

# Jesuit Educational Quarterly

MARCH 1956

IGNATIAN YEAR MESSAGES FROM ROME

CATHOLIC UNIVERSITIES MEET AT LOUVAIN

THE DAILY BATTLE: PART TWO

STATUS OF SPECIAL STUDIES 1955-1956

INDEX VOL. XVIII

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(FOR PRIVATE CIRCULATION)

# Contributors

HIS HOLINESS POPE PIUS XII and VERY REVEREND FATHER GENERAL send greetings to the All-Jesuit Alumni Celebrations of the Ignatian Year.

MR. MALLICK J. FITZPATRICK of Fordham Prep during the past summer delved into the N.E.A. Publication, *Moral and Spiritual Values in Public Schools* and found these values not based securely on the foundation of the Moral Law and Divine Revelation.

MR. THOMAS H. GREEN of Loyola Seminary, Shrub Oak, also made good use of his summer by examining N.E.A.'s rather flashy and pretentious booklet, *Public Education and the Future of America*.

FATHER JOHN A. JACKLIN of Georgetown University presents some reflections on the training of the emotions.

FATHER WILLIAM J. MEHOK, no stranger to these pages, sends us from the Eternal City a review of the UNESCO *World Survey of Education*, a very valuable publication.

FATHER EDWARD B. ROONEY, Executive Director of the Jesuit Educational Association appears in a dual role in this issue. Father reports on the meeting of the International Association of Catholic Universities at Louvain and also comments on the annual roundup of information on Jesuit special students.

FATHER ARTHUR V. SHEA continues and concludes his stimulating reflections on the problems of the endless conflict between youth and the galling yoke of discipline. Father Shea has taken part in this battle on the Fordham campus for thirty years.

# Jesuit Educational Quarterly

March 1956

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

HIS HOLINESS POPE PIUS XII  
EXTENDS GREETINGS TO THE ALUMNI CELEBRATION  
OF THE IGNATIAN YEAR

SEGRETERIA DI STATO  
DI SUA SANTITÀ

Vatican City, February 15, 1956

Dear Father Henneberry:

The Holy Father has been pleased to learn that an imposing religious celebration will take place on March 11th, when almost half a million students, past and present, of the Jesuit schools are to attend Mass and receive Holy Communion in various centers throughout the United States, as a tribute to St. Ignatius of Loyola on the fourth centenary of his death.

It is indeed appropriate that the participants whose most valued heritage—their Catholic Faith—has been fostered and strengthened during the period of their intellectual development by the dedicated sons of St. Ignatius, should corporately testify in this manner to their reverence for this holy standard-bearer of religious truth. The system of Christian higher education which he initiated and which the Society of Jesus founded by him has extended throughout the world, has been—and never more so than in this present day—a bulwark of strength to the Church of God in its struggle against ignorance and the powers of darkness.

Thus it is that, as so large a segment of American Catholic manhood and intellectual leadership gathers, in the unity and charity of Christ, to take part in the Eucharistic Banquet, His Holiness would have you communicate to them His paternal greetings and encouragement on this happy occasion, as He imparts cordially to one and all, that they may ever be worthy and valiant witnesses to the Faith that is in them, and to the devoted Jesuits whose teaching has been so great a force for good in their lives, His Apostolic Blessing.

With sentiments of personal esteem and religious devotion, I am

Sincerely yours in Christ,

[Signed]

A. DELL'ACQUA  
Substitute

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Reverend Thomas E. Henneberry, S.J.  
Chairman of the Board of Governors  
Jesuit Educational Association  
New York City, U.S.A.

TRANSCRIPT OF A TAPE-RECORDED MESSAGE  
FROM VERY REVEREND FATHER GENERAL  
TO THE JESUIT ALUMNI CELEBRATIONS  
OF THE IGNATIAN YEAR

It is with deep gratitude and great hope that I address a half million or more alumni and students of Jesuit schools in the United States on the occasion of this, the Ignatian Year. To you especially, gathered in Sacred Union with your Divine Master at these simultaneous Communion Breakfasts of so many Jesuit Alumni Associations, I send my sincerest greetings and pray that the sentiments which inspire you today may continue in your daily lives.

God in His Divine Providence has chosen this generation to show His particular bounty and offers us an occasion to reciprocate in some small measure. Probably in no other era of Jesuit history, and certainly not in the history of the Society of Jesus in America, have so many students, past and present, of Jesuit schools been privileged to return thanks to the Lord for all that He has rendered to them. From the first Jesuit school founded in the American Colonies over three centuries ago and especially within the last century, which marked a steady increase of Jesuit schools and their students, members of the Society of Jesus and their devoted lay co-workers have labored in the difficult but highly rewarding work of Catholic education. From humble beginnings at Newtown Manor School in 1650 and the single Jesuit school in 1750, the year 1850 saw 14 and 1950 saw 67 universities, colleges and high schools. Today there are 70. Such growth should not be viewed with disinterest nor even mere pride. Rather we should look upon it as a proffered blessing to be perpetuated with our gratitude and continued cooperation.

American Jesuit schools today do not graduate some 15,000 students annually without purpose; but now more than ever is this purpose to be emphasized. With anti-intellectualism, indifference, and mediocrity everywhere prevalent as motives of action, the ideals of scholarship, civic duty, and sanctity, which prompted Saint Ignatius and his followers in their undertaking the apostolate of education, should be foremost in your actions. It is only thus that you can be true to the lessons of your youth, and your spiritual heritage of intelligent militant Catholicism.

The tribute you have wished to pay to our holy founder, Saint Ignatius of Loyola, fills my soul with joy and a very pardonable pride; and I am really very happy to be, as it were, present in your midst today. May God, through the intercession of the Society's saints and our Blessed Mother, reward you and heap blessings on you and your loved ones.

# Catholic Universities Meet at Louvain

EDWARD B. ROONEY, S.J.

The Third General Conference of the International Association of Catholic Universities<sup>1</sup> was held at the Catholic University of Louvain, Louvain, Belgium, August 28-30, 1955. Delegates from twenty-eight universities, located in thirteen different countries, attended the Conference under the chairmanship of His Excellency, Honoré Van Waeyenberg, Rector of the Catholic University of Louvain and President of the International Association of Catholic Universities. The Rev. Paul Dezza, S.J., of the Gregorian University, Rome, is Secretary of the Association. Previous general conferences of the Association were held at Rome in 1949 and at Laval University, Quebec, in 1952.

A reception was tendered to all delegates on Sunday evening, August 28th, by the rector and professors of the University of Louvain. The meeting was formally opened on Monday, August 29th, with Mass in the chapel of the College of Pope Adrian VI. All delegates were most hospitably and comfortably lodged in the beautiful new residence hall named in honor of Saint Pius X, located on the grounds of the Chateau d'Arenberg at Héverlé, which several years ago was acquired by the University. Two formal dinners were given in honor of the delegates to the Conference, the first on Monday evening, by Bishop Van Waeyenberg at the Maison Rectorale, and the second on Tuesday evening at the Collège Juste Lipse. On Tuesday afternoon, Bishop Van Waeyenberg personally conducted the delegates on a tour of some of the principal schools, hospitals, and clinics of the University. All delegates were enthusiastic in their praise of the extraordinary hospitality of the officials of Louvain University and of the efficiency with which the meetings were conducted.

A scheduled visit of the delegates to Malines to pay their respects to His Eminence Cardinal Van Roey was made unnecessary when His Eminence graciously made a special trip to Louvain to greet them and participate in the first session of the Conference, and to dine with them at the College of Pope Adrian VI.

Three plenary sessions were held during the Conference: the first, in

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<sup>1</sup> The official Latin name of the Association is *Catholicarum Universitatum Foederatio*. I have used the name, International Association of Catholic Universities, because I think it describes more exactly the character of the Association.

the Academic Senate Room of the University; the second, in the Chateau d'Arenberg; and the third, in the Conference Hall of the College of Pius X.

The main items on the agenda were the following: Reports of the President and the Secretary of the Conference; Qualifications for New Members; Role of the University in the Preparation of Teachers, Research Workers, and Leaders in Society; Relations with Unesco; Care of University Students from Mission Countries; Election of Officers.

After the opening address by His Excellency Bishop Van Waeyenberg, in which as President of the Conference he welcomed the delegates to Louvain and presented the excuses of several Catholic universities which were unable to send representatives, Father Paul Dezza gave his report as Secretary of the Conference. The entire report was given in beautiful, clear, exact Latin.

Concerning membership, Father Dezza reported that during the period since the Quebec meeting, three Roman institutions, viz., the Lateran, the Propaganda, and the Angelicum, had become members of the International Association of Catholic Universities. At the request of the Sacred Congregation of Seminaries and Universities, a special exception had been made in favor of these institutions to the general requirement that to be admitted to membership an institution must have a minimum of three faculties or schools. Owing to legal difficulties, the University of Fribourg in Switzerland, which is a state-supported institution, was unable to accept membership in the Association. Since the University of Fribourg is unquestionably a Catholic university, it was determined that it should be designated as permanently invited to the meetings of the Association.

Father Dezza stated that the Sacred Congregation of Seminaries and Universities had been unwilling to approve the amendment to Article 3 of the Statutes of the International Association of Catholic Universities proposed by the Quebec meeting which would have made recognition as a Catholic institution by any competent ecclesiastical authority sufficient to qualify an institution, not canonically erected by the Holy See. This problem was discussed at length at a later session.

Father Dezza next spoke of the publication of the *Annuario Foederationis Universitatum Catholicarum* which lists the member institutions of the Association, and of the more recent publication, in provisional form, of a *Catalog of Catholic Institutions of Higher Learning*. The Catalog will be revised in future editions and for this reason Father Dezza requested active cooperation of all delegates in sending their suggestions to him on criteria to be followed in regard to inclusion or exclusion from the list.



To a query concerning the advisability of establishing regional or national "sub federations" or associations of Catholic universities, Father Dezza reported that the Sacred Congregation of Seminaries and Universities does not desire too many "sub federations."

The Secretary continued his report by telling of the close liaison and cooperation that has been going on between the International Association of Catholic Universities and such organizations as the Conférence des Associations Catholiques, the Permanent Office in Paris of the Official Observer of the Holy See to Unesco, the International Association of Universities, and the United Nations. A further possible development may be that the Association will secure official "consultative" status with Unesco. Unesco officials have indicated their desire for active cooperation with the Association. On several occasions, United Nations had invited the Association to send a representative to various conferences in Geneva and in New York.

Briefly summarizing the finances of the Association, Father Dezza reported a comfortable balance in the treasury despite considerable expenses incurred in the publication of the *Annuario* and the *Catalog of Catholic Institutions of Higher Learning*.

At a later session, several items of the Secretary's report were discussed and action taken on them. The delegates approved the action taken on the University of Fribourg, viz., that it should be a permanent invitee to the conferences of the Association. It was the consensus of opinion that the Association should take no position in regard to establishing "sub-federations" or regional associations of Catholic universities since the advisability of such associations would have to be determined at the local or regional level. It was felt that there was no immediate need for a new edition of the *Annuario Foederationis Universitatum Catholicarum* but that it would be sufficient to publish from time to time supplements which could indicate new members as well as changes in the information on member institutions. Delegates agreed to study carefully the Catalog of Catholic Institutions of Higher Learning with a view to necessary additions or emendations, and to send suggestions to the Secretary. The Secretariat will begin to gather information for a catalog of Catholic specialists in various fields of learning. All seemed well satisfied with the present occasional news bulletins issued by the Secretariat but asked that there be included in them requests and opportunities for exchanging professors and lecturers.

When the question of frequency of meetings of the Association was brought up, it was decided that we should continue to hold meetings every three years.

At the suggestion of one of the delegates, it was decided to submit a

brief questionnaire to member institutions for the purpose of gathering exact information on the relationships between Catholic universities and governments. When this information is gathered, it will be summarized and included in one of the regular bulletins issued by the central office of the Association.

As a background to understanding the discussion of this topic, it should be stated that at the meeting of the International Association of Catholic Universities held in Quebec in 1952, there was considerable discussion of Article 3, first paragraph, of the Statutes which reads:

“Foederationis participes esse possunt illae tantum Universitates quas Sacra Congregatio de Seminariis et Studiorum Universitatibus erexit vel tanquam catholicis normis atque spiritui integre conformatas explicite agnovit.”

At the Quebec meeting, delegates from a number of universities objected to this article. They contended that it was both unnecessary and incongruous that universities which had been known as Catholic, and some of them for over one hundred and fifty years, should be required to go through the procedure of proving their Catholicity and having it formally recognized by the Sacred Congregation of Seminaries and Universities. The delegates felt that such a requirement might easily be construed as a reflection on the Bishops in whose dioceses those Catholic universities were located and who had always considered the universities thoroughly Catholic. The Quebec Conference naturally disclaimed any such intent and voted that the article in question be amended to read:

“Foederationis participes esse possunt illae tantum Universitates quas Sacra Congregatio de Seminariis et Studiorum Universitatibus erexit ‘vel quae tanquam catholicis normis atque spiritui integre conformatae a competenti Auctoritate Ecclesiastica agnoscuntur.’ ”

Pending approval of this amendment by the Sacred Congregation of Seminaries and Universities, the Conference voted to consider as members of the Association all the Catholic universities represented at the Quebec meeting whose delegates had authority to accept membership. Other Catholic universities represented at the Quebec meeting would become members as soon as the chief officer of the university signified the desire to become a member.

It was anticipated that the Sacred Congregation of Seminaries and Universities would have no difficulty accepting the amended form of Article 3 of the Statutes. It was therefore with considerable surprise and disappointment that we learned from Father Dezza at Louvain that the Sacred Congregation was unwilling to accept the amendment, first, because of a general unwillingness to introduce changes in statutes so recently approved;

and, secondly, because the formula used in Article 3 of the Statutes was taken from the Apostolic Constitution by which the International Association of Catholic Universities was established and hence the Sacred Congregation does not feel free to change such a formula.

When this part of Father Dezza's report came under discussion a number of delegates of non-Pontifical universities spoke at considerable length and with marked concern. Once again we pointed out the anomaly of having to seek explicit approval of the Catholicity of institutions which have been recognized as Catholic for varying periods up to one hundred and seventy-five years, which time and again have received apostolic letters of commendation as Catholic universities, which count among their alumni hundreds and hundreds of members of the hierarchy, and from some of which the present Holy Father has accepted honorary degrees. Some delegates also stated that the necessity of seeking such approval might be a source of embarrassment in dealing with other associations or with governments. It was rather openly hinted that if such a requirement is insisted on, the universities in question will not ask for membership in the Association. I cannot recall that a single delegate spoke in favor of such a requirement.

