pp. 43-54.
- SCHUYLER, JOSEPH B. (Fordham University) (with F. Santopolo and J. Scheuer) "Parish Sociology," *Thought*, Vol. 30 (Summer 1955). Pp. 243-259.

THEOLOGY AND RELIGION

- ABBOTT, WALTER M. (Weston College) "The Holy Shroud and the Holy Face," *American Ecclesiastical Review*, Vol. 132 (April 1955). Pp. 239-263.
- CONNERY, JOHN R. (West Baden College) "Notes on Moral Theology," *Theological Studies*, Vol. 15 (December 1954). Pp. 594-626.
- FORD, JOHN C. (Weston College) "The Refusal of Blood Transfusions by Jehovah Witnesses," *Linacre Quarterly*, Vol. 22 (February-May 1955). Pp. 3-10.
- GRUENTHNER, MICHAEL J. (St. Mary's College) (with Carroll, May, Burghardt, et. al.) *Mariology*, Vol. I. Milwaukee: Bruce Publishing Co., 1955. Pp. xii-434.
- HARDON, JOHN A. (West Baden College) "The Classics, the Incarnation and Christianity," *Catholic Educational Review*, Vol. 53 (February 1955). Pp. 92-107.
- . "Disunione nel protestantesimo americano," *La Civiltà Cattolica*, Vol. 106 (January 1, 1955). Pp. 53-64.
- . "Il movimento ecumenico in U.S.A.," *La Civiltà Cattolica*, Vol. 106 (April 16, 1955). Pp. 149-159.
- . "The Principle of Analogy in Teaching the Incarnation and the Eucharist," *Catholic Educational Review*, Vol. 53 (April 1955). Pp. 217-228.
- . "I protestanti americani di fronte alla propria disunione," *La Civiltà Cattolica*, Vol. 106 (March 5, 1955). Pp. 540-550.
- KAVANAGH, JOSEPH J. (San Jose Seminary, Quezon City) "The 'Iglesia ni Cristo,'" *Philippine Studies*, Vol. 3 (March 1955). Pp. 19-42.

- LOVELEY, EDWARD M. (Loyola University, Chicago) *Doctrine of St. Leo the Great on the Ecclesiastical Forgiveness of Sin*. West Baden Springs, Indiana: West Baden College, 1955. Pp. 48.
- McAULIFFE, C. (St. Mary's College) "The Symbolic Death of Christ in the Mass," *American Ecclesiastical Review*, Vol. 125 (July 1954). Pp. 12-21.
- MUSURILLO, HERBERT A. (Bellarmino College, Plattsburg) "Some Recent Books on Greek Patristics," *Traditio*, Vol. 10, (1954). Pp. 567-578.
- . "H. Moretus, Les passions de Saint Lucien et leur dérivés, etc.—a review," *Latomus* (Brussels), Vol. 13 (1954) Pp. 236-238.
- O'CONNOR, TERRENCE R. (Alma College) "The Visual Arts and the Teaching Church," *Theological Studies*, Vol. 15 (September 1954). Pp. 447-459.
- PALMER, PAUL F. (Woodstock College) "Mary and the Flesh" in *Mary and Modern Man*, T. J. Burke, ed. New York; America Press, 1954. Pp. 110-140.
- . "Mary in Protestant Theology and Worship," *Theological Studies*, Vol. 15 (December 1954). Pp. 519-540.
- . *Sacraments and Worship* (Vol. 1 in Sources of Christian Theology). Westminster: Newman Press, 1955. Pp. xxii-227.
- VAN ACKEREN, GERALD (St. Mary's College) "Does the Divine Maternity Formally Sanctify Mary's Soul?" *Marian Studies*, Vol. 6 (1955). Pp. 63-101.
- VAN ROO, WILLIAM A. (Gregorian University) *Grace and Original Justice According to St. Thomas*. Rome: Pontificia Universitas Gregoriana, 1955, Pp. 212.
- . "Infants Dying Without Baptism: A Survey of Recent Literature and Determination of the State of the Question," *Gregorianum*, Vol. 35 (July 1954). Pp. 406-473.
- VOLLERT, CYRIL (St. Mary's College) (with J. Lécuyer, P. Pourrat, *et al.*) *Maria: Etudes sur la Sainte Vierge*. Vol. III. Paris: Beauchesne et ses Fils, 1954. Pp. 821.
- WEIGEL, GUSTAVE (Woodstock College) "Protestantism as a Catholic Concern," *Theological Studies*, Vol. 16 (June 1955). Pp. 214-232.
- . *A Survey of Protestant Theology in Our Day*. Westminster: Newman Press, 1954. Pp. 58.

