Jesuit Educational Quarterly

JANUARY 1957

VI CONGRESS OF CIEC

AN APPROACH TO WORLD HISTORY

AN ANALYSIS OF NATIONAL STATISTICS 1956–1957

JESUIT SCHOLARLY PUBLICATIONS 1955–1956

Vol. XIX, No. 3

Our Contributors

This issue of the *Jesuit Educational Quarterly* brings its readers to the far corners of the globe. Father Edward B. Rooney presents a report on the Sixth Congress of the Inter-American Catholic Educational Confederation held at Santiago, Chile. Father James T. Griffin, former professor of Theology at Woodstock College and Weston College, now professor of Theology at San Jose Seminary, Quezon City, Philippines, reports on the Fifth International Assembly of the World Confederation of Organizations of the Teaching Profession held in Manila last summer.

Father Richard D. Costello, Managing Editor of the *Quarterly,* presents the annual report on enrollment in Jesuit high schools and colleges.

Mister Gerald C. Walling of St. Ignatius High School, Cleveland, offers an approach to World History, a course that can be an uncharted jungle of facts, dates, and names to student and teacher alike.

Father Raymond C. Jancauskas of the Department of Economics, Loyola University, Chicago, presents a statement of objectives for an undergraduate Economics Department and then examines its virtues and its shortcomings.

As a reminder of the fine General Statement of Philosophy of the Jesuit High School drawn up by the Principals' Institute, West Baden, 1940, the section on Objectives is reprinted in this issue from the October 1946 issue of the *Quarterly*.

Jesuit Educational Quarterly

January 1957

CONTENTS

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

EDITORIAL STAFF

Editor

EDWARD B. ROONEY, S.J.

Managing Editor

RICHARD D. COSTELLO, S.J.

Advisory Board

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

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

ADDRESS COMMUNICATIONS TO THE EDITOR

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

VI Congress of CIEC*

Rev. Edward B. Rooney, S.J.

From September 8 to 16, 1956, the city of Santiago, Chile, was host to the Sixth Congress of the Inter-American Catholic Educational Confederation.[1] Previous congresses had been held at Bogotá, Colombia, in 1945; Buenos Aires, Argentina, in 1946; La Paz, Bolivia, in 1948; Rio de Janeiro, Brazil, in 1951; and Havana, Cuba, in 1954. All of these congresses had set a high level of performance both in planning and in execution. The Santiago Congress of CIEC was no exception. The program was well planned by the Organizing Committee under the very able chairmanship of Monsignor Jorge Gomez Ugarte, rector of Santiago's Instituto Luis Campino, and of the Rev. Manuel Edwards Pinto, SS.CC., General Secretary of the Congress. Perhaps the best tribute to Monsignor Ugarte and Father Edwards and to their staff of able assistants is to say simply that the meeting ran perfectly and that the delegates were not only completely satisfied with it but were delighted with their stay in the hospitable capital city of Chile.

The social program included receptions by His Eminence José Maria Cardinal Caro Rodriguez, Archbishop of Santiago, and by the President of the Republic, His Excellency Carlos Ibañez del Campo; a luncheon at Villa Maria Academy which is conducted by the American Sister Servants of the Blessed Virgin Mary; an excursion to Valparaiso and Viña del Mar; two Spanish plays excellently presented by students of the Catholic University of Chile; and a brilliant, illustrated lecture by Rev. Edmundo Stockin, SS.CC., on the Beauties of Chile. These social events afforded a pleasant interlude and prevented the delegates from contracting "congress fatigue," for all the regular sessions of the Congress were long and arduous.

Importance of the Santiago Congress

Some notion of the importance attached to the VI Congress of CIEC may be gathered from the fact that His Holiness Pius XII appointed His

---

* Reprinted from November, 1956, *Bulletin* of the National Catholic Educational Association with the kind permission of the editors. Fr. Rooney attended the Congress as official delegate of the NCEA.

[1] Hereafter we shall refer to the Confederation by the initials of the Spanish title, CIEC, Confederación Interamericana de Educación Católica.

Eminence José Maria Cardinal Caro Rodriguez, Archbishop of Santiago, his personal legate to the Congress. Moreover, the Cardinal took his duties as personal representative of His Holiness very seriously and, as a result, he is well equipped to report personally to His Holiness. Although well up in his eighties, the Cardinal presided not only at the solemn opening and closing sessions but at every plenary session and listened most attentively to the discussion of the conclusions and the recommendations of the Congress. The leadership shown by Cardinal Caro was eagerly followed by other members of the Chilean hierarchy. There was scarcely a session that did not see six to ten bishops on the dais. At times some of them took an active part in the discussions.

Government authorities from President Ibañez down manifested a keen interest in the Congress. The opening session was addressed by Francisco Bórquez, Minister of Education. The Minister of Foreign Affairs, Osvaldo Sainte-Marie, and the President of the Chilean Senate, Fernando Alessandri, also attended the opening session. In addition to welcoming the chairmen of the delegations at a most cordial reception, President Ibañez manifested his interest in the Congress by personally attending the closing session with Mrs. Ibañez.

The newspapers of Santiago gave unusually generous coverage, both by pictures and stories, to the VI Congress of CIEC. Nor were they content with mere cursory notices. They followed eagerly the discussion of the conclusions of the Congress and reported on them in great detail.

Method of Conducting Meeting

For a better understanding of the rest of this report, it is important to note the manner of conducting the meetings of the Congress of CIEC. There are two kinds of meetings: plenary sessions and commission sessions. The plenary sessions, as the name indicates, are attended by all the official delegates and by many others, persons who, although not delegates, are interested in Catholic education. The commission meetings are given over to a study of the various phases of the general topic under discussion. Delegates are free to attend any of the commission sessions. To each commission is assigned a particular phase of the general topic. It discusses this phase thoroughly, basing the discussion on the papers that have been previously submitted. Upon concluding their discussions, commissions are required to formulate general observations and conclusions to be made to the plenary session. One person, called a relator, is chosen to present the conclusions of the particular commission at the plenary session and to be ready to explain or defend them.

When the work of the commissions has advanced sufficiently, the plenary sessions begin and take up consideration of the conclusions reached by the various commissions. The conclusions of each commission as it completes its work are mimeographed and copies supplied to all of the persons attending the plenary session. The relator is allowed twenty minutes to present the conclusions of his commission to the plenary session, to comment on them, and to defend them. The conclusions are then thrown open to discussion by the entire assembly. Persons desiring to speak must submit their names to the Chairman of Debates. Individual speakers are allowed five minutes. No one is permitted to speak twice on the same topic. When the Chairman of the Debates, as the person who presides at these plenary sessions is called, has determined that the conclusions have been sufficiently discussed, he may close the debate. The relator of the commission is then given an opportunity to answer the objections that have been made to the conclusions or to the wording of them. After this, a vote is taken on each individual conclusion, and they thus become the conclusions of the congress. Only official delegates are permitted to vote.

As I mentioned in a previous report on a CIEC Congress,[2] this method of conducting the sessions, while it takes considerably more time, has the advantage of permitting more thorough discussion of each topic in the commission meeting, and the still greater advantage of forcing the commission meetings to come to some definite, positive conclusions. The fact that the conclusions have to be voted on by the plenary session means that each congress has a definite outcome. Thus, one can go back over the reports of all of the congresses of the CIEC and point to the definite conclusions that were reached at each of the congresses. In time, the reports of the congresses will constitute a rather impressive body of agreements by Catholic educators. As time goes on, some of these agreements may have to be changed and will be changed by future congresses; nonetheless, it is an advantage to be able to go back and point to a clear-cut, definite agreement reached by Catholic educators in the past.

During the Santiago Congress, seven plenary sessions were scheduled to deal with the conclusions of the various commissions. Time was provided for seven meetings of the commissions. Some of the commissions finished their work without needing seven meetings; others, however, needed additional meetings. The routine business of the Confederation was taken up at special meetings of the chairmen of the delegations. Such

---

[2] Cf. *Bulletin,* National Catholic Educational Association, Vol. XLVIII, No. 2, November, 1951, "The Fourth Inter-American Catholic Educational Congress, Rio de Janeiro, Brazil, July 25–August 5, 1951" (pp. 7–20).

meetings were held each day at 2 o'clock and if the time before the plenary session was not sufficient, then the chairmen of the delegations had to meet again in the evening. As might well be imagined, the multiplicity of sessions led to a very crowded schedule for delegates.

Program

The general subject chosen for the Santiago Congress was *The Social Formation of the Student.* This topic was broken down into six phases, each one of which was to be discussed by one commission. Previous study of each phase had been assigned to various countries. The subtopics and the countries to which they were assigned were as follows:

First Commission: The Meaning and Importance of the Social Formation of the Student. (Argentina, Ecuador, and Venezuela)

Second Commission: The Doctrinal Foundation of the Social Formation of the Student. (Brazil, Honduras, and Paraguay)

Third Commission: Modern Social Environment. (Cuba and the United States)

Fourth Commission: Social Formation in the Field of Ideas. (Canada, Nicaragua, Panama, and Peru)

Fifth Commission: Formation of the Social Sensitiveness of the Student. (Bolivia, Colombia, and Dominican Republic)

Sixth Commission: Training for Social Action. (Costa Rica, Guatemala, and Mexico)

According to an agreement reached at a previous congress, a special commission, called Commission on Freedom of Education, should be assigned at every congress to study the problems connected with the freedom of education, and to report on the status of freedom of education in the Inter-American countries. At the Santiago Congress, this commission, the seventh, was assigned to Chile, El Salvador, and Uruguay.

The topic, *The Social Formation of the Student,* is a most important one in modern educational circles. The topic assumes even greater importance in the countries of the Western Hemisphere as philosophies alien to the concepts of Christianity and Western civilization spread their tentacles further and further throughout Europe and Asia. The importance of the general topic of the Congress was commented on in the letter of His Holiness Pius XII appointing Cardinal Caro Rodriguez Papal Legate to the Congress, and in the joint pastoral letter issued by the entire hierarchy of Chile and read in all the churches in Chile in June of 1956, and in the letter of the Sacred Congregation of Seminaries and Universities addressed to Monsignor Jorge Gomez Ugarte, president of *Fide Chilena,* the Association of Catholic Secondary Schools of Chile,

and also chairman of the Organizing Commission of the VI Congress of CIEC.

That the subject, *The Social Formation of the Student,* proved to be an attractive one is evidenced by the crowds that attended all the plenary sessions as well as the commission sessions. Actually, some seventeen hundred and forty delegates were registered at the Congress. One hundred sixty-eight of these were from inter-American countries outside Chile. Only Haiti, Guatemala, and Nicaragua had failed to send delegates. The United States delegation consisted of the Rev. William Cunningham, C.S.C., of the University of Notre Dame, Notre Dame, Ind., and the writer of this report. Fifteen hundred seventy-two of the registered delegates were from Chile. My impression was that at the plenary sessions there was an even greater crowd of people. These plenary sessions were held in the ample gymnasium of the Catholic University of Chile. The gymnasium had been attractively decorated. On the stage sat the Cardinal Legate together with many of the bishops of Chile and other invited guests. In the center, and to the front, of the gymnasium, a special raised platform, in semi-circular form, was erected. On this platform sat the official delegates of each of the inter-American republics. The rest of the gymnasium was open to the public. At every session it was packed to the doors. I suspect that the many persons who had the opportunity to attend the plenary sessions caught the significance of the topic and also caught the enthusiasm of the various commissions which reported on the topic. There was a seriousness of purpose about this meeting that did credit to Catholic educators and to their realization of the vital importance of the social formation of their students.

Summary of Conclusions of the Commissions

The conclusions of the commissions, as they were modified and approved by the plenary sessions, are the best index of what the Santiago Congress accomplished. These will be published in the official proceedings of the Congress. While it would go beyond the scope of this paper to give them in full, a brief summary will, no doubt, be of interest.

First Commission: The Meaning and Importance of the Social Formation of the Student: In its first conclusion, the Commission endeavored to give a descriptive definition of the term, "social formation." This definition was the occasion of some heated discussion. The general tenor of the conclusion, as finally approved by the plenary session, was that by social formation we understand the harmonious development, by the means of all the activities of the school, of those aptitudes which are

possessed by the human person, a being social by nature, for the purpose of perfecting the student's understanding of human and Christian solidarity and of bringing about the realization of the true social being and the Mystical Body of Christ.

In the conclusions which followed, the Commission emphasized the importance of stimulating Catholic educators to give to their students a social formation in keeping with the definition adopted above and thus to do away with any ground for just criticism of social teaching in Catholic institutions. The Commission also warned Catholic educators to take into account the characteristics of the new type of human person that is arising in the complex, modern civilization. In the face of the serious situation in which a socially disorientated humanity finds itself, and in the face of the ineffectiveness of educational systems that ignore the true nature and purpose of the human person, the Commission stressed the importance of underscoring the fact that Catholic tradition and the official magisterium of the church offer both a doctrine and practice that will lead to a perfect social formation. For this reason, Catholic educators are urged to study these teachings so as to be able to pass them on to their students. To do this adequately, Catholic teachers must have a deep consciousness of their obligation in this matter; they must see to it that in their schools there is an atmosphere of authentic Christian sociability; they must give to their students a deep realization of the importance of the social vocation as an ideal of life so that not being content with mere doctrinal information, they, themselves, will participate in social activities that will help to bring about a better world.

Second Commission: The Doctrinal Foundation of the Social Formation of the Student: After outlining briefly but very clearly the essential philosophical and theological doctrines that form the bases of the social teaching of the church, the Second Commission recommended that Catholic educators, in their effort to give a proper social formation to their students, keep ever in mind these doctrinal principles and make their influence felt by insisting especially on the following aspects of that teaching:

The value of the human person and the importance of the human person in the educational process.

The inter-action between the human person and society; the consciousness of the influences that come from society, and the responsibilities that are consequent upon this.

An analysis of the errors of modern social systems that will put students on guard against the baneful influence of these systems, and, at

the same time, will let them see that any truth that might possibly be in these false systems is already to be found in the social teaching of the church.

Third Commission: Modern Social Environment: With a thorough realization of the modern social environment in which our students are living, the Third Commission recommends that in their effort to give a proper social formation Catholic educators should emphasize the positive, Christian social attitude on the family, the state, on the world, and on the solidarity that should exist between students and their responsibility to society, and thus counteract any tendency toward individualism. While attempting to avoid the dangers of the pragmatism of Dewey, Catholic educators should not lose sight of the individual differences that do exist among students; they should avoid all unnecessary regimentation and routine. Moreover, they must immunize their students against the harmful influences of communism and let them see the radical opposition that exists between the communistic and the Christian ideologies.

So that they may know what success they are having in the development of a social attitude, the Third Commission strongly urged Catholic educators to make frequent, scientific studies of the social attitudes of their students.

Catholic educators should stress the idea that at the base of Christian piety and practice of religion there should be sound intellectual convictions. Only thus will it be possible to combat effectively false mysticism that may so easily lead students astray.

Since this sub-topic, *Modern Social Environment,* was assigned to Cuba and the United States, the two United States delegates, Father Cunningham and the writer of this report, were members of this Third Commission. Our deliberations were very much helped and influenced by a paper entitled, "The Influence of Dewey in American Education," by Rev. Charles Donovan, S.J., Dean of the School of Education of Boston College, and by another paper entitled, "Some Developments in the Theory of the Person and Society," by Rev. Joseph Fitzpatrick, S.J., of the Department of Sociology, Fordham University.

Our discussions and conclusions were also considerably influenced by the report on an excellent study conducted by the Association of Catholic Colleges of Cuba to ascertain the social attitudes of Catholic college students. The study might well serve as a model for similar studies to be conducted in all our Catholic colleges. The results were revealing in ways that although at times were encouraging, at other times gave reasons for serious concern.

Fourth Commission: Social Formation in the Field of Ideas: Since this Commission felt that the program required it to look at all the levels of education, elementary, secondary, and higher, as well as at the various subjects that could most affect the social formation of the student, its conclusions were necessarily very long. A study of these in detail, when they are printed in the *Proceedings* of the Congress, will, no doubt, prove very fruitful. For the purpose of this article, however, it will be sufficient to list the general conclusions concerning each level of education.

The Commission recommended that by changing or adapting existing programs, Catholic primary schools give a Catholic social orientation to all subjects but especially to religion and social sciences, with particular emphasis on the fundamental concepts of the family, of work, of the church, and of the state.

On the level of secondary education, distinguishing technical, agricultural, commercial, humanistic, and normal school training, the Commission recommended that each of these categories of secondary education should be impregnated with the social teachings of the church and should be used as a means of developing in the student a true Christian social concept and a deep realization of his place in the social life of the family, the nation, and the international world.

In regard to higher education, starting out with the proposition that every university student should receive a solid social formation so as to enable him to play the role of a leader in society, the Commission stressed particularly the importance of the department of sociology and the need of training in a sociology that is in conformity with the teaching of the church. It then went on to stress the importance to social training, at the university level, of religion, history, geography, literature, philosophy, and various other subjects, and pointed to the valuable social contribution that these various subjects could make to the social training of the student.