It is interesting to note that Cardinal Van Roey took part in this discussion. In fact, it was his remarks that led to the suggestion that the officers of the Association report to the Sacred Congregation of Seminaries and Universities that it was the consensus of opinion at the Louvain meeting of the International Association of Catholic Universities that the Association, itself, should attest to the Catholicity of an applicant university without the necessity of the university, itself, having to apply directly to the Sacred Congregation for explicit approval. Bishop Van Waeyenberg also suggested that if the response of the Congregation is affirmative that this meeting be considered to have given in advance a vote of approval of all the universities represented at the Louvain meeting.

The minutes of the Louvain meeting give the following summary of the above discussion:

"Propter has rationes, quas ipse Em. mus Cardinalis Mechliniensis probavit, Eoque auctore, communi consensu propositum est ut agnitionis petitio pro his Universitatibus S. Congregationi fiat a Foederationis Praeside, qui S. Congregationi de illis referet et testimonia dabit de earum perfecta conformitate cum normis ac spiritu catholico, ita ut S. Congregatio illas agnoscere possit eaeque membra pleno iure fiant."

I know of no response or comment that has yet come from the Sacred Congregation of Seminaries and Universities on this minute.

This topic was put on the agenda and in this form because it was the theme of the General Conference of the International Association of

Universities which was to take place in Istanbul September 18-24, 1955, and which would be attended by a considerable number of the delegates to the Louvain meeting.<sup>2</sup> It was hoped that a discussion of the topic at Louvain might serve as a briefing for the delegates who were going to Istanbul. The discussion was led by Dr. F. Vito, professor of Social and Political Sciences at the Catholic University of Milan.

While discussing the topic of teacher-training Dr. Vito questioned whether universities or higher educational institutions should concern themselves with the preparation of primary teachers. He was quite emphatic in asserting that the preparation of secondary teachers is a university function. He also expressed the view that the "professional aspects" of secondary education should be carefully provided for by the university while "practice teaching" should be cared for in special institutes set up for this purpose. He emphasized the point that Catholic universities may not neglect this important field of teacher education and that actually we have much to contribute to it.

Speaking of the Role of the University in Training Research Workers, Dr. Vito stressed the following points that are familiar to United States educators, viz., that universities should be concerned with the training of research workers in the social sciences as well as in the physical sciences; that those who will later become research workers, even in the physical sciences, should have a background of general information, that universities must guard against undue influence on their programs by governments, the military, and industry; that universities should be chiefly concerned with developing an atmosphere and a spirit of research among professors and students alike. He went on to underline the role of Catholic universities in this matter of research and stated that in spite of the vast financial problems involved we must not leave the field entirely to secular educators, and that if we are to take our just place in the field of science and, consequently, in modern life, we must have competently trained men.

While developing the third topic, viz., the Role of the Universities in Training Leaders of Society, Dr. Vito distinguished four areas where leaders are needed for society, viz., in government, in political life, in cultural life, in business life. Since it is sometimes said that universities do not understand the needs of society he believes that universities should be sensitive to the need of leaders in the four areas mentioned above. If universities—and, perhaps, especially Catholic universities—are to exercise their due influences in preparing leaders, they must become more

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<sup>2</sup> Cf. Edward B. Rooney, S.J., "Istanbul Conference," *Jesuit Educational Quarterly*, Vol. XVIII (January, 1956), p. 133.

and more conscious of the need to recruit students who can become leaders. For this, scholarship programs may be necessary as well as the adaptation of curricula and methods to the formation of leaders.

In the general discussion of Dr. Vito's remarks, delegates again laid great stress on the necessity of general formation lest the training of students, and, especially, of teachers, result in deformation. As a possible means, or, at least, as an incentive to exchanging scientific works between Catholic universities, it was suggested that the Secretariat gather information on opportunities for such exchange among Catholic institutions. Father Dezza agreed to draw up a plan to include such research offices in the Bulletin of the Association. It was also suggested that the Secretariat could do a real service to member institutions by supplying information on where to send young men for training in research work.

While discussing the role of the Catholic university in the Training of Leaders for Society, delegates constantly emphasized the importance of a thorough Catholic formation if Catholics are to become real Catholic leaders and not merely political leaders who happen to be Catholics but in whose lives Catholic doctrine and practice has no observable influence.

A description of the organization and activities of Unesco was supplied to all delegates by the *Centre Catholique Internationale de Coordination auprès de l'Unesco*, with the suggestion that the International Association of Catholic Universities give consideration to the various ways of participating in the work of Unesco.

In the discussion of this topic, Msgr. Blanchet, Rector of the Institut Catholique of Paris, gave the following reasons for taking an active interest in Unesco: Unesco can be helpful to our students, our teachers, and our institutions, especially through its programs of exchange of students and teachers, its arrangements for purchase of books, and its travel grants. Many of the problems with which Unesco is concerned, e.g., development of backward countries, are of particular interest to the Church. One of Unesco's aims is to develop dispositions favorable to peace and this is of particular interest to the Church. Finally, Unesco can help or hinder on missionary activities.

Msgr. Blanchet cited instances to show that if Catholics take a proper interest, often they can have a corresponding influence on the character of materials prepared and distributed by Unesco. Other delegates presented other examples of being able to cooperate with Unesco. The general conclusion of the discussion was that it is important for Catholic universities to know what Unesco is and what it is trying to do; that Catholic universities cooperate with Unesco by giving active assistance in activities and programs that are good, by offering helpful criticism of actions that are felt to be bad, and by a wise use of the helpful materials that Unesco pro-

vides and which are often put to good use by our enemies while being completely ignored by Catholics; that we must prepare Catholics to take positions with Unesco and thus bring a healthier Catholic influence into the general field of international relations.

This topic was supposed to have been presented by Msgr. P. Sigismondi, Secretary of the Sacred Congregation de Propaganda Fide; but he was unable to come to Louvain. In his absence, the topic was summarized by Father Dezza who gave statistics showing that last year some 20,000 students from mission countries in Asia and Africa were in the universities of England, France, Holland and the United States. When such students return to their native lands, because of the education they have received they generally assume positions of influence. Very often their sojourn in Europe or America is their first and sometimes their only contact with Christian nations. If they are non-Catholics and have had no opportunity to come in contact with Catholics or, what is worse, if they have come under the influence of Communists, one can imagine what little esteem they will have for Catholics when they return to their own lands; if they are Catholics and have had no opportunity for education in a Catholic institution, their faith, or, at least, their fervor, will have been weakened. Catholic colleges and universities must, therefore, show special care for these students from missionary countries.

Father Dezza reported that Msgr. Sigismondi and the Sacred Congregation de Propaganda Fide made these three recommendations: 1. That Catholic universities which have scholarships available should reserve some of them for students from the missions; 2. That Catholic universities make an effort to see that some of the scholarships offered by Unesco are assigned to students from the missions; 3. That Catholic universities encourage and increase the provision of "foyers" or student residences. While the establishment of such "foyers" is particularly the work of Pax Romana, Catholic universities, their students, and faculties can render great assistance in establishing and maintaining such residences.

In the discussion of Msgr. Sigismondi's report, there was considerable insistence on the importance of establishing Catholic centers of learning in the mission countries themselves. Some felt that it was better to send students from the mission countries only for post-graduate work. The Association might also study the possibility of loaning professors to such institutions in missionary countries. This would have the double advantage of reducing considerably the time that students would have to be away from their homelands and also of reducing the cost of their education. Special mention was made of the large number of Latin-American students who enroll in non-Catholic institutions in the United States.

At the final session on Tuesday, August 30th, the following officers were elected: *President*: His Excellency Honoré Van Waeyenberg, Rector, Catholic University of Louvain, Belgium; *Vice-Presidents*: His Excellency Emile Blanchet, Rector, Catholic Institute of Paris, France; Rev. Emile Arango, S.J., Rector, Universidad Pontificia Javeriana, Bogotá, Colombia; *General Secretary*: Rev. Paul Dezza, S.J., former Rector, Gregorian University, Rome; *Counsellors*: Rev. Roderick Normandin, Rector, University of Ottawa, Canada; His Excellency Bryan J. McEntegart, Rector, The Catholic University of America, Washington, D.C.; Rev. Lawrence Tarrado, Rector, Universidad Pontificia, Salamanca, Spain.

In trying to evaluate the International Association of Catholic Universities and, particularly, its third general conference, one must guard against the danger of looking for too much and hence of undervaluing both the meeting and the organization. After all, the Association is comparatively young. It was founded only in 1949 and the Louvain meeting was only the third general conference of the Association. As might be expected of a young organization, much time and effort during the years of its infancy had to be devoted to organizational problems. In fact, some might feel that a disproportionate amount of time and attention have been devoted to organization. Be that as it may, one can hardly look for smooth functioning until such organizational problems are ironed out to the satisfaction of the member institutions. For example, the question of qualifications for membership has not yet been settled to the satisfaction of either the member institutions or of many institutions that should be members.

Closely connected with the question of membership is that of the statutes of the Association. Personally, I feel that the statutes are in need of revision, at least, if they are meant to be the statutes of a voluntary association of Catholic universities. As they stand, they would hardly be so construed by other voluntary associations of universities. For example, association actions and conclusions (*deliberata consilia*) which pertain to the Association must be submitted by the President to the Sacred Congregation of Seminaries and Universities for approval and ratification. There would be less objection to such a requirement if the Sacred Congregation had a representative at the meetings and who would, therefore, have had the benefit of the discussion that led to such conclusions.

It is my hope and expectation that such organizational problems will be settled wisely and amicably before the next meeting of the Association in 1958. Leaving aside the question of organization, the fact is that there was need for some such association of Catholic universities and this Association is filling the need. While the International Association of Univer-

sities which itself was organized only in December 1950 might be expected to speak for universities, including Catholic ones, there are times when the clear, distinct voice of Catholic universities, as Catholic institutions, would be useful and even necessary. The Association fills this need. There was need for an association which could furnish an opportunity, on a worldwide basis, for the discussion of problems common to Catholic universities and which could, at times, furnish services that Catholic universities stood in need of. The Association fills this need. There was need of an association which could be called on to give an authoritative Catholic opinion on university problems and which could be looked to by other associations, both national and international, for cooperation on the university level. The Association has already filled such a need, as was clear from many examples given by the Secretary in his report to the Association at Louvain.

Again, it is my hope, and my expectation, that once the organizational and, perhaps, too, the fiscal problems of the Association have been satisfactorily solved, the Association will be able to devote more time and effort to the study of specific Catholic university problems and will serve as a stimulus for further study of such problems on a national and a local level. It is also my hope that the Secretariat of the Association will render valuable services to the Catholic universities of the world in the matter of collecting and disseminating information of concern to Catholic institutions. The very industrious and capable secretary of the Association, Father Paul Dezza, has already given some excellent examples of such services, such as the publication of the *Annuario* and the *Catalog of Catholic Institutions of Higher Learning*.

When Cardinal Van Roey spoke to the delegates of the International Association of Catholic Universities he emphasized the important role that the venerable University of Louvain had played in the Catholic life of Belgium. It was his prayer that all the other Catholic universities of the world would have a similar healthful influence on the Catholic life of their own countries. Perhaps these good wishes of His Eminence Cardinal Van Roey offer a clue to what we may hope for from the International Association of Catholic Universities—that it will be an aid and a stimulus for Catholic universities to become an even more potent influence in the university life of the world and thus become a more telling influence on the Catholic life of the world.



# The Daily Battle: Youth vs. Discipline

## PART TWO

ARTHUR V. SHEA, S.J.

### AIM ABOVE THE MARK

What a boy wants very much is to be bigger than he is. Unless he is six feet tall, he wants to be a six-footer. If he is a six-footer, he wants to have broader shoulders or a bigger chest than he has. This fundamental urge to become bigger was put into a boy by God, I suppose, to help the boy develop into something. Therefore, when you are talking to him, talk to him as if he were a little bigger or a little better or a little more clever than you know he really is. Never talk down to a boy. Never remind him of the cute things he did when he was seven years old. That pains him. If he is sixteen, talk to him as if you thought he was eighteen. He will react to your gift of extra years or extra size or extra manliness and he will try to act up to it.

“You boys don’t want that little fellow spoiling your reputation, do you? How about keeping him under control?” When you say that to a group that contains a trouble maker, they will keep him under control.

“You have a talent for speaking and holding a crowd. It is better than I’ve seen in many boys your age. You ought to develop it.” If a boy sees that you think he has something he did not know about, he will probably set out to show you that you were right. I can still remember an incident that happened when I was in high school. A senior was encouraging a little first year boy, who was broadjumping in a half hearted way. “You can do better than that. Try it again. There, that’s better, try it again. You can do six inches better than that.” I did not think the little fellow would do anything worth talking about, but spurred on by the encouragement of the senior, he did get more confidence and did try harder and did add many inches to his jump.

An outing program was being prepared for the printer. The man in charge of the program questioned boys that came along, “Which of these covers do you think we ought to get? Why?” The man did not think much of their taste or the reasons they gave to justify it. The boys, however, were surprised and impressed because he asked for their opinions and listened as though he thought they were worth listening to. The boys talked about this later. No doubt it made them begin to think that their opinions were worth something after all. They would put some thought

into the forming of an opinion in the future and care into expressing it.

It has always been interesting to me to watch the way little fellows stand around looking at big fellows or follow after big fellows or just stay around wherever big fellows are. I have asked many little fellows why this is so. One enlightening answer came: "It makes us feel bigger to be around big fellows." This would seem to prove that they want to be bigger than they are.

Once a group of a dozen boys came into the school's athletic office to apply for positions as assistant managers of the football team. Only about half of the dozen could be used. I told them to line up by sizes. As I started to assign duties to the taller end of the line, my eye caught number seven boy. He had drawn himself up to his full height and was even trying to stretch a little for added height. If this work was intended for the bigger boys, it evidently was desirable work and he wanted very much to have a part in it. Naturally, I found assignments for every boy through number seven. Before the football season was over, he had outdistanced the first six by reason of the quality of his work and the spirit he put into it. I quote this incident to prove that a boy likes to be accepted as a little bigger than he is and will react favorably to this compliment that you pay him.

Common enough in athletic contests is the "upset." A strong team is defeated by a team which everybody knew to be smaller and weaker. What happened? Somebody stimulated the imaginations of the smaller team and inspired them with the idea that they were bigger and better than people thought. They went into the game determined to prove that this was so. A victory over the favorite would be the most conclusive proof, so you have an "upset" and a very happy team, no longer to be considered little.

