

# Jesuit Educational Quarterly

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MARCH 1957

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AN HONORS COURSE IN LIBERAL ARTS

JESUIT THEATRE IN EIGHTEENTH CENTURY FRANCE

FATHER CHARMOT ON OUR TEACHING VOCATION

STATUS OF SPECIAL STUDIES 1956-1957

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(FOR PRIVATE CIRCULATION)

# Our Contributors

DOCTOR FERNAND VIAL, Professor of French Literature and Chairman of the Department of Romance Languages, Fordham University, unfolds for us some pages of Jesuit history, little known to most Jesuits, the Jesuit Theatre in Eighteenth Century France.

FATHER CLIFFORD G. KOSSEL, professor of Philosophy at Mt. St. Michael's, Spokane, Washington, reflects on the state of the liberal arts today and discusses a proposed honors course.

MISTER PETER A. SIMEONE of Canisius High School, Buffalo, New York, presents highlights of the fourth chapter of Father Charmot's book "La Pédagogie des Jésuites," a book which should be better known to all interested in Jesuit Education.

FATHER EDWARD B. ROONEY, President of the Jesuit Educational Association, presents his annual report on the Status of Special Studies in the American Assistancy.

MISTER THOMAS G. SAVAGE of West Baden College offers reflections gleaned from his experiences as a high-school publicity director.

FATHER F. XAVIER MESA of the Universidad Iberoamericana, Mexico City, writes to us of the advantages of Summer School in Mexico.



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JESUIT EDUCATIONAL QUARTERLY



# The Jesuit Theatre in Eighteenth Century France

FERNAND VIAL

In 1694, in a preface to an edition of the plays of Boursault, a seventeenth century dramatist, Father Caffaro took exception to the traditional condemnation of the theatre by the Church and regretted that actors should be deprived of burial in sacred ground. The naive, but undoubtedly sincere, Theatine based his arguments on what he believed to be solid reasoning: the leniency of the early Fathers in this matter, his own experience as a confessor that the frequentation of the theatre was not harmful to souls, the complacency of the public powers towards that form of entertainment, and, finally, the honored practice of the Jesuit colleges in giving theatrical performances for the entertainment of their pupils. Little did Father Caffaro suspect what a stormy controversy his imprudent intervention was to stir. With a vigor, or rather with a violence of which he had yet offered no example but which the exasperating elusiveness of Fénelon would soon free from all restraint in the Quietism controversy, Bossuet assailed Father Caffaro for his unforgivable indulgence. First in a severe letter to his unwilling adversary, already rebuked, at Bossuet's exhortation, by the Archbishop of Paris, then in his *Maximes et Réflexions sur la Comédie* (1694), he showed easily that the Fathers had invariably condemned the theatre (*ludos*), that the scandalous exhibition of women on the stage could not but be detrimental to virtue. As for the plays in the Jesuit colleges, written by pious religious, for the relaxation and edification of their pupils, in a style proper to give lessons in good taste, they cannot, asserted Bossuet, be compared to the ordinary theatrical performance. Bossuet, himself a former pupil of the Jesuits in the College of Dijon, had certainly witnessed some plays, or, very likely, took part in them on the occasion of the *distribution des prix* (graduation exercises).

It is indeed with utmost caution and with numerous restrictions that Father Jouvancy,<sup>1</sup> in his *Ratio discendi and docendi*, not only allowed but encouraged theatrical representations in the colleges of the Society.

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<sup>1</sup> Father Joseph Jouvancy, born in 1643, was professor of rhetoric at Louis le Grand when he was called to Rome to be the historian of the Society. He died there in 1719. He was one of the most prolific authors of the Society and De Backer lists his works under 37 different titles.



The subject of the play must be taken from the history of the Church or at least from Roman or national history when such can embody a moral lesson; the play must be written in Latin; the love element must be absolutely excluded and there must be no female role in the cast. Of tragedy specifically Father Jouvancy says: "...deinde ut ad mores instruendos aliquid conferre possit. Quamobrem recte ducetur ex uberrimo sacrarum litterarum, aut annalium Ecclesiae thesauro, in quo magna est rerum utilium, et admirabilium copia. Ita vero tractari debetur argumentum, undecumque tandem sumatur, ut nihil non serium, grave, dignum poeta Christiano, complectatur."<sup>2</sup> Young imaginations must be protected and given not the slightest occasion of lingering on dangerous subjects. Therefore, adds Father Jouvancy: "Nullus itaque sit amor profano, quamlibet casto, locus; nullus personis feminarum, quolibet induantur culla . . . Hoc etiam ex ista cautione capiet utilitatis religiosus magister ut non habebat necesse lectitate vernaculos quosdam poetas, quorum in fabulis amor tener, ac dedita opera quoesitus primas fere semper obtinet; qua lectione nihil est exitius." <sup>3</sup>

With the pressure of new circumstances, these strict rules had to be somewhat relaxed for there is nothing more firm in its principles and, at the same time, more flexible in its application than the *Ratio Studiorum*. By the end of seventeenth century the public of the Jesuit stage was no longer interested in Latin plays. For the most part outsiders could not understand them. To satisfy these spectators and to break the monotony of the Latin play, every act was followed by an *intermède* in French, with music and dance; the words of the *intermède* were by one of the Jesuit professors, but the music was specially composed by a professional and frequently celebrated musician such as Campra, and the dances were directed by one of the dancing masters of the Opera. Then a comedy in French was added to the fare. Finally in less solemn occasions, such as Carnival, that is, the festivities just before the beginning of Lent (Mardi-Gras), the performance, including the tragedy, would be entirely in French. The Latin tragedy, however, remained always at the graduation exercises, held at that time generally in the first part of August. This gradually improved position of the French works seems to have originated in the provincial colleges, presumably because of their less erudite public, and to have spread to the Collège de Clermont, later to

<sup>2</sup> *Ratio discendi et docendi*, (Parisiis, Barbou, 1809), pp. 84-85 First printed ed. had for title *Josephi Juvencii e Societate Jesu, ratio discendi*. Parisiis, apud Barbou, 1764. Cf. De Backer. This work must have circulated in manuscript form in the colleges of the Society. Jouvancy wrote at least eight *Ratios* addressed "Magistris scholarum inferiorum" or "Magistris Christianis."

<sup>3</sup> *Ibid.*



be known as Louis le Grand, in Paris, where it met with considerable resistance. At the Collège de la Flèche, famous in the annals of French letters and French thought because René Descartes was educated there and because in the eighteenth century the Jesuit, Gresset, was sent there in semi-exile, after his slightly scandalous *Vert-Vert*, the trend to French was more pronounced. At least twenty-five tragedies in French were represented there between 1679 and 1752. The learned historian of this college, Father Rochmonteix,<sup>4</sup> affirms, contrary to the assertions of Boyse,<sup>5</sup> that this practice was general. Likewise the prohibition against female roles was not strictly observed due to the almost insuperable difficulty of writing a play with an all-male cast. Some roles were introduced with utmost discretion, for instance that of the mother, of the wife, or of the virgin-martyr.

The rules given by Father Jouvancy concerning comedy were even more severe. "Ejusdem in Christianis et religiosis scholis usus parvus et prudens esse debet, propter scurrilitatem huic generi carminis insitans, quae summopere cum institutione pia et liberali puerorum pugnat, et eorum indoli depravandae perquam opportuna est."<sup>6</sup> Comedies in French should be avoided also for another reason, says Father Jouvancy, because the Jesuit Fathers are likely not to be particularly efficient in that undertaking so removed from their calling: "In iis enim versibus inepti vulgo et ridiculi sumus."<sup>7</sup>

When the ballet became a favorite *divertissement* of the seventeenth century court, the Jesuits whose object was not only to form good Christians but also gentlemen of the world, introduced this light genre in their own dramatic representations. Father Jouvancy approves of this more frivolous entertainment: "Datur libenter locus saltatoribus, quia voluptatem afferunt, homini liberali dignam, nec inutilem juventuti exercitationem habent; adde quod dramatica ejusmodi chorea, muta quaedam est poesis eruditio corporis motu exprimens quod actores carmine persequentur."<sup>8</sup> Corroborating these precepts, one of the best dramatists of the Society, Father Le Jay, will not disdain to write a treatise entitled: *De Choreis dramaticis* (1725), dealing with the particular technique of the ballet.<sup>9</sup>

<sup>4</sup> *Un collège de Jésuites aux XVIIe et XVIIIe siècles; le collège Henri IV de La Flèche* (Le Mans, 1889).

<sup>5</sup> *Le théâtre des Jésuites*, (Paris Vaton, 1880).

<sup>6</sup> Jouvancy, *op. cit.*, p. 88.

<sup>7</sup> *Loc. cit.*

<sup>8</sup> *Ibid.*, p. 90.

<sup>9</sup> This work was published in *Bibliotheca Rhetorum precepta et exempla complectens . . .* Parisiis, Apud Dupuis, 1725. Tome I, Pars posterior, included also Le Jay's dramatic works.



The dramatic production of the Jesuits must have been enormous. In every college several plays, tragedies, comedies, ballets, were given every year and a play was very rarely repeated, with the notable exception of those of Father Porée. Yet only a few collections of plays are extant for the eighteenth century, those written by Fathers La Rue, Porée, Le Jay, Brumoy, and Du Cerceau, professors at Louis le Grand, most of them published posthumously. Evidently the major part of that production remained in manuscript form and was therefore lost. Sometimes the diligent research of some specialist of the Jesuit stage among the archives of various colleges has succeeded in discovering the title of a play, the circumstances of its presentation, even the names of the members of the cast; the monumental work of Rochmonteix on the college of La Flèche is most important in this respect. We have also a few documents on the colleges of Vienne (Drôme), and of Colmar (Alsace). Even then, many of the plays composed, according to the tradition, by a local professor, are anonymous. Some Jesuit authors published their plays only on express orders of their superiors. There is little doubt that, as happened frequently in the Middle Ages, many compositions of literary value were thus lost through the humility of authors who worked not for their personal glory but *ad maiorem Dei gloriam*.

The Latin tragedies of the Jesuit authors have literary merits decidedly superior to those of their French tragedies. One recalls naturally this complimentary *boutade* offered to the venerable Rollin, former rector of the University of Paris, upon delivering an unusual French oration while Latin was, of course, the ordinary language of the University: "Vous parlez le français comme si c'était votre langue natale." Father Porée's native tongue was apparently Latin. This professor at Louis le Grand is doubly famous as a Jesuit dramatist and for having been one of the masters of Voltaire. Expressions of respect and of admiration for Father Porée are frequent under Voltaire's pen not only in the letters addressed to the Father himself, but also in Voltaire's comments to other correspondents.<sup>10</sup>

There are six plays in the collection of Porée's works published by Father Griffet.<sup>11</sup> Of those the most popular was undoubtedly *Brutus* which remains to this day his greatest claim to fame. *Brutus* was represented on the stage of Louis le Grand in 1708 and, rare honor for a Jesuit play, given again at the same college in 1712, 1720 and 1726. This play, with others of the same author, was also frequently produced in pro-

<sup>10</sup> See, for instance, the *Lettre au Père Porée*, concerning Voltaire's tragedy *OEdipe* (1730) and a letter to Fr. Tournemine concerning another tragedy *Mérope* (1739).

<sup>11</sup> *Tragoediae, editae opera Griffet*. (Parisiis, Barbou, 1761).



vincial Jesuit colleges notably at La Flèche. In Paris, the performance of 1726 seems to have been particularly successful since the *Mercure*, which generally did not report college representations, devoted to it a long and laudatory notice. This tragedy, on a well-known classical theme, is not a masterpiece. It lacks simplicity and directness, suffers from a too strict adherence to the rules laid down by Boileau, and is frequently rhetorical and emphatic. But critics agree in admiring the sharp delineation of characters, especially of the two sons of *Brutus*. The technique of Father Porée in this respect compares favorably with the technique of his contemporaries, for instance Marivaux and Crébillon, whose characters are monotonous and not sufficiently individualized by distinguishing traits. It is no doubt the example of Father Porée which induced Voltaire to write a tragedy on the same subject. His *Brutus* has borrowed from Porée's not only its title and main episodes, as Moland<sup>12</sup> and Saint-Marc Girardin have admitted, but also some very specific developments. There is, occasionally a striking similarity of situations and dialogues, which has been conclusively demonstrated by Father de la Servièrre in his admirable study on Father Porée.<sup>13</sup>

*Mauritius Imperator*, presented at Louis le Grand in 1710 is an edifying story taken from the *Annals of the Church* of Baronius. The intrigue is very complicated. It is difficult to follow the developments which are not natural and brought in without much skill. For the first time, Father Porée takes cognizance of the limitations of the outside public invited to the graduation exercises at the College, and *Mauritius Imperator* is preceded by a prologue in French verses rather than by the usual Latin argument.