Fifth Commission: Formation of the Social Sensitiveness of the Student: The Fifth Commission concluded that in order to form in the student a social sensitiveness (which it defined as the aptitude of a human being to understand and to feel the situation of another human being), it is necessary to put the student in contact with social reality and, at the same time, accompany this experience with an adequate theoretic formation in the social doctrine of the church. For this reason, it is necessary to develop in the student a sentiment of gratitude toward other persons as an expression of mutual inter-dependence; an appreciation of the value of the human person; a respect and care for public property; a sentiment of equality toward companions; a healthy civic spirit characterized by respect for legitimate authorities.

The better to achieve these objectives, educators must strive for the personal formation of students and not for mere mass education; they must use an educational method that is positive in its approach; cultivate sincerity in the student; they must strive to eliminate from their schools anything that resembles a police system in the control of the student activities.

To form an environment conducive to social sensitivity, it will be important to do away with all discrimination whether it be social or economic in the admission of students; to stress with students a hierarchy of values that will put fortune, race, or position in its proper place; to give an example of reasonable austerity of life by discountenancing practices which are repugnant to such austerity.

Sixth Commission: Training for Social Action: Among the more important conclusions reached by the Commission, the following are worthy of special mention:

All priests and religious who are to be assigned to teaching should receive adequate educational preparation and this training on university level.

In regard to pedagogical methods, emulation, team work, and extracurricular activities should be stressed for their social value. For this purpose, an adequate program of extracurricular or co-curricular activities should be planned and activated. Faculty advisors to these various extracurricular activities should leave ample opportunity to students to exercise their own powers of leadership; they should not interfere too much with the operation of these activities.

It is important to develop among the teaching staff a spirit of team work and to strive that this same spirit penetrate to the students.

Colleges should do their part in providing practical contact with other social, religious, and civic groups for their students. In emphasizing the relationship between the colleges and the parish, the Commission recommended that, as far as possible, Sunday Mass be heard in the parish church.

Seventh Commission: Freedom of Education: This Commission recommended:

The establishment of an Inter-American Committee on Freedom of Education, the function of which would be to spread the principles of freedom of education and to study methods that may lead to the development of an effective freedom of education in the countries of Latin America.

That within six months, there be held a seminar on Freedom of Education to study and formulate the fundamental doctrine and to organize the Inter-American Committee on Freedom of Education.

The creation in each of the inter-American countries of a national committee on Freedom of Education whose functions would be similar to those of the Inter-American Committee.

In keeping with the defense of all human rights guaranteed by the various international conventions (San Francisco Charter, Declaration of Human Rights of the United Nations), the formation in each country of America of associations for the defense of freedom of education.

The formation of alumni associations which will, among other activities, assist in bringing about the recognition of the rights to freedom of education as well as the formulation of laws that will protect it.

That a request be made to the United Nations Commission on the Rights of Man that it use its services to see that freedom of education be effectively recognized in the countries of the Americas.

That the Association of Catholic Universities of Latin America and other inter-American associations study the practical method of preserving the gains that have already been made in the matter of freedom of education.

That for admission purposes, these associations give equal recognition to studies made in private or state institutions.

Impressions of the Congress

Americans in Latin America

Readers will be pleased to know that the United States delegates to CIEC were received with the utmost cordiality. At the inaugural session, Father Cunningham spoke in the name of the English-speaking delegates. We were not, however, the only United States citizens attending the Congress. Many American religious orders and congregations conduct schools in Latin America. Among those represented at the Congress were the Fathers of the Holy Cross who conduct St. George College in Santiago; the Brothers of the Society of Mary who conduct Santa Maria College in Lima, another college in Callao, and a seminary in Chiclayo, all in Peru; the Sister Servants of the Immaculate Heart who conduct colleges in Santiago, Lima, and Callao; and the Maryknoll Sisters who conduct schools in Lima and Puno, Peru. There was a fine representation of American priests, brothers, and sisters from these institutions at the Congress. They made Father Cunningham and myself feel very much at home.

I do not think it is out of place here to pay a special tribute to all the religious and to the diocesan priests of the United States who are now working in Latin America. Everywhere one hears the most laudatory

reports on their work. We who have seen it firsthand thank God for what they are doing and we pray God to send more United States laborers into the vast vineyard that is Catholic Latin America.

Latin-American Students in the United States

On his way to South America, Father Cunningham wrote a carefully documented paper on the problem of Latin-American students in the United States. He told of a project sponsored by the NCEA College and University Department Committee on Inter-American Affairs to publish in Spanish a *Guide to Catholic Colleges and Universities in the United States*. The *Guide* will be financed by the illustrated advertisements placed in it by interested institutions. Such a *Guide* is of the utmost importance since the complaint is constantly made that Latin-Americans are unaware of the facilities of Catholic institutions in the United States. In presenting copies of his paper to the chairmen of the official delegations, Father Cunningham made it clear that we are not looking for students but are rather trying to do what we can to find room for as many Latin-American students as possible in Catholic colleges and universities.

Since it would be quite impossible to accommodate in Catholic institutions all the Catholic Latin-American students who come to the United States, the second step in the NCEA College and University Department Committee on Inter-American Affairs Latin-American project will be to prepare a complete list of the Newman Clubs in the United States, together with names and addresses of Newman Club directors. It is hoped that with the publication of this list, Catholic colleges in Latin America will be induced to send to Newman Club directors the names of Latin-American students who are enrolling in American secular institutions and thus give Newman Club directors an opportunity to contact these students and care for their spiritual welfare. Time and again the Holy See has expressed concern over the religious life of Latin-American students who come to the United States.

Both Father Cunningham and I emphasized again the importance of establishing, in conformity with recommendations passed at the IV Congress of CIEC, held in Rio de Janeiro, July 25 to August 8, 1951, in each of the Latin-American republics centers of information on Catholic institutions in the United States and elsewhere. I feel, as does Father Cunningham, that a corresponding office or desk should be established at the National Catholic Educational Association headquarters in Washington, D. C. If such an office were well established and, what is more

important, well supported, it could act as a clearinghouse for the innumerable requests for scholarships that come to Catholic institutions from foreign students. I am convinced that our Catholic colleges and universities would be quite willing to support, either by direct subsidy or by an increase in dues for the College and University Department membership, an office that could not only assist them with foreign student applications for financial aid, but could have an apostolic value in assisting the right kind of Latin-American students to find places in American Catholic institutions. Anyone who goes to South America is struck by the activity of Protestant organizations among the Latin-Americans. Can we Catholics afford to be less industrious when the faith of a predominantly Catholic continent is in jeopardy?

What of CIEC?

It is my opinion that the thorough discussion of the subject, *The Social Formation of the Student,* at the Santiago Congress of CIEC will have considerable impact on the Catholic colleges of South America. All delegates to the Congress were impressed with the seriousness and the urgency of the problem of the social education of Catholic students and of the deficiencies of Catholic institutions in facing it. That CIEC could bring together people from all over the Americas and could so inspire them with the gravity of the social problem that they were eager to get back to their own countries and improve their social teaching is, in itself, a proof that CIEC is progressing and is accomplishing the aims for which it was organized.

A striking example of this was seen in the report on the Study of Social Attitudes in the Catholic Colleges of Cuba. This study was undertaken as a special preparation for the Santiago Congress of CIEC. When the results were being studied, it was found that one college was completely out of line since the scores of its students were uniformly so far above those of other colleges. All the usual possibilities in such a case were examined but yielded nothing. It was then discovered that this particular college (of girls) had been concentrating for some years on the social encyclicals of the Popes and on trying to develop proper Catholic social attitudes. The tests proved that this school had succeeded remarkably well; they also showed the deep impact of the college on its students.

CIEC is also succeeding in developing a sense of solidarity among Catholic educators, particularly in Ibero-America. This, in turn, has served as an encouragement to Catholic educators to demand their just

rights in the matter of education. Freedom of education (la libertad de enseñansa), the great cry that one hears on all sides in Latin America, has made considerable advances in such countries as Brazil, Chile, and Colombia. But much still remains to be done. In many countries of Latin America, central governments still have a strangle-hold on the controls of education. The encouragement, the strength, and the stimulation that CIEC can give are greatly needed.

But if CIEC is flourishing in its external activities, its internal life leaves much to be desired. It is suffering from financial malnutrition. It is true that there are a few countries in Latin America where the finances are in such a pitiful condition that no financial aid can be expected of them. The fact is, however, that many countries that are quite able to pay their dues to CIEC have failed to do so. It would be disgraceful were a Catholic organization as necessary and as useful as CIEC to die of starvation when so much money is spent—shall we say wasted?—on other less worthy projects.

Voluntary Accrediting Associations

At one of the plenary sessions, a Chilean priest who had done his graduate studies in the United States requested the chairman of the Congress to ask the writer to explain for the delegates the system of voluntary accrediting associations in the United States. This request which, due to lack of time could not be carried out, was made in connection with a discussion of the problem of *freedom of education* in Latin America. Private education suffers much from the complete control of education by federal governments in most countries of Latin America. In fact, all education, both private and state, suffers from this monopoly. Indeed, a by-product of a visit to South America by United States educators is a deep realization of the value of our dual system of private and public education in the United States and of the part played in United States education by voluntary associations of educators and, particularly, by voluntary accrediting associations. The fact of the matter is that control of education in the United States has, thank God, remained in the hands of professional educators. The federal government has, with very few exceptions, stuck to its last and has not attempted to exercise control over education. The control by states and municipalities is, generally speaking, rather benign. In the American educational scene, private education has helped public and public has helped private. This is particularly true in regard to warding off any undue control of education. Actually the states and municipalities have

had little to worry about as far as educational standards are concerned. And the reason is precisely that the control of educational standards has remained in the hands of educators. Educational associations and regional accrediting associations have thus been a boon to American education.

This is something that American educators are not always aware of. But they become acutely aware of it when they visit countries where there is unmitigated centralized control by governments. I hope on another occasion to have an opportunity to develop this point more in detail. Each trip I have made to foreign countries has made me realize more deeply the value of our American dual system of education, and of our voluntary accrediting associations. My experience at the Santiago Congress of CIEC was no exception to this growing impression. It is, then, of the utmost importance that private educators—and I speak particularly for Catholic educators— take a constant and active interest in their professional and accrediting associations. These are voluntary associations; we are part of them. We must help to strengthen them and make our voices heard in their deliberations. By so doing, we will help to preserve the precious treasures of freedom of education for which Catholic educators in other lands are longing.

Conclusion

Father Cunningham and I feel that our association with CIEC has given us a better understanding of the problems of Catholic education in the countries south of the border. We hope that we have also helped in a better understanding of the problems of Catholic education in the United States. A good-neighbor policy, if it is to be substantial and lasting, must be built on understanding. We trust that we have aided the cause of such mutual understanding and that in so doing we have furthered the cause of Catholic education which, whether it be in North or South or Central America, has the same ultimate goal. It is our sincere hope that at the next congress of CIEC, at present scheduled for Costa Rica, the United States delegation will count many more members and that the aid that we give and receive for the cause of Catholic education will increase in proportion to our numbers.

For me personally it was an honor and a privilege to represent the National Catholic Educational Association at the Congress of CIEC. I am grateful to Monsignor Hochwalt for permitting me to do so. I trust that my presence at the Santiago Congress of CIEC and this all too inadequate report on the Congress will assist at least in some small degree the cause of Catholic education in the Americas.

Jesuit Educational Association
College and University Enrollment 1956-1957

	Liberal Arts	Commerce Day	Commerce Night	Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law Day	Law Night	Medicine	Nursing	Pharmacy	Social Work, Service	Miscellaneous	Totals Full-Time	Totals Part-Time	Totals Full & Part	Extension Low Tuition	Grand Total	Veterans	Summer Graduate	Summer Undergrad.
Alma College	..	..	..	..	105	..	..	..	..	..	..	..	..	..	..	105	..	105	..	105	32	..	..
Bellarmine College	100	..	..	..	..	..	..	..	..	..	..	..	..	..	..	37	63	100	..	100	..	..	..
Boston College	2,820	1,582	125	..	..	589	..	746	260	238	..	966	..	154	..	5,847	1,633	7,480	400	7,880	1,226	458	1,429
Canisius College	844	368	117	..	..	..	..	342	..	..	..	6	..	..	345	1,271	751	2,022	503	2,525	287	117	379
College of the Holy Cross	1,818	..	..	..	..	..	..	5	..	..	..	..	..	..	..	1,822	1	1,823	131	1,954	37	..	..
Creighton University	1,196	379	86	184	..	..	..	164	113	..	287	231	148	..	..	2,032	756	2,788	..	2,788	623	344	560
Fairfield University	805	..	..	..	..	..	..	366	..	..	..	..	..	..	..	810	361	1,171	20	1,191	117	..	344
Fordham University	1,877	960	443	..	..	2,348	..	1,491	417	304	..	..	440	279	..	5,526	3,033	8,559	1,290	9,849	1,469	911	1,934
Georgetown University	1,300	229	139	382	..	..	..	771	587	538	424	192	..	..	1,229	4,649	1,142	5,791	..	5,791	973	207	1,237
Gonzaga University	400	157	..	..	..	130	319	26	..	148	..	251	..	..	66	1,433	64	1,497	..	1,497	291	..	567
John Carroll University	2,386	117	488	..	..	..	..	214	..	..	..	..	..	..	..	1,901	1,304	3,205	..	3,205	474	198	489
Le Moyne College	1,207	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,115	92	1,207	778	1,985	179	..	341
Loyola College	1,268	..	..	..	..	..	..	131	..	..	..	..	..	..	..	744	655	1,399	..	1,399	261	83	257
Loyola Univ., Chicago	1,608	737	2,020	366	97	..	..	885	123	122	329	457	..	104	240	4,543	2,545	7,088	1,411	8,499	800	878	3,078
Loyola Univ., Los Angeles	500	217	..	..	..	..	274	96	167	175	..	..	..	..	256	1,169	516	1,685	527	2,212	461	243	288
Loyola Univ., New Orleans	1,171	366	278	210	..	..	..	166	76	103	..	..	60	..	56	1,782	704	2,486	248	2,734	388	124	728
Marquette University	2,828	1,350	780	445	..	..	1,695	570	191	..	395	532	..	..	964	6,920	2,830	9,750	643	10,393	1,576	677	1,491
Regis College	883	..	..	..	..	..	..	..	..	..	..	..	..	..	..	663	220	883	..	883	178	..	212
Rockhurst College	390	207	751	..	..	..	..	..	..	..	..	..	..	..	..	589	759	1,348	68A	1,416	629	..	260
St. Joseph's College	2,803	..	..	..	..	..	..	61	..	..	..	..	..	..	..	1,541	1,323	2,864	450	3,314	631	..	692
St. Louis University	4,059	628	727	304	152	..	1,003	1,392	98	113	482	447	..	..	..	7,066	2,339	9,405	1,900	11,305	2,240	1,289	3,018
St. Mary's College	..	..	..	..	[152]B	..	..	..	..	..	..	..	..	..	..	[152]	..	[152]	..	[152]	24	..	..
St. Peter's College	750	521	524	..	..	..	..	..	..	..	..	..	..	..	..	1,558	237	1,795	303	2,098	547	..	246
Seattle University	864	447	105	..	..	395	530	24	..	..	..	151	..	..	63	2,250	329	2,579	167	2,746	672	119	1,284
Spring Hill College	880	..	..	..	..	..	..	..	..	..	..	..	..	..	..	778	102	880	297	1,177	101	..	451
University of Detroit	1,903	932	1,569	292	..	..	1,507	710	108	53	..	..	..	..	2,561	5,391	4,244	9,635	..	9,635	1,628	680	1,549
University of San Francisco	1,912	413	737	..	..	99	..	90	109	151	..	112	..	..	..	1,908	1,715	3,623	555	4,178	769	89	1,773
University of Santa Clara	433	239	266	..	..	..	372	..	94	..	..	..	..	..	..	1,139	265	1,404	..	1,404	235	12	14
University of Scranton	1,061	359	281	..	..	..	142	87	..	..	..	..	..	..	..	1,250	680	1,930	188	2,118	601	92	389
West Baden College	[79]	..	..	..	[97]B	..	..	..	..	..	..	..	..	..	..	[186]	..	[186]	..	[186]	15	..	..
Weston College	64	..	..	..	114	..	..	..	..	..	..	..	..	..	..	178	..	178	..	178	19	..	..
Wheeling College	192	..	..	..	..	..	..	..	..	..	..	..	..	..	..	192	..	192	..	192	20	..	..
Woodstock College	118	..	..	..	219	..	..	..	..	..	..	..	..	..	..	260	77	337	..	337	35	..	..
Xavier University	1,419	654	618	..	..	..	..	848	..	..	..	..	..	..	135	1,672	2,002	3,674	79	3,753	774	421	574
Totals 1956–1957	39,859	10,862	10,054	2,183	687	3,561	5,842	9,185	2,343	1,945	1,917	3,345	648	537	5,915	68,141	30,742	98,883	9,958	108,841	18,312	6,942	23,584
Totals 1955–1956	36,263	10,478	7,297	2,146	658	5,742	5,312	7,970	2,107	1,876	1,937	3,526	678	593	7,637	64,491	29,729	94,220	9,605	103,825	17,840	7,639	18,865
Increase or Decrease	3,596	384	2,757	37	29	—2,181	530	1,215	236	69	—20	—181	—30	—56	—1,722	3,650	1,013	4,663	353	5,016	472	—697	4,719

A 1955–1956 figure.