A reason for many bad habits among boys is that they want to appear bigger than they are. They are not bad by nature. They have seen some bigger fellow do this bad thing and get applauded for it. They want that same applause and they do not seem to be getting it by lawful means. Therefore, they try smoking or drinking or stealing or anything else that they are told is forbidden. If we can convince them that they appear bigger by practicing manly virtues, they will go in for manly virtues. They must appear bigger. They will use any method that seems a sure and easy way to reach this bigness.

#### ON NOT LIFTING A FINGER

The boys' fathers are paying tuition to have their sons trained. They are not paying to have the teachers trained. They are not paying to improve the school. If a boy comes out of the school after four years and

seems to have four years of improvement, his father is satisfied. Perhaps the teacher has improved during that time. Perhaps the school has improved. These items are of secondary interest to the father.

While the teacher is speaking to the class, the teacher is developing his powers of speech. While the boy is speaking to the class, the boy is developing his powers of speech. If the teacher is writing an article for the school paper, the teacher is developing his skill in writing. If the teacher makes the boy write an article, the teacher is developing the boy's skill in writing. If the teacher reads the bulletin board carefully and explains to an inquiring boy what notices are posted, the teacher is developing his powers of observation and concentration and a few other things. If the teacher makes the boy read the bulletin board and then report to him what the posted notices said, the teacher is developing the boy's powers. This is what the teacher is in existence to do.

This business of "making the boy do it" and "seeing that he does it right" is the hard part of a teacher's life. It is usually much easier to do things oneself. It takes much patience and is very trying on the nerves to be always making the boy do it. Yet, this method develops the boy. Boys usually hate to do anything that is considered work. If they can ask the teacher questions, this asking is easier than thinking things out for themselves. If they can get a teacher to help them, the teacher's help makes the task easier than it would be if they had to do it alone. This method is very pleasant. The teacher finds it easy to do. The boy gets finished quicker. What are the net results? Small. The boy has not acquired the development his father is paying for. He is merely learning to look to someone else for help in solving the problems of life and is not forming the habit of solving them himself.

A teacher picks up papers that have been dropped on the school floor. A mistake. The appearance of the school is improved, it is true, but the boys have learned nothing. The teacher makes the boys pick up the papers. The school's appearance is taken care of and the boys learn habits of neatness.

A teacher picks up books, a coat, a scarf, a watch or any other personal property that a boy has carelessly left behind him. The teacher returns the property to the owner. This good energy was wasted. The offending owner should pick up the articles, if he is available and, if he is not, some other boy should salvage them and put them in a safe place. Then this boy notifies the owner, who will regain his property only after doing some kind of punishment for his carelessness. The teacher has conserved his energy and both boys concerned in the operation have learned something about the care of property.

A boy breaks a window. He says he is sorry. The teacher gets the window fixed. A mistake. The boy should clean up the broken glass and go

to the trouble of making the arrangements for the repair of the window, and then should pay the expenses. When this operation is over, the boy will be really sorry for his carelessness and will not be so likely to repeat it.

A boy is careless of the appearance of his clothes. You may say to him: "Fix your tie" or "Button your coat." The boy will fix his tie and immediately forget about it and probably it will need fixing five minutes later. It will be better to send the boy to some distant mirror and let him find out for himself what is awry and then make him report back. This complicated routine will do more for his memory than your notification of the detail to be corrected.

A common enough frame of mind in members of school alumni is to remember their school only when they want something done. They want letters of recommendation. They want influence used to help them get an appointment. They want choice seats at a football game. Then they remember their old teachers, whom they call upon to supply the help they want. They never think of their teachers or their school in order to give the teachers something or to do something for the school. Why?

This practice started when they were in school. They got the habit of thinking of the teacher as someone who would do things for them. They were never taught to do things for themselves, to do things for other people, to do things for their school. If they are not taught this practice while they are young, they will never learn it. We become more selfish as we grow older, not less selfish.

You hear the complaint that our pupils are "spoon fed." Spoon feeding is pleasant for the feeder and for the child fed. Out of it the child never learns to do things for himself. He never learns gratitude towards the one who fed him. Faced with the hard problems of life and forced to depend upon himself, he feels helpless and is inclined to cry for the one who fed him. Realizing that he is now on his own, he becomes angry at the ones who put him in this situation ill prepared to meet it. He is never grateful to those who took so much trouble to make life easier for him. He wishes they had made him stronger and more self reliant, so that he might feel less timid about the hard life he must conquer now.

One of the tragic figures in life is a spoiled child. The most spoiled of spoiled children, I think, is a boy, who is the only child of a mother, who has in her enough maternal instinct to have brought up seven or eight children. She lavishes on Junior the care and attention that would have been sufficient for a whole house full of children. What is the result? Junior grows up to be thoroughly selfish and thoroughly helpless. He has taken for granted without thanks all the help his mother gave him. He is absolutely unprepared for life as he will have to live it when he is on his own.

A recent survey of a group of male alcoholics reported that a high percentage were only children, who had lived with their mothers until they were quite grown up. When they had to face life without the help their mothers had always given them, they could not. They had to find help somewhere and they looked for it in alcohol.

If we are determined to do for the boys no mental or physical work that they can do for themselves, we shall be training them better. We shall be giving their fathers a better return for their financial investment. We shall be preparing the boys better to solve the problems of life. We shall not be on hand later to help them solve these problems, but they will have from us the principles we taught them and the habits we made them form.

#### SEEING IS BELIEVING

Boys are impressed by what they see or feel, more than by what they hear. Perhaps in their childhood they spent much time listening to people who told them what not to do. This experience taught them that life would be more pleasant if they tuned out all voices older than their own. Whatever the cause, if they can choose between looking and listening, they will always choose to look. They do their best listening when there is nothing attractive and distracting to look at.

Therefore, if you can point rather than talk, point. If you can act rather than speak, act. They may misunderstand your words, when you tell them something, but they will not misunderstand your direction, when you point. They may not grasp your idea when you explain it, but they will grasp it when you act it. You want them to go in silence out a certain door. If you point at the first boy and then at the second boy and then at the door, you will find that they have gotten your idea. All the boys have gotten your idea because they were watching to see what you would do although they were not listening to hear what you would say.

You want them to stand up straight or sit up straight or kneel up straight. Stand in front of them and straighten up yourself. This will tell them what you want better than words. You want them to straighten a line they have formed. Do it with a gesture. Especially if you want to teach them that a certain course of action is not to be done, you will have better results if you teach them with action rather than words. Let me prove this.

Our school is housed in more than one building. Lawns separate the buildings. On the opening day of school in September, it is explained to the new boys that they are not to walk across lawns. The new boys listen and promptly forget. Later the boys make their first trip to the school cafeteria. The boys, who have learned, proceed to the cafeteria by a paved

path. The new boys take a short cut across the lawn, laughing at the others on the path, because they will beat them to the cafeteria. The older boys just smile, knowing what is in store for the new offenders. These are met at the door of the cafeteria and sent back to their starting point by way of the path. As they return with shame they are greeted by the boys they laughed at a few minutes ago. Back at their starting point, they now go to the cafeteria without crossing a lawn. This operation, on the first day of cafeteria service, takes care of that lawn for one year. I doubt if any amount of words would achieve a similar result.

You may tell a boy that he will not save time by running downstairs. It will be hard to convince him of this point by words. If you make him stand at the foot of the stairs until everybody else has walked down and then send him back to his classroom to walk down the stairs, he will be convinced.

One day a boy with ambitions as an entertainer stood in the aisle of the cafeteria to begin a sword swallowing exhibition, using a table knife. He drew the attention of the student body immediately. At this point, words would have failed to convince him that his form of entertainment was not a success. He was put to work doing a K.P. assignment. Now the applause of the audience was changed to ridicule. This was more convincing.

In a large room where boys are eating, the most dangerous form of amusement they can choose is throwing things at their friends. This does not happen often in any well ordered group but it can happen. It is dangerous because it could spread through the room with the rapidity of a fire and cause disastrous consequences. If one boy throws something you must immediately convince him and every other boy in the room that such an act will not bring him the enjoyment he planned. You cannot convince him with words. Give the boy a K.P. assignment, which he must do every day for an indefinite period. As the days pass, everybody in the room, who sees the boy doing his daily K.P. and especially the boy himself will be convinced that throwing in the cafeteria is not a good plan for amusement.

Perhaps in your school the boys are permitted to leave the campus at lunch time and use the public lunch rooms. A group of boys is reported to you for ungentlemanly conduct outside the school campus. You might give them a long talk and explain the value of gentlemanly conduct. You would not accomplish much. You wish to convince this group and the rest of the boys that disorder outside the campus is something that is just not done by "our boys." You campus the offending group for weeks. Every day the individual members of the group must report to you in the middle of the lunch period. All the boys will be convinced that gentlemanly conduct off campus is a profitable habit.

Probably one reason for the superiority of actions over words is that, in a contest of words, the boys can out talk us. You must have had some sad experience, in which you let a boy answer you and then you answered his answer, and then he replied once more and the affair went on and on indefinitely. You tried to follow the workings of his mind, which was much more nimble and elusive than yours. The chances are that, at the end of the conversation, the boy's tongue was still going around in circles, and you were beginning to get out of breath from trying to follow him. You and the boy had two different objectives. You were trying to tell him something that it would be good for him to know. His objective was simply escape.

Therefore, you use some method of instruction in which escape is impossible. If you stand silently watching him clean up some clay he has carried into the locker room on his football shoes, it will be hard for him to escape the conclusion that it is better to remove the clay and maybe his shoes before entering the locker room. If you and he entered into a discussion of the matter, he would no doubt present an interesting case. The locker room would be filled with words and clay. If you want the floor kept clean for the sake of the boys with wet feet who have just come from the showers, you make this boy dispense with words and clean the floor.

You might give a long talk on the advantages of dressing briskly after football practice and leaving the locker room promptly. The slow dressers of the squad would never be convinced. If you give them five minutes warning and then empty the locker room, forcing the slow dressers to finish outside the door, they will believe that brisk dressing has its advantages.

During a baseball game the members of the infield have a practice of talking incessantly while the other team is having its turn at bat. The purpose of all this talk by the infield is to keep up their morale, while they are standing and waiting and to help the pitcher dispose of the batters. Nobody pays any attention to what is said. It is purely an emotional outlet and distracts none of the players from watching the pitcher and watching the batter. When a prefect talks to the boys, they often consider his words just such a form of emotional outlet. They do not pay much attention to the words. They are watching to see what he will do. He will get quicker results from a policy of doing rather than talking.

#### TELLING THE TRUTH

Lying and cheating among boys distress their teachers. It is not fair to a boy to ask him: "Did you break that window?" If he is the culprit, you are putting him in a position where he must choose punishment or

a lie. His instinct tells him that you are putting him in a spot where you should not put him, and he is sorely tempted to choose the safe way out. You should not have put him in that spot.

Your duty is to discover the culprit. The above method is easy for you. It is not fair to the boy. You must use a harder method that will be fairer to the boy. You must do your investigating without asking him that question. After you have followed up all available clues and are quite satisfied that he is the culprit, then you may say to him: "You broke it!" That is different. You are telling him that you know he did it. You are not offering him any escape by lying. You are not interested in any statement that he will make. You are not to blame if he tries to lie out of a situation, that he knows is hopeless. If there is any doubt in your mind, you will usually be able to dispel your doubt by the way he defends himself. You will learn to distinguish between a sincere defense and an emotional outburst that is just "putting on an act." Even in these emotional outbursts, which we would call lying, I have a feeling that God can see justification in the boy's heart. Make what you can out of this story.

One day I entered a school corridor after hours and came upon the following scene. Two boys were wrestling. Their backs were turned to me. They were both standing up and one was banging the other's head against the wall. Banging is the word I mean to use. There was enough time for me to get a complete view of the operation.

"Do not bang his head against the wall": I said. The one doing the banging was startled. He automatically stopped and said to me: "I was not banging his head against the wall." I really believe that when he made that statement, so obviously false, he thought it was true. The sudden appearance of the man he thought was far away, did something to that boy's mental processes. His instinct was to protect himself and he did it in the only way he knew how.

Even when they calmly and deliberately answer "No" to our questions about "Did you do it?" I think they are doing what every accused person is permitted to do in court. They are giving an official plea of "Not guilty." That is merely an invitation to the court to prove them guilty if it can. No accused person is expected to condemn himself. Proving his guilt is the business of the prosecutors. No boy in school should be expected to condemn himself. The proving of his guilt is the business of the teacher or the school authorities.

However, if he deliberately lies when you have given him no provocation, punish him with every punishment you reserve for serious offenses. If you want him to understand that it is important to tell the truth, you must punish him severely when he fails. A light punishment means to



him that the offense was light. It takes a severe punishment to impress him that his violation was grave. I guess boys are no different from men in this.

One day at a school outing five boys were sitting at a card table. They had been told, before the outing, that card games were in order, but any playing for money was forbidden. When the prefect came upon this group, he stopped to watch the game. He knew every one of the five boys and knew they would consider it fair game to break all the rules in the book if they could do it safely. As he watched them, they advanced the information: "We are not playing for money." The prefect announced that he would remove temptation from them by removing the cards. He directed that all should contribute and give the price of the cards to the owner, who was sitting some distance away. Immediately, every one of these five boys, who were "not playing for money," opened his left hand, which had been closed, and took out of a handful of coins, his share of the price of the cards. This new development changed the case. The five boys were excluded from the remainder of the day's outing and given some more punishment on their return to school the next day. Everybody on that outing knew that something serious had happened. A light punishment, after a lie, would have meant that lying is nothing to worry about.

It is true that an individual lie or an individual act of dishonesty may be a venial sin. Yet, if we punish lying lightly and punish dishonesty lightly, the boys quickly jump to the conclusion that telling the truth or being honest are of minor importance in life. Rowdyism may be no sin at all, yet we punish rowdyism severely. We do not hesitate because it may not be a sin. We want our boys to understand that we expect them to be something better than rowdies. Therefore, we must punish lying and cheating with equal severity. Only then will the boys understand that we expect them to be something better than liars and cheats.

#### RESIST BEGINNINGS. ALL TOO LATE THE CURE . . .

In the life of a boy, nothing remains motionless. The boy himself grows up or grows stronger or grows out or grows thinner or grows smarter or grows duller. He grows some way and everything connected with him grows too. If you see a wrong practice starting among the boys, take it for granted that that practice is going to grow. You are going to have to stop it some day. The time to stop it is now. Every hour you wait means more difficulty for you when you finally go into action.