SUBCOMMITTEE ON SCHOLARLY WORK
OF JESUITS

News From the Field

DIRECTORY: The new 1955-1956, Ignatian Year Directory, made its appearance in the recreation rooms, libraries and administrative offices of the U.S. and various parts of Canada, South America, Europe, Africa, Australia and Asia. One feature, in addition to its dark green cover, is the new J.E.A. Map listing all the Jesuit high schools, colleges, and universities of the United States, including Wheeling College which opened its doors this Fall and Chaplain Kapaun Memorial High School, Wichita, which is scheduled to open in 1956.

HIGH SCHOOL BLANKS: The newly revised J.E.A. High School Blanks were distributed in September. They were revised by Father Mehok and subcommittee composed of Fathers L. Reed, Sheehan and Maline. Father Mehok saw them through the photographic, proofreading and printing stages. They are more attractive than the previous editions, printed in green ink on canary yellow paper. Mr. Christian Burckel of Burckel Associates, publishers of College Blue Book, was of great service in this work.

DEANS' INSTITUTE 1955 is now history, but since past is prologue, we may expect the influence and stimulus of the nine cool, refreshing and informative days at Santa Clara will be evident in the years to the next Institute. Father Neil McCluskey reported on the Institute for the *J.E.Q.* and Father Thurston Davis for *America*, October 15, 1955. The proceedings have been published and distributed. They will be a source of reference for years to come.

HERE TODAY: Statistically minded persons at the Deans' Institute compared the roster of the 1947 Institute with that of 1955. Only one-quarter of the 1947 members were present in 1955. The other three-quarters had received other assignments, or gone to their eternal reward.

RIGHT CITY, WRONG PRESIDENT: Reverend Richard F. Ryan, S.J., President of Regis College, Denver was surprised on receiving a letter addressed to "The Chief Executive Office of the President, Denver, Colorado." Father Ryan commented sadly, "It is a fine state of affairs when I get Ike's mail and he gets my trout."

RHODES SCHOLARS: Since 1904 over 1400 American students have won these awards. Only twelve Catholic college students have been recipients, including two this year.

REDS: The 1955 Spring issue of the Fordham Law Review contained a thoughtful and thought provoking article on the Problems of the Fifth Amendment.

RED STARS: There is a good possibility that Jesuit astronomers from the Vatican Observatory may penetrate the Iron Curtain on field trip to view an eclipse in the near future.

RED BOOKS: The sixteenth edition of Father Sidney Smith's Precepts of Rhetoric (newly revised) appeared on August 22nd. The old red book was a familiar sight on Jesuit campuses.

TORTURA TORTI: A new addition to Jesuit Studies Series is Bishop Lancelot Andrewes, by Father Maurice Reidy, S.J. of Holy Cross College. It tells of Bishop Andrewes who attained some notoriety as an antagonist of St. Robert Bellarmine. Bishop Andrewes is revealed in the light of his ascetical writings and his sermons.

HARRIED HIGH SCHOOL HISTORY TEACHERS would do well to look into a new American History textbook "Conceived in Liberty" by Harry W. Kirwin and Marshall Smelser. Dr. Kirwin formerly taught history at Regis High School, New York, and now is Chairman of the Department of History at Loyola College, Baltimore. Dr. Smelser is Associate Professor of History at University of Notre Dame. The book was published by Doubleday and Co., Catholic Textbook Division.