B St. Mary's also listed under St. Louis U.; West Baden under Loyola (Chicago).

Jesuit Educational Association
High School Enrollment 1956-1957

	Freshmen	Sophomores	Juniors	Seniors	Specials	Total 1956–1957	Total 1955–1956	Increase or Decrease
Bellarmine College Preparatory, San Jose	235	206	192	167	..	800	810	— 10
Bellarmine High School, Tacoma	121	80	74	62	..	337	308	29
Boston College High School, Boston	441	406	258	255	..	1,360	1,337	23
Brooklyn Preparatory School, Brooklyn	132	269	247	241	160	1,049	1,037	12
Brophy College Preparatory, Phoenix	105	91	57	41	1	295	233	62
Campion Jesuit High School, Prairie du Chien	190	146	114	111	..	561	547	14
Canisius High School, Buffalo	279	255	221	177	..	932	905	27
Chaplain Kapaun Memorial High School, Wichita	167	136	120	75	..	498	...	498
Cheverus High School, Portland, Me.	154	125	90	80	..	449	380	69
Cranwell Preparatory School, Lenox	54	55	46	41	30	226	183	43
Creighton University High School, Omaha	135	137	127	130	..	529	533	— 4
Fairfield College Preparatory School, Fairfield	245	243	242	215	..	945	960	— 15
Fordham Preparatory School, New York	256	196	154	166	..	772	739	33
Georgetown Preparatory School, Garrett Park	50	46	47	49	48	240	237	3
Gonzaga Preparatory School, Spokane	234	154	144	149	2	683	672	11
Gonzaga High School, Washington, D. C.	189	170	157	123	..	639	604	35
Jesuit High School, Dallas	192	130	122	87	..	531	495	36
Jesuit High School, New Orleans	276	201	195	150	105	927	961	— 34
Jesuit High School, Portland, Ore.	88	...	...	...	..	88	...	88
Jesuit High School, Tampa	100	64	51	39	..	254	239	15
Loyola Academy, Chicago	245	182	210	156	1	794	776	18
Loyola High School, Towson	232	179	172	130	2	715	650	65
Loyola High School, Los Angeles	240	240	200	210	..	890	880	10
Loyola High School, Missoula	36	35	26	21	..	118	126	— 8
Loyola School, New York	36	29	25	17	28	135	125	10
Marquette High School, Yakima	73	62	47	53	..	235	223	12
Marquette University High School, Milwaukee	259	231	228	213	..	931	916	15
McQuaid Jesuit High School, Rochester	334	213	147	...	..	694	404	290
Regis High School, Denver	137	120	108	92	..	457	457	..
Regis High School, New York	162	126	148	125	..	561	555	6
Rockhurst High School, Kansas City	159	132	104	103	..	498	478	20
St. Ignatius High School, Chicago	284	272	223	222	..	1,001	991	10
St. Ignatius High School, Cleveland	325	271	260	204	..	1,060	936	124
St. Ignatius High School, San Francisco	361	261	235	207	..	1,064	951	113
St. John's High School, Shreveport	47	45	41	33	46	212	227	— 15
St. Joseph's College High School, Philadelphia	259	248	185	132	..	824	800	24
St. Louis University High School, St. Louis	230	206	199	190	..	825	821	4
St. Peter's Preparatory School, Jersey City	287	279	238	203	..	1,007	1,038	— 31
St. Xavier High School, Cincinnati	268	220	202	193	..	883	831	52
Scranton Preparatory School, Scranton	107	71	68	45	..	291	234	57
Seattle Preparatory School, Seattle	133	118	92	99	..	442	433	9
University of Detroit High School, Detroit	326	294	221	202	..	1,043	1,040	3
Xavier High School, New York	281	253	245	204	..	983	1,007	— 24
TOTAL 1956–1957	8,464	7,197	6,282	5,412	423	27,778	...	...
TOTAL 1955–1956	7,780	6,794	5,863	5,187	455	...	26,079	...
INCREASE OR DECREASE	684	403	419	225	—32	...	...	1,699

Jesuit Educational Association
Freshmen 1955-1956, 1956-1957

	Liberal Arts		Engineering		Commerce		Total		
	1955–1956	1956–1957	1955–1956	1956–1957	1955–1956	1956–1957	1955–1956	1956–1957	Increase or Decrease
Boston College	697	694	..	..	460	591	1,157	1,285	128
Canisius College	324	322	..	..	164	155	488	477	—11
College of the Holy Cross	526	503	..	..	..	..	526	503	—23
Creighton University	359	341	46	43	112	121	517	505	—12
Fairfield University	270	268	..	..	..	..	270	268	— 2
Fordham University	433	463	..	..	364	373	797	836	39
Georgetown University	405	350	..	..	277	281	682	631	—51
Gonzaga University	192	176	92	129	65	50	349	355	6
John Carroll University	615	577	..	..	..	..	615	577	—38
Le Moyne College	427	356	..	..	..	..	427	356	—71
Loyola College	461	443	..	..	..	..	461	443	—18
Loyola University, Chicago	505	506	..	..	211	202	716	708	— 8
Loyola University, Los Angeles	138	134	78	95	49	61	265	290	25
Loyola University, New Orleans	249	297	..	..	125	134	374	431	57
Marquette University	816	824	325	369	373	324	1,514	1,517	3
Regis College	201	261	..	..	..	..	201	261	60
Rockhurst College	180	145	..	..	53	65	233	210	—23
St. Joseph's College	402	361	..	..	..	..	402	361	—41
St. Louis University	1,275	1,313	364	380	513	434	2,152	2,127	—25
St. Peter's College	237	243	..	..	273	282	510	525	15
Seattle University	435	402	120	141	227	144	782	687	—95
Spring Hill College	306	298	..	..	..	..	306	298	— 8
University of Detroit	543	530	511	512	267	261	1,321	1,303	—18
University of San Francisco	265	319	..	..	102	106	367	425	58
University of Santa Clara	138	133	89	141	58	67	285	341	56
University of Scranton	197	219	68	62	109	119	374	400	26
Wheeling College	90	121	..	..	..	..	90	121	31
Xavier University	362	406	36	45	379	220	777	671	—106
Totals	11,048	11,005	1,729	1,917	4,181	3,990	16,958	16,912	—46
Increase or Decrease		—43		188		—191		—46	

An Analysis of National Statistics 1956-1957

Richard D. Costello, S.J.

In his old age, amidst the crises over the slavery question and states' rights, that ardent champion of the Union, the New England giant of oratory and statesmanship, the "godlike Daniel" Webster was accustomed to stop a passerby on the streets, and ask, "Neighbor, how stands the Union?" So we, in these times of tension and crisis piled upon crisis, may ask "Neighbor, how stands Jesuit education?" This question is asked each year at this time when the enrollment statistics have been received, tabulated, and totaled. How stands Jesuit education? It is still standing, and we are pleased to say that it is not standing still.

Each year the arduous task of compiling enrollment statistics is the occasion of browsing back over the early volumes of the *Quarterly*. There is a feeling of awe and reverence for the great deeds and great names contained therein. Likewise, one cannot but be impressed by the growth of Jesuit education since Volume I, No. 1, June 1938. In its first survey of enrollment in the fall of 1938 there were 33 Jesuit high schools in the United states in 16 states and District of Columbia, enrolling 14,995, while today there are 43 high schools in 23 states and District of Columbia, enrolling 27,778 students. In 1938, when the writer was a freshman in college, there were 24 Jesuit colleges and universities in 16 states and District of Columbia enrolling 43,410; today there are 28 colleges in 18 states and District of Columbia enrolling 108,841 students. Jesuit high school enrollment has increased by 85 per cent and college enrollment has soared high and free to an increase of 151 per cent.

I. High Schools

Again this year we announce the glad tidings that Jesuit high school enrollment has reached new heights. This marks the seventh consecutive year that an increase over the preceding year was registered and the fourth consecutive year in which a new all-time high was attained. 27,778 were enrolled as compared with last year's 26,079, an increase of 1,699 or 6.5 per cent.

The Office of Education estimates that enrollments for all secondary schools, public and private, will total 8,111,600, as compared with last

year's 7,747,100, an increase of 364,500 or 4.7 per cent.[1] The fact that Jesuit high school growth is above the national average may be attributed in part to the opening of two new high schools—Chaplain Kapaun Memorial High School, Wichita, Kansas, (enrollment—498) and Jesuit High School, Portland, Oregon, (enrollment—88), and the addition of a third year to McQuaid Jesuit High School, Rochester, N. Y. Even if we were to discount these additions, there would still be an increase of 823 or 3.2 per cent. But why discount them? New schools and new facilities have opened in all parts of the country and their students are included in the national total. We may admit, however, the possibility that the expansion of our facilities this year may be above the national rate of expansion.

The comparative growth of Jesuit high schools and national enrollment is shown by the following table. We will employ the 1939 figures as an index of 100 as we have done in the past. In 1939 total, national enrollment was 15,555.

Year	U.S.	Jesuit	Year	U.S.	Jesuit
1939	100	100	1951	93	149
1943	84	128	1955	109	168
1947	88	152	1956	114[2]	178

The distribution of students among the various grades in Jesuit high schools during the past five years, prescinding from the 1.5 per cent Specials, is as follows:

Year	Freshmen	Sophomores	Juniors	Seniors
1952–53	29.7	26.0	22.2	20.6
1953–54	29.4	25.9	22.9	19.9
1954–55	29.6	25.6	22.8	20.2
1955–56	29.8	26.1	22.5	20.2
1956–57	30.5	25.9	22.6	19.5

Schools with more than 1,000 students are Boston College High School, Brooklyn Preparatory School, St. Ignatius High School, Chicago, St. Ignatius High School, Cleveland, St. Ignatius High School, San Francisco, St. Peter's Preparatory School, and University of Detroit High School. The three schools named for St. Ignatius were not in the "1,000 class" last year. Xavier High School, New York, a member last year, is 17 below 1,000. St. Peter's Preparatory and the University of Detroit High

---

[1] Estimate of U.S. Office of Education, *School Life,* October 1956, p. 6. The estimate of high school enrollment in past years have varied from 1 to 5 per cent from the actual enrollment. Thus last year the estimate enrollment increase was 3.5 per cent increase, in actuality it was a 4.4 per cent increase.

[2] Based on enrollment estimate of Office of Education, *School Life,* October 1956, p. 6.

School have had 1,000 or more students regularly since 1952, Brooklyn Preparatory since 1953. Boston College High School has counted more than 1,000 students each year since 1943, and has had the largest enrollment each year since 1938, when the *Quarterly* began its existence and its work of compiling these statistics.

Eight schools showed decreases ranging from 4 (Creighton University High School) to 34 (Jesuit High School, New Orleans); Regis High School, Denver had the same total as last year. Thirty-two schools showed an increase ranging from 3 (Georgetown Prep; Univ. of Detroit High School) to 290 (McQuaid). The two newly opened high schools, naturally enough, showed an increase over last year.

Holy Rosary Mission High School and St. Francis Mission High School, which have the task of instructing the Sioux Indians of South Dakota, had enrollments of 145 and 94 respectively.

II. Colleges and Universities

The U. S. Office of Education in its estimates of fall enrollment for the school year 1956–1957 predicted an increase of 7.9 per cent.[3] The actual increase, according to Dr. Raymond Walters' annual survey, was 7.8 per cent.[4] Thus, the estimate this year is closer to actuality than in the past two years. In 1954 the estimate was for an increase of 3 per cent while the actual increase was 11.1 per cent; in 1955 the estimate was for a 3.6 per cent increase, but again the increase was greater than anticipated, 8.8 per cent.[5] This seemingly substantial disparity is explained by the fact that college enrollment is more unpredictable than primary and secondary school enrollment. Laws compelling attendance at school insure a regular attendance in primary and secondary schools. College enrollment is much influenced by financial factors and by military training. The Office of Education claims that their September estimates will vary from the actual figures 1 to 5 per cent for primary and secondary education and 5 to 8 per cent for institutions of higher learning.[6]

The enrollment in Jesuit institutions of higher education this fall was 108,841, an increase of 5,016 or 4.8 per cent, over the previous year. Thus,

---

[3] U.S. Office of Education, *School Life,* October 1956, p. 6.

[4] *School and Society,* December 8, 1956, p. 191. It should be noted, however, that Dr. Walters records enrollment of 886 approved universities and 4-year colleges, while the Office of Education records enrollments of 1,858 institutions including junior colleges and other non-four year colleges.

[5] U.S. Office of Education Circular No. 460 *Opening (Fall) Enrollment in Higher Educational Institutions,* 1955. p. 1.

[6] cf. *School Life,* October 1955, p. 5.

the percentage of increase of Jesuit college enrollment is behind the national rate for the third consecutive year.

Following the practice of the U. S. Office of Education Circular, *Opening (Fall) Enrollment in Higher Educational Institutions,* we use the 1946–1947 enrollment figures as having an index of 100. In September, 1946, the total United States fall enrollment for institutions of higher learning was 2,078,095, while the Jesuit enrollment was 81,794. The comparative growth of higher institutions is shown by the following table:

Fall	U.S.	Jesuit	Fall	U.S.	Jesuit
1946	100	100	1952	103	103
1947	113	119	1954	120	119
1949	118	126	1955	131	127
1950	111	116	1956	142	133

First-time enrollment always make an interesting study. It will be influenced by the number applying, and by the retention of students of previous years. The fact that during the past two years the growth of first-time enrollment has lagged behind the growth of total enrollment indicates that more students are staying in college than in previous years.

Jesuit freshman enrollment in the more populous schools of Liberal Arts, Business (Commerce) and Engineering was—.3 per cent less than last year.

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

Fall	U.S. First-Time	Jesuit Freshman	Jesuit All Years
1951	- 8.7	- 6.5	- 14.7
1952	13.7	11.1	- .7
1953	6.5	5.6	.03
1954	12.4	4.0	6.8
1955	7.3	10.4	6.7
1956	6.6	- .3	12.2

Of all the various schools and departments in our colleges the Liberal Arts schools have been consistently the largest and the most revered in traditional Jesuit education. Thus, it is consoling to note that the liberal arts enrollment has increased 9.9 per cent. Sizeable increases were also recorded by the schools of Law (7.7) and Engineering (9.9), Graduate schools (15.2) and Business or Commerce (17.6).

It should be noted with regard to the listing of statistics for the various

divisions that large increases or decreases over the previous year are suspect. They may have come about by a difference of interpretation as to place of listing. But such are the vagaries of enrollment statistics.

An encouraging note comes from another increase in the number of full-time students in our colleges. For the fourth consecutive year there has been an increase over the preceding, thus providing increasing stability and growth. Using the full-time enrollment of 1951 as an index of 100 we illustrate the growth of full-time enrollment during the past 5 years.

1951		(100)	1954	4.2%	(106)
1952	—1.0%	(99)	1955	5.7%	(112)
1953	2.3%	(101)	1956	5.7%	(118)

Veteran enrollment registered an increase of 2.7 per cent. This is a much smaller increase than the 21.9 per cent of 1954 and 18.8 per cent of 1955.

III. Interpretative Notes on the Tables

In the table of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is as follows: Boston College, 966 B.S.; Campion, 6 B.S.; Creighton Department of Nursing, a part of the College of Arts and Sciences, 231 R.N.; Georgetown, 192 B.S., Gonzaga, 228 R.N., 23 B.S.; Loyola, Chicago, 457 B.S.; Marquette, 532 B.S.; St. Louis, 447 B.S.; Seattle, 151 B.S.; San Francisco, 112 B.S. Total 3,345.

The *Miscellaneous* column includes: Canisius, pre-clinical nursing, 146, non-matriculating nursing 177, auditing courses in nursing, 22; Georgetown, foreign service 795, Institute of Languages and Linguistics 353, students registered in two schools 81; Gonzaga, journalism 16, medical technology 23, music education 27; Loyola, Chicago, Institute of Social and Industrial Relations 147, C.P.A. Review 93; Loyola, Los Angeles, evening 256; Loyola, New Orleans, music 56; Marquette, dental technology 102, journalism 324, medical technology 135, speech 91, physical therapy 83, Milwaukee Teachers' Program 229; Seattle medical technology 43, music 9, medical records librarian 11; Detroit, general studies 628, dental hygiene 63, dental assistant 11, evening (liberal arts and engineering) 1859; Xavier, liberal arts (Milford Novitiate) 135. Total 5,915.

The explanation of *Low-Tuition or Short Courses* is Boston College, adult education 400; Canisius, adult education 462, theology 41; Holy Cross, labor 131; Fordham, cultural 1033, finance 84, real estate 91, psychology 82; Le Moyne, cultural 650; Loyola, Los Angeles, labor 425, cul-

tural 102; Loyola, New Orleans, labor 235, adult music division 13; Marquette, adult education 643; Rockhurst, Institute of Social Order 68; St. Joseph's labor 450; St. Louis, adult education 1426, Parks College 75, advertising institute 96; St. Peter's cultural 303; Seattle, cultural 107; Spring Hill, cultural 13; San Francisco, cultural, 309, labor 141; Scranton, adult education 188; Total 7568.