It is easier for boys to "bee-line" across lawns than to walk on paths, therefore, they will walk across lawns. If you want the lawn to remain a

lawn, punish the first group that you see crossing the lawn. If you want the boys to use this stairway in school, rather than that stairway, correct the first boys that you see walking up the wrong stairway. If you want them to understand that they are not to smoke during school hours, punish the first offenders that you meet. If you want them to come to school on Monday mornings, even after a party Sunday night, punish the first boys who stay home Monday because of a "sick stomach."

Here is the reason. The boys are trying an experiment. They want to see if they can do something they know is forbidden and escape punishment. Their friends are watching for the results of the experiment. If punishment comes promptly, they will say: "That's that!" There are no hard feelings. They have learned what they wanted to know. Their friends understand too. The practice will die a natural death. However, if they escape punishment, they will repeat the action and their friends will follow their example. The practice will grow. Some day you will decide that something must be done about it and you will begin to punish offenders. Then you will hear complaints. "We always did this. We were not punished before. You are picking on us today because . . . etc., etc."

There may even be a union against you, because they have found the practice very convenient and you are trying to interfere with their rights. All this could have been prevented by prompt action at the start.

Some teachers will begin the year by being easy on the boys. This is very pleasant. The boys relax and do not study too hard and they do not think too much about order in class. Then comes the day of reckoning. The report cards come out. There are many failures in class. Perhaps the principal tells the teacher that his class is the most disorderly in the school. Then the teacher tries to tighten up. He finds it very difficult. The boys have gotten used to careless habits and do not wish to change. There is much trouble, followed by fireworks. A few boys have to be put out of the class before the teacher can get the class under control. This would have been avoided by strictness in the beginning.

You have seen a basketball official let a game get out of hand. He was easy on the boys in the beginning of the game. He did not call the first foul that he saw. The boys said to themselves: "Ah, an easy official!" The number of fouls increased until everybody in the game was fouling and the results were bad. If, in the first minute of play, the official had checked the boys for every smallest infraction of rule that he saw, the boys would have thought: "This is a strict official." They would have been careful for the rest of the game, and the official would have been able to keep them under control right up to the end.

It is always easy and pleasant to relax at the end of a term and to be easier on the boys, after you have established a reputation for strictness

and have gotten the boys into orderly habits and habits of work. If you change then, everybody enjoys the change and no harm is done. The trouble comes when you try to change from easy to strict. This cannot be done without unhappiness. If teachers would learn this truth from the sad experience of their predecessors, much unhappiness to boys and teachers would be prevented.

### TEEN AGE

Teen is a word used by middle aged people as they would speak of atom bombs, jet planes, or flying saucers. Middle agers would prefer to think about these explosive items from a safe distance. Why? Life is brighter where young people are in action; time passes quickly; we forget our own troubles. As God made teen agers, they are very interesting. Why have they become a problem?

Fundamentally, the fault is not theirs. It is not God's. Who remains? The middle agers. The people who are supposed to be training the young; their parents—and then their teachers. Let's go back to the first month of a boy's life. During that month, the way for him to make himself a social nuisance or a "problem" is by crying. In the first days that he found himself in a crib, he felt pleasant sensations and other sensations that were not pleasant. The first time he felt the crib unpleasant, he cried. Much future was bound up in that cry. Immediately someone picked him up or someone did not. If someone did not pick him up, he stopped crying when he was tired of crying. Maybe by then he had forgotten about the unpleasantness of the crib.

Suppose somebody did pick him up. That somebody started him on the road to becoming a "problem." The picking up ended the unpleasantness of the crib. The picking up had followed immediately after his cry. The next time he felt uncomfortable he remembered that once before crying had somehow ended this discomfort. This time he cries again; he is picked up again. His unpleasant sensations end once more. Now he has started his career as a social nuisance. Who is to blame? Not he, not God, but the middle aged person who picked him up when he cried.

Fifteen years later we find our hero using the same method that he learned in his first month in the crib. He wants pleasant sensations. He has learned that these pleasant sensations can come from entertainment, tobacco, alcohol, cars, girls. He makes himself a social nuisance to get them. This method worked in the crib, and he'll keep on using it as long as it works.

Perhaps at fifteen he still has only one objective in life, pleasant sensations. Perhaps his parents have the same one objective. Maybe they entered married life for this objective only, to have pleasant sensations.

There is an element of giving and suffering in married life. In the pursuit of pleasant sensations, giving and suffering were to be kept down to a minimum. Hence arose the practice of birth control. If you have birth control minded parents, you have the perfect setting for the formation of problem children. God does not have to punish people who violate His laws of nature. The people are often punished by the nature they violated.

A man, who abuses his stomach by disobeying natural laws of eating, is usually punished sooner or later by the stomach he abused. Birth control parents violate the laws of nature to have a more enjoyable life with fewer children. These fewer children torment them with heartbreaks just because these children are like their parents, selfish.

When there are six children in a family, the parents are the important individuals in the home. No child feels too important because there are five others to share attention. The father and mother are the center of life. If there were six parents, their value would decrease. What is more common in life is considered less valuable. The fact that gold and diamonds are more rare than brass and glass helps to keep their value higher in people's minds.

In a home where there is only one child, values have shifted. Just because there is only one child and there are two parents to serve him, the child becomes the center of life. The world revolves around him. The thinking of all three people in the home is directed towards him. He has a good chance of growing up absolutely selfish and self centered. He takes for granted all the affection and service that his mother and father give him and he makes all his plans on the basis of himself as the receiving end of all good things. That is the frame of mind of a problem teen ager. He will annoy those acquainted with him but he can break the hearts of those who love him. Planned parenthood backfires.

Boys must be taught that there are other objectives in life besides pleasant sensations. They must learn this from the example of their parents and teachers, from their teaching by word and example. This knowledge is not infused.

Some years ago, when a boy was brought into court for a misdemeanor, the judge sent out a search warrant for the boy's parents. The boy's mother was found in a tavern. She spent a good part of her time there. The judge sentenced the mother because of the boy's delinquency. I think God is going to hold parents and teachers responsible for the delinquencies of teen agers. Responsibility cannot be shifted by saying that modern conditions are to blame. Juvenile delinquency is not at all confined to the slums. Teen agers run loose because their parents and teachers do not make them run any other way.

Usually when a boy is a problem in high school, you learn the reason when you interview his father and mother. Fathers and mothers who understand their responsibility to God and work at it, usually do not have problem boys. There may be a black sheep in a family of eight children. The parents of the seven good children are greatly distressed because number eight is a worry to them. Nobody blames these parents, rather we sympathize with them. The modern problem teen ager usually does not grow up in a home, where there are eight children.

It is unfortunate when parents are to blame for problem children. God gave authority to parents and the parents surrendered to the children. God made the institution of marriage that children might come into the world and the human race might continue. At the beginning of the human race, God made Adam a full grown man. If God had planned to make every member of the human race in the way He made Adam, there would have been a different kind of a human race. In the plan that God has followed, parents and children are required. Parents bring children into the world in a helpless condition. Therefore, these parents must care for their children and bring them up to maturity, when they can care for themselves. Children in turn must obey their parents during all this period of bringing up to maturity. The parents' authority over the children is from God.

Social obligations and political obligations are secondary to this obligation. God will judge parents first on how they performed their obligations as parents. If they did not want to be parents, they should not have gotten married. Being in the married state and having children, they are answerable to God for their children. How did they bring them up?

It is all so logical. It is also hard. Some parents assume the burden cheerfully and faithfully and do their best to bring up their children well. Other parents are eager to get rid of their obligation and the result is problem teen agers. The teen age problem will be solved completely only when the teen ager and his parents and God come together again.

What then, must we teach teen agers? They must be taught to say "Thank you" and mean it; they must be taught to consider the rights of other people; they must be taught control of their bursting energy; they must be taught that they are in existence to serve God and save their souls. They can be taught good habits in these modern days just as surely as the boys of any other age were taught good habits. Boys, as made by God, are no different today than they were fifty years ago. Everything different in the boys today comes from what they learn from the older people around them. Often it is easier to teach boys what is pleasant than to make them learn what is good for them. Naturally they want to do what they

like to do but they can be trained to do what is good for them even though they consider it unpleasant.

Once I saw a film in which a man entered a cage of young lions, whom he had trained and whom he kept under complete control all the time he was in the cage. Every one of the lions was ready to spring at his throat. Not one of them did. They performed accurately every exercise that their trainer wanted them to do. He held them with his eyes and his voice and his gestures and his whip. With no intelligence they simply recognized and obeyed a master. If men can do all that with young lions, they certainly can do it with boys. For the whip they can substitute intelligent reasoning. Boys will obey a master, if they recognize him as their master and understand that he is to be obeyed.

First they must recognize him as their master. On the opening day of school your principal may choose thirty boys in alphabetical order and assign them to Mr. Good. He takes the next thirty in the same order and assigns them to Mr. Weak. On the third day the principal inspects the two classes and he sees a difference already. Mr. Good's boys are in order; his classroom is clean. Nearly everyone in the room is attentive. The principal judges that some work is being done in that room.

The second room is already in disorder. Nobody seems to be following any definite plan. Mr. Weak appears to have surrendered his authority to the boys. The principal knows that he is going to have a problem with that class. The boys in the two rooms were the same three days ago. What happened? Mr. Good's boys recognized that he was their master and they settled down to carry out his instructions. No one is master in Mr. Weak's room; before many more days there will be pandemonium. When teen agers get out of hand, it means that their parents or teachers have surrendered their authority.

I used to be impressed whenever I saw state troopers in action, handling traffic problems. The troopers were big muscular men but they carried themselves with an air of quiet authority that made me think they were powerful and determined and gentle. They seemed to radiate so much law and order that I felt it would be rash to cross one of them. When the teen agers look over their new teacher on the first school morning in September, that teacher is in a spot where he must radiate something or other. If the boys get the impression that he is powerful and determined and gentle, I think the teacher's battle is won at that point. Boys respect power, the power of muscles for one thing but more so the power of a brain. If you wear a religious habit, the power of muscles is quite secondary but it is handy if you have it. From a man's remarks on the opening day of school, the boys can tell if he has an alert mind and knows

relative values. If they pass him on those two points, he has gotten a good start.

The second item they look for is: "Will he make us work? Is he a determined man?" As you know, the objective in life of most Christian boys is play. If they can move their play into the class room, they will. They will work only as a last resort. If they see that the new teacher will not make them work, the teen agers will become a problem. They are all set for an enjoyable year but the teacher has gone down in their estimation. If they recognize that he will drive them, they groan inwardly but they get set for work and the new teacher has begun to enjoy their respect.

Then they will look to see if he is a gentleman or not. If they find that he knows his power and his authority but he will never hurt anyone weaker than himself, then life is good. The teen agers decide at this point that they are going to like that teacher. The details of the picture will be filled in as the year goes on but the teacher has gotten a very good start. He is mentally alert, he is determined, and he is gentle. What he is going to teach them does not matter much. Even if he was only going to teach them how to play checkers, when he finished with them, they would not only know how to play checkers well but they would also be gentlemen.

The reason I say this is as follows. A man teaches a boy primarily not English or Latin or Mathematics but how to be a man. The boys, who are exposed to his influence many hours a week, are not merely learning his subject. They are learning him. They do not pay half as much attention to what he is saying as they pay to what he is and what he is doing. When the boys come back after graduation and talk about "the old days," they talk not so much about what teachers said but about what a teacher did and what happened "that day in class."

If you have never seen a boy copying your mannerisms, some day you will. Then you will be convinced of the power of your example. You may enthuse about the way Shakespeare used English. They will be more influenced by the way you use English.

You may have contact with visiting teams that play games with your school team. The boys on these different visiting teams will be of the same age and perhaps from the same environment and may not vary much in skill. You notice, however, that there is a marked difference in their sportsmanship and their manners. Who is responsible for this difference? Their coaches of course. One coach will be a gentleman and will train his boys to act like gentleman and to play like gentlemen, while another coach will not. The results will be most apparent.

The power of a middle ager to train teen agers is quite obvious in the case of high school teams. Every boy on the squad wants to learn what the coach can teach him. The coach's word is absolute and his influence is complete. Some parents and teachers envy the coach his power.

Even when a boy does not want to learn, as parents and teachers often find, the boy can be made to learn. I have a memory of a mathematics teacher, who has since gone to his reward. In this man's class, there were three loafers. I speak with knowledge because I was one of the three. In this particular class, this teacher had the three loafers so stirred up about their mathematics that by the end of the year they were competing on an even basis for the class prize. Do not ask me how he did it. I am merely making the point that control and direction of teen agers can be accomplished by the people in charge of them even against their wills.

#### CONCLUSION

It is hard to leave this subject of high school boys. When school closes in June, you are glad it is closed. You do not want to see all those boys again until September. However, if you spend your summer among adults, and some day during the summer a boy crosses your path, you find that something has happened. You have begun to miss the boys. The sight of one of them has given you such a thrill that you realize that a life away from boys can be very dull.

The rewards of the life among boys come to you, I suppose, when you read in the newspaper about one of your boys doing something that gives glory to God or help to the nation. Perhaps you may hear a report from one of his neighbors that a boy you once trained has turned out to be a solid citizen and is highly respected by his associates. Then you are glad to let anybody know that he came from your school.

If we prescind from the supernatural rewards that come to us, perhaps the best natural reward you get every day is the way the boys look at you. High school boys are not demonstrative, when they feel well disposed. If a boy does go in for a public display of his feelings, you suspect that he is not sincere. But, as you work among the boys in the daily routine, you can tell from the way they look at you or do not look at you just how they rate you. Boys are usually accurate in their judgment of a man who stands in front of them. If you have a feeling that their rating of you is "satisfactory," then life is good. This job of being a prefect of discipline is not too bad after all.



# Status of Special Studies

1955-1956<sup>1</sup>

EDWARD B. ROONEY, S.J.

Once again we present our comments on the results of the annual survey of our program of special studies for Jesuits. The preparation of these comments is always interesting because it involves a considerable amount of comparison with the records of previous years and some speculation on the causes of the rise or fall of figures.

A careful study of this year's tables and a little digging into previous March issues of the *Quarterly* will reveal some interesting facts. This year, for the first time, separate figures are given for the Wisconsin and Detroit provinces. Since these provinces were formerly a part of the Missouri and Chicago provinces, it is but natural that Missouri and Chicago should show a decrease in their numbers of special students.