*Sephoebus Myrsa*, performed in 1712, a discreet imitation of the *Nicomède* of Corneille, accentuates the trend towards French. Father Porée adorned his tragedy with an *intermède* in French verses, sung between each act. Terror was the mainspring of that play, according to the examples of the tragedies of Crébillon, the most renowned dramatist of his time, and demonstrated particularly in *Atrée et Thyeste* (1707) and in *Rhadamiste et Zénobie* (1711). *Regulus*, from Roman history, was first performed in 1721, revived in 1731 and again in 1737. *Agapitus Martyr* (1722), taken likewise from Baronius, is certainly the most touching of Father Porée's plays. The choice of such a subject was probably inspired by the *Polyeucte* of Corneille. The play had a tremendous success not only at Louis le Grand but also in many other Jesuit Colleges.

<sup>12</sup> *Oeuvres complètes de Voltaire* (Ed. Moland), Paris, 1883. On *Brutus*, Tome II, 304.

<sup>13</sup> J. de la Servièrre, *Un professeur de l'ancien régime: le père Charles Porée, S.J.* (1676-1741). (Paris, Oudin, 1899).



*Agapitus*, singularly enough, was immediately translated into French and given in that form at the Collège de la Flèche in 1754.<sup>14</sup> It was revived in the nineteenth century in many colleges of the Society. *Sennacherib*, the last tragedy of Father Porée, was performed in 1728. When one remembers that Father Porée was professor of rhetoric, that he had to prepare his classes, teach, write plays, supervise their production, it is small wonder that the *Instruction* of Father Tournemine to the Regents gives Father Porée as an example of science and activity. "Les RR.PP. Porée et la Saule," says Father Tournemine, "sont les modèles les plus achevés, suivez-les, on ne peut vous donner de meilleurs guides et de meilleures méthodes. Le soin des pièces qu'il faut représenter, la préparation des matières de classe... etc... selon la méthode du Père Porée, laissent peu de temps à un régent de rhétorique."<sup>15</sup>

The name of Father Le Jay appears frequently in the *répertoire* of the colleges of Louis le Grand and of La Flèche. Like Porée he was a professor at Louis le Grand and had also the dubious honor of having been the teacher of Voltaire. But the relationship between Father Le Jay and the young Arouet does not seem to have been as close, and the influence of Le Jay was certainly less pronounced than the influence of Father Porée. In 1702 the pupils of Louis le Grand presented a tragedy of Le Jay: *Democles, sive philosophus regnans*; in 1704, *Joseph vendu par ses frères*, translation of a Latin play by the same author; in 1705, a Latin tragedy, *Cresus*; in 1708, *Philochrysus seu Avarus*, a morality play; in 1709, *Josephus agnoscens fratres suos*, which we find at La Flèche in the French translation in 1738. Father Le Jay was also, to some extent, the technician of the Jesuit theatre. The preface of his tragedy, *Joseph agnoscens fratres suos*, contains an eloquent plea in favor of the educational theatre harshly attacked in certain quarters, as will be seen later. In another preface he justified the interdiction enunciated by Father Jouvancy against the introduction of profane love in plays the main object of which was to moralize.<sup>16</sup> Another Jesuit dramatist seems to have been especially popular at Le Flèche. He is Father Brumoy, author of one of the keenest studies on the classical drama, *Le Théâtre des Grecs* (1730), which won him a great reputation in the eighteenth century. It is in this text-book that many generations of students, even outside of the Jesuit colleges, learned to appreciate the beauties of Aeschylus and Sophocles. Among

<sup>14</sup> This French version entitled *Agapit martyr* was published three times, in Paris, 1730, in Rennes, 1742, and in Périgueux, (no date). Cf. De Backer.

<sup>15</sup> Quoted by de la Servière, *op. cit.*, p. 257

<sup>16</sup> This play, along with the French translation, had at least 7 editions since 1695.



the plays of Father Brumoy performed at La Flèche, we find two biblical dramas, *Isaac* (1711) and *Jonathas et David*, both in French.<sup>17</sup>

Although the Latin plays of the Jesuit authors are generally conceded to be superior to their French plays, none of them really deserves to be ranked with the masterpieces of the classical age. Several reasons for their deficiency might be advanced. The most obvious is that the Corneilles and the Racines are rare in any group and that the preparation of a Jesuit is not directed toward play-writing. There are also other explanations which account as well for the weaknesses of the dramas of Voltaire and of Crébillon. An exaggerated respect for the classical rules of tragedy precluded any originality, forced the authors to resort, more or less consciously, to sterile imitation and finally condemned their plays to be little better than exercises of declamation and rhetoric on common themes. The Jesuits were even further restricted as to their choice of model. Corneille was for them the only great master of French classicism, and his theatre alone a school of virtue.<sup>18</sup> Racine had painted too eloquently and with too much obvious complacency the passions of love. Besides, the Jesuits could not forget that Racine had been the pupil of their most dangerous enemies, the Jansenists of Port-Royal who had left an indelible imprint on the formation of his character. There is no better proof of the impact of Jesuit education on the literary taste of the eighteenth century than the continued popularity of Corneille to the detriment of Racine. Voltaire himself, for most of his life, will defend strenuously the "Father of Tragedy," the one who "had created tragedy in a barbarous age" and he will yield only grudgingly in 1762, to the arguments of those who generally not having been educated by the Jesuits, pointed out the serious defects of Corneille's tragedies. Yet, the Jesuit dramatists did not hesitate to violate one of the most fundamental precepts of Boileau, which remained a binding law for all the classical age. Boileau had forbidden, in his *Art Poétique*, the use of Christian dogmas and Biblical teaching as themes of tragedies: "De la foi d'un chrétien les mystères terribles, D'ornements égayés ne sont point susceptibles." (*Art Poétique*, Chant III.) We have seen that Porée took at least two of his tragedies from the Annals of the Church. Father Le Jay put on the stage the story of Joseph, and Father Brumoy, the sacrifice of Isaac and the story of David. It is important, also, to remember that the purpose of the Fathers in writing

<sup>17</sup> Fr. Brumoy was a professor of mathematics at Louis le Grand. His *Théâtre des Grecs* had at least 6 editions in the 18th century. *Isaac* and *Jonathas et David* were published in vol. IV of Brumoy's *Recueil des divers ouvrages du P. Brumoy*, Paris, Rollin, 1741.

<sup>18</sup> Porée, *Theatrum sit ne, vel esse possit schola informandis moribus idonea*.



plays was not mainly artistic but educational, moralizing and edifying. It was, in a noble sense, an utilitarian purpose, which is always more or less inimical to purely artistic creation. The case of Voltaire again helps to elucidate this problem. Although endowed with an indisputable genius, his tragedies are, in a literary sense, inferior to his other works mainly because their object was to present a social or rationalistic thesis. They were philosophical tragedies, in the same sense as his *contes* were philosophical, and although the controversy on this point still rages, there is little doubt that these two terms are contradictory.

Because comedy, as a genre, was freer from classical limitations, less fettered by restraining rules, the Jesuit authors seem to have achieved more distinction in it. Father Porée's comedies, it is true, have been less appreciated than his tragedies,<sup>19</sup> but this can easily be explained by the fact that, while the Latin tragedy was always performed in solemn circumstances, comedies were more in the nature of a simple entertainment presented in the course of the school year, without the distinguished audience of the graduation exercises. Saint-Marc Girardin does not hesitate to state that Porée "a plus de génie comique que son élève Voltaire. Il est moins imitateur."<sup>20</sup> Like Gresset's *Méchant*, Lesage's *Turcares*, and Dancourt's *Le Chevalier à la mode*, the comedies of Porée are derived from a keen observation of contemporary social vices or simply of the foibles common in his time. He is a La Bruyère *fort averti*, with an undeniable satirical talent. Porée's purpose is quite evident; he aims to protect his pupils from the contagion of bad examples by throwing ridicule on certain types *à la mode* and exposing them to the laughter of the audience. The titles of Father Porée's comedies are clearly indicative of this purpose; they are: *Le Joueur*, a likely reminiscence of *Le Joueur* of Regnard, which condemned the gambling mania of the aristocracy; *Le Paresseux*, *Le Prodigue*, and above all *Les Petits-Mâîtres*<sup>21</sup> satirized by nearly all the playwrights of the time. Father Porée was too keen an observer of his contemporaries not to know what a nursery of pretentious and absurd *petits-mâîtres* Louis le Grand had been, not through any fault of the teachers, of course, but by virtue of the types of students frequenting the colleges who belonged generally to the aristocracy or the high bourgeoisie.

Father Le Jay also wrote at least seven comedies produced at Louis le

<sup>19</sup> Porée, Latin comedies were published under the title of: *Fabulae dramaticae*, by Fr. Griffet, in 1749.

<sup>20</sup> *Théâtre Européen*, p. 79

<sup>21</sup> *Petits-Mâîtres*, a typical product of 18th century society in France, is not capable of an exact translation. The term means: conceited, affected to the point of ridicule, pretentious, haughty, with a supreme scorn for the less exalted members of society.



Grand from 1695 to 1701. They don't offer the interesting social aspects found in the comedies of Father Porée because they are built around an abstract moral theme rather than drawn from the contemporary scene. For that reason they are less lively and more stilted. They appear to be only cold and elaborated philosophical demonstrations on the merit of virtue and the dangers of vice.

The most popular Jesuit author of comedies in this period was Father du Cerceau, endowed with a real comic talent. His plays are found constantly in the comic *répertoire* of La Flèche and of most Jesuit colleges after 1703. His reputation was also well established at Louis le Grand where, in 1717, the pupils performed *Les Incommodités de la grandeur* and in 1718, *Le Point d'honneur*, probably the most successful play from the pen of du Cerceau. The latter was repeated at La Flèche in 1736. *Euloge, ou le danger des richesses* appeared on the stage of Louis le Grand in 1725. When, in 1718, the young actors of this college were called upon to play at the Tuileries before King Louis XV, still in his minority, the fare was, by order of the King or the choice of the college: *Les Incommodités de la grandeur* of du Cerceau, a most fitting subject to be proposed to the meditations of the young monarch.<sup>22</sup> Another Jesuit, Father Bougeant, acquired a well deserved reputation in satirical comedies. In 1730, he wrote a play against Jansenists, full of wit and vigor, ridiculing the influence acquired by religious women over the Messieurs of Port-Royal: *La Femme-Docteur, ou La Théologie tombée en quenouille*. The very title reminds one of *Les Précieuses Ridicules* or *Les Femmes savantes* of Molière. Another satirical play against several important personages of the time: *Amusements philosophiques sur le langage des bêtes*, brought upon Father Bougeant the displeasure of his superiors, and he was sent in semi-disgrace to La Flèche. There is no indication of any play of Father Bougeant having been performed either at Louis le Grand or at La Flèche or anywhere else, and it is quite possible that they were never publicly represented.

The *pièces de circonstances*, pastorals, ballets, form a less important and less dignified part of the Jesuit theatre but they remain nevertheless interesting. They are at the same time documents on contemporary history and proofs of the versatility of the authors who could handle equally well a solemn tragedy or a light spectacle. At La Flèche, in 1680, we find in the program: *Les Arts, les Sciences et les Armes sont employés par l'Hyménée pour le mariage de Monseigneur le Dauphin avec la*

<sup>22</sup> Several of du Cerceau's plays were published separately. A collection of plays appeared only in 1825 under the title of *Théâtre à l'usage des collèges de la compagnie de Jésus*. (Paris, Maire, Nyon).



*princesse de Bavière* to celebrate the wedding of the son of Louis XIV, the former pupil of Bossuet. There were in this play twenty-eight actors representing allegorically the virtues of the Dauphin. On the occasion of an episcopal visit to the college of La Flèche, the pupils gave *Idylles à l'honneur de Mgr. Michel de Pelletier, évêque d'Angers*. The cast of these plays has fortunately been preserved in the archives of the college and it is highly significant of the world-wide reputation of the Jesuit colleges to read in the cast of the ballet *Hercule*, performed at La Flèche on Monday, August 31, 1761, the names of students from San-Domingo, from Montreal, Bilbao, Pondichery, and a Mr. Fitzgerald from, of course, Ireland. Father Le Jay was probably the author of most of the mythological ballets performed at Louis le Grand with an enormous cast representing not only the gods of antiquity, but also virtues, vices, religion, winds, rivers . . . etc. This allegorical tendency, very much in the tradition of old ecclesiastical literature and so popular in the Middle Ages, is dominant even in the *Ballets de circonstances* such as *Commencements du nouveau siècle* (1700), *Naissance du Duc de Bourgogne* (1704), and in *Asmundus et Avitus, tableau de la parfaite amitié*, presented at the Court.

At least at graduation exercises, the tragedies were performed at Louis le Grand in the open court. The spectators were then protected against the sun by a huge tent spread over the court. For other performances given in winter, such as those of Carnival, or in special circumstances, the auditorium of the college was used. Following the customs still prevalent in the legitimate theatre of that century, there were no changes in stage setting, nor, probably, any curtain. It is also likely that all the actors remained on the stage, simply withdrawing in the background when not actually playing, in the manner of the miracle plays and mysteries of the Middle Ages. The public, composed of the families of the pupils of the friends of the college, was numerous and distinguished.<sup>23</sup> Some of the ballets required a rather complicated machinery to achieve such effects as gods appearing in the clouds, or trees swaying in a gentle breeze.