The *Extension* courses include: Fairfield 20; Le Moyne 128; Loyola, Chicago 1411; St. Louis 303; Seattle 60; Spring Hill 284; San Francisco 105; Xavier 79. Total 2,390.

Part-Time Students as well as they can be separated include:

Bellarmine College: liberal arts (Novices) 63.

Boston College: liberal arts 360; commerce 85, education 3, graduate 531, nursing 581, social work 73. Total 1633.

Canisius: liberal arts 154, commerce 113, graduate 275, nursing 209. Total 751.

Holy Cross: liberal arts 1.

Creighton: liberal arts 309, commerce 98, graduate 110, law 4, nursing 231, pharmacy 4. Total 756.

Fairfield: liberal arts 4, graduate 357. Total 361.

Fordham: liberal arts 100, commerce 109, education 1591, graduate 1109, social service 124. Total 3,033.

Georgetown: commerce 139, graduate 495, Foreign Service 171, Languages and Linguistics 256, registered in two schools 81. Total 1,142.

Gonzaga: liberal arts 20, commerce 1, education 6, engineering 5, graduate 10, law 15, nursing 7. Total 64.

John Carroll: liberal arts 672, commerce 448, graduate 184. Total 1,304.

LeMoyne: liberal arts 92.

Loyola College: liberal arts 525; graduate 130. Total 655.

Loyola (Chicago): liberal arts 42, commerce 1961, law 2, nursing 299, social work 68, Institute of Social and Industrial Relations 80, C.P.A. Review 93. Total 2,545.

Loyola (Los Angeles): liberal arts 8, commerce 5, engineering 4, graduate 68, law 175, evening 256. Total 516.

Loyola (New Orleans): liberal arts 291, commerce 243, graduate 162, pharmacy 2, music 6. Total 704.

Marquette: liberal arts 424, commerce 823, engineering 614, law 490, nursing 237, dental technology 2, journalism 3, medical technology 4, speech 4, Milwaukee Teachers' Program 229. Total 2,830.

Regis: liberal arts 220.

Rockhurst: liberal arts 17, commerce 742. Total 759.

St. Joseph's: liberal arts 1262, graduate 61. Total 1,323.

St. Louis: liberal arts 1,276, commerce 103, dentistry 2, engineering 17, graduate 827, law 38, medicine 4, nursing 72. Total 2,339.

St. Peter's: liberal arts 14, commerce 223. Total 237.

Seattle: liberal arts 81, commerce 44, education 46, engineering 127, graduate 20, nursing 7, medical technology 2, medical records librarian 2. Total 329.

Spring Hill: liberal arts 102.

Detroit: liberal arts 204, commerce 1,548, dentistry 1, engineering 84, graduate 564, law 13, general studies 5, dental assistant 11, evening division 1,814. Total 4,244.

San Francisco: liberal arts 920, commerce 581, education 54, law 151, nursing 9. Total 1,715.

Santa Clara: commerce 265.

Scranton: liberal arts 330, commerce 253, engineering 39, graduate 58. Total 680.

Woodstock: liberal arts (Novices, Wernersville) 77.

Xavier: liberal arts 509, commerce 618, graduate 794, liberal arts (Milford Novitiate) 81. Total 2,002.

IV. Higher Education: Public and Private

According to the U. S. Office of Education Circular No. 460, *Opening Fall Enrollment in Higher Educational Institutions,* 1955 (pp. 4–6) a trend is noticeable in the growth of publicly controlled institutions of higher learning during the years 1947–1955. In 1947 50.7 per cent of the total enrollment was in privately controlled institutions, while in 1955, 56.3 per cent was in public institutions; in 1947, 49.6 per cent of first-time students were in privately controlled institutions, while in 1955 the percentage had fallen to 39.9 per cent. The same study, however, finds that private institutions have held their own to a somewhat greater degree with respect to non-first-time students. This may be attributed to such factors as a greater drop-out rate in public institutions or to the net transfer of students from publicly to privately controlled institutions. Prescinding from institutions which would not indicate any change or preference (theological schools are privately owned and the large proportion of teachers colleges and junior colleges are publicly owned) the study finds that the trend in favor of public institutions is also evident in the universities and liberal arts colleges during the years 1947–1955.

The study then concludes:

"... The trend appears to be in the direction of a gradually decreasing share of the student body for privately controlled institutions. The prospect of further in-

creases in higher educational enrollment presages—in view of the questionable ability of privately controlled institutions to absorb a proportionate share of the impending increases—a continuation of this trend."

Some there are who believe that the trend is not a strong one. Russell I. Thackrey, writing similar articles in *The Educational Record* (July 1956, pp. 189–191) and *College and University Business* (August 1956, pp. 19–20) points out that this was not a normal period but one in which normal factors of student choice were much less operative than the periods before 1941 or after 1952. During World War II students were assigned to colleges by the Army and Navy; after the War the G.I. Bill wiped out a normal factor of choice, cost of tuition; then came the Korean War. Thus, we should return to 1939, when the normal factors of choice were at work, for a more reliable comparison.

Dr. Thackrey also points out that non-degree-granting institutions, most of them publicly controlled, have increased sharply in numbers and in enrollment. During the period 1939 to 1954 these institutions increased their share of the total enrollment of institutions of higher education by 1.7 per cent, while the degree-granting institutions lost 1.7 per cent. The public non-degree-granting institutions increased their enrollment by 144.4 per cent, while private institutions of this type increased their enrollment by 25.7 per cent. This growth of non-degree-granting institutions should be kept in mind when interpreting the total enrollment statistics.

Basing his study on statistics provided by the Office of Education, Dr. Thackrey studies first the comparative total enrollment of all institutions of higher learning, then he narrows his study to a comparison of degree-granting institutions. In 1939 public colleges and universities (degree-granting and non-degree-granting) enrolled 53.5 per cent of all students in higher education, while private institutions enrolled 46.5 per cent. In 1954 public institutions enrolled 55.8 per cent while private institutions enrolled 44.2 per cent. This represents a gain of 2.3 per cent for public institutions with a corresponding loss of 2.3 per cent for private.

Then Dr. Thackrey limits his study to degree-granting institutions. He finds no striking dissimilarity in the percentage of increase of enrollment in public and private institutions. The enrollment in public institutions in 1954 showed a gain of 80.9 over 1939, while the enrollment of private institutions registered a gain of 76.3.[7] In 1939 public colleges and universities enrolled 51.2 while private institutions enrolled 48.8 per cent; in 1954 public institutions enrolled 51.8 per cent; private 48.2 per cent. This in-

[7] During the period 1939–1954 Jesuit college enrollment increased by 116 per cent.

dicates a shift of 0.6 per cent in favor of public institutions. This would not be classified as a noticeable trend.

In Section II of this article the practice of the Office of Education circular was followed in showing comparative growth of higher institutions for the period 1946–1956. Thus we found that for the past three years the rate of increase of Jesuit institutions has lagged behind the national rate. What if 1939 is used as a point of comparison? In 1939 Jesuit enrollment was 45,021, the total national enrollment was 1,364,815. Using these figures as an index of 100 we find that the percentage of increase of Jesuit college enrollment during the years 1939–1956 is greater than the national percentage, even though it has lagged during the last three years.

Year	U.S.	Jesuit	Year	U.S.	Jesuit
1939	100	100	1955	200	231
1954	183	216	1956	217	242

Conclusion

It is time to fold up the statistical tables and silently file them away. In filing them away there is a feeling of relief since a tedious task has been finished, but there is also a feeling of dissatisfaction that these statistics do not tell the full story of the heroic labors carried on in the field of education for the Greater Glory of God.

J.E.A. Meets in Milwaukee in 1957

The 1957 annual meeting of the Jesuit Educational Association will be held in Milwaukee, Wisconsin, Easter Sunday evening, April 21, and Easter Monday, April 22, before the annual meeting of the National Catholic Educational Association. Very Rev. Leo J. Burns, S.J., Provincial of the Wisconsin Province, and Rev. Edward J. O'Donnell, S.J., President of Marquette University, have invited the Jesuit Educational Association to hold the 1957 meeting at Marquette.

Teachers Meet in Manila

James T. Griffin, S.J.

While Suez and Burma seethed with danger, some 150 delegates and observers from 34 countries and political entities gathered peacefully in Manila at the Fifth International Assembly of the World Confederation of Organizations of the Teaching Profession. These men and women had been at Copenhagen, Oxford, Oslo, and Istanbul for four previous meetings. Now for eight days they would continue to discuss their common problems and seek solutions from one another's experience and reasoning. Their fundamental problem this year was carried in the topic "The Teacher and the Well Being of Society."

Under the genial and efficient chairmanship of the Confederation's President, Sir Ronald Gould of England, the Assembly proceeded to adopt three resolutions. The first urged the teacher to do three things: 1. to improve his own professional qualifications through the help of the state, the community, and his own professional organizations; 2. to take his full share of community responsibility as a citizen in solving the problems peculiar to his own area; 3. to bring the needs of education and educators to the attention of all forces promoting the well being of society and, by cooperation with and assistance to these forces where possible, to encourage them to make their proper contribution to the welfare of children in particular and society in general.

This resolution was hewn out of much discussion which was sparked by President Magsaysay's opening speech in which he tried to portray his "intense desire and obsession to ameliorate the lot of teachers." The Philippine President insisted that the teacher must make a contribution to the community in which he teaches. To achieve this the Philippines have taken the initiative in what he calls "the community school." It is a system whereby the school becomes a center of community development. The school demonstrates a workable idea. It may be such a simple thing as the manufacture of a handicraft out of locally available raw material. This can be used by the whole community. The schoolhouse should be a place where the community can discuss common problems and approach collective solutions. In this the teachers must be the guides to self help. It is for the teachers to develop leadership. In the Philippines where 80 per cent of the people live in rural communities the teacher can make a tremendous contribution to the nation. For without such leadership the nation cannot advance.

It is through the teacher, Magsaysay insisted, that two great problems can be faced: the problem of democracy versus dictatorship and the economic problem of a sufficiency of all things for all members of the nation. The democratic ideal demands that all the citizens share in community development. The teachers must be the inspiration for such participation.

This idea of the community school was new to many of the delegates. One, however, to whom it was familiar, Dr. Kiu Nam Choi of Korea, pointed out that teachers in his country could not make the contribution to society expected of them due to the ravages of the civil war. He insisted that one grave reason for the teacher's failure in this matter is a too narrow concept of education which would limit the teachers to the confines of the classroom.

At this point one of the members of the Indian delegation took the floor to urge the delegates to protect education from the threats of the press and the politicians. The threat from these two quarters was denied by James Scholes, the delegate from Scotland, who defended the newspapers as great contributors toward the educational well-being of all countries.

The discussion then shifted to Swiss delegate Robert Michel's report on the problem of adjusting education to the economic, social, and technological changes in the world. While some good changes were noted, most agreed that much remained to be done to keep up with the changing world. Teachers have shared in the organization of recreational activities, in the promotion of cultural programs, in assisting toward better health services, in conducting summer camps and school libraries, in giving adult education courses, even in organizing students' mess halls. Yet their main concern, it would seem, should be with the training of children and adolescents to live their adult lives in an age in which technical skill is more and more important. The economic and social changes due to this fact are enormous. Teachers must discover far-reaching reforms in education to meet this reality without sacrificing the high human attainments and the inherited culture of the past. Many educators fear the advance of technology for it may reduce the world to a materialistic ideal where personal comfort becomes the goal. Only a wide classical culture can safeguard the domination of body by spirit, personal freedom, mutual respect, and the virtues of courage and honesty. Every education of the future must seek a proper balance between general culture and the necessary technical skills of each profession. To discover this balance and to implement it will demand great sacrifices of all teachers who wish to contribute their part to human society.

One of the sacrifices is that of money, for teachers' salaries are poor in general and very bad in certain areas. This was highlighted in the report of rural areas committee read by the Philippine Delegate, Vitaliano Bernardino. India's delegate, Shri Natarajan, pointed out that it is essential that the teachers inform themselves of the economic and social conditions of the rural areas where they hope to be of some good for community development. Such an approach had been successful in Taiwan and China. It was also insisted that in underdeveloped countries the main problem is to generate desire among the people to be educated. This desire could be excited by teams with audiovisual and medical aids and by a survey of the needs of each area.

The second resolution faced up to the dearth of teachers in many countries. This problem had been raised early in the meeting when Heinrich Rodenstein of West Germany laid the blame for the shortage of both teachers and classrooms on the disasters of World War II. Classrooms had been bombed and had not been replaced; potential teachers were killed; inflation failed to raise the salaries of teachers proportionately. The Swiss delegate, however, mentioned that in his country they had sufficient teachers and classrooms, due probably to their neutrality in the recent war. It was concluded that war had a definite impact on education's material and spiritual resources.

To solve the problem of the imbalance between the demand and supply of teachers which exists in some countries, the Assembly in its second resolution recognized that international cooperation is possible and that the broadening experience of travel is of benefit to the teacher and his pupils. It also requested its members to explore the possibilities of such cooperation between countries concerned and to make representations to the proper authorities to extend such cooperation and to have present facilities for interchange of teachers enlarged.

It was noted by Gregorio Hernandez of the Philippine delegation that the Philippines might make a special contribution in this field, for it is one of the few countries where teachers are unemployed, the number of such teachers being over fifty thousand. It was also noted that the subject selected for the meeting next year in Germany is "The Shortage of Teachers—Cause and Remedies." This subject was chosen by vote over "The Improvement of Teachers in Service," "Education and Industrial Progress," "The Teacher's Role in International Affairs."

One of the highlights of the meetings was the contribution of Tai Jen of China. He insisted that the teacher must be a sane human being as well as highly intelligent. He must have sympathetic understanding and a high sense of responsibility. Otherwise a teacher could never contribute

to the well-being of society which is so challenged by communistic ideas. The well-being of a society can only be achieved by the well-being of its members.

Both Denis Forrestier of France and Miguel Gaffud of the Philippines warned against raising merely the economic standards of underdeveloped people while neglecting the social and moral values. As Mr. Gaffud said, "the spiritual and cultural values of a country should not be endangered by its economic progress." Heinrich Rodenstein of Germany hit the same basic note when he insisted that in highly industrialized areas there is danger that technical skills might be advanced to the detriment of a firm general culture. Without such a culture the dignity of labor will not be recognized nor will the increased leisure time be put to proper use.

Gregorio Hernandez of the Philippine delegation, in promising to implement the resolutions of the Assembly, told his audience that the first fundamental objective of the Philippine educational system was to inculcate moral and spiritual values inspired by an abiding faith in God. He went on to say that no teacher can really serve society unless he first recognizes God's dominion over human life. And no student is fully formed unless he recognizes his membership in three societies: one which links him with the family, one with the State, and the third with God. The well being of society can never be achieved unless the student is prepared for his function in each of these societies.

Time and again delegates rose to insist on the teacher's obligation to impart spiritual and moral values to the immature personalities who enter the classroom. J. D. Asservatham of Ceylon asserted that the teacher must himself be formed well to meet the demands of his students and the demands of the community in which he teaches. He must have sufficient leisure for his own continuing development with time for reading, travel, etc., that he may have a full life in his own right, that he may fulfill his primary function as teacher.

To accomplish this purpose it will sometimes be the obligation of the teacher to enlist public opinion. Where his function as teacher is hampered by overcrowded conditions in homes or schools, he should alert the government and the public in general to these defects. He should enlist the press, the radio and television to inform the public of the problems which schools and teachers face.

One of these problems is Communism. William Carr of the United States, in asserting that Communist teachers are unable to cooperate well with teachers who are free from government control, declared that a teachers' organization that is merely the tool of the government in which it exists is not likely to inspire confidence; it does not deserve the ready

confidence of free men and women. He went on to say that a teacher who is merely a pawn in a game of chess played by his government, who is restricted in his search for truth—such a teacher is not able to cooperate well with teachers who are free and hence any overtures of cooperation from such teachers should be examined carefully. For this and other reasons, WCOTP passed a resolution to force two of its constituent European federations to withdraw from a "Comite d'Entente" which includes teachers' organizations of Iron Curtain countries including Communist China.

The third resolution was one of profound gratitude to the Philippines for their magnificent hospitality as host country. It was passed by acclaim to the resounding cheers of the delegates who had experienced this most cordial and personal Filipino hospitality. The resolution read like a litany of the Filipino community from the President down to the ordinary citizens who had handled the thousand details of entertaining and caring for the delegates.

Such is a bird's eye view of the thought of this Assembly of WCOTP. Much more was said than is recorded here. Much more was attained than can be weighed in space and time. It was a marvelous sight to see delegates of such diverse countries and cultures sharing a common experience, as they tried to discover ways and means by which they and their colleagues throughout the world could be of value to human society. Their united efforts have been fruitful in mutual understanding and respect. Their efforts will bear more fruit as they return to their respective cultures and countries with new stimuli and new ideas. They could even be a leaven to forestall another Burma or another Suez.

An Approach to World History

Gerald C. Walling, S.J.