During the academic year 1955-1956, two hundred and eight Jesuits are devoting full-time to special studies. This is a net drop of four over the year 1954-1955 and a reversal of the upward trend that had characterized the reports of the three previous years. During that period, the grand total of full-time special students rose from 173 to 212. Incidentally this is the third time since 1945 that the total of special students has shown a drop from the previous year.

## I. COMPARATIVE STATISTICS 1951-1956

	1951-52	1952-53	1953-54	1954-55	1955-56
Full-time Graduate Students . . . . .	191	173	181	212	208
Priest Graduate Students . . . . .	152	140	152	175	149
Scholastic Graduate Students . . . . .	39	33	29	37	59
Candidates for Ph.D. . . . .	131	119	121	145	123
Candidates for other Doctor . . . . .	..	16	13	13	22
Candidates for M.A. . . . .	33	23	22	20	24
Candidates for M.S. . . . .	10	8	9	17	16
Candidates for other Masters . . . . .	..	3	3	3	1
Candidates for other Degrees . . . . .	13	2	3	4	6
Special Studies but no degree . . . . .	4	2	10	10	16

<sup>1</sup> Tabular material throughout this article is prepared under the direction of Richard D. Costello, S.J.





### III. SCHOOLS\*

	<i>California</i>	<i>Chicago</i>	<i>Detroit</i>	<i>Maryland</i>	<i>Missouri</i>	<i>New England</i>	<i>New Orleans</i>	<i>New York</i>	<i>Oregon</i>	<i>Wisconsin</i>	<i>Total</i>
Assumption . . . . .	.	.	.	.	.	1	.	.	.	.	1
Biblical Institute . . . . .	1	.	1	.	.	.	.	.	.	.	2
Boston College . . . . .	.	.	1	.	.	3	.	1	.	.	5
Brown . . . . .	.	.	.	.	.	.	.	1	.	.	1
California . . . . .	3	.	.	.	1	1	.	2	.	.	7
Catholic University . . . . .	1	1	2	6	.	3	3	1	.	.	17
Chicago . . . . .	.	.	1	1	.	.	.	1	.	.	3
Columbia . . . . .	.	.	.	1	.	.	.	2	.	.	3
Cornell . . . . .	.	.	.	.	.	.	.	1	.	.	1
Duke . . . . .	.	.	.	.	.	.	.	1	.	.	1
Florida . . . . .	.	.	.	.	.	.	1	.	.	.	1
Fordham . . . . .	1	.	2	3	.	8	2	4	2	.	22
Freiburg . . . . .	.	.	1	.	.	.	.	.	.	.	1
Georgetown . . . . .	1	1	.	2	.	1	1	.	2	1	9
Gonzaga . . . . .	2	.	.	.	.	.	.	.	.	.	2
Gregorian . . . . .	3	3	2	2	3	4	1	2	3	2	25
Harvard . . . . .	1	.	.	.	.	1	.	2	.	.	4
Heidleburg . . . . .	.	.	.	.	.	.	.	1	.	.	1
Illinois . . . . .	.	2	.	.	.	.	.	.	.	.	2
Innsbruck . . . . .	.	.	.	.	.	.	.	.	.	1	1
Institute Catholique . . . . .	.	.	.	.	1	.	.	.	.	.	1
Iraq . . . . .	.	.	.	.	.	5	.	.	.	.	5
John Carroll . . . . .	.	1	.	.	.	.	.	.	.	.	1
Johns Hopkins . . . . .	1	.	.	1	.	.	.	.	.	.	2
Laval University . . . . .	.	.	.	.	.	.	.	3	.	.	3
London University . . . . .	.	.	.	.	.	.	.	1	.	.	1
Louisiana State . . . . .	.	.	.	.	.	.	1	.	.	.	1
Louvain . . . . .	.	.	1	.	1	.	.	3	.	.	5
Loyola, Chicago . . . . .	.	1	.	.	.	.	.	.	.	.	1
Madrid . . . . .	.	.	.	.	.	1	1	.	.	.	2
Marquette . . . . .	.	.	.	.	.	.	.	.	.	2	2
M. I. T. . . . .	.	1	1	.	.	1	.	.	.	.	3
Mexico, University of . . . . .	1	.	.	.	.	.	.	.	.	.	1
Michigan . . . . .	.	.	2	.	.	.	.	1	.	2	5
Minnesota . . . . .	.	.	.	.	.	.	.	.	1	.	1
Munich . . . . .	.	.	.	1	.	.	.	1	.	.	2
New Mexico . . . . .	.	.	.	.	.	.	1	.	.	.	1
New York University . . . . .	.	.	.	.	.	2	.	2	.	.	4
North Carolina . . . . .	.	.	.	1	.	.	.	1	.	.	2
Northwestern . . . . .	.	.	.	.	.	.	.	1	.	.	1
Notre Dame . . . . .	.	.	.	.	.	.	.	.	1	.	1
Oxford . . . . .	.	1	1	.	.	.	.	1	.	.	3
Pennsylvania . . . . .	.	.	2	.	.	.	.	1	.	.	3
Princeton . . . . .	.	.	.	2	.	.	.	1	.	.	3
Private Study . . . . .	.	.	.	.	.	.	.	2	.	2	4
St. Louis . . . . .	4	1	.	5	7	1	1	2	1	7	29
San Francisco . . . . .	1	.	.	.	.	.	.	.	.	.	1
Sorbonne . . . . .	.	.	.	.	.	.	.	1	1	.	2
Stanford . . . . .	.	1	.	.	.	.	.	.	.	.	1
Texas . . . . .	.	1	.	.	.	.	.	.	.	1	2
Toronto . . . . .	.	.	.	.	1	.	.	1	.	.	2
Wisconsin . . . . .	.	.	1	.	1	.	.	.	.	.	2
Yale . . . . .	.	.	.	.	.	.	1	1	.	.	2
<b>Total . . . . .</b>	<b>20</b>	<b>14</b>	<b>18</b>	<b>25</b>	<b>15</b>	<b>32</b>	<b>13</b>	<b>42</b>	<b>11</b>	<b>18</b>	<b>208</b>

#### IV. DEGREE SOUGHT

	California	Chicago	Detroit	Maryland	Missouri	New England	New Orleans	New York	Oregon	Wisconsin	Total
Ph.D., new . . . . .	1	5	2	6	..	5	3	4	1	4	31
Ph.D., cont. . . . .	10	4	9	13	4	12	9	24	4	3	92
Other Doctor new . . . . .	1 <sup>8</sup>	1 <sup>8</sup>	1 <sup>8</sup>	..	3 <sup>8</sup>	3 <sup>6,8</sup>	..	1 <sup>8</sup>	1 <sup>2</sup>	..	11
Other Doctor cont. . . . .	2 <sup>2,8</sup>	2 <sup>2,8</sup>	..	1 <sup>8</sup>	2 <sup>8</sup>	..	..	1 <sup>8</sup>	2 <sup>8</sup>	1 <sup>8</sup>	11
M.A., new . . . . .	2	..	1	1	5	2	..	2	..	5	18
M.A., cont. . . . .	..	1	1	..	..	..	..	2	2	..	6
M.S., new . . . . .	2	1	1	3	1	2	..	2	..	1	13
M.S., cont. . . . .	..	..	..	..	..	2	..	..	..	1	3
Other Master new . . . . .	..	..	..	..	..	..	..	1 <sup>5</sup>	..	..	1
Other Master cont. . . . .	..	..	..	..	..	..	..	..	..	..	..
Other new . . . . .	1 <sup>7</sup>	..	..	..	..	..	1 <sup>3</sup>	..	..	..	2
Other cont. . . . .	1 <sup>4</sup>	..	1 <sup>7</sup>	1 <sup>4</sup>	..	..	..	1 <sup>1</sup>	..	..	4
No Degree new . . . . .	..	..	1	..	..	3	..	4	1	3	12
No Degree cont. . . . .	..	..	1	..	..	3	..	..	..	..	4
<b>Total . . . . .</b>	<b>20</b>	<b>14</b>	<b>18</b>	<b>25</b>	<b>15</b>	<b>32</b>	<b>13</b>	<b>42</b>	<b>11</b>	<b>18</b>	<b>208</b>

<sup>1</sup> Certificate

<sup>3</sup> Lic.

<sup>5</sup> LL.M.

<sup>7</sup> S.S.L.

<sup>2</sup> J.C.D.

<sup>4</sup> LL.B.

<sup>6</sup> S.J.D.

<sup>8</sup> S.T.D.

\* *Anthropology* at Chicago; *Biology* at Fordham (2), St. Louis (3), Catholic University; *Business Administration* at N.Y.U. (2); *Chemistry* at California, Catholic University (6), Fordham (2), L.S.U., Marquette, M.I.T., Notre Dame, Princeton, St. Louis (3); *Economics* at Boston College, Columbia (2), Georgetown, Gonzaga (2), Pennsylvania, St. Louis (3), Wisconsin; *Education* at Boston C., Michigan, N.Y.U.; *English* at California, Catholic U., Fordham (6), Harvard, Marquette, Michigan, New Mexico, Oxford (2), St. Louis (2), Wisconsin, Yale (2); *Geophysics* at California (2); *Government* at Georgetown; *Guidance* at Fordham; *History* at Fordham (2), Georgetown, Louvain, Texas (2); *American History* at Catholic University, Georgetown; *Byzantine History* at Munich; *European History* at London; *Intellectual History* at St. Louis; *Latin and South American History* at California, University of Mexico; *Medieval History* at Princeton, Johns Hopkins; *Classical Languages* at Chicago, Cornell, Fordham (2), Illinois (2), Oxford, Princeton, Stanford; *Modern Languages* at Assumption, Columbia, Heidelberg, Madrid (2), St. Louis, Sorbonne; *Oriental Languages* at Chicago, Iraq (5), Johns Hopkins (2); *Law* at Harvard (2), Michigan, San Francisco; *Library Science* at Catholic University; *Mathematics* at Brown, California, Fordham, Florida, N.Y.U., St. Louis (3); *Philosophy* at Fordham (2), Freiburg, Gregorian (4), Laval (3), Louvain (3), St. Louis (4), Toronto (2); *Physics* at Boston C. (2), California, Catholic University (6), Harvard, John Carroll, M.I.T. (2), St. Louis (5); *Political Science* at Georgetown (4); *Political Philosophy* at Duke; *Psychology* at Fordham (4), Gregorian (2), Loyola, Chicago, Minnesota, St. Louis; *Social Work* at Boston C.; *Sociology* at Michigan, No. Carolina (2), Pennsylvania (2); *Spectroscopy* at Michigan; *Speech* at Northwestern, St. Louis (2); *Dogmatic Theology* at Gregorian (15), Innsbruck, Institute Catholique; *Canon Law* at Gregorian (3); *Ecclesiastical History* at Munich; *Moral Theology* at Gregorian; *Religion* at Louvain; *Scripture* at Biblical.

Of the 208 full-time graduate students of the American Assistancy, 149 are priests and 59 are scholastics. This means a decrease of 26 priests but an increase of 22 scholastics assigned to special studies. An examination of the figures given for Candidates for Ph.D., for other Doctor, for M.A., M.S., and for other Masters shows a net decrease of 13 in the number of those who are working for the Doctorate and a net increase of 3 on the number of Masters candidates.

Another breakdown of the grand totals shows that of the 208 special students, 88 began their studies in the fall of 1955 while 120 were continuing special studies.

Our full-time special students are studying 39 different subjects in 53 different universities, 33 of them secular, and 20 Catholic. This total of 39 subjects includes the specific divisions of history, languages, and political sciences.

As will be seen from Table I, we have sixteen special students listed under *No Degree*. Four of these are doing post-doctoral studies and eight are studying languages (seven of them for the foreign missions).

Naturally the province reports on special studies give no reason for the increase or decrease in the number of special students. Hence, we can only speculate in regard to reasons for the rise and fall of totals. Last year our task was much easier, and much more pleasant, since our speculation dealt with an overall increase of 31. It is harder to find the reasons for this year's overall drop of four. I am certain we can rule out any such explanations as lack of realization of present and future needs of highly qualified Jesuits, or lack of sympathy with the program of special studies. I can think of three reasons any one of which might explain this year's decrease. The first is financial. It must be admitted that the special studies program is a costly one; and, at times, our ambition must be cut to fit our pocket-book. The second and more likely explanation is the lack of manpower. The third explanation is a refinement of the second—lack of qualified manpower. Even where finances are available, and where there is a sufficiently large group from which to choose special students, it may sometimes happen that in a particular year there is not a sufficient supply of persons with the special qualifications required for those who are to be put aside for special studies and, particularly, for doctoral studies.

Whatever may be the reasons for this year's decrease in the grand total of special students, it is our hope and prayer that next year will see an increase that will not only make up for this year's drop but will put us back on the road to the high mark of 1949-1950 when we had 254 special students.

# "Public Education and the Future of America": A Critique

THOMAS H. GREEN, S.J.

In the *National Education Association Journal* for January, 1955, there was a sleeper article of considerable significance.<sup>1</sup> At the time, very few even of those who read this publication could have suspected the tempest that was brewing. The article itself was a somewhat defensive but spirited attempt to apprise public school teachers of the state of public education. The author, Lawrence E. Cremin, is Associate Professor of Education at Columbia Teachers College, and the title of his article was "Public Education and the Future of America."

Far more important than anything the article said, however, was a brief announcement on the same page. In the near future—on January 10, 1955 to be exact—the Educational Policies Commission of the NEA was issuing an hundred-page book, bearing the same title as the article: *Public Education and the Future of America*. The principal author and moving spirit was the same Professor Cremin, who, in the accompanying article, expressed his view that now was the time for the third great reappraisal of public education.<sup>2</sup>

The readers of the *NEA Journal* were thus alerted for the appearance of this manifesto of modern public education. When it finally appeared, the attention it drew from many circles in American educational life was far from favorable. For years the NEA had been known as the enemy of private education. Here, however, for the first time, was a carefully phrased but unquestionably frank statement of the Association's belief that private schooling is fundamentally incompatible with the American way of life. Such a challenge had to be met quickly, and private educators have done so. An example of this prompt response is the reaction of the Catholic press. In the following months, several replies appeared. Among them were those of *Commonweal* (April 15, 1955), *The Catholic School Journal* (May, 1955), and *America* (July 2, 1955). In each case, the re-

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<sup>1</sup> Lawrence A. Cremin, "Public Education and the Future of America," *NEA Journal* (January 1955), pp. 9-10.