The Jesuit theatre was not, of course, universally acclaimed: the enemies of the Jesuits were also its enemies. Thus the *Nouvelles Ecclésiastiques*, organ of the Jansenists, were particularly virulent in their attacks against the so-called immorality of these performances. The Jansenists objected to the fact that ballet masters were frequently engaged to rehearse the students and direct the plays. It was not exceptional, said the

<sup>23</sup> In his *Mémoires* for August 1749, Collé states that there were from two to three hundred priests and religious attending the play given on the occasion of the *distribution des prix*. They were placed in a special stand erected over the court yard of the college.



same magazine, to find the Jesuit fathers with their pupils, right in the pit of the Opera House, in an abominable contact with professional singers and actors, rehearsing their next ballet. Father Lamy, the celebrated scientist of the Oratorians, whose colleges were the rivals of the Jesuits; the austere Rollin, author of a *Traité des Etudes*, and well-known historian, rector of the University of Paris, also a rival of the Jesuits, condemned vigorously the innocent entertainments provided for the students of La Flèche and of Louis le Grand. The Abbé Bateux, now happily forgotten, but then a luminary of literary criticism, was no more indulgent in the *Principes de Littérature*. Finally Collé, whose *Mémoires* lack impartiality but gloatingly repeat all the slanders and calumnies against literary and public men who had the misfortune of being more popular than himself, also pokes fun at the Jesuit theatre in his *Mémoires* for August 1749.<sup>24</sup>

Thus the Jesuit theatre seems to have achieved a great variety of purposes. Primarily intended to convey educational and moral points of views, it offered edifying examples as well as a welcome respite and wholesome entertainment in the midst of austere scholarly pursuits. Destined to a class of students recruited almost exclusively from the aristocracy and the high bourgeoisie, at least at Louis le Grand, it taught them also social graces and elegant manners. Finally, although not masterpieces, the plays written by the Jesuit professors are certainly not devoid of literary merit. By their too strict observation of the classical tradition, their scrupulous respect of artificial rules, their neglect of invention and of originality, they mirror clearly the dramatic tendencies of the eighteenth century. Almost as well as the *Mémoires* and *Correspondances* of the time they give us an insight into the customs of a class of society; they depict also its ridicules and its vices, thus completing the picture offered by the novelists and dramatic authors, Lesage, Marivaux, Regnard, Gresset<sup>25</sup> and Dancourt. It is, therefore, evident that no literary history can afford to ignore the Jesuit theatre and its remarkable achievements.

<sup>24</sup> Collé calls the actors, rather curiously, the "Comédiens du Pape." The entire tone of his article is disparaging although the topic itself is simple about a prank played on the Church dignitaries attending the play. It seems that a lady living in an apartment overlooking the stand, spread over them a bag of flour, whereby the black cassocks turned to white to the great indignation of the personages thus offended.

<sup>25</sup> Gresset had been a Jesuit but was dismissed from the Society for having written some rather light poetry. De Backer lists only the works published by Gresset while he was a Jesuit. They are not his most important productions.



# The Honors Course in Liberal Arts\*

CLIFFORD G. KOSSEL, S.J.

## I. THE SPIRIT OF LIBERAL EDUCATION

The purpose of this paper is to propose a revised liberal arts course for the better students among our college undergraduates. Such a course, however, is no mere matter of computing subjects, hours, and credits. To be vital and fruitful it must be understood, justified, and desired by reason of a function and value in the total scheme of education and of society. For this reason some consideration of the educational situation in our society may help to locate the liberal arts studies.

In the last few years there has been much criticism of American education at all levels. In the field of higher education this has resulted in many suggested and actual revisions of the undergraduate curriculum. This has frequently involved the introduction of entirely new general studies. The Chicago plan and the Harvard General Studies plan are typical but there are many others. Now what deficiency are these plans trying to remedy? It seems to me that they are looking to the fault and danger which might well be termed the "atomizing" of higher education. To see what this means one need consult only his own experience or the catalogues of undergraduate studies at some typical American universities.

By pressures from above and below, the undergraduate college has been forced into a position where it is dominated by vocational, professional, and graduate schools. Practically all undergraduate courses are given over either to actual vocational or professional studies or to preparation for these or for some graduate school. Hence we find the elaborate schemes of majors and minors laid out in such complicated areas of subjects, hours, and credits as to make the intricacies of the Masonic order look quite simple. Of course, there are some common courses required of all students, but they are few, disparate, and mostly "bonehead" courses which students don't like to take and teachers don't like to teach. The whole organization seems geared to foster this atomizing process: separation, almost by an iron curtain, of schools and departments; increasing specialization of teachers and courses with a view to, or on the model of, graduate studies; advancement of staff in salary and status

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based almost entirely on publication and advancement in their specialty.

The result is that a real liberal arts course has effectively disappeared in most universities. Of course, one may still enroll in the College of Arts and Sciences, but this will mean specializing in one liberal field with an uncoordinated smattering of the others. A student who is already well informed and determined may "beat the system" and get a liberal education, but he will find it most difficult. There is no liberal arts staff to help or guide him; there are only the Departments of History, English, Classics, Sociology, etc., each with its own interests, its own requirements and order of courses, and, frequently enough, its ignorance of other fields. The normal student may well get the impression of a trend once noted by G. K. Chesterton: "Modern learning seems to be a process of knowing more and more about less and less until one would, at the extreme, know everything about nothing." Fortunately, the extreme is not reached, owing to the fact that a man's education neither begins nor ends in the classroom.

Another result is that a university has no properly educational unity, no central aim or interest. What unity has it? It is a conglomeration of schools on the same field (the campus), with a more or less common financial administration (the president and board of directors of the "plant"), sold to the public by the same expensive advertising agency (usually called "public relations"), subsidizing and "whooping it up" for the same set of muscular gladiators (another vocational group in training for the "pros"). For the rest, each is going his own way unless they are perhaps brought together at the most advanced stage in a co-operative enterprise such as Princeton's Institute for Advanced Research.

Well, you may ask, what's wrong with this? Why the reform? Isn't this the way scholarship, science, technology, and art advance? Moreover, isn't the vocational and professional training what students today want, and isn't the school a social institution to serve the needs of society? Is not this the source of our unparalleled progress to a high standard of living? But each of these questions, or theses, bristles with further questions. Which needs of society should the school serve? Are man's needs to be identified with the immediately felt wants of everyone? And what is living? Are we confusing life with the instruments of life? What is human welfare and well-being? Is it comfort? speed? pleasure? power? wealth? maximum economic productivity? love? knowledge? aesthetic satisfaction? or some combination of all of these? Is it possible that at least higher education may have as its function to serve man's deep need for mature answers to these latter questions?

What is the attitude of the reformers to this atomizing situation? They



all share the general feeling that what used to be called a college education and a liberal education is passing away, and that with this there is passing away something of high value to man and society. They fear that man is getting lost in his pragmatic functions. They wonder what will happen to the common ground of agreement and disagreement about human affairs without which society cannot exist or survive. What will become of the mature, critical, and constructive mind so necessary in matters concerning the direction of human and social life? They ask if a society made up of specialists may not provide the automata for the manipulation of the specialist in "social engineering."

Moreover, they point out that in the fields of liberal scholarship significant development depends on the ability of the specialist to relate his subject to other significant fields of human endeavor. It requires more than a "scientific" historian to write a history that is more than an accurate catalogue of names and events in proper sequence; it supposes well developed principles of evaluation and selection and an understanding of the symbols of the period of which he writes and which reach out to theology, philosophy, science, literature, etc. More than a theological specialist is required to give significant development to theology; the theologian must be aware of the whole cultural surroundings from which the formulas of theological tradition derive; he must be aware and sensitive to all the currents, needs, directions of his own time to see new relevance of divine things in human life which requires new development and formulation to become directive and dynamic in society.

So, for different reasons and different emphases, they propose courses of study to provide a broader development to the student, to give him the common grounds of problem and discussion which belong to all men, to reveal to him a tradition of culture in which he can find himself, to develop in him a critical mind which is not content with slogans and fads but seeks understanding. They wish the student to get a beginning at least of a mature understanding of himself and of the world in which he lives on its spatial, temporal, and spiritual dimensions. They think that such a person is not only more likely to make a worthwhile life for himself but to make constructive contributions to the community.

Now I do not accept and approve everything that has ever been said about the nature of, or in defense of, liberal education and liberal arts. Nor do I believe that all the courses proposed to implement liberal education have been good or adequate. But I do believe that beneath the variety of emphasis and formula there is a certain common ground. Negatively, there is a community of opposition to a narrow and exclusive pragmatism and vocationalism. Positively, they have an instinct for and



a vague vision of an educational ideal and value which is also a human value.

It seems to me that the real thing they are getting at is not something of today or yesterday. Rather it points to a permanent need and tendency of man which requires a certain permanent form for its implementation. It is this form which is meant by liberal education. In different times and places the need and its implementation have had varied manifestations; the need has not always been equally clear nor the implementation equally adequate. The latter seems very much like the structure of society to which it is closely related: among all the varieties of society there are always certain necessary, essential forms, more or less adequately institutionalized to meet the permanent social need of man. By a study of the history of education (not that limited to school organization, curricula, and methods and theories of pedagogy) one might inductively elicit both the essential need and the essential implementation. I have neither the time nor adequate knowledge to do this thoroughly, but a few remarks on this matter might point the direction.

At the opening of the *Politics* (I, 2), Aristotle expresses a methodological principle which he used most fruitfully: "He who thus considers things in their first growth and origin, whether a state or anything else, will obtain the clearest view of them." We will follow this suggestion as briefly as possible. It can hardly be doubted that "the first growth and origin" of the scientific spirit was in ancient Greece. Here the inquiring mind not only asked questions about the structure of the universe and man's relation to it, but sought rational methods to ascertain the truth of these matters. The Greek mind was not content with authoritative traditions based mostly on myth and prophecy.

The long line of philosophers, or physicists as Aristotle calls them, from the Ionian colonies, the religious mathematicians from Southern Italy, and the later critical poets and historians converged eventually in Athens. There the movement culminated in one of our greatest periods of creative thought, and also in the development of the first universities in the west, the Academy and the Lyceum. Why in Athens? There were probably many reasons, but an important one was certainly that Athens was a democracy in which citizens were not only permitted and encouraged but almost necessitated to develop themselves in creative thought and constructive activity. A free society does not have ends and means imposed on it by force, but has to work them out.

The practical problems of society were the second source of educational development. For Athenian democracy was not all glory. If we can follow Plato and Thucydides, in fact, there was plenty rotten in Athens.



Too much freedom, success, and wealth brought decay; democracy gave way to chaos as venal and petty factions struggled ruthlessly for power and wealth. The ideals and traditions of the city were being trampled by opportunism. Even before the decay set in, political aspirants sought ways to win position and influence with the people, and a class of men arose to supply this felt need. These were the Sophists; they were not ogres but itinerant, vocational teachers. They had a legitimate business with a commodity people wanted, and through it they contributed much to Greek education.

The full nature of Greek Sophism is still much under discussion, but we know that they taught the arts of persuasion to help men to political success. Some emphasized the gathering of information to be used in speech. Their training was much like vocational training today except the emphasis now is on business success whereas theirs was on political success. For the most part they were not theoretical relativists or sceptics, but their kind of education tended to reinforce the practical indifference of their pupils to ultimate questions about the universe, man, and society. These questions were hardly asked, and if they were, they were considered unimportant or unanswerable or given superficial answers.

But one Sophist, a waspish little man named Socrates, turned the tables and began asking his fellow Sophists and others these very questions. Are justice, truth, beauty, goodness, the good city, the good life—are all these just what anyone happens to think or like? And Socrates' questions took the direction of revealing that there are absolute ethical ideals, and that unless one discovered these and embodied them in his life neither he nor his city could be successful or happy. Socrates bothered people in high places and for this he was killed. But one bright young aristocratic pupil kept the spirit of his inquiry alive. Plato was stunned by the death of Socrates at the hands of petty politicians in the "democratic" city. After some years of inquiry and reflection he founded the Academy to seek the answers to Socrates' questions. And Plato's pupil, Aristotle, founded the Lyceum, after the death of Plato, for the same purpose.