The high-school freshman approaching the study of history very frequently looks upon history as a difficult subject and inclines toward the disparaging view that it is hardly more than a grand memory lesson in "names and dates." While it is undoubtedly true that principal dates, names, and events form the necessary framework required for the simplest understanding of the history of man, still the study of history is far more than just a memory marathon of "names and dates." Rather history is a comprehensive subject in which the young mind receives an introduction to a vast expanse of knowledge presented and developed in its historical setting. In the freshman year of high school history the student will undoubtedly be introduced to many, and perhaps all, of these topics: 1. various religious doctrines and heresies, including a study of the history of religions, moral values, Protestantism, Communism, and secularism; 2. various social ills, among which are poverty, racial discrimination, injustice, and the status of the family in various civilizations and eras; 3. economics, including a consideration of money, taxes, capitalism, labor, trade, inflation, business cycles, depressions, and panics; 4. war—its causes and effects, the efforts to eliminate it, the efforts at international government, and military strategy; 5. fine arts, including a study of literature, architecture, painting, sculpture, and music; 6. government, with a study of rights and duties, true ideals, structures, procedures, Socialism, international relations, empires, and legislation; 7. politics —the various political parties, leaders, methods, and citizens' duties; 8. thought—elementary philosophy, the notions of cause and effect seen concretely, and various systems of thought; 9. geography, especially as it affects man, as well as a study of the role of natural resources in the development of world history; 10. education, including a consideration of the development of schooling, various methods of education, and educational values; 11. biography of the great, the saintly, and the allegedly-great; and 12. current events, the current developments in all of the above-mentioned areas of life.

This comprehensive agenda of topics comprises one key objective of the high-school course in world history—the imparting of *information*. In his study of world history the student is taken on a guided study tour of the major persons, events, problems, and ideas of the past so that he can gain some depth of insight into and understanding of the present world

in which he lives, insight and understanding demanded so urgently for intelligent Catholic living in the complex world of today. Together with this imparting of information the course in world history will labor as well at student *formation*—formation of sound habits of study, of a retentive memory through continual exercise of this faculty, of the ability to summarize subject-matter studied in each chapter of the textbook, of the habit of strict compliance with assignments and regulations, and most of all, of the habit of thinking objectively, of seeking evidence and reasons to serve as bases for statements, and of seeking casual relationships in human affairs. In this manner, the vast body of historical information—the content of a course in world history—is presented within a daily framework of discipline for the intellect and the will of the child of God entrusted to the direction of the teacher. It will be the duty of the teacher of world history, therefore, not only to give his students an orderly introduction to the world's knowledge, but to guide as well in the formation of the student's developing personality through the study of history, a powerful humanistic force in education.[1]

That these two aims, information and formation, are the objectives of the whole high-school history course is mirrored with crystalline clearness in the *Manual for Jesuit High-School Administrators* assembled by the Jesuit Educational Association: "In our high schools history will be used both as a disciplinary and cultural subject. To attain the disciplinary objective, the teacher will insist upon an accurate grasp of facts—dates, people, events, and the sequence of events. The cultural aim will be fulfilled by working toward an understanding of the relationship of causes and effects, by viewing the sweep of historical trends, by realizing how the events of the past have had their effects upon our present, by broadening our understanding of current history through its analogies with past history, by studying human nature as it is reflected in the ambitions, aspirations, triumphs and defeats of historical persons."[2] The particular difficulties encountered by the high-school teacher of history, the *Manual* adds, consists in the vast scope of the subject-matter of the course coupled with the immaturity and lack of perspective of the high-school students, which limits their outlook. The effort, therefore, "should be to trace main movements and to study outstanding personalities."[3] By tracing, therefore, these main movements and studying the outstanding personalities

---

[1] These ideas concerning information and formation as objectives were extracted from the unpublished notes of John C. Schwarz, S.J., *Some Notes on the Teaching of High School History*. pp. 1–2.

[2] *Manual for Jesuit High-School Administrators,* ed. Jesuit Educational Association (New York, 1952), pp. 115–116.

[3] *Ibid.* 116.

of history the teacher can hope to gradually build up within the minds of his students a growing sense of intellectual maturity, for as Charles E. Schrader, S.J., points out: "History rightly studied is *par excellence* the subject that develops the habit of a balanced judgment."[4] As rational beings "what appeals to us most is the *why* and *how* of things."[5] and in his study of history the student is constantly forced to ask himself: Why did this happen? What prepared the way for this event? In discovering and studying all these reasons the student must necessarily develop his power of analysis for "it is the peculiar function of history to teach us how to think for ourselves."[6] By studying the lives of the outstanding personalities of history the student will also be taught to learn from the personal experiences of others and he will be led on to a deeper tolerance and understanding of his fellow men, to a finer sympathy towards them, and to an expanding generosity of heart.

Information and formation, therefore, are the two capital objectives at which the teacher should direct his efforts in teaching world history to high school students. Certainly if all his attention, preparation, and instruction were given solely to the attaining of these two goals, the teacher will have advanced his students very far along the path of a solid Christian education. These two objectives, indeed, are the "ground floor" upon which any future study of history will be erected. Yet, though a course in world history must always embrace these two fundamental aims of formation and information, are these the supreme objectives beyond which the teacher cannot reasonably hope to direct his efforts in the classroom? Or rather are these objectives but the minimal, though fundamental, ones, in advance of which the teacher can feasibly plan to attain one or several additional aims? Can the teacher of world history, in addition to introducing the student to a broad sweep of knowledge, to the very elements of modern life, and to disciplining and forming the student in a variety of intellectual habits, hope to gain one more objective? I think he can.

This third objective which I would set up for the teacher of world history consists in the imparting to the student of a few specific *historical appreciations* stemming directly from the study of world history. What do I mean by an "historical appreciation"? By an historical appreciation I refer to the instilling in the student of a sharply-defined awareness of a peculiar truth made apparent only from such a study of the life-history of

---

[4] Charles E. Schrader, S.J., "History, a Training for Life," *Historical Bulletin,* XIV (November 1935), 6.

[5] *Loc. cit.*

[6] *Loc. cit.*

mankind. In the succeeding pages I will briefly trace out the few, specific historical appreciations which I would desire to instill in the high school student. Two objections immediately arise against the setting up of such "historical appreciations" as a third objective of the history course. First, it could be objected, can we not find these historical appreciations embodied in the broad fields of information already cited as being one of the two basic ends of the history course? Secondly, does not an appreciation of these deeper truths call for a degree of understanding far exceeding the power of comprehension of the average high school student, especially the freshman who will be studying world history? In reply to the first objection I would say that while it is true that the specific historical appreciations which I wish to impart to the student flow intrinsically from a study of the topics embraced by the history course, still I would say that these appreciations must be drawn out and clearly enunciated for the inexperienced, and often bewildered, student by one skilled in the art of intellectual observation and versed in the art of historical interpretation. The appreciations are inherent, not apparent, and they only gradually become evident to the student of history through patient, directed study. For this reason when we consider the second objection we know beforehand that the high school student will be incapable of responding to the initial presentation of the ideas embodied in these historical appreciations with hardly more than an humble assent to their truth. The immaturity of the student at his particular level of education necessarily precludes a deeper, more appreciative response. What the history teacher can legitimately and realistically hope to achieve in unfolding these historical appreciations for his charges is at least to build up a broad foundation composed of a few, clear-cut truths, simplified as far as possible for assimilation by the young immature mind, and upon which foundation the student can erect a solid framework of historical knowledge gathered through a more mature, more intensive study in the years to come. This I earnestly believe the history teacher can do.

What are the specific historical appreciations which I desire to instill in the student of world history? Foremost among them all I would implant in the student through his study of history, a deep confidence in the Providence of God as the supreme guiding force in the history of man, founded in the conviction that God has a loving care for all men. Fr. Jaime Castiello, S.J., says that this is one of the psychological functions of a study of history—"to give a concrete ideal of Divine Providence: the plastic living harmony of God's own Divine thought in the world."[7] In the terms of its most profound formulation this appreciation coincides with the Christian view of history which sees the history of man in terms

[7] Jaime Castiello, *A Humane Psychology of Education,* (New York, 1936), pp. 153–154.

of his Creation, his Fall, and his Redemption by the God-Man. In his explanation of world history the teacher can show that even sin, when repented of and expiated for by the sinner, can be the occasion of many virtuous acts, a superb example being found in the meditations and the rhetoric of St. Augustine.[8] The teacher can point out that in God's plan of government even persecutions call forth saints and martyrs;[9] that within the last twenty-five years, while the Church suffered severe persecutions in Europe and elsewhere, the Catholics in mission lands were increasing by 13,000,000; and that since the Edict of Milan in 313, no other quarter of a century in the history of the Church had witnessed a growth even slightly approaching the gains of the last twenty-five years.[10] This, then, is the first of the specific historical appreciations which I would desire to enkindle in the student—the realization that in His loving Providence, God "reaches . . . from end to end mightily, and orders all things sweetly."[11]

A second historical appreciation flows immediately from the first, namely, that Jesus Christ, God-Man and Redeemer, is the central figure of history, that the Incarnation and Redemption are the central facts, and that God in His Providence, desiring to redeem fallen man had set aside one nation, His Chosen People, as His instrumentality, and by working through them over a span of centuries, prepared mankind for the coming of Jesus Christ. As Fr. Paul Henry, S.J., declares: "The whole of human destiny converges on Christ—from the many to the One—and then expands Christ—from the One to the many. This expansion of Christ, this drive towards the fulness of humanity and of the world in Christ, takes place in time and through history. It is the time of the Church: the period of tension, between a past that is always present, and a future already radically present, but to be realized progressively. It is in this period of tension that the Church builds herself up and the Christian lives his life."[12] In the light of Fr. Henry's observation we can understand the meaning of Christopher Dawson when he states that the Christian view of history "is essentially a theory of the interpenetration of time and eternity: so that the essential meaning of history is to be found in the growth of the seed of eternity in the womb of time.[13]

---

[8] *Ibid.*

[9] *Ibid.*

[10] Bishop Fulton J. Sheen, "A Commentary on *Evangelii Praecones*," *World Mission,* II (September 1951), 4.

[11] *Wisdom* 8:1.

[12] Paul Henry, S.J., "The Christian Philosophy of History," *Theological Studies,* XIII (September 1952), 429.

[13] Christopher Dawson, "The Christian View of History," *Blackfriars,* XXXII (July 1951), 326.

To show to the student what Jesus Christ means to the world I would direct his attention to those facts outlined by Leo XIII in *Rerum Novarum* when he speaks of the witness of history to Christ and the accomplishments of His Church on earth:

> Of these facts there cannot be any shadow of doubt; for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first Cause and the final End; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts, and His laws.[14]

This appreciation of the efficacy of the life and teachings of Jesus Christ could be heightened for the student by showing to him that in our day each member of the Church Militant is called to relive in the Mystical Body the life of Jesus Christ, the Redeemer of men, be he priest, religious, missionary, teacher, businessman, or day-laborer.

The conviction that Jesus Christ is the most outstanding person in history, and that His example and teaching provide the answers to the great problems of our modern world should lead on to the third historical appreciation to be given to the student of history—the realization that the problems of our world are in their essentials, not new, but very old problems. "There is really nothing new in the world; just the old things happening to new people," once said Bishop Sheen, giving fresh expression to the words of Solomon: "Nothing under the sun is new."[14a] While the world of men and ideas spins onward, it is only the old realities' yellowing labels which gradually wrinkle up and after peeling away, are replaced by bright, new name-tags. Yet, while the world remains in its basic realities a very old world, it is not every man who can appreciate this truth. "Only the scholar can realize how little that is being said and thought in the modern world is in any sense new," observed Nicholas Murray Butler.[15] Consequently, when men attack these old problems they often fail to realize that they are but confronting ancient problems in modern dress. "We attack old problems not knowing they are old and make the

---

[14] Leo XIII, *Rerum Novarum,* published in Oswald Von Nell-Breuning, S.J., *Reorganization of Social Economy* (New York 1936), p. 378.

[14a] *Ecclesiastes* 1:10.

[15] Quoted in Robert Maynard Hutchins, *The Higher Learning in American* (New Haven, 1936), p. 80.

same mistake because we do not know they were made."[16] By avoiding this mistake of failing to recognize the old and recurrent problems in history and by giving the student a keen insight into the repetitive patterns of history, the teacher will have given immeasurable assistance to the student's growth in mature understanding. By showing to him that in a very true sense history does repeat itself, the teacher can alert the student to the ever timely wisdom of the past. The student will grow in the awareness of man's futility in attempting to build up an ideal humanity through an amassing of this world's wealth. Through his study of history he will gradually steep himself in the conviction that only grace will produce the new man.[17]

I believe that once he has implanted these three historical appreciations in the young student of history, the teacher of history will have laid a firm foundation for the growth within the student of a solid Christian wisdom. Then the student will have made a long stride towards becoming "the true Christian, . . . the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ . . . ."[18] Truly this wisdom of Christ will not be gained unless these appreciations are imparted to the student through the teacher's repeated and insistent underlining. Unless these appreciations come alive for him, the high school student's study of world history, like the love-less man, will be no more "than a noisy gong and a clanging cymbal,"[19] differing in no wise from a presentation of history in a de-Christianized atmosphere.

Along with a deep Christian wisdom, these appreciations should engender in the student a sense of intellectual humility—a desire to see things in time as God wishes him to see them. As he grows in this outlook, there will develop within him a strong, compelling mood of historical optimism—a Christian optimism—the peaceful, settled conviction that regardless of how black may grow the world of time, the Christian guided by God's loving Hands, stands strong and confident on the roadbed of eternity, and though often harassed grievously by tribulations in time, he can still take his place beneath the crucifix with Don Camillo, the little Italian priest, and be comforted by the serene words of Christ as He speaks to him from His Cross: "The world has not come to an end

---

[16] Robert Maynard Hutchins, *Education for Freedom* (Baton Rouge, 1944), p. 32.

[17] Charles Boyer, S.J., in his Introduction to *The Philosophy of Communism,* ed. Charles Boyer, S.J., (New York, 1952), ix–x.

[18] Pius XI, *Christian Education of Youth,* quoted in *The Objectives of Catholic Secondary Education in the United States* (Atlantic City, 1944), p. 1.

[19] *1 Corinthians* 13:1.

yet. . . . It has just begun and up There [Heaven] time is measured in millions of centuries. Don't lose your faith, . . . There is still plenty of time."[20]

Objectives of High School Mathematics*

The primary objective of mathematics in high school is the training of the logical faculty of the student. Language training that spurns the aid of mathematics tends to become flabby; the two disciplines complement each other.

A strong secondary objective in mathematics is the development of habits of accuracy and precision. The teacher must always insist on exactness of definition, precision in the use of mathematical terminology, accuracy of computation, order of procedure, and neatness of form. Severe standards in these matters will lead to that precision of thought and that conciseness of expression which are the chief aims of the courses.

---

[20] Giovanni Guareschi, *The Little World of Don Camillo* (New York, 1950), p. 184.

* Reprinted from the 1952 edition of the *Manual for Jesuit High School Administrators*, pp. 114–115.

An Undergraduate Economics Department

RAYMOND C. JANCAUSKAS, S.J.

It is reported that some dissatisfaction developed at the last meeting of the deans of Jesuit colleges over the vagueness of the objectives of our commerce schools. This is not at all surprising.

The usual condition in a commerce school is that the dean serves as an administrative coordinator of many departments, some verging on the vocational type, such as accounting and marketing, and others approaching a "philosophical" level, such as management and economics. In this situation, it seems obvious that the dean would prefer each department to state its own objectives and would shy away from imposing some vague declaration that would apply equally well to each exhibit in his "menagerie."

So this paper attempts a more specific statement of the purposes of the undergraduate economics department at, let us say, St. Ignatius University. It is hoped that members of economics departments in our schools will be stimulated to improve the style and content of this effort, and that members of other departments will be encouraged to develop an analogous statement. Some comments on the good and bad features of the statement follow the text.

Objectives of the Economics Department

The Economics Department cooperates with the rest of the University in providing for the development of men who are Christian in outlook and living. The courses in religion and philosophy over the four years of school, and the religious practices that are obligatory or available during all this time, are the principal means to that end. The Economics Department does not regard this as lost time, but as the sole means of giving students a sound and integrated outlook on life, and a solid basis for the development of mature character. It would be unfortunate if students acquired technical proficiency, cultural polish, and a welter of information without acquiring the ability to judge and act wisely in the main issues of life.

The Economics Department also cooperates with the rest of the University in providing for a broad education in the liberal arts, so far as the curriculum allows. Educated men should be acquainted with some literature, history, and science. They should be able to speak and write effectively.

The particular function of the Economics Department, and one which the University has confided to it, is to provide students a general introduction to economic

theory within the framework described above. Therefore, a major preoccupation of the Economics Department, and of all the teachers, is to make sure that, as the students' attention turns to economic affairs, they integrate these new generalizations and facts with what they have learned in religion and philosophy. To guarantee such integration, the Economics Department offers such courses as "Morality of Business and Industrial Relations" and "Economic Teaching of the Encyclicals"; their specific purpose is to make business-life part of moral-life. Other courses, such as those in "Political Science," "Government and Business," and "Government Finance" illustrate the subordinate role of economic decisions to those taken for the common good; they make students aware of their social obligations and of practical ways of fulfilling them.

In the field of economics itself, the Economics Department emphasizes general principles and trends, using current data and case-problems merely as illustrative material. This policy is in line with the goal of the University to give a liberal education rather than vocational training. Hence also, the courses in the "Economic History of the United States" and "Economic Systems."