<sup>2</sup> The first reappraisal (1825-50) resulted in universal schooling, and was spearheaded by such men as Horace Mann and Henry Barnard. The second, under John Dewey and others, went roughly from 1890-1918, and had compulsory attendance, equality of opportunity, and advance in pedagogical theory as its aims.

sponse was thoughtful but uncompromising. To anyone acquainted with the goals and bases of private education, the reply was also devastating for the NEA.

#### A CREDO, A HISTORY, A CLARION CALL

For years the American nation had been demanding a frank assessment of public education. Since the war we have faced an unparalleled crisis of juvenile delinquency. Progressivism in education, the perpetual teacher shortage, the lack of methodological unity in our public schools, have all come under fire as contributing causes of our youth problem. For three years the Educational Policies Commission labored to meet this challenge. "The new book," it was announced, "is at once a credo, a history, and a clarion call."<sup>3</sup>

In the realm of history the book amasses an impressive array of facts. No honest observer can read of the great obstacles that have had to be surmounted in the somewhat cyclic evolution of American education—marked by the three great reappraisals noted above—without acknowledging that America and American freedom owe a great debt to the men who developed universal public education.

As a clarion call, the book is unquestionably timely. Now if ever, American education is at the crossroads. There is no hope of continuing on the path of the last several decades, for progressivism has died of its own intrinsic poverty. The call is to constructive action, but much more immediately to constructive thinking. All of us who are affected by public education, however indirectly, must be alert to the contemporary crisis. On this score, one can only criticise the book in question for a somewhat shallow optimism. In spite of the admission that it is time for an honest re-evaluation of our public schools, an uninformed reader of the book would be led to believe that all was remarkably serene in the schools. Progressivism and its failure isn't so much as mentioned in the entire book; in general, one is led to believe that the clarion call summons educators to defend the 'status quo' against unjust attacks by unreasonable enemies. This is a far cry from the promised re-evaluation.

The fundamental flaw, however, of *Public Education and the Future of America* is much more deep-rooted. A clarion call takes meaning only from the common credo of those who answer it. This booklet of the NEA is indeed a credo, and the fundamental tenet of that creed is far from consoling to the advocate of private educational opportunities. As early as page 8 we read: "For more than a century, the American people have

<sup>3</sup> *Nea Journal*, January 1955, p. 10.



sought to develop an education uniquely designed to further their way of life; the product of their labor has been the American public school.”<sup>4</sup>

In this one sentence are contained several elements of interest to the reader. To begin with, we should ask what precisely is this *American way of life*? This term, or a similar one, recurs constantly throughout the work, the assumption seeming to be that everyone knows what it means. In reality, as has been pointed out again and again, American living is characterised by unity in diversity. There is no one race, no one stratum of society, no one religion, no single political party to which all Americans belong. We don't demand of our public school teachers that they conform to any particular program in any of the aforementioned fields. What then could we mean by this American way of life? Is it not a way of tolerance, of devotion to freedom of thought and expression, of mutual respect for certain inalienable rights of all men? Such would seem to be the unity which has been ours in America, amid the manifold diversity of our peoples.

With this interpretation of our way of life in mind, let us return to the statement of the NEA. Have the American people indeed been searching for the education *uniquely* designed to further their way of life? Can there really be any one such type of education which must satisfy all and unite all? If we look to history, the answer would seem to be “no.” The basic pattern of freedom which is so dear to all Americans must be part of every texture of any American school. But education is a molding of the whole man, and many of the values that must be communicated to, or elicited from the child during the formative years are neither essential nor noxious to our American way of life, nor to our American heritage as such. There are, for instance, the values of religion, of classical culture, etc. Such areas of education may be vital to some parents, and yet seem undesirable to others. Within the structure of American living, all should be able to follow their own consciences, while at the same time, by respecting the consciences of others, fitting nicely into the total American picture.

To those who will argue further that the public school can offer varying types of education within the single educational system, we may answer in one of two ways. In the first place, many private schools have been organised along non-religious lines, simply to provide a superior classical, military, or even technological training for their students. Such schools are not un-American, as we have pointed out above. And even if it should be shown that the calibre of the training of the public school

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<sup>4</sup> Educational Policies Commission, NEA, *Public Education and the Future of America*, Washington, National Educational Association, 1955, p. 8.

system could equal or better that of these private institutions—and this has been far from true in the past—it cannot be shown that these private schools should cease to exist.

There are, however, a vast number of schools which would continue to be unique, regardless of the quality of public schooling. These are, of course, the various sectarian schools. Since it is inconceivable that we should ever be able to incorporate formal religion courses into our public schools, and still respect the vast religious diversity of our people, parents are faced with a dilemma. Either they palliate the religious principles which many of their families fled to America to safeguard, or they must provide private institutions where their religion can be integrated into the total American educative process. This latter has been (and must continue to be) the course of American Catholics. It is vain to argue, as the Educational Policies Commission does in the booklet in question, that the public schools have maintained moral and spiritual values with singular success. Even before attempting to evaluate such a statement, we must realise what the Educational Policies Commission and the NEA mean by “moral and spiritual values.” Towards the close of the book in question they say:

Even in a context of religious heterogeneity, Americans have over the decades become singularly unified in allegiance to common moral and spiritual values. On these values they have built their individual lives and discharged their social and civic responsibilities. These values include: respect for the dignity and worth of the human personality; the moral responsibility of the individual; the superiority of free cooperation to authoritarian domination and involuntary servitude; the preferability of common consent, cooperatively arrived at, to arbitrary enforcement; devotion to truth and to the search for truth; the brotherhood of man; and the abiding importance of the life of the spirit, with freedom for individuals to seek spiritual satisfaction in the religion of their choice.<sup>5</sup>

It is undoubtedly true that many selfless and devoted men and women in our public school system have dedicated themselves to the inculcation of such noble ideals. Men like Bernard Baruch are eloquent testimony to their not infrequent success. But all of the aforementioned ideals, taken together, do not begin to approximate religion. They do indeed add up to a splendid humanitarianism, and that only. Religion is a relationship, one of whose terms is God. Unless we are to make a god of our society, no complexus of humanitarian aims can ever become a religion, which is the embodiment of the highest spiritual values.

For those, then, who believe they have had the proper mode of divine worship revealed to them, such an education as the public schools can offer is necessarily truncated. In the book in question, the NEA suggests

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<sup>5</sup> *Public Education and the Future of America*, p. 95.

that such sectarian inculcation be left to the family circle and the church. Such a policy would never do in any truly Christian environment. For God is the center and wellspring of everything, and nothing has any meaning except in reference to Him. The Divinity, therefore, must permeate and penetrate the entire Christian life and education. So it is we must have Catholic schools, just as some other denominations feel they too must educate privately to satisfy their consciences.

#### THE THREAT OF THE CREDO AND ITS FORMULATORS

Perhaps it will occur to the reader to ask why we have gone to the trouble of such an elaborate refutation of the NEA. Undoubtedly most of us are aware that the Association has for years been the avowed enemy of private education. The present book, however, represents a milestone in their universal-public-education crusade. This is true for two reasons.

In the first place, the book is intended for the general reading public and not for teachers only. It is a propaganda weapon which took three years to produce; it represents the biggest and best ammunition of the NEA. Never before has such a carefully planned and subtly elaborated attack on private education been circulated by the most powerful educational lobby in the country.

In addition to this, the attack is repeated and relentless. To forestall the impression that the quotation we analyzed earlier in the paper is an isolated instance of narrowness, we should make it clear that occasion is frequently taken throughout the book to attack private schooling as corrosive of the American way of life. Despite the scholarly and colorful style of the whole book, the careful reader is occasionally brought short by the proneness of the author to attack private schools at the drop of a hat. In proof of this, some instances should be cited. For example:

At heart, the question remained much the same as that posed by early educational leaders: whether the common school idea would continue to command the support of most American citizens. On the outcome would depend much that for more than a century has been at the heart of the American way of life.<sup>6</sup>

Earlier it has been stated:

Assuming that association of children would engender mutual respect and friendship, these men hoped that the common school would not only be *open* to all, but eventually voluntarily *used* by all. . . . It was argued that after such warm association in childhood, different groups in the community would have common memories, values, and respect on which to build a harmonious national society.<sup>7</sup>

<sup>6</sup> Public Education and the Future of America, p. 33.

<sup>7</sup> Ibid., p. 18.

The few pages following this last quotation are packed with arguments by implication against the private schools.

Anyone who wishes further confirmation of the precise attitude of the very powerful NEA toward our private schools would do well to peruse the closing paragraphs of almost all the eight chapters of the book in question. We will satisfy ourselves with a final quotation from the last page of the book:

Faith in public education rests ultimately on two beliefs: that a particular kind of education must be designed to support a particular way of life, and that public education will best support the American way of life.<sup>8</sup>

This is fundamentally the argumentation which we attempted to answer earlier in the paper, and so requires no further refutation. Its appearance, however, in the book's closing sentences, indicates clearly the determined opposition of the NEA to private schooling.

We are, then, faced by a powerful enemy, which has brought its big guns to bear on our schools. What are the prospects for the future? There is, thank God, no immediate danger of any legislative action against private schooling. As a matter of fact, the storm caused by the appearance of their book should make NEA officials think twice before venturing another like attack. This, however, does not mean that the book can be ignored. It is a clear statement of a deep-seated conviction on the part of many public school administrators. As long as public education represents to them the 'unique' training ground for democratic life, all efforts at concerted action by educators in general are bound to be frustrate. Oddly enough, this anti-private school bias may well serve to widen the gap between large segments of the American people. This is precisely the situation which Doctor Cremin and his associates are constantly lamenting, all the while contributing substantially to its perpetuation. There is, further, the danger that a day may come when the NEA will have sufficient power to overcome the defences of private education. We face a determined enemy.

#### THE ANSWERS TO THE CREDO

Such is the situation at present, several months after the appearance of *Public Education and the Future of America*. It may be well to consider briefly how this attack should be met in the future by individual advocates of private schooling. What, we might ask, should one think? And what should one do?

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<sup>8</sup> Ibid., p. 98.

Most of the remarks of the preceding pages are an answer to the former question. In addition, it might be well for any Jesuit who will have to discuss this question to familiarize himself with the arguments of some of the authorities who have responded to the NEA challenge. Perhaps the best answer was that of Father Thurston Davis, S.J., in *America*.<sup>9</sup> The article mentions five flaws in the NEA book. Father Davis particularly emphasizes the failure of Doctor Cremin to be frankly critical of public schooling. Other points noted are that Dr. Cremin ignores the contribution of America's private schools, calling them 'divisive,' 'separatist,' 'dangerous'—that the whole book is indeed an egregious blunder, a pitifully bad job of public relations—and that the underlying philosophy of the book (as we have noted above) is a vicious negation of the unity-diversity tension which is the very basis of democracy.

Much of the same ground is covered by Very Rev. William Granger Ryan, the President of Seton Hill College, in Greensburg, Pennsylvania. His comments appear in *Commonweal*.<sup>10</sup> Both Father Ryan and Father Davis make much of one significant blunder on the part of the NEA, their attack on the 1925 Supreme Court decision in the Oregon School Case. This decision reversed a state law of Oregon requiring all children between eight and sixteen years of age to attend public schools. The court expressly stated that such a law would abrogate the natural right of parents to control the education of their children. As a matter of fact, perhaps the best refutation of the NEA, and our best assurance for the future, is this 1925 Supreme Court ruling.

#### A CONSTRUCTIVE CREED FOR FUTURE ACTION

We might ask ourselves further what one should do in the present situation. Perhaps the first thing to do is to regain a broader perspective of the NEA's book. There is much good in it. That is bound to be true, since it represents the labor of one of the most selfless and devoted bodies of men and women in America today—the public school teachers. As *Public Education and the Future of America* states, we are in a new era for public education. We might add that this is because of the utter failure of progressivism in education. Be that as it may, the fact remains that America's public schools face a critical future. The teachers in the system are confronted with immense problems of discipline and method which, by and large, they bear no responsibility for creating. Such is their herit-

<sup>9</sup> Thurston N. Davis, S.J., "NEA Pulls a Boner," *America* (July 2, 1955), pp. 348-352.

<sup>10</sup> William Granger Ryan, "No Place for Private Schools" *Commonweal* (April 15, 1955), pp. 38-44.

age from educational theorists of the past generation, and they deserve our sympathetic assistance.

In the present crisis it is also necessary for us, as educators, to admit the facts of the contemporary educational picture. In the *NEA Journal* for January, 1955 (in the article cited earlier), Doctor Cremin points out that many 11-13 year-olds have never yet had a full day's schooling, due to the crowded conditions of our schools. They are still on half-day schedules, and even these half-days are sometimes sporadic at best. He also notes that eighty thousand teachers in America are still on emergency certification. This means that they are not really qualified to teach, but must be employed if the children are to have any education at all. In view of these facts and figures, one can only marvel at the Herculean task which America has set for her teachers, and they have so generously undertaken.

To say that we owe our fellow members of the teaching profession our praise and admiration for their devoted work is indeed true. Most Jesuits are acutely conscious of this fact. In view of this, it is particularly distressing to see the upper echelon of public educators urging one another to polemics such as the book in question. If ever there was, there is need today of a unified approach to the problems of education. Just from the point of view of numbers, it is well to remember the chaos that would result tomorrow if the private schools were abolished, and millions of extra children were thrown upon the public school system.

Father Davis, in the *America* article, states that we need especially "a four square repudiation of its (NEA's) secular dogmas of conformism and nativism." Such was the purpose of his article, and, in large part, of this paper. We need many men in the Society who will be able to answer clearly the attacks on private education—there are surely more to come—and also be able to place before the American people the great role we can play in helping form an integrated system of education for democracy. What is needed is unity, not uniformity. It must be a unity of divers heterogeneous elements, all working toward a common goal of freedom and tolerance.

In the *Catholic School Journal* for May, 1955, there is a report of the National Catholic Educational Association convention for this year. In the course of the article, the author, Mr. Edward Fitzpatrick, notes that the guiding spirit of the convention was Archbishop Leo Binz of Dubuque, Iowa. Although (surprisingly enough) the NEA book was not explicitly treated during the convention, the closing address of Archbishop Binz is a splendid summary of the place of private education in American life:

I would like to think rather of our diversity as a source of strength. It seems to me that our diversity in the field of education should be a powerful benefit in the contemporary American scene. Catholic schools and public schools each have their contribution to make to the national strength and security. They must never forget that they are partners in a great enterprise. . . . The Declaration of Independence has been called in truth a declaration of dependence upon God. . . . There can, therefore, be nothing more fundamental than to understand our relationship with God. We have problems ahead, of course; and one of them is the fact that our motives will all too soon be mistaken. It is a tragedy that disparate groups have many times seemed quite unable to understand one another. It is as if they spoke a different language. Do they lack the charity or the patience to try to understand each other? Or do they lack the openmindedness necessary as a prerequisite for mutual understanding and cooperation?<sup>11</sup>

This is an honest and forthright appraisal of the situation. The future is neither up to us nor to the NEA. It depends rather upon a spirit of cooperation between public and private schooling for the education of an enlightened and principled citizenry, wherein each element has profound respect for the sincere convictions of the other. *Public Education and the Future of America* is an unfortunate denial of this respect. Let us hope that the future will be marked by a reversion to the principles of freedom upon which America was built.