Thus, it seems to me, practical interest (but by no means "vocational") and theoretic drive became partners in building a university. Higher learning arose from a dissatisfaction with the unexamined and, therefore, undirected life of man and society, and from a desire to discover by methodical, objective, and cooperative research the truth about man, society, and the universe so that man might embody truth in his life and be saved. Werner Jaeger sums up well the relation of the university founders to the Sophists:

. . . At the same time it is clear that whenever their (the Sophists') new culture



went beyond formal or factual education, whenever their political training attacked the deeper problems of morality and the state, it was in danger of teaching half-truths—unless it could be grounded on genuine and thorough political thought, searching for the truth for its own sake. From that point of view, Plato and Aristotle later attacked the whole system of sophistic culture and shook it to its foundations.<sup>1</sup>

We do not know much about the organization or legal status of these first universities. But we know that they had beginners and proficients (Aristotle entered the Academy at eighteen and remained for about twenty years), and that they were a community of scholars and of masters and pupils. Their study and research were both profound and extensive reaching into every field of knowledge, and they made great contributions to most of these fields. The list of their great scholars reads as well as a list of emeriti from Harvard, Yale, or Oxford.

Like later universities the Academy and the Lyceum did not immediately succeed in reforming Greek life and society. But they created formulas and ideals which would be a ferment in the rest of history and serve as norms for constant change and reform. Neither did they organize higher education to perfection, but they manifested the essential and permanent spirit of liberal education. It frees man from the cage of his little private functions and opens to him the universe of common things, the things really shareable by all men; by controlled and methodic procedure it puts one in the path of an understanding of himself and the world in which he is, and enables him to engage more consciously and intelligently in man's effort to realize true values in his life.

Christianity brought some entirely new values into the world and gave some old ones new eminence. This was not unauthenticated myth or prophecy but the revelation of God calling man to a life which transcends the whole order of nature and time. The compelling and transcendent value of eternal salvation also brought problems for the Christian living in this world of time. Many would have retreated from the temporal life, accepting passively the orders and rulers of the terrestrial city while concentrating all their efforts on the one thing necessary. They would repudiate all human wisdom for the unique wisdom of God as revealed and passed on in the Church.

Both the course of events with its practical necessities and the inner drive of revelation, the *fides quaerens intellectum*, brought defeat to this attitude. The Christian did engage in social and political construction, and for this and for other reasons he had to engage in the field of learning both secular and divine. In the latter he did not proceed by way of

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<sup>1</sup> Werner Jaeger, *Paideia*, Vol. I, p. 293.



rejection of natural wisdom but by subsuming this wisdom into the Christian order of values and thus enhancing, not diminishing it. This was not accomplished without high cost in blood, sweat, and tears, but the fruit of the effort was in the medieval universities. No doubt the greater universities were noted for their "specialties"—theology, law, medicine—but these presupposed a full arts course which had already expanded beyond the trivium and quadrivium to include philosophy and the new science. It was precisely the liberal spirit in which all subjects were treated that constituted the attraction and power of the medieval university.

Neither Greek nor medieval universities separated higher liberal learning from society. The Medievals especially considered the ecclesiastical, the civil, and the university orders as the three principal and essential parts of human social life; each had its own sphere and autonomy but were joined in an inseparable cooperation to achieve the good life for man and to put him on the way to eternal life. The university was not a mere servant or instrument of a society separate from itself or of the other parts of society. Nevertheless it served the whole and the other parts by being itself and contributing to the life of the whole in its own way, that is, by a communion among masters and scholars in the higher activity of reason which is man's proper life and a diffusion of this activity throughout society. It accomplished the latter and kept its contact with the other parts of society, not by "vocationizing" the liberal pursuit of understanding, but by liberalizing vocation, by making the functionary subordinate to the man, not the man subordinate to the functionary.

The Renaissance, it seems to me, gave liberal education its most serious intrinsic setback. Certainly this was a period of great creativity, especially in the fine arts, which itself grew out of genuine discoveries in the field of classical antiquity. But it joined a fanatical aestheticism with a cult of the individual which, as an influence on the university, became a blight that we are still feeling today. It confused the issue as to what liberal learning is and obscured the realistic aims and social value of education. It sought beauty or form for form's sake; but it became form without content, gesture without meaning. So in education it cultivated the beautiful personality, the person aesthetically balanced in body and mind. These were the super-men who with their "fine" minds looked down from their pinnacle to mock the world of lesser beings. Nietzsche simply turned this super-man of aesthetics into the super-man of power.

This tradition has brought the intellectual into disrepute and suspicion. The suspicion naturally transfers to liberal education understood as producing this kind of useless man who puts himself outside and above the



society which nurtured him and expects a return. Men instinctively concur with Aristotle that only a beast or a god is outside society. Unfortunately some defenders of liberal arts, humanities, classics, etc. have fallen into this trap and given people reason for suspecting them. For people get the idea that liberal education is for an aristocratic elite of wealth; that it produces the gentleman of excellent manners, of refined taste in clothes, food, drink, and art, one who has nothing to do but engage in witty repartee with others of his kind, smile tolerantly at a world he does not know—in short, a snob.

Fortunately, alongside this trend and somewhat confused with it, the genuine spirit of liberal education has persevered in the persons of educators and scholars who have engaged tirelessly in the quest of understanding and communication among men in the matters that count most to human existence. And in this time of social crisis and disruption, of bewilderment and doubt about the very meaning of life and society, of the ominous rumbles of vast ideological conflict, what are the thoughtful even among pragmatic American educators doing? They are combing the thought and experience of the past in an almost breathless search for meaning, continuity, and norms of life and for the springs of creative thought and action. They are seeking what Romano Guardini calls *location*, and what I call a home—a place from which a man with deep roots of comprehension and love can look at the world steadily and without fear, from which he can move into the world with his own contribution to friendly cooperation and communion, and to which he can return for spiritual refreshment and redirection when the spirit is oppressed because the complexities and frustrations seem overwhelming.

That is why more and more thoughtful educators have rejected vocationalism and professionalism as the dominating influences in university life and are returning, under different titles, to the spirit and methods of liberal education. We who by our religious tradition live at the very center of western culture can make a contribution to higher education and society that no one else can make. We are not doing this, and we will not until the liberal arts school is set up with at least equality of status with the vocational, professional, and graduate schools. At present the departments and courses in the School of Arts and Sciences are in fact, if not in our “blurbs” and “pep talks,” either grudgingly admitted and willingly bypassed as disordered “required” courses, or mere adjuncts in preparatory work for the other schools.

This means, of course, having a staff which is primarily devoted to the school of liberal arts. This does not mean that they have not a special field in which they may teach and develop, but as teachers in the liberal



arts they must concentrate on the contribution their subject makes to the integral development of the student in intimate relations with the other liberal subjects. It also means the organization and development of a well unified curriculum which will preserve the essential structure of liberal education and fit it to the particular situation of our own time. It cannot be expected that this will be perfect in the beginning, but a beginning must be made and experience together with further consultation of other programs will improve both curriculum and methods.

## II. THE HONORS COURSE

The course which I am about to outline is not mine and is not new. To my own knowledge it has been thought about and discussed for at least ten years by many Jesuits and by some laymen. So if I use the term "we" it neither includes everyone (for I am quite aware that some think this the purest nonsense), nor is it purely editorial; it refers to an indefinite group who by positive contribution or by qualified or unqualified approval have aided the growth of the proposal.

This is a three-year course. We could not see how what we wished to accomplish could be done in less than three years. But we wished to limit it to three uninterrupted years so that the student would not be too late in starting a professional or specialized course of studies when he had finished the liberal arts course. There is evidence, even statistical for those who love statistics, that this type of course better prepares a student for most graduate and professional studies.

The course, for the beginning at least, should be limited to a small number of very good students. The limitation in number is necessary because this kind of course will take quite a bit of time for the teachers and we cannot afford many teachers. Estimating that it would require five teachers using half their teaching time for this course, it would require two and a half or three teachers. It seems strange to me to hear that this is too high a price for reintroducing a high quality liberal education. After all, it is much cheaper than even a mediocre basketball team these days.

We recognize that a liberal education cannot be begun and ended in college. It must be started in high school and prepared for in grammar school. Hence students will be admitted to the honors course only if they have a good academic record in high school. This would include as a minimum four years of English, four years of foreign language, two or three years of Mathematics, two years of history, one or two years of science, and four years of religion (for Catholics). Are there such high



school graduates in the Northwest? We Jesuits conduct six high schools here and every year their graduating classes will include from five to twenty students who have approximately this preparation; some have even more. And there are some students from the public and other private schools who have it also. Some adjustment, especially in the language requirement, might be necessary in some cases. We can do this, but in the meantime we should be putting pressure downwards to improve the high school curriculum. Owing to the estimated flood of students going to college soon, the universities are going to start raising their requirements in some way, and some have already done so.

However, students will not be limited to those with straight A's in their high school records. Their academic record will have to be good, not necessarily excellent. Besides the academic record, we would require personal interview with the liberal arts staff which along with recommendations from teachers and principals would bring out other qualities such as interest, family background, alertness, willingness and capacity for expression, proper docility without servility.

The content of liberal education and the method of communication are inseparable. But since we can't talk about everything at once they must be distinguished and treated distinctly. I will attempt to describe the content. This will be determined by the objectives, and the objectives here are most difficult to formulate. Liberal education is not a substance and it cannot be defined in one formula. Along with the description I have given in Part I, I will suggest and briefly expand another. Let us say that liberal education, of which this college liberal arts course is the terminus, aims at developing in the student a mature and fully conscious understanding of what, who, when, and where he is and of what he can and should do about it.

Thus liberal education is neither the beginning nor the end, but it partakes of both. It is the end of his learning from and dependence on others. Not that the student cannot still learn much from others, but the basic structures of life are given and understood; the rest is filling in details although they may be very important ones, and what he then learns from others is through communication of equals as adult human beings; he is no longer pupil but friend and fellow citizen. It is a beginning in the sense that it starts the process of self-possessed living which is proper to a rational being and which is perfected only in the ultimate end of life, the beatific vision.

This can be put in other ways; the intelligent control of experience; discovering and making a universe of the multiverse. This simply translates the two sides of that ancient coin: many and one, distinction and



relation. The fundamental concept here is order, as St. Thomas says, the order that we discover and the order that we make. Only a unity of order can preserve both sides of the coin of reality. The Greeks had a wonderful multivalent word for this, a word that has found high dignity because it was found proper to name the Son of God, the Logos.

It is then the function of Liberal Arts to introduce the student in a methodic manner to the fundamental orders of reality which man has so far discovered, and the proper approaches to those orders. About the future we do not know. Everyone may find one or another approach more suited to his liking, temperament, and talent, and he may and normally should pursue this way; but it is the mark of the liberally educated person that he has a fair understanding and appreciation of the other ways and of their contributions both to speculative understanding and practical endeavor. This means simultaneously an understanding of the capacities and limitations of his own approach.

But these orders themselves must not be left entirely disparate. They must be revealed in some larger order, unity, integration. This may be shown in many ways, but I can think of no better than finding it where it is—in the concrete life of man, in his *culture* in the root meaning of that word. It is man's persistent endeavor to build an *ethos*, a way of life, for himself through religious, social, political, and cultural institutions which will adequately respond to the order and needs within man and to the order of the universe to which he is intimately related. To see how all the approaches to reality entered into man's way of life at given periods, what were their contributions and deficiencies, to watch the rise, fall, and continuity of Western ways of life—this is to see things in their origin and growth and thereby to be intimately acquainted with them.

This is the reason for one of the main characteristics of the proposed honors course: The whole subject matter will be historically studied. Let me illustrate first by contrast. An arts student at present is liable to be taking simultaneously such courses as: Composition I, Nineteenth Century Poetry, History of the French Revolution, Philosophy of Being, The Sacraments, Quantitative Analysis. Perhaps I have exaggerated a bit, but not much. What can he make out of these congeries? But supposing he starts out simultaneously studying such matters as: Masterpieces of Greek and Roman Literature; Development of Greek Philosophy and Science; Greek and Roman History and Social and Political Institutions; Christian Biblical Revelation and its early Development in the Councils and the Greek and Roman Fathers. And supposing he ends his course with something like this: American History and Social and Political institutions; Origin, Nature, and Methods of the New Social Sciences;



Great American Literature; The Chief Developments in Philosophy since Kant; Development of the Methods, Theories and Instruments of Physical Science since Newton; Development of Theology after the Council of Trent to *Humani Generis*.

This is not an exact description of the courses, but it furnishes sufficient idea of what we mean by historical order. Of course, we do not expect that this can be followed perfectly in everything all the way, but it can be approximated. It is this order which will be the chief means of integration. The way in which this can be carried out will be described in another paper. I also believe that this historical orientation is one of the chief features which adapts this liberal education course to our times. There is hardly a thing more striking in today's literature in science, history, philosophy, theology, and *belles lettres* than what I may call cultural critique. Men are looking not to abstract meaning but to concrete significance, value, in human life as a whole; in a time of doubt, they are seeking norms in the comparative cultural study of man. This has opened many eyes to the fact that you cannot have much understanding of anything in our life if you confine your learning to the last two hundred years. Arnold Toynbee is merely the most popular symbol of this new interest.