Since the Economics Department gives comparatively little time to specific technical details in current economic affairs, it is able to emphasize the general ability to handle and interpret statistical data. Such an ability is a fundamental skill of every intelligent businessman, and the Department feels justified in demanding much of its students in this regard. "Business Mathematics" and "Mathematics of Investment" develop mathematical ability, and the two courses in "Economic Statistics" teach students to what extent the scientific method can be applied to economic data. In this way the Department recognizes the indispensable nature of statistics in the complex world of today, both in government and business, and provides at the same time for the further development of clear and logical thinking.

The course in "Business Cycles," running two semesters in the final year, is considered an integrative course on the economic level. It blends economic theory, economic history, money and banking, political science, and statistical analysis into one whole. It is the best preparation for the final comprehensive examination in economics.

Good Features

A good feature of this statement is that it gives the educational goals of the Economics Department and keeps repeating them. This is highly desirable since it might prevent students from working at cross-purposes with their teachers, the students thinking that they have come to college to prepare for a good job, the teachers thinking that they are imparting a liberal education.

The strong emphasis on an integrated Christian education should raise the premium on teachers who are well acquainted with the teaching of the Church in economic matters. While it may discourage those who are only competent economists from applying for positions at our Universities, it will surely incite the present faculties to give more time to this aspect of their work, both in their own study and in the classroom. It may perhaps spur some departments to devise methods of testing their

faculty on this point and of encouraging advance in such knowledge through faculty publications or seminars.

Another good feature of the statement, though it does make it lengthy, is that the goals are not stated vaguely. The statement of the goals, generally speaking, is followed promptly by an indication of the means by which they are to be attained. Often enough the means are described as certain courses. Now there are many advantages in mentioning specific courses in the statement. Teachers are liable to be much more aware of the place of their courses in the whole curriculum. Administrative officers will have clearer criteria in adopting new courses and dropping old ones. Students might realize more clearly that the meat of college experience is not in athletics or sorority socials. Finally, since as a matter of fact our schools give most of their attention to classroom teaching, it is quite appropriate that the courses have some prominence in the statement on aims.

Bad Features

A serious weakness of the statement is that one cannot deduce from it just how "liberal" the education will be. How much "literature, history, and science" is involved?

One escape from this ambiguity would be to eliminate the reference to particular areas of knowledge, and to claim that students who have some depth and progression in the study of religion, philosophy, political science, mathematics, and economics, have the solid basis of a liberal education. As far as intellectual equipment is concerned, they will have been taught to think clearly and carefully, and to realize that problems can be considered from different points of view. As far as learning about "human nature" goes, we can hope they will learn something from their direct observation in the family, in the classroom, in the ball-park, and at their part-time work. Their minds may not be replete with Shaw's witticisms, and their eye may not be intrigued by the characterizations of Toulouse-Lautrec, but their basic thinking is sound and they will be sure to pick up the more delicate nuances of current and past cultures, to some degree, in time, simply because they have been trained to be intellectually eager. Business will force these keen minds to observe human nature more carefully, perhaps, than Vergil or Horace.

Another escape from the problem of providing a "liberal" education, is to ask those who insist that it must include history, for example, how they would include literature, modern and ancient languages, the fine arts, geography, law, sociology, and numerous other disciplines that allege a "liberal" content.

The final escape, a rather cowardly one, is the one taken in the statement. Since this is a disputed point, a general reference is made to content, in keeping with traditional remarks in this matter, and the student is promised as much as the curriculum will allow.

The statement does not give the goal of preparing students for graduate work. This was done deliberately since the number of those who go on to such work is very small. For example, in a recent questionnaire sent to economics and finance majors who graduated from Loyola University, Chicago, between 1941 and 1955, it was found that of the 61 who answered (a 22% response so far), only three finished graduate work: one *juris doctor* in law, one M.B.A. in industrial management, one LL.B. in law. One received a teaching credential in education. Six did some strictly technical evening-school work; five went to a graduate school for a time, three are still studying in graduate school (although all three have full-time jobs). In other words, since 1941, Loyola University has not given a degree in economics, finance, or commerce to a student who then went on to a graduate degree in any of these fields. There was one M.B.A. in industrial management.

Finally, there is no place in the statement for the "co-curricular" activities. It was felt that this matter would be covered in the statement of the University objectives since Economics Departments, as a rule, have no responsibilities in this area.

Jesuit Scholarly Publications

AMERICAN ASSISTANCY (1955–1956)

The third listing of Jesuit scholarly publications covers the period from June 1, 1955 to May 31, 1956. It reports 150 contributions, an increase of thirty-four over the preceding year, and ninety-nine contributors, an increase of 24 over the preceding year. These writers published 128 articles and authored or co-authored twenty-two books. The largest number of contributions was in the field of philosophy; second largest was in history; third largest in theology and religion; fourth largest in economics; and fifth largest in biology.

ANTHROPOLOGY

Ewing, J. Franklin (Fordham University) "Juramentado: Institutionalized Suicide among the Moros of the Philippines," *Anthropological Quarterly,* Vol. 28 (December 1955). pp. 148–155.

———. "Local Social Custom and Christian Action," *Social Action in Mission Lands.* New York: Fordham University Press, 1955. Pp. 25–42.

Gibbons, William J. (Loyola College) "Indigenous Population of the Americas," *Proceedings of International Catholic Migration Congress, 1954,* Breda, The Netherlands. The Hague: Pax International Publishing Co., Ltd., 1956. Pp 339–344.

Lynch, Ralph E. (Woodstock College) "Some Changes in Bukidnon Between 1910 and 1950," *Anthropological Quarterly,* Vol. 28 (July 1955). Pp. 95–115.

BIOLOGY

Berger, Charles A. (Fordham University) (with E. R. Witkus and T. J. Lowery) "The Cytology of Xanthisma texanum D. C. II. Additional Chromosome Types," *Bulletin of the Torrey Botanical Club,* Vol. 82 (September 1955). Pp. 367–376.

———. (with R. M. McMahon and E. R. Witkus) "The Cytology of Xanthisma texanum D. C. III. Differential Somatic Reduction," *Bulletin of the Torrey Botanical Club,* Vol. 82 (September 1955). Pp. 377–382.

Forsthoefel, Paulinus F. (University of Detroit) "The Estimation of the Frequency of a Recessive Sex-Linked Gene by the Method of Maximum Likelihood," *The Ohio Journal of Science,* Vol. 55 (November 1955). Pp. 372–375.

———. "The Interaction of the Luxoid and Luxate Genes in Mice Heterozygous for Both Genes," *Records of the Genetics Society of America,* Vol. 24 (September 1955). Page 572.

JENKINS, FLOYD A. (Loyola University, Los Angeles) "Liver Glycogen Storage in the Chick Embryo and its Relation to the Glycogen Body," *Wasmann Journal of Biology,* Vol. 13 (Spring, 1955). Pp. 9–35.

PANUSKA, JOSEPH ALLAN (Maryland Province) (with Nelson J. Wade) "The Burrow of *Tamias striatus," Journal of Mammalogy,* Vol. 37 (February 1956). Pp. 23–31.

PETERS, JOSEPH J. (Xavier University) (with A. R. Vonderahe and P. A. Palmisano) "The Influence of Pentylenetetrazol, Strychnine, and Curare on the Electrical Activity of the Brain and Cord of the Salamander," *Journal of Pharmacology and Experimental Therapeutics,* Vol. 114 (June 1955). Pp. 225–230.

———. (with A. R. Vonderahe) "Localization and Threshold Studies of Electrically-Induced Seizures in the Salamander," *Journal of Comparative Neurology,* Vol. 104 (April 1956). Pp. 273–284.

REIS, RAYMOND H. (Marquette University) (with Frank DiPierro) "Spontaneous Change of Form of the Green Hydra, Chlorohydra Viridissima," *Transactions of the American Microscopical Society,* Vol. 74 (July 1955). Pp. 268–278.

WALSH, MICHAEL P. (Boston College) "Nucleolar Substances in *Lumbricus Terrestris* (L)," *Transactions of the American Microscopial Society,* Vol. 75 (January 1956). Pp. 75–78.

CANON LAW

O'CONNOR, JAMES I. (West Baden College) (with T. Lincoln Bouscaren) *The Canon Law Digest Annual Supplement through 1955.* Milwaukee: Bruce Publishing Co., 1956.

CHEMISTRY

MCCARTHY, PAUL J. (Woodstock College) (with A. E. Martell) "Dipole Moments of Metal Chelate Compounds. I. Analogs of Bisacetylacetone-ethylenediimine," *Journal of the American Chemical Society,* Vol. 78 (January 1956). Pp. 264–266.

———. (with A. E. Martell) "Dipole Moments of Metal Chelate Compounds. II. Metal Chelates of Analogs of Bisacetylacetone-ethylenediimine," *Journal of the American Chemical Society,* Vol 78 (May 1956). Pp.2106–2108.

———. (with R. Hovey, K. Ueno, and A. E. Martell) "Inner Complex Chelates. I. Analogs of Bisacetylacetone-ethylenediimine and its Metal Chelates," *Journal of the American Chemical Society,* Vol. 77 (November 1955). Pp. 5820–5824.

SCHMITT, WILLIAM J. (Woodstock College) (with E. J. Moriconi and W. F. O'Connor) "The Ozonolysis of Phenanthrene," *Journal of the American Chemical Society,* Vol. 77, Pp. 540–542.

———. (with E. J. Moriconi and W. F. O'Connor) "Paper Chromato-

graphy of Nitrophenylhydrazones of Mono- and Dicarbonyl Compounds," *Analytical Chemistry,* Vol. 28 (February 1956). Page 249.

SCHUBERT, CLARENCE C. (Fordham University) (with D. Garvin) "A Comparison of Three Methods for the Analysis of Gaseous Ozone," Project Quid Technical Report No. Pr-63-P, (March 1956). Pp. 7.

———. (with R. N. Pease) "The Oxidation of Lower Paraffin Hydrocarbons. Part I." *Journal of the American Chemical Society,* Vol. 78 (1956). Pp. 2044–2048.

———. (with R. N. Pease) "Reaction of Paraffin Hydrocarbons with Ozonized Oxygen," *Journal of Chemical Physics,* Vol. 24 (1956). Page 919.

———. (with D. Garvin) "The Vapor Phase Infrared Spectra of Ozonides of Ethylene, Propylene and Isobutylene," *Journal of Physical Chemistry,* (June 1956). Page 807.

VARNERIN, ROBERT E. (Weston College) (with John S. Dooling) "The Mechanism of the Homogeneous Thermal Reaction between Ethylene and Deuterium," *Journal of the American Chemical Society,* Vol. 78 (March 1956). Pp. 1119–22.

———. (with John S. Dooling) "The Thermal Decomposition of Ethane," *Journal of the American Chemical Society,* Vol. 78 (May 1956). Pp. 2042–2044.

ECONOMICS

ARANETA, FRANCISCO (Ateneo de Cagayan) "The Scope of Economics in Its Relationship to Morals," *Philippine Studies,* Vol. 3 (December 1955). Pp. 389–402.

BECKER, JOSEPH M. (Institute of Social Order) "Appraisal of Employment Security Developments in 1955," *Proceedings of Nineteenth Annual Meeting Interstate Conference of Employment Security Agencies,"* (September 1955). Pp. 17–22.

———. "Guaranteed Annual Wages for Auto Workers," *Social Order,* Vol. 5 (June 1955). Pp. 255–264.

———. "Guaranteed Annual Wage," *America,* Vol. 96 (January 1956). Pp. 428–430.

BROWN, LEO C. (Institute of Social Order) "Economic Theory and Social Policy," *Social Order,* Vol. 6 (January 1956). Pp. 21–31.

———. "Unionization in Small Plants," *Social Order,* Vol. 6 (April and May 1956). Pp. 163–167; 205–212.

DEMPSEY, BERNARD W. (Marquette University) "There is No Discount Rate," *Analysts Journal,* Vol. 11 (November 1955). Page 79.

HURLEY, NEIL PETER (Fordham University) "Industry Must Prepare for Atomic Attack," *Harvard Business Review,* Vol. 33 (November–December 1955). Pp. 152–155.

———. "Soviet Peace Overtures," *Social Order,* Vol. 6 (February 1956). Pp. 61–67

JANCAUSKAS, RAYMOND C. (Loyola University, Chicago) *An Evaluation of the International Monetary Fund.* Washington: Catholic University of America Press, 1955. Pp. ix and 29.

MCMAHON, EDWARD J. (Xavier High School, New York) "The Fabians: Scientific Socialists," *American Ecclesiastical Review,* Vol. 133 (August 1955). Pp. 73–86.

PURCELL, THEODORE V. (Edward C. Bursk, Editor) "Observing People," in *Human Relations for Management.* New York: Harpers, 1956. Chapter 12.

EDUCATION

GANSS, GEORGE E. (Marquette University) "Saint Ignatius the Educator, Guide amid Contemporary Problems," *Archivum Historicum Societatis Iesu,* Vol. 25 (January–June, 1956). Pp. 598–612.

HENLE, ROBERT J. (St. Louis University) "Liberal Scholarship and Christian Tradition," *Association of American Colleges Bulletin,* Vol. 42 (March 1956). Pp. 42–50.

MUSURILLO, HERBERT (Bellarmine College) "Dawson's Program: A Criticism," *Thought,* Vol. 30 (June 1955). Pp. 174–187.

WADE, FRANCIS C. (Marquette University) "Child-Centered School—Dogma or Heresy?" *Bulletin, National Catholic Educational Association,* Vol. 52 (August 1955). Pp. 200–209.

ENGLISH

BERNAD, MIGUEL A. (Ateneo de Manila) "Othello Comes to Town: Orson Welles and Edmund Kean," *Philippine Studies,* Vol. 4 (March 1956). Pp. 3–14.

———. "Romeo and Juliet on the Screen," *Philippine Studies,* Vol. 3 (June 1955). Pp. 261–274.

CURRY, JOHN V. (Le Moyne College) *Deception in Elizabethan Comedy.* Chicago: Loyola University Press, 1955. Pp. ix and 197. Jesuit Studies.

NOON, WILLIAM T. (Canisius College) "Joyce's Clay: An Interpretation," *College English,* Vol. 17 (November 1955). Pp. 93–95.

———. "Yeats and the Human Body," *Thought,* Vol. 30 (Summer, 1955). Pp. 188–198.

O'NEILL, JOSEPH E. (Fordham University) "The Metaphorical Mode," *Thought,* Vol. 30 (Spring 1956). Pp. 79–113.

EUGENICS

GIBBONS WILLIAM J. (Loyola College) "Fertility Control in the Light of Some Recent Catholic Statements," *Eugenics Quarterly,* Vol. 3 (March–June 1956). Pp. 9–15; 82–87.

GEOLOGY

BIRKENHAUER, HENRY F. (John Carroll University) "Seismic Waves from the

Lakewood-Cleveland Sewer Explosion of September 10, 1953," *Earthquake Notes,* Vol. 26 (December 1955). Pp. 21–22.

LINEHAN, DANIEL (Weston Observatory) "A Seismic Problem in St. Peter's Basilica, Vatican City, Italy," No. 21 in *Geophysical Case Histories.* (Norman Ricker ed.) Tulsa, Oklahoma: Society of Exploration Geophysicists, 1956. Pp. 8.

———. "Seismic Survey for Deep Rock Tunnel, Boston, Massachusetts," No. 22. Pp. 5.

———. "Seismic Survey at Martins Creek, Pennsylvania," No. 23. Pp. 5.

———. (with Wilbur E. Dow) "Report of the Dow Expedition to Prince of Wales Is., Daring Channel and Magnetic North Pole," Private publication, 1955. Pp. 19.

HISTORY

BANNON, JOHN FRANCIS (Saint Louis University). *The Mission Frontier in Sonora.* New York: U. S. Catholic Historical Society, 1955. Pp vii and 160.

BECKMAN, ROBERT E. (West Baden College) "Louisville—Monday, August 6, 1855," *American Ecclesiastical Review,* Vol. 133 (October 1955). Pp. 239–252.

BURRUS, ERNEST J. (New Orleans Province) (with Peter Masten Dunne). "Four Unpublished Letters of Anton Maria Benz—XVIII Century Missionary to Mexico," *Archivum Historicum Societatis Jesu,* Vol. 24 (1955). Pp. 336–378.

———. (with Felix Zubillaga). *Francisco Javier Alegre, S. J.—Historia de la Provincia de la Compania de Jesus de Nueva Espana. Tomo I. (Libros* 1–3: 1566–1590). Rome: Institutum Historicum Societatis Jesu, 1956. Pp. xxxii and 640.

———. "Pedro de Mercado and Mexican Jesuit Recruits," *Mid-America,* Vol. 37 (July 1955). Pp. 140–150

———. "Pioneer Jesuit Apostles among the Indians of New Spain (1572–1604)," *Archivum Historicum Societatis Jesu,* Vol. 25 (1956). Pp. 574–597.

———. "Father Jacques Marquette, S. J.—His Jesuit Roman Archives," *Catholic Historical Review,* Vol. 41 (October 1955). Pp. 257–271.

———. "Monument to Jesuit Heroism," *Woodstock Letters,* Vol. 84 (November 1955). Pp. 335–347.