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<sup>11</sup> Edward A. Fitzpatrick, "The N.C.E.A. Convention," *The Catholic School Journal* (May 1955), p. 170.

# "Moral and Spiritual Values in the Public Schools" A Critique

MALLICK J. FITZPATRICK, S.J.

The Public School System of the United States has embarked on an ambitious program of meeting the needs of its students. This endeavor would not be too difficult if it did not try to fulfill all the needs of youth. Once committed to such a program, it should strive to go all the way in completing it. At the present, however, the Public Schools have, in addition to the intellectual training of youth, endeavored to undertake many of the rights and duties formerly reserved to the family. In their all-embracing program they recognize the preeminence of moral and spiritual values. If this is so, then moral and spiritual training should be a very deep concern of these schools. But at this point they become mired in difficulty.

Granted the supreme value of the moral and spiritual realm, it may be asked how far the Public Schools do and can supply this need. A more fundamental question would be: how clearly do the schools recognize the true basis for the need they wish to fulfill? If the Public Schools can give but a vague humanitarian answer to the second question, it seems their power to meet the first question will be gravely limited. Let us look at their position and evaluate the moral and spiritual values which they call "basic."

The Educational Policies Commission in its publication *Moral and Spiritual Values in the Public Schools* enumerates ten basic values which are commonly recognized by the American people.<sup>1</sup> This statement offers a starting point for state and local agencies to formulate more specific aims and policies. These ten basic values, however, contain certain weaknesses and dangerous tendencies. Each of them rests on the first, or fundamental value, the supreme importance of the individual personality. All of the others are stated as conclusions to the condition: "If the individual personality is supreme . . ." There is no doubt that the individual personality is a fundamental value, but that is not to say that it is the most fundamental value. The most basic value is the existence and supremacy of God and the dependence of every individual on Him, as creature on Creator. Indeed, later statements of other groups have recognized this as

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<sup>1</sup> Educational Policies Commission, NEA, *Moral and Spiritual Values in the Public Schools*, Washington, Educational Association, 1951, pp. 17-30.



the prime moral and spiritual value in American life. Secondly, these basic values seem to owe their existence solely to the common consent of the American people. Thus, Man has replaced God as the all-important Person; and majority rule has legalized the basic principles of the God-given natural law as worthy components of American life and education. The right order of things has been reversed, and from these two distortions or substitutions flow other inadequacies in the hierarchy of values.

The first consequence of the "fundamental" value of these educators is that *each person should feel responsible for the consequences of his own conduct*; that is, each child should be helped to grow up and to show evidence of his maturity by his moral responsibility and self-discipline. This is a true value, but it is true because *God* has endowed each individual with human nature and ordained that each individual live in accord with that nature.

*Domestic, cultural and political institutions* are said to be *servants of mankind*. The real reason is that God made man a social being and He intended these institutions as the environment in which individuals would live.

*Mutual consent is better than violence*, the educators tell us. This is apparent and long since recognized in the implications of the phrase "all men are created equal."

Another value is that *human minds should be liberated by access to information and opinion*; such intellectual freedom is, in educational jargon, a part of the democratic process, and a privilege not enjoyed in some foreign countries. This characteristically American value is, nevertheless, founded on the fact that it is Man's nature to seek the Truth which is God. Without this foundation, the value is meaningless.

*Excellence in mind, character and creative ability should be fostered*. Here recognition is made that men differ greatly in qualities of mind and spirit, although they are entitled to the same rights before civil law. The school is recommended to stimulate the achievement of excellence for "it is at least as great a denial of human dignity to thwart the development of those possessed of superior qualities as it is to withhold from others their full opportunity for growth." This is to say that men are created by God with their own capacities and potentialities which must be developed and fostered by all who have some part in the educative process.

*All persons should be judged by the same moral standards*. This is explained to mean that an earnest search for justice and fair play, and hostility to oppression of any kind are characteristics of Americans. In reality, such principles flow from the Moral Law, and justice and fair play are owed the individual by reason of his creation and the nature which was given him.

*The concept of brotherhood should take precedence over selfish interests.* This value does not deny the legitimate self-reliance, self-respect and self-advancement of the individual, but it fosters participation in common activities with one's fellow men. Again, this principle of the union of all men in a common brotherhood is grounded in the dependence and relation of each man to God, as their common Father.

The educators also point out two values which they would more naturally link with God. The first of these is that *each person should have the greatest opportunity for the pursuit of happiness*, providing this does not substantially interfere with similar opportunities of others. Here they are touching on the mainspring of all human life and activity; and yet they talk vaguely of "deep personal resources," "deeper satisfactions in the future" and "long range goals." Social acceptance, acquiring the respect of others, and satisfying forms of creative expression are the means they prescribe to achieve this goal—a shadow of a more lasting happiness.

Finally, as a directly spiritual value, they list the principle that *each person should be offered the emotional and spiritual experiences which transcend the materialistic aspects of life.* The emphasis on emotions and the linking of these interior emotions with spiritual feelings is significant. Though the two may sometimes be connected, there is an evangelical tone to the discussion at this point. Among the many sources for these *spiritual* values are listed the creative artistic expressions of the human spirit, the noble monuments of architecture, the impact of great religious pageantry and time-honored ritual, the memory of noble men and women who have served humanity heroically, the contemplation of the stars or a blade of grass, the simple ceremonies of thankfulness or of grief, the smile of a well-loved companion, poetry and music—and finally "sincere religious experience and faith." The disproportion between secondary and primary values here seems evident. The Educational Policies Commission goes on to say that "from whatever source derived, spiritual values and appropriate experiences to develop them are a major concern of all good schools." Minimizing the one true source, the Commission leaves to the school the task of developing indirectly spiritual values from the many secondary sources mentioned. The school, of course, is prevented from teaching religion directly.

Although most of the above is presented as criticism, it has not intended to deny the merits and sincere intentions of the proposed program. However, the inadequacy of that program's major postulate can be seen to filter down to the various other values. Not that they are false and worthless values—but the true reason for their worth is neglected or misunderstood. The result of such a truncated statement is that the school must

retreat from the most basic fact in life: Man is not autonomous, but a creature of God. Since the Commission's statement, other educators have more logically reaffirmed the same Declaration of Independence which is appealed to so often. These men acknowledge that it is *by God* that they have been endowed with the inalienable rights to life, liberty and the pursuit of happiness. Without this reference to the Creator, educators would be building their edifice on a straw foundation of sentimental humanitarianism.

If the ten values of the Educational Policies Commission were to be followed exclusively, and interpreted merely as set forth in their statement, we might find ourselves in due time victimized by majority rule. American people might one day disagree on a code of conduct (and there are plenty of signs of that) as they presently disagree on religious creeds. Then there will be even more of a hodge-podge of moral and spiritual values taught in our schools than there are today. If the name of God and the existence of a Moral Law are never mentioned in connection with moral and spiritual values, there is a good chance that the efforts of home and church to inculcate firm religious beliefs will be damaged. If parents and religious authorities present ideals and norms established on one principle, and educators foster other norms or use other principles, there will result confusion in the young mind. The school is meant to complement the work of other educational agencies, not to counteract them. To the extent that this is happening, the schools are failing to fulfill a need for religion which the educators proclaim is basic.

The Public Schools have a grave responsibility in this regard. But by its own creed and the policy of our government, it has limited its possibilities for doing good. As long as the schools and government prohibit the direct teaching of religion, there can be little hope that they will greatly foster moral and spiritual values. Their treatment will lie somewhere between a "hands-off" policy or a superficial "historical" approach to religion. While religious schools believe that there is a God-given opportunity and duty to elaborate and strengthen the spiritual and moral principles taught in the home and church, public schools feel no such need. Yet these same schools believe in the necessity of real-life experiences in the school, and they insist on working their "values" into this framework. However, they leave it up to the individual school and teacher to devise means and time to touch upon religious matters in treating historical figures or in giving natural social motivation. At best the schools teach about religion; they do not teach religion. And this is their policy, so in a sense they are succeeding. But they seem to be working at cross-purposes, since, at the same time that they take over more and more of the whole training of youth (perhaps presuming other agencies are deficient), they fail to include

religious training and are content to leave a void in this important area, if parents and church are neglectful.

This paper has not been meant as an indictment of the Public Schools, for they are slowly moving in the right direction. Radical reorganization of the program of Public Schools will only follow thoughtful re-evaluation of the needs of youth, and the position of the school in meeting those needs. When the schools and the country become more aware of the primacy of God, they will fulfill their function better. When more educators agree with the New York State Regents that the school should "fulfill its high function of supplementing the training of the home, ever intensifying in the child that love for God, for parents and for home which is the mark of true character training and the sure guarantee of a country's welfare"—when that belief is more universally adopted, then will our schools inculcate sound moral and spiritual values. When the Moral Law is noted and observed and God is revered in the classroom, then there will be a more secure basis for moral and spiritual training. The goal which is now being approached will be reached when all youth are taught to understand that God has created them for a purpose and that they are to use their free will to live in accordance with God's will for them, so they may come to a knowledge of Him. Then all educators will agree with the National Council of Independent Schools when it says: "We believe that the inalienable rights of the individual derive from God. We believe accordingly that the individual has inescapable duties which flow from these rights, and we hold it an obligation on the school to teach both these rights and these duties."

# The Education of the Emotions

JOHN A. JACKLIN, S.J.

What is the mark of an educated man? Not in terms of years spent in school, books read, courses taken, degrees which a man may attach to his name but in terms of human excellence, the qualities and values which a man carries stamped on his brain, his will, his heart. To educate means, literally, to lead or draw out. The function of education is to develop the powers, to bring out the possibilities that are latent in human nature. The function of higher education, of collegiate education, is to elicit from human nature the fulfillment of its highest, of its best promise.

Man is a complex of powers. Philosophers and psychologists have differed on their evaluation of our human faculties. Some, like Aquinas, have judged the intellect to be the supreme faculty in man; others, like Scotus, have placed the will atop the human hierarchy of powers. Certainly both the intellect and the will are highly important; they must be trained and trained to the highest degree possible. The truly educated man will be characterized by definite habits of mind, definite habits of will. Today, however, I would like to speak of another area of human nature and its education. I would like to speak of the education of the emotions—of the marks that distinguish the really educated man in the realm of his emotional and affective life.

Every good baseball team has a "take charge guy." He may not hold the most important position; he may not be the best player—but to a great extent he runs the team. Now the emotions may not be man's most important or his best power, but not much experience is needed to convince us that the emotions are aggressive hustlers who constantly ambition running human life and taking charge of human judgments and decisions. If we concentrate on educating the mind and the will to the exclusion of the emotions, we are very likely to have dissension on the ball club.

What then are the marks that distinguish the educated man's emotions? I would say, first of all, that they are habitually other-regarding rather than self-regarding. The person of uneducated emotions can rarely experience feeling for anything outside of himself. If he sits in the stands and catches the pinch hit home run that wins the ball game in the ninth inning, his only reaction is to complain that his hands hurt. Spread before him the wonders of the world and he will never get outside himself. His affections have ultimately no other object. Now all the disciplines that make up a collegiate education have this as one of their purposes: to

enable the human soul to break the self-enclosing spiritual membrane with which it is born, to make it aware, not only intellectually but affectively, of the world and life outside.

The emotions of the educated man recognize the existence of the outer world and they respect its reality. The educated man is careful to avoid not only the logical fallacy which causes his mind to distort reality, he shuns also what we may call the pathetic fallacy, the fallacy which induces us to remold reality according to our moods. We see this fallacy carried to its ultimate in the madman, but the seed of abnormality is sown in us all, in the tendency of our feelings to distort and sometimes to devour their object. The educated man fortifies himself against this weakness; he schools his emotions not only to face but to respect reality. The disciplines of mathematics and the physical sciences have value in teaching this respect. The observer soon learns that the specific gravity of water does not vary with the lightness or the heaviness of his mood.

The exact sciences alone do not produce a man of exactly the right emotions. The truly educated man must not only respect reality; he must have the power of empathy—the power to enter into and identify himself with the being, the life, the activity of the object, to appreciate what it is to and for itself. Nowhere, of course, is this more necessary than in dealing with other human persons. The educated man has a horror of injustice, of not giving others their due, and he has a peculiar horror of the particular injustice of not realizing another's personality, of not making the person of another as real to him as his own. There are various forms of injustice: aggression, theft, fraud, but it may be wondered whether all of them together cause as much disturbance of the peace, as much unhappiness as this ordinary, every day, garden form. We are not fully educated men unless we have attained some facility in exercising empathy toward our fellow human beings, some skill in projecting ourselves into their interior life. The human and social sciences of the collegiate curriculum demand and develop this power. The real historian must sense what Rome meant to Cicero in the Senate and to the gladiator in the arena; he must realize the inner life of the stone mason as he labored on the medieval cathedral, he must feel the grasp of the battle flag in his hand as he charges with Pickett at Gettysburg. So, too, the fruitful study of political science, of economics, of sociology require that we make as real to ourselves as our own the life of society and its members.

Beyond empathy lies sympathy. Beyond the power to make real to ourselves the lives of others lies the power to share that life as far as is possible, the power which St. Paul describes as rejoicing with those who rejoice and weeping with those who weep. The refinement of this faculty

belongs above all to literature, whether classical or modern, in English or in a foreign language. This is so obvious as to need no further comment except the injunction to read, read, read. Read not only to increase your knowledge or enhance your earning power, read the literature that will enlarge your sympathies.