As to the subjects of study. We have divided them into five areas: 1) Literature and Language; 2) Philosophy; 3) History and Social Science; 4) Theology; 5) Mathematics and the Physical Sciences. The order in which they are named is random; let no one be hurt. These we think are the distinctive approaches to reality which I mentioned as the norms. I do not believe that the inclusion of these subjects in a liberal education requires justification to you. If there are questions about these or other subjects, we can consider them in the discussion. I will simply say a word about what is included in each of these areas.

1) *Literature and Language*. The literature will cover the whole period of Western civilization from Homer to the present. We don't know yet exactly how much can be included in three years, but it will increase in scope and number of works as we get closer to our own time. After Greek, Roman, and Medieval, it should include not only English and American but some matter from the other modern European languages. Those other than English will be read in translation for the Literature course unless the student happens to have such facility that he can keep up with the matter in the original.

Along with the literature course there will be a foreign language course. What languages? It seems to me that it should include at least one of the classical languages and one modern language. This course, however, is



not primarily to learn the language, but to read some of the literature in the original. The languages should be acquired in high school. If this has not been done, the student will have to learn them in his first year as added courses and catch up with the regular language course later. There are many values to knowing foreign languages which I have not time to develop here. Suffice it to say here that one cannot know a people intimately without a fair grasp of their basic medium of communication. For a liberal arts student who is not a specialist it is not necessary that he know the languages of all the groups he studies; but he needs enough to grasp the likenesses and differences of language structure and the close link of language and culture. And it seems to me that he should know one of the "Mother-tongues" of the west.

2) *Philosophy*. This will be taken historically also. But there will be concentrations in the first two years on Aristotle and St. Thomas so that the student may get the basic methods, divisions, and concepts of the *Philosophia Perennis*. But this philosophy is not exhausted in Aristotle and St. Thomas, and both the deficiencies and the contributions of others must be seen in relation to their influence in man's life. If anyone is worried about dropping the usual "systematic" philosophy course, I ask: Who is more truly systematic than the great philosophers? We will not neglect the main points of our philosophy. It is better that the students, especially the very capable ones, grasp in each area of philosophy a few fundamental principles thoroughly, see the proper philosophic method of delineating a problem, and the method of moving to a grounded answer, than that he be catechized in the answers.

3) *History and the Social Sciences*. This will be divided roughly into: Greek and Roman; Mediaeval, from Charlemagne to the rise of the national states c. 1400; Modern European; American. This will concentrate mainly on the development of social and political institutions and movements which have been significant for us. Once or twice in each year the student would spend a longer time on some important event in the period being studied and do some directed research. This is not to make him a specialist, but to give him a real appreciation of the methods, sources, and resources of historical investigation and evaluation.

In the last year some special study would have to be given to the new social sciences, Economics and Sociology. Social thought has been going on for a long time and this would be studied in other courses. But these new sciences are part of the development of empirical science in general in modern times. It may be true, as some say, that we got along without them for eighteen centuries of our era, but it does not follow that we can get along without them now. They have themselves become rather form-



idable social institutions, and the student, without trying to be an expert, should know their origin, basic methods, and contributions.

4) *Theology*. This needs no apology in a Catholic school, nor should it in any course pretending to study the development of Western culture. Catholic theology is at the heart of that culture and has been the most important single factor in the history of the west. Moreover, Catholic theology is essentially traditional for it is based on *public* revelation which can only reach us by being "handed on." And it must be constantly reinterpreted (not revised) to penetrate and affect the total cultural life of the diverse men to whom it is handed. As to the systematic theology, which belongs to the vocational training of the seminary, I can only repeat what I said of our systematic philosophy. I can see nothing but gain both for theology and for the other courses by their intimate association with theology.

5) *Mathematics and Physical Science*. Mathematics is both a liberal subject by itself and a tool of contemporary science. Conceptual mathematics should be developed in college and enough should be given so that the student can understand its function and value in the development of the sciences. This can hardly be treated historically although in the course in the history of science the correlated development of mathematics should be considered.

Science should be studied first historically. The student should be acquainted with the great world systems and with the developments in zoology, biology, and medicine. In quantity this is not great till the modern era, and longer time will be given to the latter. Here the student should know just what discoveries in method, facts, and instruments led to the great development of science in our times. This will require an extended laboratory course in the last year; but this is not to be directed to making the student a technician. Through this and his lectures and reading he should be acquainted with some of the instruments, evaluate them, grasp the relationship of hypothesis, experimentation, and construction. Science can be restored to its high dignity only if it is taught in this liberal spirit instead of being reduced to a mere servant of vocational techniques.

This is a very inadequate presentation of the idea, but it should be sufficient for discussion. One may ask how all this is related to Catholic and Jesuit purposes in education. Let me point out that a liberal program is not a rigid, univocal rule; it is wide open to the emphasis and impress of the group that guides it even while it remains in essential structure the same. If we do not put our impress on it we would be failing not only in our purposes but in making the contribution we should to liberal ed-



ucation and society. If our purpose is to make apostles in some sense, then our emphasis, through selection, mode of communication, personal relations, and ancillary school services, will be on Christian social responsibility. I see no better way to do this than through study of the concrete development of Catholic Dogma and the Church.

Our aim as Jesuits is to contribute to the growth and development of the Church. But we should distinguish. There is mere extensive or quantitative growth; this is important but it is not the main thing which liberal education can produce; it is rather the fruit of special vocational training. There is also intensive, qualitative growth. This is both in the evolution of dogma in the sense in which Cardinal Newman speaks of it, and the intensification of Christian life in the members of the Church and the penetration of the Christian spirit into the life and structure of society. It is especially to the latter that liberal education can contribute. We want to produce Catholics who are well formed and informed, critically intelligent and creative, cooperative, and conscientious; in short, those to whom others in any profession or community will turn for constructive leadership.



# Father Charmot on Our Teaching Vocation

PETER A. SIMEONE, S.J.

The first part of Pere Charmot's excellent book, *La Pédagogie des Jésuites* is devoted to the teaching vocation in general and is divided into five chapters: "The Teaching Mission Conferred Upon Us by the Church," "Faith in the Power of Education," "The Dignity and Power of Education," "The Spirit of Our Teaching Vocation," and finally "The Formation of Teachers." It will be the purpose of this paper to give an account of the key thoughts and ideas set forth in the fourth chapter mentioned above, namely, "The Spirit of Our Teaching Vocation."<sup>1</sup>

After treating of the dignity, power, and importance of our teaching vocation, Father Charmot naturally enough asks the question, "What is the spirit with which the Jesuit teacher ought to regard his vocation as a teacher?" The answer is found in the fourth chapter of his book. The spirit which ought to characterize the life of a Jesuit teacher is, in his own words, "*l'esprit de charité*"—a spirit of love. It is a love which is universal, extending to every one of his pupils equally, a love that is unselfish, seeking always to further the development of those entrusted to his care. The sole *raison d'être* of the Jesuit teacher is to take the lives of his youthful charges, guide their interests into the proper channels, mould their outlook and attitudes to correspond to the outlook and attitude of the God-Man, and, in a word, to form their entire characters into a more perfect image and likeness of their Divine Creator.

## I. THE GOOD SHEPHERD AND THE HIRELING

It is Father Charmot's contention that the Jesuit teacher ought to regard himself as the *Pastor Bonus* about whom Our Divine Lord speaks in the gospel story of the Good Shepherd and the Hireling. Both the shepherd and the hireling take care of the sheep entrusted to them and when things go along at a normal, uneventful pace, few people would be able to distinguish one from the other. As soon as the hour of danger arrives, however, as soon as the flock is threatened by the approach of a pack of wolves, then the difference between the two is openly manifested. The hireling, precisely because he is a hireling flees from the

<sup>1</sup> François Charmot, S.J. *La Pédagogie des Jésuites*. Paris, Editions Spes, 1943, pp. 65-95.



scene of danger for he had no real love for the flock; his sole concern is for his own personal safety. The reaction of the true shepherd on the other hand is exactly the opposite, it is precisely in the time of need, that he shows himself to be the *Pastor Bonus*. He will stay with his flock, he will protect it and, if necessary, he will lay down his life for them. The analogy is obvious. If a Jesuit teacher is truly aware of the dignity of his vocation he will have a sincere, personal interest in the lives and welfare of each of his students as an *individual* soul entrusted to his care. He will regard himself as a *Pastor Bonus* by his vocation and by his own free choice. Such a man will have that "*esprit de charité*" which is so necessary in a Jesuit teacher. On the other hand, if he were to regard his work merely as a business proposition, a job to be done, and thinks that his obligations cease with the end of the last class each day, that man is sadly mistaken and his attitude differs not at all from that of the hireling in the gospel story. He lacks that personal interest and love of his students, he is at best a mere transmitter of facts and superficial knowledge but he is not a teacher, certainly he is not a Jesuit teacher. Such a man does not understand the nature and sublimity of his vocation and consequently lacks the characteristic spirit and motivating force of that noble vocation.

## II. EDUCATION, A SPIRITUAL GENERATION

Perhaps there is no better term to describe the function and purpose of the Jesuit teacher than "spiritual paternity." Is it not true to state that the main purpose of the Jesuit in the classroom is to generate in the lives of his pupils, in a spirit of faith, the words of Christ Our Lord, the words which alone are "spirit" and "life." It is therefore not sufficient merely to learn them by heart or even to understand their meaning but one must learn to assimilate them, make them a part of his very being so that he can truly cry out with St. Paul, "I live, now not I, but Christ lives in me." To achieve such a lofty goal—the putting on, as it were, of the Lord Jesus Christ through a personal assimilation of His words, His actions, His very life, the seed must first be planted and no one can plant better than the teacher. It is his duty, his peculiar vocation, and while it is very true that the final flowering of any seed depends solely upon God alone, for it is "God who giveth the increase," it is no less true that Paul must first plant the seed and Apollos water it before God will step in and complete the process of spiritual growth. God has ordained that men be the instruments by which His graces and His teachings be communicated to other men, hence every Jesuit teacher ought to consider his vocation a sacred thing. It is a commission from his Heavenly Father with Whom he is privileged to collaborate



in the divine work of illuminating the minds and hearts of God's children. Briefly then, every Jesuit is commissioned by the Father to spread the word of His Son through the enlightening grace and love of the Holy Spirit. If the nobility of such a sublime vocation is truly realized then the "*esprit de charité*" so necessary in a Jesuit teacher cannot help but flow as a natural consequence from such a realization.

### III. NECESSITY OF PREPARATION

It is quite obvious, observes Pere Charmot, that the dignity and seriousness of such a vocation described above demands a long and serious training on the part of the one called to it. Hence it is that the Society sets aside fifteen years of the teacher's religious life for his own personal training and development. During these fifteen years, the young Jesuit must become much more a man of prayer "*un méditatif*" than a man possessed of a keen speculative mind "*un spéculatif*"—more a man of God than a man of polished erudition. Both are necessary and indeed a Jesuit priest would be a Jesuit in name only if he lacked either one or the other of these qualities. But much more importance ought to be placed upon the spiritual development, on cultivating the interior life from which force will necessarily flow to the exterior. Since this is so, our long, continual and deeply intellectual training must be sublimated by our daily meditation, by our daily Mass and Communion and by the constant and all pervading presence in our lives of Christ Crucified. But most of all it is the actual presence of the Divine Teacher in the tabernacle that ought to supply us with the motivating force for our lives. After all, we are merely the ambassadors of Him the all Holy, Omniscient and all Loving God, Who is the only True Teacher, the Divine Teacher.

It is painfully evident then that a lack of sanctity in the lives of God's ambassadors would be a calamitous thing resulting in the spiritual harm and detriment of the very souls they were commissioned to save. Spiritual generation, therefore, can only come about if we, the sowers of the seed of truth, are ourselves spiritually disposed and prepared to transplant that seed. Ought we not, then, to pray daily—especially during the formative years of our preparation—for the grace to be able to live up to the dignity to which we have been called? With Saint Paul we have every reason to chastize our own bodies and to discipline our own lives lest, "in preaching to others we should ourselves become outcasts."

Spiritual generation, about which we have been speaking, can only come from *love*, for the work of illumination of minds is a work of love. He will never be able to accomplish it who has never felt the working of it



in his own life. Where else will the Jesuit teacher be able to acquire this spirit of love if not during the long years of his formation?

#### IV. EXAMPLES OF "ESPRIT DE CHARITÉ" IN THE EARLY SOCIETY

The spirit of love that Father Charmot makes so much of was never lacking in the history of our Society. It is unfortunate, however, that there are countless humble men, men of God, whose devotion and Christ-like charity in the classroom is known only to God. They were the hidden men, they spent day after day, year after year forming the character of youth in the classroom and outside of it—but their story will never be told. But occasionally the Society has managed to preserve for her future sons the life and works of some outstanding teacher, famed for his devotion to duty as well as his deep learning. Such a man was Father Juan Bonifacio, S.J., the author of the first book on pedagogy that the Society ever published. It was entitled, *De Praeclare Pueritia Novaque Aetatis Defensione*.