———. "An Introduction to Bibliographical Tools in Spanish Archives and Manuscript Collections Relating to Hispanic America," *Hispanic American Historical Review,* Vol. 35 (November 1955). Pp. 443–483.

CURRAN, FRANCIS X. (Loyola Seminary) "Buffalo Mission of the German Jesuits, 1869–1908," *Historical Records and Studies,* Vol. 43 (1955). Pp. 95–126.

HANLEY, THOMAS O'BRIEN (Creighton University) "Berdyaev and Christian History," *The Historical Bulletin,* Vol. 34 (January 1956). Pp. 82–95.

Lucey, Wm. L. (Holy Cross College) "A Letter to a Friend (Occasioned by the Conversion of Mrs. Clara G. Thompson in 1864)," *Records of the American Catholic Historical Society of Philadelphia,* Vol. 66 (January 1956). Pp. 239–246.

———. *"The House of Yorke,* A Forgotten Source on John Bapst, S. J.," *The Historical Bulletin,* Vol. 34 (January 1956). Pp. 67–74.

Millor, William James (John Carroll University), (with H. E. Butler). *The Letters of John of Salisbury.* Edinburgh: Thomas Nelson and Sons Ltd., 1955. Pp. lxvii and 547. Nelson's Medieval Texts.

Reidy, Maurice F. (Holy Cross College). *Bishop Lancelot Andrewes, Jacobean Court Preacher.* Chicago: Loyola University Press, 1955. Pp. xiii and 237. Jesuit Studies.

Sievers, Harry J. (Bellarmine College). *The Harrison Horror.* Fort Wayne, Indiana: Public Library of Fort Wayne, 1956. Pp. iv and 52.

Varela, Miguel M. (Woodstock College) "Saint Joseph Pignatelli—the Man and His Role," *Woodstock Letters,* Vol. 85 (February 1956). Pp. 33–50.

Vollmar, Edward R (Saint Louis University) *The Catholic Church in America.* New Brunswick: Scarecrow Press, 1956. Pp. xxvi and 354.

LANGUAGES, CLASSICAL

Grimaldi, William M. A. (Bellarmine College) *The Enthymeme in Aristotle.* Ann Arbor: University of Michigan Microfilms, 1955. Pp. 315.

Musurillo, Herbert (Bellarmine College) "A Note on the Waste Land (Part IV)," *Classical Philology,* Vol. 51 (1956). Pp. 174–175.

———. "Early Christian Economy," *Chronique d'Egypte* (Brussels), Vol. 31 (January 1956). Pp. 124–134.

LAW

Snee, Joseph M. (Georgetown University) "Religious Disestablishment and the Fourteenth Amendment," *Washington University Law Quarterly,* Vol. 1954 (December 1954). Pp. 371–407.

Whelan, Charles M. (Woodstock College) "Censorship and the Constitutional Concept of Morality," *Georgetown Law Journal,* Vol. 43 (June 1955). Pp. 547–581.

LIBRARY SCIENCE

Connolly, Brendan (Weston College). *The Roots of Jesuit Librarianship: 1540–1599.* Chicago: University of Chicago, 1955. Pp. iii and 288. Microfilm in Harper Library, University of Chicago.

Ivers, Edmond F. X. (Woodstock College) "Bibliography and Catholic Theology," *Catholic Library World,* Vol. 27 (March 1956). Pp. 273–279.

———. "Modern Biblical Literature," *Catholic Library World,* Vol. 27 (January 1956). Pp. 154–158.

PHILOSOPHY

CLARKE, W. NORRIS (Fordham University) "What is Really Real?" in *Progress in Philosophy;* Philosophical Studies in Honor of Rev. Dr. Charles A. Hart. Milwaukee: Bruce Publishing Company, 1955 Pp. 61–90.

DOHERTY, KEVIN FRANCIS (Boston College High School) "Toward a Bibliography of Pseudo-Dionysius the Areopagite, 1900–1955," *The Modern Schoolman,* Vol 33 (May 1956). Pp. 257–268.

DRUMMOND, WILLIAM F. (Weston College). *Social Justice.* Milwaukee: Bruce Publishing Company, 1956. Pp. x and 132.

HARVANEK, ROBERT F. (West Baden College) (with Van Cleve Morris) "Thomists and Pragmatists: II. The Pursuit of Truth," *Thought,* Vol. 30 (Summer 1955). Pp. 199–230.

HEALY, GERALD W. (San Jose Seminary, Quezon City) "Usury in the Philippines Today," *Philippine Studies,* Vol. 3 (June 1955). Pp. 136–156.

HENLE, ROBERT J. (Saint Louis University) "Saint Thomas' Methodology in the Treatment of 'Positiones' with Particular Reference to 'Positiones Platonicae,' " *Gregorianum,* Vol. 36 (1955). Pp. 391–409.

KLUBERTANZ, GEORGE P. (St. Louis University) "The Doctrine of St. Thomas and Modern Science," *Sapientia Aquinatis: Acts of Fourth International Thomistic Congress,* Vol. 1 (August 1955). Pp. 89–104.

———. "A Program for Progress in the Philosophy of Science," International Union for the Philosophy of Science—*Proceedings of Second International Congress,* Vol. 1, Neuchatel, editions de Griffon (December 1955). Pp. 78–84.

KROLIKOWSKI, WALTER P. (West Baden College) "The Starting Point in Scottish Common-Sense Realism," *The Modern Schoolman,* Vol. 33 (March 1956). Pp. 139–152.

LAUER, QUENTIN (Fordham University) "The Phenomenological Ethics of Max Scheler," *Papers for Discussion, Jesuit Philosophical Association,* (1956). Pp. 3–13.

MCWILLIAMS, J. A (Saint Louis University) "Meeting of the Ways" in *Progress in Philosophy.* Milwaukee: Bruce Publishing Company, 1955. Pp. 11–25.

MULLIGAN, ROBERT W. (Loyola University, Chicago) " 'Portio Superior' and 'Portio Inferior Rationis' in the Writings of St. Bonaventure," *Franciscan Studies,* Vol. 15 (December 1955). Pp. 332–349.

O'CALLAGHAN, JEREMIAH (Loyola University, Chicago) "The Second Question of the Prologue to Walter Catton's Commentary on the Sentences. On Intuitive and Abstractive Knowledge," in *Studies and Texts,* Vol. I. Toronto: Pontifical Institute of Mediaeval Studies, 1955. Pp. 233–269.

ONG, WALTER J. (Saint Louis University) "System, Space, and Intellect in Renaissance Symbolism," *Bibliothèque d'Humanisme et Renaissance* (Geneva, Switzerland) Vol. 18 (Spring 1956). Pp. 222–239.

RENARD, HENRI (Creighton University) "What Is St. Thomas' Approach to Metaphysics?" *The New Scholasticism,* Vol. 30 (January 1956). Pp. 64–84.

ROCK, JOHN P. (Boston College) "St. Thomas and Divine Causality," *Philosophical Studies,* Vol. 5 (December 1955). Pp. 22–43.

SCHMIDT, ROBERT W. (West Baden College) "Judgment and Predication in a Realistic Philosophy," *The New Scholasticism,* Vol. 29 (July 1955). Pp. 318–326.

SMITH, GERARD (Marquette University). *The Truth That Frees.* Milwaukee: Marquette University Press, 1956. Pp. 1–70 Aquinas Lecture Series.

SWEENEY, LEO (Saint Louis University) "Are *Apeiria* and *Aoristia* Synonyms?" *The Modern Schoolman,* Vol. 33 (May 1956). Pp. 270–279.

WADE, FRANCIS C. (Marquette University) "Freedom and Existence," *Review of Metaphysics,* Vol. 9 (September 1955). Pp. 37–45.

———. *John of St. Thomas, Outlines of Formal Logic.* Milwaukee: Marquette University Press, 1955, Medieval Philosophical Texts in Translation, No. 8. Pp. xxviii and 135.

PHYSICS

GLOVER, FRANCIS N. (Woodstock College) (with W. A. Barker) "Reduction of Relativistic Two-Particle Wave Equations to Approximate Forms. III," *Physical Review,* Vol. 99 (July 1, 1955). Pp. 317–324.

———. (with Z. V. Chraplyvy) "Reduction of Relativistic Two-Particle Wave Equations to Approximate Forms," *Technical Note on Contract AF 18(600)–789.* St. Louis: Saint Louis University, 1954. Pp. 54.

GUTOWSKI, FRANK A. (John Carroll University) "Ultrasonic Dispersion in a CO_2–H_2O Mixture," *Journal of the Acoustical Society of America,* Vol. 28 (May 1956). Pp. 478–483.

LUGER, PAUL P. (Seattle University) "Automatic Electrometer Scaler," *Review of Scientific Instruments,* Vol 26 (October 1955). Pp. 948–951.

RHEIN, WALTER J. (Spring Hill College) "Angular Distribution of Fast Neutrons Scattered from Lead," *The Physical Review,* Vol. 98 (June 1955). Pp. 1300–1301.

POLITICAL SCIENCE

BLUM, VIRGIL C. (Marquette University) "Religious Liberty and the Religious Garb," *The University of Chicago Law Review,* Vol. 22 (Summer 1955). Pp. 875–888.

COSTANZO, JOSEPH F. (Fordham University) "Juridic Origins of Representation I," *Fordham Law Review,* Vol. 23 (June 1954). Pp. 123–146.

———. "Religious Heritage of American Democracy," *Thought,* Vol. 30 (December 1955). Pp. 485–506.

HASTING, MARTIN F. (St. Louis University) "With Man's Estate: Foreign-Policy Responsibilities of a Mature Nation," *Social Order,* Vol. 6 (February 1956). Pp. 51–56.

———. "National Interest in Foreign Affairs," *Social Order,* Vol. 6 (February, March 1956). Pages 97 and 145.

HOPKINS, VINCENT C. (Fordham University) "The Conservative Concern," *Thought,* Vol. 30 (Spring 1956). Pp. 27–54.

———. "Nationalism Re-Examined," *Thought,* Vol. 30 (September 1955). Pp. 389–402.

NORTH, ARTHUR A. (Fordham University) (with Pacifico Ortiz) "A Return to the Natural Law," *Thought,* Vol. 30 (December 1955). Pp. 525–536.

ORTIZ, PACIFICO (Ateneo de Manila) (with Arthur A. North) "A Return to the Natural Law," *Thought,* Vol. 30 (December 1955). Pp. 525–536.

PSYCHOLOGY

BIER, WILLIAM C. "The Catholic Psychologist's Contribution to Group Understanding," *The McAuley Lectures, 1955, Series III.* West Hartford, Connecticut; St. Joseph College, 1955. Pp. 105–123.

GRAU, ALBERT F. (Georgetown University) "Acceptance in Non-Directive Counseling," *American Catholic Psychological Association Newsletter,* Vol. 5 (September 1955). Pp. 1–2.

WEISGERBER, CHARLES A. "Factor Analysis of a Questionnaire Test of Perseveration," *Journal of General Psychology,* Vol. 53 (1955). Pp. 341–345.

———. "A Note on Diamond's Method of Scoring the Wechsler-Bellevue Intelligence Scale for Vocational Aptitude," *Journal of Clinical Psychology,* Vol. 11 (July 1955). Page 311.

SCRIPTURE

CURLEY, FRANCIS X. (Weston College) "The Lady of the Canticle," *The American Ecclesiastical Review,* Vol. 133 (November 1955). Pp. 289–299.

FITZMYER, JOSEPH A. (Maryland Province) "*l*^{e} as a Preposition and a Particle in Micah 5, 1 (5, 2)," *Catholic Biblical Quarterly,* Vol. 18 (January 1956). Pp. 10–13.

———. "The Qumrân Scrolls, the Ebionites and Their Literature," *Theological Studies,* Vol. 16 (September 1955). Pp. 335–372.

HUESMAN, JOHN E. (California Province) "Finite Uses of the Infinitive Absolute," *Biblica,* Vol. 37 (1956). Pp. 271–295.

MORIARITY, FREDERICK L. (Weston College) "Bulletin of the Old Testament," *Theological Studies,* Vol. 16 (September 1955). Pp. 397–413.

MUSURILLO, HERBERT (Bellarmine College) "The Problem of the Itala," *Theological Studies,* Vol. 17 (March, 1956). Pp. 93–97.

SOCIOLOGY

BERNARD, RAYMOND (Institute of Social Order) "U. S. Protestants and Race," *Social Order,* Vol. 6 (June, 1956). Pp. 256–263.

———. "Lobby: How to Win Influence among Legislators," *Social Order,* Vol. 6 (April 1956). Pp. 168–178.

CERVANTES, LUCIUS F. (Regis College) (with Carle C. Zimmerman) *Marriage and the Family, a Text for Moderns.* Chicago: Regnery, 1956. Pp. viii and 712.

FITZPATRICK, JOSEPH P. (Fordham University) "The Integration of Puerto Ricans," *Thought,* Vol. 30 (September 1955). Pp. 402–420.

———. "Mexicans and Puerto Ricans Build a Bridge," *America, Vol.* 94 (December 31, 1955). Pp. 373–375.

LAFARGE, JOHN (America) "L'Integration Raciale aux Etats Unis," *Etudes,* (March 1956). Pp. 354–368.

———. "The American Catholic," in *Understanding of Minority Groups,* by John Collier, C. W. deKiewiet, T. H. Haas, Oscar Handlin, John LaFarge, W. A. R. Leys, Ira de A. Reid, Clarence Senior, D. S. Thomas. New York and London: John Wiley and Chapman Hall, Ltd. 1956.

SCHUYLER, JOSEPH B. (Loyola Seminary) (with Joseph F. Scheuer and Frank Santopolo) "Parish Sociology," *Thought,* Vol. 30 (Summer 1956). Pp. 243–259.

SPEECH

FLYNN, LAWRENCE JEROME (Milford Novitiate). *The De Arte Rhetorica (1568) by Cyprian Soarez, S. J.: a Translation with Introduction and Notes.* Gainesville, Florida: University of Florida, 1956. Pp. 441.

THEOLOGY

BURGHARDT, WALTER J. (Woodstock College) "The Literature of Christian Antiquity: Current Projects," *Theological Studies,* Vol. 17 (March 1956). Pp. 67–92.

———. "Mary in Western Patristic Thought" in *Mariology, Volume 1.* Milwaukee: Bruce Publishing Company, 1955. Pp. 109–155.

———. "Theotokos: The Mother of God" in *The Mystery of the Woman.* Notre Dame, Indiana: University of Notre Dame Press, 1956. Pp. 3–33.

CONNERY, JOHN R. (West Baden College) "Notes on Moral Theology," *Theological Studies,* Vol. 16 (December 1955). Pp. 558–590.

———. "The Right to Silence," *Marquette Law Review,* Vol. 39 (Winter 1955–56). Pp. 180–190.

FORD, JOHN C. (Weston College) "Criminal Responsibility in Canon Law and Catholic Thought," *Bulletin of the Guild of Catholic Psychiatrists,* Vol. 3 (December 1955). Pp. 3–19.

———. "Double Vasectomy and the Impediment of Impotence," *Theological Studies,* Vol. 16 (December 1955). Pp. 533–557.

HARDON, JOHN A. (West Baden College) "Historical Antecedents of St. Pius X's Decree on Frequent Communion," *Theological Studies,* Vol. 16 (December 1955). Pp. 493–532.

———. "The Polish National Catholic Church," *Homiletic and Pastoral Review,"* Vol. 56 (April 1956). Pp. 552–560.

KELLY, GERALD (St Mary's College) "Artificial Insemination: 1. Theological and Natural Law Aspects," *University of Detroit Law Journal,* Vol. 33 (January 1956). Pp. 135–149.

———. "Pope Pius XII and the Principle of Totality," *Theological Studies,* Vol. 16 (September 1955). Pp. 373–396.

MORAN, JOHN W.* (Weston College) "St. Paul's Doctrine on Angels," *American Ecclesiastical Review,* Vol. 132 (June 1955). Pp. 378–385.

ONG, WALTER J. (Saint Louis University) "Contrasts in Catholicism," *Commonweal,* Vol. 63 (December 2, 1955). Pp. 215–219.

SWEENEY, JOHN F. X. (Woodstock College) "Some Recent Developments in Dogmatic Theology," *Theological Studies,* Vol. 17 (September 1956). Pp. 368–413.

VAN ACKEREN, GERALD (St. Mary's College) (with John J. Clarkson, John H. Edwards, William J. Kelly, John J. Welch). *The Church Teaches—Documents of the Church in English Translation.* St. Louis: B. Herder Book Company, 1955. Pp. xiv and 400.

———. "Does the Divine Maternity Formally Sanctify Mary's Soul?" *Marian Studies,* Vol. 6 (1955) Pp. 63–101.

VAN ROO, W. A. (Gregorian University, Wisconsin Province) "The Law of the Spirit and Written Law in the Spirituality of St. Ignatius," *Gregorianum,* Vol. 38 (1956). Pp. 417–443.

SUBCOMMITTEE ON SCHOLARLY WORK
OF JESUITS

---

* Father Moran died May 5, 1956.