THIRTEEN TIMES in twelve months Father Walter Ong's name appears in the American Bibliography for 1954. Thus, Father Ong outranks all but one of the 3200 authors listed as publishing articles or books.

THANKSGIVING—The Holy Cross Alumnus for August-September features on its front cover an absorbing picture. Father Donaghy, President of Holy Cross, listens attentively and watches meditatively in front of the television screen in silent thanksgiving as his brother Most Rev. Frederick A. Donaghy, M.M., Bishop of Wuchow is interviewed over television from Hong Kong after release from five years of captivity.

CENTENNIAL: The University of San Francisco celebrated the 100th anniversary of its foundation, October 13 through 16. On Sunday, October 16th, His Excellency Most Reverend John J. Mitty, Archbishop of San Francisco presided at a Solemn High Mass of Thanksgiving.

ECCE QUAM BONUM: In charge of festivities for the centennial celebration at University of San Francisco was Father Edward J. Whelan, S.J., former president of U.S.F. and Loyola University, Los Angeles. Father Whelan this summer celebrated his Golden Jubilee as a Jesuit. Fifty years of devoted service to his ideals as a Jesuit and labors beyond

estimate for the California Province, and Jesuit education. Commenting on his years Father said, "You meet some wonderful people and you make some wonderful friends, more than that you see the best in people."

RAIN OR SHINE: Father Fernan of Le Moyne College was honored with a dinner in Utica on the completion of his four year course for adults in Utica. Father travelled 12,000 miles amid sunshine or rain or snow to meet his class during the four years.

TIDE'S IN: Xavier University, Cincinnati reached the highest enrollment in its history. Regis College, Denver also announced that Freshman enrollment set a new record.

T. V. TITANS: The University of Detroit Communication Arts Department began regular television programming on October 24. The programs on station WTVS from the University studio are at 8:30-9:00, 9:30-10:00 P.M.

MILLIONAIRE TITANS: An estimated one million dollars now belongs to the University of Detroit by reason of the will of Mrs. Adele Campau Thompson. The legal wheels have been grinding out the last details of the legal process.

ARMY AUDIT AGENCY held its annual training school at Georgetown last summer. The pupils are the newly hired auditors for the Army Audit Agency who are being indoctrinated in the methods and organization of the agency. Of the 209 enrolled, 23 (11 per cent) were from Jesuit colleges and universities.

V.I.P.: Father Paul C. Reinert, President of Saint Louis University has been elected Vice-President of the North Central Association of Universities and Colleges. This association includes all the colleges and universities in the Association next year. Father Reinert also has been appointed to the Foreign Operations Association Education Committee. This committee serves as special consultant to Director Harold Stassen on educational matters.

DISASTER: The worst disaster in the history of Loyola College occurred on the afternoon of June 24 when the faculty building was the victim of a ruinous fire. Much of the building was saved but will have to be restored completely since the fire and water ruined plaster, buckled the floors and destroyed the electrical wiring system. Thirty-five pieces of apparatus answered the eight alarm signal.

MOUNTAINS MOVED: Though blind from birth, Abraham Nemeth, a 35 year old mathematician, teaches class at the University of Detroit. Mr. Nemeth types out his work on index cards by means of a braille

typewriter. He translates this to the board in the classroom, For typing mathematics he devised his own system "Nemeth Code of Braille Mathematics Notation."

B. C. ON TIGRIS: On June 30 a contract was signed between U.S.O.M. (formerly Point IV, F.O.A., and now I.C.A.) and Baghdad College granting the latter \$110,000 for the purchase of science laboratory and business equipment for a four year college course. The college hopes to open this course in October 1956. An even bigger obstacle was surmounted when the Minister of Education gave written permission for the collegiate department.