The man of educated emotions sees life steadily and sees it whole. He is a man of philosophical temperament and outlook. Philosophy encourages us to see the world as an ordered whole, as a unity in which everything has its proper place. Therefore a real assimilation of philosophy adds to a man's affective life a sense of humor, in the deepest and best sense of that term. It is the perception of absurdity that creases the face of the soul with a smile. A keen perception of the absurd depends on a nice sense of proportion. A philosophical sense of proportion makes one sensitive to the presence of the disproportionate, the absurd, the humorous. The philosophical man does not go into tantrums over trifles nor commit himself with great excitement to passing enthusiasms. He loses a collar button, misses a train and eats burnt toast in graceful serenity. Political partisans of the extreme left and of the extreme right spew him forth as neither hot nor cold. Seeing life steadily and seeing it whole, he can smile at many things and, above all, at himself.

To elevate the emotions is the apex of their education. Nothing exercises this function in a way comparable to religion. The man for whom the world is a product of chance sooner or later discovers that his own emotions have become chaotic. The truly educated man cannot believe that life is a mere fugitive, fleeing in confusion and bewilderment from primordial darkness. Nor can he believe that he is truly educated if the profoundest part of his nature lies dormant. And so he succeeds in wiping away the grime which settles on the surface of the world and thrills to the discovery that he is after all in the possession of a masterpiece as revealed by the underlying inscription "Created by God." After learning and learning, he suddenly sees the truth take form, he sees "in beauty bare" what Newman has described as the only two self luminous beings in the universe, the only two that of themselves have meaning and value, the only two that can impart to life the real significance and unutterable joy which we instinctively seek. The finally educated man is the man who experiences the awe that comes from the intimation of spiritual reality, the spiritual reality of his own soul and of the God Who made it and redeemed it.

# World Survey of Education

WILLIAM J. MEHOK, S. J.

Who that is seriously concerned with professional education has not at some time or other been forced to seek information concerning education beyond his own borders. The teacher, attempting to explain to his class the mystery of foreign educational structure; the registrar with a bewildered foreign student seeking admission; the dean with a complicated dossier on a likely teaching prospect; the student counsellor, trying to adapt the school's program to the newly enrolled foreign student's unknown academic history; the faculty committee assigned the task of organizing summer tours or even a campus abroad; or the president who, in a moment of weakness, accepts an invitation on an international educational committee—all are forced to seek information on education abroad.

This is a responsibility that cannot be ignored. Conservative estimates show that there are thousands of foreign students in the United States, many of them from Catholic countries recruited by secular institutions. More and more, on the initiative of the students or schools, we are sending our own unofficial ambassadors abroad. The world is growing smaller in time and space but not necessarily in understanding.

Up to the present, one has been forced to seek out, acquire and frequently translate isolated monographs dealing with education in specific countries or on individual levels. Textbooks on comparative education have been published, but these deal, for the most part, with education in the more populous and better known countries. The task of covering all countries on all levels is one that discourages any individual, institution or country owing to their lack of resources or the prestige needed to elicit cooperation.

It is here that United Nations Educational, Scientific and Cultural Organization has filled the gap through its recently published *World Survey of Education*.<sup>1</sup> Some may object to the bad name being given UNESCO by certain Catholic critics. I shall not go into this matter beyond saying that as long as the Vatican retains an observer at UNESCO, we can safely investigate their offerings and judge them on their own individual merits.

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<sup>1</sup> UNESCO, *World Survey of Education, Handbook of Educational Organization and Statistics*, Paris: United Nations Educational, Scientific and Cultural Organization, pp. 943, 1955, \$16.00.



*The World Survey of Education* consists of three introductory chapters, 194 national and territorial chapters, a glossary and an index. The first chapter presents the world survey proper. It does not pretend to be definitive, but rather proposes a mode of procedure and exemplifies its application in certain limited areas. The second and third chapters are devoted to an explanation of the methods employed in the gathering and reporting of data for the *Survey*. They forewarn the reader of the limitations inherent in a work which is dependent on the contributions of so many and so differently oriented reporters.

The bulk of the book, 194 chapters, attempts to fit into a common pattern the national and territorial systems of these different areas. It would be presumptuous to criticize some 800 pages covering countries from Afghanistan to Trieste. Applying, however, the principle "ab uno disce omnes," the common pattern is this. First there is a summary of the general demographic, geographic and specifically educational statistics of the country in question, then an essay summarizing distinctive features of that nation's educational structure, and a graphic representation of the age and grade levels of the different types of institutions depicting the integration among the levels and giving the vernacular names of the different schools. Statistics given are the most recent available and follow a common pattern of presentation. Finally comes a bibliography of the best and most recent books and pamphlets to be used for further reference.

Not the least useful section is an appendix, entitled "Glossary of Terms," which gives the vernacular names of schools on various levels, the duration of their courses, the average entrance ages, standards of entry and possible further education for which they prepare. An extremely complete and detailed general index adds to the usefulness of the volume.

One is tempted to turn at once to the references on private education and Roman Catholic schools. Although all countries were asked to report on private education within their borders, not all did so. We seek the reasons. The first lies in the nature of the procedure employed. UNESCO does not initiate original research within the various countries but reports what is supplied by them. The channels for gathering information are the various national commissions for UNESCO which depend largely on the aid of the national ministries or departments of education. If these reports are deficient in certain areas, UNESCO supplements them with data available in standard sources and also checks them against its own preliminary reports. Naturally, then, if a country, for reasons sometimes not too friendly, fails to give private education its due, and if private education does not have the machinery to supplement

these data, the impression conveyed is that the influence of private education in some countries is inconsequential.

One is further prompted to speculate how subsequent issues of the *Survey* might be improved especially in this very sensitive area of private education. This is not a simple matter since so many agencies (or absence of them) are involved. Beginning at the "grass roots," the individual private schools, all the way to the final coordinating agency, UNESCO, influence must be exerted and cooperation given. It is less likely that the initiative will come from the offending party, so, if we feel offended, we should let the fact be known and propose a positive plan for supplying the deficiencies. Until the perfect reference book on international education is available, for some time to come this will be the best available.

# News From the Field

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CHANGES AND CORRECTIONS in 1955-1956 Directory: Page 6, Commission on Secondary Schools: Father F. X. Carty, Fairfield Prep, to fill out Father John P. Foley's term on the Commission, and Father J. Vincent Watson to succeed Father Foley as Chairman. Fr. Foley has become Rector of Cheverus High School, Portland, Maine. Page 13, Georgetown University: Father Joseph M. Moffitt should be listed as Dean of Admissions. Page 20, Rockhurst College, Institute of Social Order: Father Albert E. Dudenhoeffer, Director, replacing Father Friedl. Page 22, St. Louis University: Institute of Social Order, Father George E. Lucy, Associate Director, replacing Father Thomas. Page 38, Holy Rosary Mission High School: Rev. Lawrence E. Edwards, S.J., Superior, replacing Father Fuller who died suddenly on October 10, 1955, R.I.P.

R.I.P.: As this issue was about to go to the printers word came announcing the death of Father James B. Macelwane, Dean of the Institute of Technology at St. Louis University. Father Macelwane founded the first department of geophysics in the Western Hemisphere and organized the Jesuit Seismological Association. A modest and gentle priest, he was also a great scientist and scholar.

IGNATIAN YEAR All-Jesuit Alumni Communion Breakfast will be held on Sunday, March 11, 1956. The purpose of the observance is to bring together in every locality, alumni from various Jesuit schools thus dramatizing the unity of spirit which informs Jesuit education and Jesuit-trained men and women. It will impress the public with the character and power of this spirit and illustrate its wide dispersion throughout the United States. It will make clear that the ideals of St. Ignatius are a constructive spiritual force in our national life.

MEETING IN ST. LOUIS of the Jesuit Educational Association: The General Meeting will take place at St. Louis University High School on Easter Sunday, April 1, 1956. On Easter Monday, April 2, there will be separate meetings of the College and University Delegates and the Secondary School Delegates at St. Louis University.

ALL-AMERICANS: Two publications of St. Xavier's High School, Cincinnati, the newspaper, *Xavier Prep* and the yearbook, the *X-Ray*, received All-Catholic awards from the Catholic Press Association. The *Prep* also won an All-American rating from N.S.P.A. (National Scholastic Press Association).

The *Grad Prep* of Loyola Academy also was a recipient of an N.S.P.A. All-American Award.

Among College publications *The Maroon* of Loyola University of the South and the *Varsity News* of the University of Detroit won All-American ratings. The *Varsity News* received All-American rating for the tenth time in eleven semesters from the Associated Collegiate Press.

**STUDENTS ABROAD:** In addition to Fordham's Junior Year Abroad, there is Georgetown-at-Fribourg. Holy Cross also reports that two students studied at University of Vienna last year and two more this year.

**THE FORD FOUNDATION GRANT** of \$260 million to colleges and universities was one of the most important headlines of 1955. Among the 615 accredited colleges and universities listed were twenty-seven Jesuit institutions of higher learning. These 27 Jesuit colleges represented 4.4 percent of the 615 colleges. The total received \$12,827,700 represents 4.9 percent of the total 260 million.

**EXPANSION:** Cranwell School dormitory for 50 students begun.

Loyola Academy, Chicago—land acquired for new campus, preliminary sketches drawn.

St. Ignatius High School, Cleveland—contracts signed for gymnasium.

Jesuit High School, New Orleans—gymnasium begun.

LeMoyne College—Nelligan Hall opened for 146 boarders.

Loyola, Chicago—Law School Building dedicated with Cardinal Stritch presiding.

Creighton University—laying of cornerstone for new dormitory.

**THE GREAT TEACHERS PROGRAM** of Gonzaga University has resulted in the addition of thirteen new teachers to the faculty.

**THE LIVING ENDOWMENT DISTINGUISHED TEACHING PROGRAM** of Saint Louis University founded to help provide salaries for teachers paid the salaries of twenty teachers last year.

**470 YEARS IN THE AIR** is the total of experience in aviation of the Parks College Faculty.

**RABBI ALUMNI:** The Hillel Foundation with 55 members, flourishes on the campus of John Carroll University. These Jewish students are drawn to John Carroll by the emphasis on Scholastic philosophy which they feel is an objective philosophy leading to an open mind by which faith and reason complement each other. Four outstanding rabbis are Carroll alumni.

**T.V. CREDITS:** Loyola University (Chicago) offers a Home Study Course "Basic Ethics: Man and Morality" over station WNBQ for three semester hour credits. St. Louis University offers "The Great American West" with Father Bannon over station KETC-TV for two semesters, one credit each semester.

**WE BELIEVE,** a program produced by the National Council of

Catholic Men, presents the beliefs of Catholics in an objective and scientific manner and features Father James J. McQuade of John Carroll University. Father McQuade teaches in interesting and lucid fashion making use of visual aids, unusual props and "cartoonarama." The 13 programs are carried by at least 19 stations. Father McQuade also appeared on the NBC network for four talks on Communism.

**FORTY YEARS AGO** Mr. Michael J. O'Donnell saw his first review of the long, blue line of cadets of Xavier High School, New York. Little did he dream that forty years later a special parade of the Xavier regiment would be held in his honor. During his forty years, Tipperary-born "Mike" O'Donnell taught at one time or another all subjects except Chemistry, Physics and Greek.

**VIRTUE REWARDED:** The addition of an "effort" grade to report cards of the University of Detroit High School has as its purpose to encourage the industrious and persevering and to rebuke and spur on the careless and slothful.

**WINNERS:** Edward Foster, an alumnus of Fairfield College Preparatory School won a competitive scholarship examination sponsored by Bausch and Lomb Company.

Eight Rockhurst High School students reached the finals in the Muskogee, Oklahoma "Little Nationals" speech contest.

**CANTATE VOCIBUS ET CORDIBUS:** Father George A. Francis of Loyola University, New Orleans, celebrating his golden jubilee as a Jesuit is a veteran of the science classroom and laboratory. To find refreshment when jaded by his scientific pursuits, Father took up the hobby of directing a choir. Father Francis believes that a choirmaster must know how to interpret music. "When singing before the altar of God, you should put a prayer in your voice."

**CHRISTIAN HUMANISM:** St. Basil's "On the Study of Greek Literature," a classic in its field as a splendid statement of cautious, enlightened, Christian humanism, has not been available in a convenient form for many a year. Photo-offset reproductions of the Greek text are now obtainable at the Holy Cross College Bookstore. They sell for one dollar. Many Freshman professors of Greek will not regret a preliminary study of literature with this classic expression of the perennial Catholic position on these studies.

**EXCITING TIMES:** "These are exciting times for students of the Bible, for discoveries and controversies as well as conclusions," observes Weston College's forthcoming publication, *New Testament Abstracts*. Of all the sciences in our day, nuclear physics and biblical archaeology lead the field in progress. To study these new discoveries and to help with an inventory of Catholic biblical studies, Boston College is offering A

Course in Modern Catholic Biblical Theology for Jesuit Professors of College Theology for four weeks, July 2-27, 1956. The course will be conducted by Fathers Roderick A. F. MacKenzie and David M. Stanley, professors of Sacred Scripture at Jesuit Seminary, Toronto.

**THEOLOGY WORKSHOP:** A workshop in the LeMoyné plan of College Theology will be conducted again this summer at Fordham University, from July 23 to August 13. Two classes a day will be held on five days a week for graduate credit. The course will be Testimonies to Christ (exegetical studies in the four gospels). Father Francis McCool of the Biblical Institute (Rome) and of Woodstock College will direct the course.

**YOUR CHILD'S RELIGIOUS LIBERTY** is a pamphlet for parents on the rights of Catholic children to attend parochial school and to share in the benefits of welfare legislation. The author is Father Virgil C. Blum who lectures on political science at Creighton University. The price of the pamphlet is 15 cents. It is published by Catechetical Guild Educational Society, 260 Summitt Avenue, St. Paul 2, Minnesota.

**THE DREAM OF GERONTIUS** by Cardinal Newman was made into a splendid oratio by England's greatest composer, Sir Edward Elgar, a Catholic. The work has for many years occupied a position of great popularity in England but is rarely heard in the United States. The first L.P. recording is at last available and has received great critical acclaim. On two Angel L.P.'s Sir Malcolm Sargent leads the Huddersfield Chorus and the Liverpool Philharmonic Orchestra.

**WHY A CATHOLIC COLLEGE**, a famous little essay by Fr. George Bull, S.J., has been reprinted by *America Press*. The original appeared in 1933. When it was announced that *America* planned to reprint the article, orders poured in, a thousand before the type was set. Price—single copy, 15 cents; bulk  $\frac{1}{3}$  off. *America* also has printed a new and timely pamphlet on "St. Ignatius Loyola," written by Father L. C. McHugh.

**YOU-ALL:** Father Hubert Cunniff, Prefect of Discipline at Cranwell Preparatory School, asked a young student from below the Mason-Dixon Line, "Give the plural of 'you.'" The drawling reply was "you-all."

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