Father Bonifacio was an excellent example of a man who literally radiated the spirit of love about which we have heard so much. In the classroom, outside of it, wherever he was he was forever instilling a tradition of esteem and enthusiasm for the work which he happened to be teaching. He had an indefatigable zeal for developing the minds and spirits of his youthful charges. He looked upon them as the instruments which God would one day use to accomplish great and marvelous deeds, and he considered it his duty to see to it that the innocence and the joyousness which these youths brought with them to our school would be preserved and fostered. This would constitute one of the greatest rewards and compensations of the teaching profession. But to accomplish this task, Father Bonifacio insisted that the Jesuit should, as a good father, always remain young in heart and spirit. He too, like his students, should be joyful, for this is the *sine qua non* of understanding youth.

There are three major qualities of youth which Father Bonifacio would single out as characteristic:

1) *Force d'Âme*—Courage—the ability to take suffering, sorrow, disappointments and reversals of every kind. Youth can suffer all these things with a complacency of soul rarely found in mature men. They rarely avert to their troubles but rather always look ahead, never daunted. This is a priceless gift which it is our duty to preserve and cultivate.

2) *Piété*—Devotion to things spiritual coupled with an outstanding generosity. Their knowledge of the Catechism, their understanding of the principles of our faith, the commandments of the church, is quite



overwhelming. They are well fitted to and are willing to assist the priest at the altar. Their devotion is unaffected and instinctive and, once again, it is our duty to recognize and foster it.

3) *Intuition*—Penetration of Spirit. This quality is due mainly to the "*Piété*" of youth. Even though young boys are frequently not instructed, their natural intuition is truly remarkable. While it is true that youth may have many faults and even vices, we must never condemn the boy but rather punish the vice—remembering always the greatness of which youth is capable. It is to the credit of our fathers that they have always been able to recognize this greatness but also to realize the necessity for guidance. They recognized it as their sacred duty to preserve the spirit of innocence, generosity and devotion so evident in the boys they taught, so that even when they grew up to be mature men, they would still preserve the heart and spirit of a child.

This spirit of love and understanding manifested so wonderfully by Father Bonifacio was the same spirit that motivated all of our fathers throughout the sixteenth and seventeenth centuries. Two of the more famous among them were Fathers Sacchini and Jouvancy. But this was in the sixteenth and seventeenth centuries! Perhaps in our own twentieth century education is too much interested in scientific theory to the neglect of cultivation of faith and sincere enthusiasm. At least Father Charmot seems to think so. Finding ourselves in such a milieu we ought to meditate on the words of Father Jouvancy:

Let each teacher be persuaded that every student before him in the classroom, though young in age, possesses a sublime dignity. In his youthful body he carries a soul stamped with the character of a Divine Parent and redeemed by the blood of God Himself. Strive to see in him the price of the cross, of redemption and his eternal heritage. Exercise your teaching mission not only with great joy, but also with a holy and enthusiastic ambition.<sup>2</sup>

In other words, we are to cultivate the "*esprit de charité*." We must learn to blind ourselves to the faults of their age and admire in our students the similarity to the Divine Youth, the image of the Boy Saviour, Christ Our Lord.

## V. THE CHARACTERISTIC VIRTUES OF A TEACHER

If a teacher is to develop in himself the "*esprit de charité*," two virtues are above all necessary—self abnegation and humility. These will bring him to the fulness of his vocation, for a man becomes more a Jesuit the more he humbles and sacrifices himself. As Father Bonifacio so well said: "our life should be a martyrdom for the students whom we teach." And again, Father Sacchini: "The religious teacher should manifest

<sup>2</sup> Joseph Jouvancy, S.J., *Ratio discendi et docendi*: Cap. I, art. I et passim.



a great charity coupled with a deep humility." These are the two virtues which are characteristic of the true teacher.

Father Sacchini tells us that education is the greatest act of love towards God and towards man and that is why Father General Laynez placed the work of our colleges and high schools on an equal level with our foreign missions. Father Sacchini maintains that it is difficult to find among the works of our Society one which could be more profitable or more preferable than the education of youth. Since it is a pleasing sacrifice offered to God wherein one offers himself in a holocaust of love and humility.<sup>3</sup>

Father Jouvancy remarked that the work of our professors in the classroom was no less beneficial to their own souls than to those of their pupils because of the daily exercise of love and humility, since in the classroom there is little room for personal ambition or vainglory. On the contrary, we are frequently humbled by the brightness and quick thinking of our students.

## VI. THE SOCIETY'S ATTITUDE TOWARD THE TEACHING VOCATION

The Society has always held the teaching apostolate in high esteem and of the highest importance. Her Generals have always been most concerned about this facet of the Society's work. As an example we will cite only one—Father General Ledochowski who urged:

... permanent teachers and prefects for our colleges should be prepared who, after their ordination to the Sacred Priesthood, will exercise this humble but very important office all their life or at least for a long time.<sup>4</sup>

## VII. CONCLUSION

Throughout the history of the Society, the appeal for teachers to staff our colleges and high schools has always been answered by religious men with the same spirit as the call to the foreign missions. A book should be written about the hidden holiness of those countless Jesuits who spent their lives as professors in the classroom. We ought to thank God that He has given us such men, men whose lives were constantly motivated by that love and humility which is so very necessary in the good teacher. They desired nothing more than to consecrate all their talents, all their energy, their entire lives to the difficult but noble task of moulding the characters of youth. They followed the example of their Divine Teacher and their work was ever permeated with the true spirit of the Kingdom, the spirit of complete *love* and *self immolation*.

<sup>3</sup> cf. Sacchini, S.J. *Protrepticon*, Pars 4a, cap. 1

<sup>4</sup> *Selected Writings of Father General Ledochowski*, p. 560.



# Status of Special Studies

1956-1957<sup>1</sup>

EDWARD B. ROONEY, S.J.

On this and the following pages we give in tabular form the results of our annual survey of the program of special studies of the American Assistancy. A careful examination of the tables will reveal an interesting story of devotion to the ideal of scholarship, and a coordinated plan to meet the need for highly trained Jesuit personnel in our educational institutions.

Some of the highlights of this statistical survey of our special studies program will be of interest to the general reader.

Table I conveys the good news that during this academic year of 1956-57 we have 227 full-time special students. An examination of back numbers of the *Jesuit Educational Quarterly* reveals that this is the largest number since 1949-50. In 1948-49 and 1949-50 the totals were 243 and 254 respectively. With the exception of a slight drop last year the record shows a steady increase in special students since 1952-53. I think, therefore, that we are justified in speaking of a definite trend upward in the number of Jesuits annually assigned to special studies.

Of the 227 full-time special students 162 are priests (an increase of 13 over last year) and 65 are scholastics (an increase of 6 over last year). One hundred and fifty-nine students are preparing for a doctorate, 49 for a master's degree.

## I. COMPARATIVE STATISTICS 1952-1957

	1952-53	1953-54	1954-55	1955-56	1956-57
Full-time Graduate Students . . .	173	181	212	208	227
Priest Graduate Students . . .	140	152	175	149	162
Scholastic Graduate Students . . .	33	29	37	59	65
Candidates for Ph.D. . . . .	119	121	145	123	131
Candidates for Other Doctor . . .	16	13	13	22	28
Candidates for M.A. . . . .	23	22	20	24	22
Candidates for M.S. . . . .	8	9	17	16	26
Candidates for Other Masters . . .	3	3	3	1	1
Candidates for Other Degrees . . .	2	3	4	6	5
Special Studies but No Degree . . .	2	10	10	16	14

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







	26	18	20	28	12	32	11	44	11	25	227
Modern . . . . .					1 M.A.	1 Ph.D.		1 Ph.D.			2 Ph.D. 1 M.A. 1 Lic. 1 No Deg. 1 Ph.D. 1 M.A. 8 No Deg. 1 Ph.D. 3 S.J.D. 1 LL.B. 1 M.S.L.S. 5 Ph.D. 18 Ph.D. 1 M.A. 15 Ph.D. 11 M.S. 1 No Deg. 6 Ph.D. 2 M.A. 7 Ph.D. 2 M.A. 3 S.S.L. 1 M.S. 5 Ph.D. 3 M.A. 1 No Deg. 1 No Deg. 21 S.T.D. 2 S.T.D. 1 J.C.D.
Oriental . . . . .	1 Ph.D.					1 M.A.	1 Ph.D.		1 No Deg.		
Labor Relations . . . . .						1 Ph.D.				4 No Deg.	
Law . . . . .			1 S.J.D.	1 S.J.D.		1 S.J.D.					
Library Science . . . . .								1 M.S.L.S.		1 LL.B.	
Mathematics . . . . .				1 Ph.D.		1 Ph.D.	1 Ph.D.	2 Ph.D.			
Philosophy . . . . .	2 Ph.D.	2 Ph.D.			1 Ph.D.		1 Ph.D.	8 Ph.D.	1 Ph.D.	3 Ph.D.	
Physics . . . . .	1 Ph.D. 1 M.S.	1 Ph.D. 2 M.S.	2 Ph.D. 2 M.S.	4 Ph.D.	1 Ph.D.	3 Ph.D. 2 M.S.		1 Ph.D. 1 M.S.	1 Ph.D. 1 M.S.		
Political Science . . . . .	2 Ph.D. 1 M.A.						1 Ph.D.	2 Ph.D.	1 No Deg.		
Psychology . . . . .		2 Ph.D.	1 Ph.D.	1 Ph.D.		2 Ph.D.		1 Ph.D.	1 M.A.		
Sacred Scripture . . . . .	1 M.A. 1 S.S.L.		1 S.S.L.	1 S.S.L.			1 M.A.				
Social Work . . . . .			1 Ph.D.	1 Ph.D.		1 M.S.		1 Ph.D.			
Sociology . . . . .											
Spectroscopy . . . . .								1 No Deg.			
Dogmatic Theology . . . . .	3 S.T.D.	2 S.T.D.	2 S.T.D.		4 S.T.D.	3 S.T.D.	1 S.T.D.	3 S.T.D.	1 S.T.D.	2 S.T.D.	
Moral Theology . . . . .						1 S.T.D.		1 S.T.D.			
Canon Law . . . . .									1 J.C.D.		
Total . . . . .	26	18	20	28	12	32	11	44	11	25	227



### III. SCHOOLS\*

	<i>California</i>	<i>Chicago</i>	<i>Detroit</i>	<i>Maryland</i>	<i>Missouri</i>	<i>New England</i>	<i>New Orleans</i>	<i>New York</i>	<i>Oregon</i>	<i>Wisconsin</i>	<i>Total</i>
Biblical Institute . . . . .	1	.	1	.	.	.	.	.	.	.	2
Boston College . . . . .	.	.	.	.	.	2	.	.	.	.	2
California . . . . .	2	.	.	.	1	1	.	.	.	.	4
Catholic University . . . . .	1	1	2	7	.	5	2	2	.	.	20
Cambridge . . . . .	.	.	.	.	1	.	.	.	.	.	1
Chicago . . . . .	.	.	.	1	.	.	.	1	.	1	3
Columbia . . . . .	.	.	1	1	.	.	.	1	1	1	5
Drexel Institute . . . . .	.	.	.	.	.	.	.	1	.	.	1
Duke . . . . .	.	.	.	.	.	.	.	1	.	.	1
Florida . . . . .	.	.	.	.	.	.	1	.	.	.	1
Fordham . . . . .	3	1	1	4	.	6	.	10	.	1	26
Georgetown . . . . .	3	1	.	.	.	.	1	3	1	1	10
Goethe University . . . . .	.	.	.	1	.	.	.	.	.	.	1
Gregorian . . . . .	2	1	2	.	4	5	2	4	2	2	24
Harvard . . . . .	1	.	.	1	.	2	.	1	.	.	5
Illinois . . . . .	.	3	.	.	.	.	.	.	.	.	3
Indiana . . . . .	.	1	.	.	.	.	.	.	.	.	1
Innsbruck . . . . .	.	.	.	.	.	.	.	.	.	1	1
Inst. Alois. . . . .	.	.	.	1	.	.	.	.	.	.	1
Institute Catholique . . . . .	1	.	.	.	1	.	.	.	.	1	3
Iraq . . . . .	.	.	.	.	.	4	.	.	.	.	4
John Carroll . . . . .	.	2	1	.	.	.	.	.	.	.	3
Johns Hopkins . . . . .	2	.	.	.	.	3	.	.	.	1	6
Laval University . . . . .	.	.	.	.	.	.	.	2	.	.	2
London University . . . . .	.	.	.	.	.	.	1	1	.	.	2
Louisiana State . . . . .	.	.	.	.	.	.	.	.	1	.	1
Louvain . . . . .	1	1	1	.	.	.	.	2	.	.	5
Loyola, Chicago . . . . .	1	2	2	.	.	.	.	.	.	.	5
Madrid . . . . .	.	.	.	.	.	1	1	.	.	.	2
Marquette . . . . .	.	.	.	.	.	.	1	.	.	7	8
M.I.T. . . . .	.	1	1	.	.	2	.	.	.	.	4
Mexico, University of . . . . .	1	.	.	.	.	.	.	.	.	.	1
Michigan . . . . .	.	.	2	.	.	.	.	1	.	1	4
Missouri . . . . .	.	.	.	.	.	.	.	.	1	.	1
Munich . . . . .	.	.	.	1	.	.	.	1	.	.	2
New York University . . . . .	.	.	.	.	.	.	.	1	.	.	1
North Carolina . . . . .	.	.	.	2	.	.	.	1	.	.	3
Northwestern . . . . .	.	1	.	.	.	.	.	.	.	.	1
Notre Dame . . . . .	.	.	.	.	.	.	.	.	1	1	2
Oriental Institute . . . . .	1	.	.	.	.	.	.	.	.	.	1
Oxford . . . . .	.	1	1	.	.	.	.	3	.	.	5
Pennsylvania . . . . .	.	.	2	2	.	.	.	1	.	.	5
Princeton . . . . .	.	.	.	2	.	.	.	.	.	.	2
St. Louis . . . . .	4	1	.	5	4	1	1	4	2	6	28
Sorbonne . . . . .	.	.	.	.	.	.	.	1	1	.	2
Stanford . . . . .	.	.	1	.	.	.	.	.	.	1	2
Toronto . . . . .	1	.	.	.	.	.	.	1	.	.	2
Wisconsin . . . . .	1	.	2	.	1	.	.	.	1	.	5
Woodstock . . . . .	.	1	.	.	.	.	.	.	.	.	1
Yale . . . . .	.	.	.	.	.	.	1	1	.	.	2
Total . . . . .	26	18	20	28	12	32	11	44	11	25	227