ALUMNI GIVING: Xavier University, Cincinnati, Living Endowment Fund amounted to \$40,000 for the year. This marks a new increase in amount of money and number of donors. More than 1300 Alumni (33 per cent of the Alumni) contributed. Among colleges with larger bodies of alumni, Marquette Alumni gave \$229,945, St. Louis Alumni gave \$113,707, Georgetown Alumni gave \$105,912.

SCRANTON: On June 3, ground breaking ceremonies for the new \$960,000 Science Building took place. Bishop Hannon turned the first shovel of dirt. A faculty residence and library are also planned for the near future.

BUSINESS EDUCATION: Father Joseph A. Ryan, Chairman of the Commission of Schools and Departments of Business Education of the Jesuit Educational Association, has compiled in a printed brochure the replies of questionnaires circulated among some 200 Jesuits and registrars associated with Jesuit education. It is organized under the headings of problems, studies, remarks and statistics of Jesuit business education.

KNOTTY PROBLEM: A city-wide carpenters' strike held up construction on the new McQuaid High School Building. The school administrators pined for the end of the strike so that the school could be finished before the beginning of class.

HISTORY MADE: Jesuit High School in Dallas accepted applications of two Negro students. The first time Negroes have been admitted to an all-white high school in Dallas.

LOYOLA SCHOOL on Park Avenue presents quite a changed appearance. A new dining hall, new gymnasium, two new play areas, a lounge, 5,000 volume library, six activity rooms, remodeled classrooms, and a new faculty residence have been added. Father Robert Gannon, an alumnus of the School, spearheaded the drive and supervised the building operations.

AID TO EDUCATION: Standard Oil Company of New Jersey announced the setting up of the Esso Education Foundation to help the nation's private colleges and universities. Amount pledged for 1955 alone: \$1,500,000.

VERMONT proved that Paul Blanshard is not unique in that state. Originally no representatives of private or parochial schools were chosen to go to the White Conference on Education. Mrs. Helen Lawrence, president of the Vermont Public Education Council and a member of the committee that chose the delegates remarked "We just didn't think of parochial or private schools at all. We thought of public funds for public school study." Later, a parochial high school principal was added to the delegation by the Chairman.

FORTY-FOUR COUNTRIES are represented in the student body this year at Fordham University. Fordham's enrollment rose to 9,519 students.

CHRISTIANS, MOSLEMS AND JEWS make up the Baghdad College student body of 723, Catholics—Chaldean, Syrian, Armenian, Greek and Latin accounted for 42.6 percent. Dissidents—Nestorian, Jacobite, Armenian, Greek and Russian—17.2 percent, Protestants 1.1 percent, Jews .4 percent and Moslems 37.2 percent. The largest Christian group Chaldean 20.3 percent.

THE HOT BOX, a nationwide television show demonstrating the effects of heat and cold on the human body, was telecast from the Physiology Department of the University of St. Louis School of Medicine on October 31. It was one of a series called "Medical Horizon" a program dedicated to presenting dramatic new accomplishments in medical research. During the program the T.V. cameras visited the Climate Chamber or "Hot Box" of the Physiology laboratory. Here the temperature and humidity are rigidly controlled for experiments to learn new facts about perspiration and its causes. Here volunteer students have sweated for as long as 32 hours to advance science and medical knowledge. Studies directed by Dr. Hertzman have helped the Air Force design its new survival suit.

INAUGURAL CEREMONIES: On November 3rd at the Evergreen campus of Loyola College, Baltimore, Very Reverend Vincent F. Beatty, S.J. was inaugurated as President of Loyola College. At the same ceremonies honorary degrees were awarded to Most Rev. Francis Keough, Archbishop of Baltimore, to Admiral Rickover, outstanding Navy scientist, to Dr. Charles Fenwick, renowned political scientist and Mr. Edward Flanigan, a leader and supporter of civic and charitable projects.