News from the Field

DIRECTORY 1956–1957: The printer's ink is barely dry when the work of listing corrections and changes for the next edition begins anew. Thus, the new California *Catalogus* reveals a new telephone number for the Provincial's residence and for Father Hugh M. Duce, Province Prefect for Colleges and Universities. The number is Jordan 7–1210. That the Managing Editor recently underwent an eye examination is due to a mistake on Page 29. After listing the information on Jesuit High School, Dallas, correctly, he was apparently so satisfied with his success that he began listing it over again, this time unfortunately with Jesuit High School, New Orleans. On Page 19, another horrendous mistake! Mr. Robert Conroy, Acting Dean of Men, was no doubt surprised to find himself a Jesuit. Another last minute entry: telephone number of office of Missouri Provincial is Forrest 1–7765.

GOLDEN YEARS: His Excellency, Most Reverend Karl J. Alter, Archbishop of Cincinnati, celebrated an evening Mass on October 17, 1956, in St. Xavier's Church in honor of the founding of Cincinnati's first Catholic institution of higher learning. Originally connected with the cathedral and diocesan seminary, the college called the Athenaeum was opened in 1831 by Bishop Fenwick, but later was transferred to the Society by Bishop Purcell and opened as St. Xavier College in 1842.

CARRYING THE TORCH: The *Torch,* yearbook of Spring Hill College, dedicated its recent edition to the giants who made history over the 125 year history of Spring Hill. "To these men on whose shoulders we stand; to Bishop Portier, the man of vision and hope who founded Spring Hill on May 1, 1830; to the long black line of Jesuits who have devoted their lives to the formation of educated Christians; to the many lay professors who have so ardently toiled in and out of the classroom to impart wisdom and culture; to the students who helped so much to set the warm, friendly tradition; to the alumni and benefactors, who, by their generosity and loyalty have contributed so much to the growth of Spring Hill—To all these men and women who through the last 125 years have done so much to make Spring Hill College so attractive to us today . . ."

G.I. BILL OF RIGHTS EXPIRES: The World War II G.I. Bill expired on July 25, 1956. The 14.5 billion dollar program enabled 7,800,000 veterans to get college, high school, vocational school, and on-the-job training in the past twelve years.

GRADUATE STUDENTS, according to an American Council on Education study, increased in number from 6,000 to nearly 300,000 in 1954.

GERMAN SCHOLARSHIPS: West German Chancellor Konrad Adenauer visited Marquette University on September 15 for dinner, address, and honorary degree. The Chancellor revealed that he would give Marquette two scholarships for study in Germany.

AWARDS: The *Prep News* (Backer Memorial) received all-American ranking of National Scholastic Press Association. The Catholic Press Association also awarded it the All-Catholic ranking.

EXPANSION: St. Ignatius High School (Cleveland)—new gym near completion.

Gonzaga University—Alumnus Harry Crosby (commonly known as "Bing") turned the first clod for the Crosby Memorial Library. Mr. Crosby donated $160,000 to the cause.

Santa Clara University—McLaughlin Hall, Dormitory for 146 students will be ready for the second semester.

Rockhurst College—work begun on new dormitory for 200 students.

St. Louis University—Marguerite Hall, dormitory for 300 women, 8 floors high, dedicated on the feast of Christ the King.

Creighton University—new dormitory and new Student Center were dedicated and ready for the new school year.

Marquette University—ground broken for an addition to the dental school.

MENTAL HEALTH GRANT: A grant of $151,470 was awarded this past summer to Loyola University, Chicago, by the National Institute of Mental Health. The grant was one of three given by the Institute. The schools included in the grant work to develop a mental health curriculum for theological students to aid them in understanding more fully the emotional problems of the people they serve. Other schools sharing in the $425,893 grant were Harvard and Yeshiva.

UNIQUE HONOR: Dr. Otto Hedges, professor of Business Law at the University of Detroit and a faculty member for 32 years recently was made honorary president of the American Business Law Association. Only once previously in its 33 year history has this signal honor been bestowed.

MUSIC THERAPY: Loyola University, New Orleans, offers a degree, Bachelor of Music in Music Therapy. This is consistent with the growing

recognition of the value of music as a therapeutic instrument in treating those suffering from mental and physical ills.

TERRA TREMUIT: A team of geologists of the Weston College Seismological Observatory made a field trip to Whitingham, Vermont to make a geological survey of the proposed site of the first Carthusian charterhouse in the Western Hemisphere.

PHILOSOPHY AND YOU, a T.V. course in Philosophy conducted by the Philosophy Department of Marquette University, awards one semester credit to members of the audience, provided they come to the Marquette campus and pass a two hour written examination at the conclusion of the course.

PRIZES WELL EARNED: Prizes totaling $150. will be awarded to winners of the Midwest Jesuit Intercollegiate English Contest 1956–1957. The contestants must read one of two books and write a review of 1,500 words. The two books are *A Portrait of the Artist as a Young Man,* by James Joyce, and *The Well Wrought Urn* by Cleanth Brooks.

THIRD DIMENSION: Father Maurice Verdun, S.J. of the Catholic Institute of Paris is a Fulbright Professor for one semester in the department of Psychology at Creighton University. Father Verdun is one of the world's leading psychoanthropologists and his special field is anthropometry. He studies especially the relation of physical types of emotional behavior. Most experts in this field study two dimensions, height and width. Father Verdun carries the studies a third dimension—thickness, thus a true relationship of the subject's total physical volume is provided.

FIRST IN THE STATE: The Law School of the University of Santa Clara has the highest rating in the state of California with reference to the number passing the State Bar examination. Santa Clara's average of students passing was 97 per cent as compared with Stanford's 92 per cent.

THE GREAT TEACHERS PROGRAM of Gonzaga University in its first year brought in contributions amounting to $66,721. This fund plus the investment proceeds from the Ford Foundation grant will bring an increase of 13.6 percent in teachers salaries for 1956–1957.

WHEELING COLLEGE this year enrolled 102 freshmen from 47 different high schools as compared with 77 from 22 schools last year. Freshman enrollment was 32 per cent higher than last year.

THE NEED FOR ENGINEERS has been a much discussed topic in recent months. Seattle University has instituted an evening program lead-

ing to engineering degrees. Nearly all enrolled are employed in local industry. It is hoped that the pressing need for trained engineers in the Seattle area will be met in this way.

THE GREATEST TRUTHS of the Greatest Men Make the Greatest Education: This is the slogan of the integral four-year program studies in the Classics Department of Rockhurst College.

AMAZING: "The performance on Friday morning by those boys would be difficult to believe—had I not been there. Really, I do not think a demonstration of this sort could have happened anywhere else in this country. It was tremendously impressive." Thus spoke the noted classicist of Miami University (Ohio), Henry Montgomery, after attending the "Defense of the Major Plays of Sophocles" presented by members of the Honors Course of Xavier University.

ARMA VIRUMQUE CANO: Four freshman students of Georgetown University offered the entire *Aeneid* for examination by visiting professors from George Washington University, Catholic University, Howard University, University of Maryland, Woodstock College, and Wernersville Novitiate.

SCHOLARSHIPS FOR SCHOLARS: The California State Scholarship Program, whereby the state of California provides up to $600 annually in tuition and fees for each outstanding student selected, was inaugurated this year. 607 scholarships were granted, and out of all the public and private institutions in California, Loyola University has 19 of the scholarship winners now in attendance. Thirteen seniors from Loyola High School were winners of State Scholarships, an exceptionally high number from one high school.

MATCHING FUNDS: The Board of Regents of Loyola University, Los Angeles, conducted a campaign to raise funds to match the Ford Foundation Grant which will be in the neighborhood of $300,000. By January 1, 1957, the goal had been attained.

OLYMPIC CRUSADER: Robert F. Giegengack, '29 is the first Holy Cross alumnus to coach an Olympic team. He was one of three assistant coaches of the U. S. Olympic Track and Field Team which competed in the 1956 Olympic games at Melbourne, Australia.

BY THE TIGRIS: Of the total of 705 students at Baghdad College, 62 per cent are Christian (Catholics 41.7, dissident Orientals 17.9, and Protestants 2.4), 37.3 per cent Moslems, and Jews, .7 per cent. Of the

Catholic rite the Latin, Greek, Armenian, Syrian and Chaldean were represented.

T.V. PREFECT: New London (Wisconsin) High School last year tried T.V. as a study hall monitor. Each of 550 students were under observation by the T.V. eye. A coaxial cable concealed in the ventilating ducts connected the camera to a receiving set in the principal's office. Sound was carried by the school's public address system.

LEADING THE BLIND: According to the N. Y. Times (August 19, 1956), sixty college students preparing to be teachers were tested in general science recently. They scored an average of 71 per cent (many below 50 per cent), while in the same test seventh-graders in a N. Y. City public school averaged 85 per cent.

FATHERS AND DADS: The Jesuit Fathers of Brophy College Preparatory School rolled up their sleeves to help in the construction of a two-story science building. The Dads' club and parishioners also contributed handsomely with volunteer labor and donations of material so that the building would be ready for the new school year.

SHOCKING PERFORMANCE: Creighton Prep's mile relay team electrified a crowd of 3,000 at the State Meet in Lincoln, Nebraska, when it ran a 3.208 mile, thus shaving 5 seconds from the old state record. (The *Newsletter* of Missouri and Wisconsin Provinces is responsible for the above pun.)

THE HEART OF THE MATTER: In the Grand Tournament of the Eastern Forensic League held at Pittsburgh, May 10–12, over 500 contestants from 72 schools took part. The Vice-President of the League impressed by the performance of St. Ignatius High School, Chicago, said "Your boys show more insight into the heart of the problem than most of our teams out here."

VOCATIONS: Canisius High School reports that 16 of last year's students entered diocesan seminaries or religious orders and congregations, 10 entered the Society of Jesus.

St. Louis University High School reports that 20 students entered the seminary or the religious life, 13 entered the Society of Jesus.

A report on Vocations will be compiled for the March issue of the *Quarterly*.

SEMPER FIDELIS: Sodalists of Jesuit High School, Dallas, kept their Sodality ideals alive during the past summer by attending Mass and by holding a meeting each Tuesday.

YOUTH REGAINED: A highlight of a picnic provided for all the students of St. Xavier's High School and their parents was an 18–4 victory by the faculty over the football team in a softball game.

ATTENTION MR. BLANSHARD: McQuaid Jesuit High School is providing seven classrooms this year for 150 local public school students. The rental is for one year since next year McQuaid will have four years of students enrolled.

PHOTO-FINISH: The Camera Club of Regis High School (New York) won four Honorable Mention citations and two certificate awards in last year's National High School Photographic Contest.

MONOPOLY: Regis High School (New York) Class of 1956 won 30 New York State Scholarships, 4 Knights of Columbus scholarships, a National Merit and a General Motors scholarship. 48 seniors of a class of 98 won 80 competitive scholarships.

DEBUT: The first issue of *New Testament Abstracts,* a handy reference to current writings on the New Testament, appeared in November. This issue contains 200 abstracts of articles selected from 80 Biblical journals in seven languages. The Abstracts, published to answer the needs of seminary professors, college theology teachers, and students of the New Testament, will appear three times a year—fall, winter, and spring. It is published by the Jesuits of Weston College, Weston 93, Massachusetts at a subscription of $3.00 per year.

SECULAR COLLEGE AND YOU: is a pamphlet written primarily for upper class high school students, especially for those entertaining notions of entrance into a non-Catholic college. Written by Father John R. Becker, S.J., at present a 4th year theologian at Alma College, it is published and distributed by the Catholic Information Society, 214 West 31st Street, New York 1, N. Y. The price, according to report, is $.05 a copy, $3.50 per hundred.

KILMER AND CAMPION: Joyce Kilmer, the celebrated World War I soldier-poet, gave the Campion College commencement address in 1917. His address, "The Courage of Enlightenment," was his last formal address. Copies of the address are available for $.25 cents in stamps by writing to the Campionette, Campion Jesuit High School, Prairie du Chien, Wisconsin.

BOOKS WANTED: The Jesuit High School, *Colegio San Ignacio* in Rio Piedras, Puerto Rico, is anxious to build up its library. Books, fiction

and non-fiction that are on the high school reading list, will be greatly appreciated. If any high school or college has a surplus of this type of book, and wishes to help a young and growing institution, they should contact Rev. John P. McHugh, S.J. at Colegio San Ignacio, Rio Piedras, Puerto Rico.

HIGH SCHOOL MANUAL REVISED: A new, revised edition of the Manual for Jesuit High School Administrators will soon be available. This will succeed the 1952 edition, the supply of which is now exhausted. Time of publication will be announced in a future Special Bulletin.

NO SUBSTANTIAL QUESTION: The United States Supreme Court dismissed "for want of a substantial Federal question" a challenge to a California law granting exemption from property taxes to non-public, undercollegiate, sectarian schools. The law passed in 1951 was declared unconstitutional in a lower court ruling, but this decision was reversed by the California Supreme Court. The challenge against the constitutionality of the law was brought to the U. S. Supreme Court and there dismissed by a vote of 6 to 2 (Chief Justice Warren, a Californian, did not participate).

INACCURATE—UNFAIR—FALLACIOUS: An Associated Press release published in the *New York Times* (December 2, 1956) proved quite illuminating.The charges that half of America's high schools taught neither physics nor chemistry, that the number of chemistry pupils had declined 30 per cent in the last sixty years, and that in one-third of the states a person did not have to study college mathematics to get a certificate to teach mathematics in high schools, have been challenged as "inaccurate . . . unfair . . . fallacious" by Dr. Howard L. Bevis, Chairman of the National Committee for the Development of Scientists and Engineers. The staff of Dr. Bevis' committee supported the findings of a U. S. Office of Education study published in *School Life* (June, 1956). This study revealed that enrollments in mathematics and principal science courses in high school are larger now than 20 years ago, this despite the fact that the 14- to 17-year high-school population is still smaller than in the early 1930's. Chemistry enrollments, according to Dr. Bevis, have increased twenty times since 1900. The common belief that some states required no college mathematics as preparation for teaching the subject in high school, he described as "fallacious." Dr. Bevis, however, does admit that the quality of some of the courses in mathematics and science is open to criticism, and he likewise pointed out that the nation has a long way to go to meet the demands for engineers and scientists.

Objectives of the Jesuit High School*

A. As a Secondary School

As a secondary school the Jesuit high school has the following objectives:

1. Specifically as a secondary school it strives to teach adolescent boys how to think intelligently and wisely.
2. Since the high school cooperates with other agencies in educating the whole pupil, further objectives of the Jesuit high school as a high school are:
   a. To promote character education.
   b. To promote an intelligent appreciation of beauty.
   c. To promote physical health.
   d. To promote proper social attitudes and habits.

B. As an American School

As an American secondary school the Jesuit high school strives:

1. In general, to develop a knowledge and appreciation of our American heritage of democracy, and to foster loyalty to American ideals.
2. In particular, it seeks to develop pupils
   a. Who insist that the American government exists for the benefit of the individual citizens, and not the citizens for the benefit of of the State.
   b. Who appreciate the fact that the American way of life is based on the sound principle that man has received from God inalienable rights, which the State has not given and cannot take away.
   c. Who will participate actively and conscientiously in the government of our country, whether as voters or officials.
   d. Who will, in a democratic spirit of tolerance and cooperativeness contribute to the formation of wise public policies and to the solution of public problems.

C. As a Catholic School

As a Catholic school the Jesuit high school strives "to cooperate with divine grace in forming the true and perfect Christian." To go somewhat into detail, it seeks to develop Catholic young men:

1. Who have a reasonably thorough understanding of Catholic doctrine and practice.

---

* Drawn up by Principals' Institute, West Baden, 1940. Full text in *Jesuit Educational Quarterly,* IX, pp. 77–84.

2. Who realize that Catholicism as a way of life based upon eternal truths and immutable principles must affect their attitude toward every problem of life, whether personal or social, which may arise in our changing civilization.
3. Who personalize truth, especially moral and religious truth, by applying it to their own conduct.
4. Who habitually act on Christian principle rather than from mere instinct, feeling, passion, or caprice.
5. Who find in the life of Our Lord and in the examples of Our Lady and the Saints models of the Catholic way of living.
6. Who participate generously, according to ability and opportunity, in the apostolic work of the Catholic Hierarchy.
7. Who display refinement in manners, speech, and dress in accordance with their Christian ideals, and who in accordance with their heritage select and promote only what is good and wholesome in art, music, literature, drama, and other forms of entertainment.
8. Who have a fine Christian respect for the human body as a partner of man's immortal soul.
9. Who have given serious and prayerful thought to their future life-work, and have taken proper counsel regarding it.
10. Who are aware of the solidarity of human society and of the effect of their actions upon the lives of others for better or for worse.
11. Who are scrupulously just in their respect for the rights of others, whether individuals or groups, regardless of position, race, nation, or creed.
12. Who "love their neighbors as themselves" and so are sensitive to the claims of Christian charity, beyond the demands of strict justice.

D. As a Jesuit School

The objectives of a Jesuit high school as a Jesuit school are to develop in its pupils:

1. An intense loyalty and devotion to the Holy See.
2. Leadership, particularly in religious activities.
3. An intelligent obedience to all duly constituted authority.
4. Respect for the significant contributions of the past.
5. The humanistic habit of mind, emphasizing the classic literatures as the best means to this end.
6. Habits of orderly thinking through the medium of an analytic-synthetic study of languages, particularly the classical languages.
7. Competency in the arts of expression.