# IV. DEGREE SOUGHT

	California	Chicago	Detroit	Maryland	Missouri	New England	New Orleans	New York	Oregon	Wisconsin	Total
Ph.D., new . . . . .	6	3	2	7	1	5	1	10	2	6	43
Ph.D., cont. . . . .	8	7	10	18	3	12	6	17	3	4	88
S.T.D., new . . . . .	2	1	1	..	..	2	1	2	1	1	11
S.T.D., cont. . . . .	2	1	1	..	4	2	..	2	..	1	13
Other Doctor, new . . . . .	..	..	..	..	..	..	..	..	..	..	..
Other Doctor, cont. . . . .	..	..	1 <sup>5</sup>	1 <sup>5</sup>	..	1 <sup>5</sup>	..	..	1 <sup>1</sup>	..	4
M.A., new . . . . .	5	2	..	..	2	1	2	3	..	3	18
M.A., cont. . . . .	..	1	1	..	..	..	..	1	1	..	4
M.S., new . . . . .	2	1	3	..	1	3	..	6	1	4	21
M.S., cont. . . . .	..	2	..	..	1	2	..	..	..	..	5
Other Master, new . . . . .	..	..	..	..	..	..	..	1 <sup>4</sup>	..	..	1
Other Master, cont. . . . .	..	..	..	..	..	..	..	..	..	..	..
Other Degree, new . . . . .	..	..	..	..	..	..	..	..	..	..	..
Other Degree, cont. . . . .	1 <sup>6</sup>	..	1 <sup>6</sup>	1 <sup>6</sup>	..	..	1 <sup>2</sup>	..	..	1 <sup>8</sup>	5
No Degree, new . . . . .	..	..	..	1	..	4	..	..	1	2	8
No Degree, cont. . . . .	..	..	..	..	..	..	..	2	1	3	6
Total . . . . .	26	18	20	28	12	32	11	44	11	25	227

<sup>1</sup> J.C.D.

<sup>2</sup> Lic.

<sup>3</sup> LL.B.

<sup>4</sup> M.S.L.S.

<sup>5</sup> S.J.D.

<sup>6</sup> S.S.L.

\* *Anthropology* at Chicago, Indiana; *Biology* at Catholic University (2), Fordham (4), Marquette, Stanford, St. Louis (4); *Byzantine Studies* at Oriental Institute; *Chemistry* at Boston College, California, Catholic University (7), Fordham (4), Loyola (Chic.), Notre Dame, Pennsylvania, St. Louis (5); *Communication Arts* at Michigan; *Economics* at Columbia (2), Georgetown (2), Pennsylvania, St. Louis (2); *Education* at Chicago, Columbia, Fordham (2), Loyola (Chic.); *Engineering* at St. Louis; *English* at California, Catholic University, Fordham (4), Marquette (2), Michigan, No. Carolina, Oxford (4), St. Louis, Wisconsin, Yale (2); *Geophysics* at California (2); *Geo-chemistry* at M.I.T.; *Government* at Georgetown; *History* at Catholic University, Fordham, Johns Hopkins, Louvain, University of Mexico, Notre Dame, Wisconsin; *American History* at Catholic University; *Byzantine History* at Munich; *Ecclesiastical History* at Munich; *European History* at London; *Medieval History* at Princeton; *Journalism* at Missouri; *Classical Languages* at Cambridge, Chicago, Fordham (3), Goethe University, Harvard, Johns Hopkins, Illinois (3), Oxford, Princeton; *Modern Languages* at Madrid (2), St. Louis, Sorbonne (2); *Oriental Languages (Semitic)* at Johns Hopkins (2), (*Korean*) at Marquette (4), (*Arabic*) at Baghdad (4); *Labor Relations* at Wisconsin; *Law* at Columbia, Harvard (2), Michigan; *Library Science* at Drexel Institute; *Mathematics* at Catholic University (2), Florida, N.Y.U., Pennsylvania; *Philosophy* at Fordham (2), Gregorian (3), Institute Catholique, Laval (2), Louvain (4), St. Louis (5), Toronto (2); *Physics* at John Carroll (3), Catholic University (5), Georgetown, Harvard, Johns Hopkins (2), Marquette, M.I.T. (3), L.S.U., St. Louis (7), Stanford, Wisconsin (2); *Political Science* at Duke, Fordham, Georgetown (6); *Psychology* at Catholic University, Fordham (3), London, Loyola (Chic.) (3), Northwestern; *Sacred Scripture* at Biblical Institute (2), Inst. Alois.; *Social Work* at Boston College; *Sociology* at Columbia, Fordham, Gregorian, No. Carolina (2), Pennsylvania (2), St. Louis (2); *Spectroscopy* at Michigan; *Dogmatic Theology* at Gregorian (17), Innsbruck, Institute Catholique (2), Woodstock; *Canon Law* at Gregorian (1); *Moral Theology* at Gregorian (2).



An idea of the healthy variety in the program of special studies can be seen from an examination of Tables II and III. These show that our special students are engaged in some 32 fields of study at 50 different institutions in the United States, Canada, Mexico, Europe, and the Near East.

The fields leading in the number of special students are as follows: Physics 26; Chemistry 21; Dogmatic Theology 21; English 19; Philosophy 19; Classics 14; Biology 12. The Catholic universities with the highest number of Jesuit graduate students rank as follows: St. Louis 28; Fordham 26; Gregorian 24; Catholic University of America 20; Georgetown 10; Marquette 8. Of the secular universities Johns Hopkins leads with 6 Jesuit students; Columbia, Harvard, Oxford, and Pennsylvania each have 5; California, M.I.T., and Michigan each have 4.

A comparison of Table IV with those of last year indicates that 2 provinces show a decrease in the number of special students, 2 others show the same total as last year, while 6 provinces show increases ranging from 2 to 7 students.

This year we asked ourselves the question "what happened to last year's special students?" With the information supplied us by Province Prefects we are able to give some answers. Of the total of 208 special students reported in our 1955-56 survey, 122 are continuing their studies this year; 58 successfully completed all requirements and either have already received their degree or will receive it at the next convocation; 23 have temporarily discontinued special studies but are scheduled to complete their work later (e.g. after completing the course in Theology or after an assignment in teaching); 5 have discontinued permanently.

This little task of commenting on the annual survey of our special studies program is always interesting; it becomes a real pleasure when I have to comment on a marked increase in the total number assigned to special studies. It is obvious that this year my task was a pleasure, as the tables of our study make clear.

But tables do not reveal all. For example, they do not reveal the sacrifice of manpower involved in a special studies program. We have forty-three Jesuit high schools, and twenty-eight colleges and universities, nineteen houses of study and some thirty-five educational institutions in our missions. While all of these are crying for Jesuit manpower, we assign 227 men to special studies. Tables do not reveal the vast sum of money needed to support so extensive a program of special studies.

Tables do not reveal, or perhaps I should say they do reveal the wisdom of superiors in thinking of the long-range needs of our educational institutions. They tell of the wisdom of looking on such a program not



as a sacrifice of manpower, but rather as a method of increasing manpower by producing more efficient, more highly trained manpower. They tell of the wisdom of looking on the costs of such a program not as money spent, but as money invested in the future of Jesuit education in the United States and on our missions.

Today we are enjoying the results of yesterday's program of special studies. Tomorrow's generation will profit by the wisdom of today's investment in the future.

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## Vox et Praeterea Nihil

He read the textbook,  
He studied the notes,  
He outlined both.  
Then he summarized his outline.  
Then outlined his summary on  $3 \times 5$  cards.  
Then reduced the card outline to one single card.  
Boiled the card down to one sentence.  
Boiled the sentence down to one word.  
Entered the exam.  
Analyzed the question.  
And then  
Forgot  
The  
Word.

—from the University of Detroit *Varsity News*.



# Our Light Shining before Men

THOMAS G. SAVAGE, S.J.

Granting the excellent reputation in secondary education which the Society of Jesus has long enjoyed in this country, there are good reasons to make strong efforts to keep people aware that we Jesuits are not resting on our fine tradition—an accusation we not infrequently hear being leveled against us—that we are not relaxing our efforts to conduct superior secondary schools, and that we are advancing and improving with the times. We should not tend to hide our lights under that proverbial bushel, but rather show the local populace of the cities where schools are located just what we are trying to do in education, our capabilities for making such attempts, and the success we are achieving.

No better method for gaining this goal can be found than having an official publicity director in our Jesuit high schools. The purpose of this office is to inform the city who the faculty members of the Jesuit high school are, their background, their degrees, their varied works and interests. It is the task of the high-school publicity director to point out to the local area the successful alumni of the school, to publicize student activities, to present the Jesuit method of training future citizens for their positions in civic life. In short, the least bit of newsworthy matter pertaining to the Jesuit high school should be made public by the publicity director. For even the slightest flicker of our academic candle is worth showing to the metropolitan areas where our schools are located.

At St. Xavier High School, Cincinnati, in 1950 the Father Rector, recognizing a need for some sort of official outlet for school publicity, appointed one of the scholastics to act as the High School's first official publicity director. His job, in general, was to publicize through the medium of local newspapers, both weekly and daily, every activity at St. Xavier High School. He was to make the people of the Greater Cincinnati area aware of the job being done by the Jesuits at St. Xavier. In particular, the publicity director's job was to make city editors of the daily papers, as well as the editors of the diocesan Catholic papers, cognizant that St. Xavier High School had a member of the faculty who would act as official source for any news concerning the high school. Besides, the publicity director would release at stated times newsworthy items about the school, the faculty, the student body, and all organizations connected with the School.

A brief explanation of what newspaper publicity work St. Xavier High



did during the past few years will perhaps encourage other Jesuit high schools to embark upon such a program, if one does not already exist. Or, if one does already exist, perhaps some new vistas will be opened by the brief account given here.

As conceived by the administrators at St. Xavier High, the publicity director's first job is to plan the following: *what* to publicize, *where* to publicize, *how* to publicize, and *when* to publicize? The answers to these questions will afford a better understanding of the office of publicity director in a Jesuit high school.

*What?* In general, anything pertaining to the school that will be of value to the school, of interest to the public, or encouraging to the parents and to the student body is worthy of being released to the newspapers for publication. Not only all sorts of school activities, such as plays, proms, debate tournaments, but also special work of the faculty members and various hobbies of the students. Using St. Xavier High School's calendar as a guide, here are a few items that the School publicized each year in the newspapers: opening of school; new faculty members; Mass of the Holy Spirit; various school activities—athletic teams, Sodality, debating, dramatics, yearbook, school paper, etc.; retreats; Lenten or Advent observances; speakers of note; alumni news; honor roll; student officers and student council; school dances; receptions; Parents' Nights; news about faculty members; scholarship winners; novel activities; prizes won by teams; graduation; etc. In all the news releases the information was detailed. Thus, the names of the officers of ceremonies were listed; background of teachers, coaches, participants in activities was provided; complete rosters of teams were compiled and sent to the papers along with pictures of outstanding players or outstanding activities. Completeness should be stressed since editors will rarely make inquiries for further information; they will either omit the story or publish it in brief form.

As you can observe from a cursory reading of the above, any item that has the least connection with the school, its faculty, and its student body ought to be made public through the newspapers. This also includes honors that come to students or faculty members from outside the schools proper. It also includes keeping an eye out for the unusual, for example, in 1953 the championship St. Xavier basketball team listed seven of its ten players as students who were taking Latin and Greek on a voluntary basis. The item was released to the various sportswriters in the city and it received some excellent publicity, notably a full column from one of the city's leading feature columnists. So much for the *what* to publicize.

*Where?* News releases should be given to all the secular papers in the city as well as to the Catholic papers. A point to remember is not to re-



lease an article to one paper to the exclusion of the others. While one friend is made, several others are lost.

General school news goes to the city editor. Sports news to the high-school sports editor. PTA and Mothers' Club news goes to the women's page editor. Feature stories are arranged for in advance with the feature page editor or with the editor of the pictorial weekly, which most larger papers have as part of their Sunday editions. The publicity director must have the particular feature clearly in mind, especially the general public interest in it, the human interest, etc. For it is his job to convince the feature page editor of the story's worth.

*How?* At first glance, this part of a publicity director's job seems to be the most difficult. Actually, after some little experience, it becomes the easiest part of the procedure. All articles for publication should be type-written double-space, on white 8½ by 11 letterhead paper. The letterhead should include the date, publicity director's name and telephone number, and the general subject matter of the article as well as the date on which the article is to be published.

Your copy should concentrate on *names* and be as brief as possible, without omitting any important facts. One need not strive for any qualities of style other than clarity, brevity, and accuracy. For the newspaper will write the article in its own fashion. If an article is accompanied by a photograph of persons concerned in the article, the editors appreciate the article even more. However, this does not mean that a picture will be printed every time an article makes the paper. More specific ideas on pictures will be given later on.

*When?* News releases about specific events should reach the newspapers prior to the event, not afterwards. Regarding the Catholic weeklies, at least a full week's time is required if your copy is to make the next issue. This means some foresight must be exercised for most of the school's happenings. For instance, if a PTA meeting is scheduled for Monday, April 17, such news should appear in the paper's issue which immediately precedes April 17, usually the previous Friday's edition. That means that your news item about the coming PTA meeting on April 17 should be at the Catholic paper no later than April 8. If there are accompanying pictures, an even earlier date is preferable. For the secular dailies, at least four to five days time should be allowed. But for pictures and articles about the Mothers' Club or the PTA several weeks may be necessary since the space in the women's pages is reserved several weeks in advance.

In place here will be some miscellaneous comments about other factors important for handling efficiently high-school publicity. These have



been gleaned from the experiences of several scholastics who have served as high-school publicity directors in different schools.

*People to Know.* As mentioned earlier in this article, the high-school publicity director should make himself known to various people who can help him with his newspaper copy. These people are: city editors of all daily papers; editors of the Catholic papers in the vicinity; feature page editors of the daily papers; high-school sports editors of the daily papers; and if there is a PTA or Mothers' Club, the women's page editor. When these people know that they can call the school at any time and obtain information about the school from someone officially appointed for such a job, they will be more inclined to give space to your school than if no such office exists at the school.

To acquaint the city editor and other newspaper people with his work, the high-school publicity director generally writes a brief note to the various persons concerned. This note, written on the school's letterhead, will contain his name and phone number, the best times to call him if information is wanted, and the assurance that he will keep the paper informed of news from the high school. In this note the publicity director also informs the party that he will drop by the office at the first opportunity so that both editor and publicity director may have a personal introduction to each other.

If a publicity director is fortunate enough to have a close friend of the school or an alumnus of the school engaged in newspaper, radio, or TV work, he should feel free to ask such a one to introduce him to the various editors and broadcasters in the city who can be of most service to him as publicity director.

The high-school publicity director will also make the faculty of the school aware of his job. He will request moderators of all clubs, societies, and activities in the school to give him information about those organizations. Especially important are names of students, their parents, the section of the city from which they come. To aid in better cooperation here, the wise publicity director will distribute to the faculty a mimeographed form which a club moderator may easily fill out when some event is to occur.

*Hospitality.* The publicity director in the high school will be as hospitable as possible to reporters and photographers who visit the school for stories, information about students, and pictures. Occasions like the Ignatian Year, the anniversary of Francis Xavier's canonization, the Marian Year, the centenary of the school, the presence of foreign students in the school, a student celebrity—all these are such opportunities when the school is approached for a story and pictures.



The publicity director will also make it clear, especially if his school is centrally located, that the school's facilities are always available for any joint news projects. For instance, at the beginning of football and basketball seasons, the Cincinnati area high-school sports writers and photographers used the St. Xavier Gymnasium as the place to photograph all players in the Greater Cincinnati League. The players from each school came to St. Xavier on the appointed day, and the papers each assigned a photographer to take all still pictures of the different teams there and then. This saved considerable time and trouble for the writers and the photographers and helped solidify good relations between the school and the newspapers.

*Youth Pages.* In many cities, each newspaper has a page or a column devoted exclusively to the activities of teen-agers in the local high schools. In some papers this column appears daily; in others only once a week. Such items as school dances, plays, class elections, school leaders, form the main topics of these "Youth Pages." Generally, each one of these pages has an editor who does nothing else but this work. This editor prefers to have one boy from each school act as official representative to the column. This plan met with success at St. Xavier. One boy was assigned to each Cincinnati daily paper and one to the Catholic paper which also has a section devoted exclusively to news about the high-school students in the area. These boys took copy to their respective papers each week after conferring with the school publicity director about possible newsworthy items. The choice of responsible upperclassmen for such jobs is the duty of the publicity director.

*Gratitude.* To insure closer cooperation between the school and the newspapers, brief notes of appreciation may be sent to the various editors at the close of the school year and at other times during the year after a particularly good feature on the school has been written. At St. Xavier we were fortunate one year in having the Cincinnati *Enquirer* devote a good portion of its Sunday Pictorial Review to our senior retreats at the Milford Retreat House. Not only was the full cover of the Pictorial Review given to the picture story, but also the center-spread pages and one other page. The captions were written by the publicity director, so that the proper attitude would be given to the reader about the various retreat exercises and their purpose. The article received wide notice in the area, in addition to affording something different to the readers from the customary cheesecake of such publications. Needless to say, a note of thanks to the editor was in the mail the next morning.

Gratitude is also shown at Christmas time. An appropriate gift at this season always helps relationships between the school and the local press.



If the city editor finds a box of cigars or a bottle of Old Forester—better still, if he finds both—on his desk as a Christmas remembrance from the school, he immediately grows more interested in the place.

*Pictures.* The high-school publicity director should have pictures (several copies of each) of the following: Fr. Rector, Fr. Principal, Fr. Assistant Principal, all faculty members, both lay and religious. Also pictures of athletic coaches, outstanding students, members of various organizations, officers of the PTA, party chairmen, and others. A file of these pictures saves much time and trouble, and a bit of planning at the start of the year will complete the file in little time.

It will frequently fall to the job of the publicity director to write the newspaper obituary of a deceased member of the community, for which reason the publicity director should have all information about the various faculty members which will help him write such an article. This is another reason for his having a complete file of pictures for every member of the faculty.

Generally, the moderator of the yearbook or school paper has camera-men capable of taking these pictures. The expense is negligible since these publications also use these pictures. Or if you wish, a photographer may be hired for several sessions. The yearbook moderator is most helpful in selecting a good photographer since he must have one himself for much of his more formal photography.

When taking pictures, a good number for each picture is four; never exceed six in a single picture, if possible. Mob scenes as a general rule do not make good publicity pictures.

*Sports.* Whatever an individual's attitude is towards the value of high-school athletics, it is easily established that sports do help a school's publicity. Especially is this true if the teams of a school are winning ones. However, a false attitude to adopt towards high-school sports publicity is this: sports take care of themselves. If we win, the sportswriters will come to us; if we don't win, they don't want news about us anyway. To a certain extent this is true, but it's surprising how much copy space was given to St. Xavier's teams even when they were losing. The amount given them when they were winning differed but slightly from that given them when they were not winning. The reason for this was that the publicity director kept weekly items about the teams flowing on to the desks of the various high-school sportswriters in the city. Every high-school sports editor was supplied with a set of pictures of team players and coaches for the particular sport in season. During the season, when the opportunity presented itself, the sports editor would run one of these pictures with a brief article. If the editor did not have these pictures at hand,



in all probability he would not have approached the school for them. Again, if a high-school sports editor, who may have fifty or more different schools to cover, finds a school that will supply him with copy and pictures voluntarily, he will be inclined to use that school's copy rather than to trudge off on his own in search of news. He just does not have the time.

One project that proved successful at St. Xavier was a hectographed brochure of about 15-20 pages containing historical facts about the school, biographical accounts of the coaches, schedule of games, team rosters with age, height, weight, and class of each player, together with a few lines about each player's background. This brochure was put out for the major sports and was sent to every high-school sports writer and radio and TV sportscaster in the city. Not infrequently the publicity director found his own words about a player in a column in the sports section.

Some of the fringe benefits of having a publicity director at St. Xavier have been a better appreciation of the school and the work it is trying to do for the youth of Greater Cincinnati. Many, who looked upon St. Xavier as the private Jesuit school that has existed for years and caters to the better classes, adopted a new attitude to the school after reading about the St. Xavier students, faculty, and their participation in all sorts of activities that worked for the good of the entire civic community. The people began to realize what an excellent job the Jesuit Fathers had been doing and are doing today in downtown Cincinnati. Consequently, the distance separating St. Xavier High and the people of the city not directly connected with the school has been shortened considerably. This is especially true with regard to our relations with the diocesan press. The latter, because of its necessarily restricted budget, is unable to afford reporters to search out the Catholic news. It depends on others to bring in the news. The editors were most happy that St. Xavier High had an officially appointed faculty member to bring them copy each week on schedule. Subsequently, other schools in the area followed suit.

If a better understanding of our work and a deeper knowledge of the members of the Society result from such an enterprise as an official high-school publicity department in our Jesuit schools, then the time spent on such a project is definitely worthwhile. That St. Xavier High School enjoys good relations in the Greater Cincinnati area today is due in part to the foresight of the administration in creating such a position as high-school publicity director for the school.



# Summer School in Mexico

F. XAVIER MESA, S.J.

Each year the century-old, peaceful pace of life of Mexico is disrupted to a small degree by thousands of Americans who, unlike the ever-present but flitting tourists, settle themselves upon the native population for the entire summer. Their purpose generally is to gain something aesthetic from their hosts, who are quite happy to cooperate. These are students of North American colleges and universities who wish to continue their studies in Mexico during summer vacations, and their usual residences include Mexico City, Monterrey, Guanajuato, Saltillo, and Aguascalientes.

The opportunity to continue studies in English or in Spanish and to gain credits toward degrees while living in a country where life is less expensive is the most basic attraction of Mexico for these young men and women. The charm of the old world atmosphere and the opportunity to learn or become proficient in a foreign language naturally attracts the student for it allows him a productive vacation and an interesting period of foreign travel. It is especially attractive to those interested in the fields of education, foreign trade, international affairs, and diplomacy.

During recent years some of the students of Georgetown University School of Foreign Service, plagued by the Washington summer weather, discovered this possibility of summer study in the almost perfect climate of Mexico and began to attend several schools there. The need was soon felt by the students and the School of Foreign Service for a program more closely identified with the School of Foreign Service in its specialized courses, discipline, hours, texts and so forth. Father Frank Fadner, S.J., Regent of the School of Foreign Service, then Executive Assistant to the Regent and a strong protagonist of study abroad, requested Father Manuel Perez-Alonso, then advisor for Latin American Students and Professor of Latin American History at Georgetown University, to consider and investigate the possibility of a program for the School of Foreign Service students in Mexico. Father Perez-Alonso found that Universidad Iberoamericana of Mexico City was ready to cooperate fully in the development of the desired programs, and after the necessary arrangements, including approval by the Veterans Administration, the experiment started with the Summer School of 1954.

The students arriving in Mexico City that first summer discovered



their host university to be situated in the picturesque buildings of a former hacienda near the very old town of San Angel, now part of the outskirts of Mexico City. Compared to most modern schools in the United States it seemed somewhat different and inadequate for a university, and in some ways it was, but generally this impression disappeared after a few weeks experience taught the visitors that valid climatic and historical factors had led to a different type of construction and design in this land new to them. As could be expected, the enrollment for the two terms of the first year was comparatively small, about eighty-two, but this was enough to point out to the administration many of the corrections necessary in the plant and program. The criticisms and advice of those first students and professors was requested in written reports, and proved so valuable and helpful that this custom has become part of the regular procedure. The general conclusion was that the program had proved itself and should be continued the following year.

The program of the second summer, 1955, was expanded to include in addition to the courses offered at the School of Foreign Service, courses in Art, Spanish Literature, and a broader coverage of English Literature. The plant was improved and the program for tours expanded and developed. The hundred and forty-six students who attended the two terms, a considerable increase over the first year, did not all come from Georgetown University, nor were they all North Americans, many Latin Americans being included. The program proved very successful and assured its continuation in the summer of 1956.

One hundred and sixty students attended the two terms of the third Summer School and their success and enthusiasm convinced the administration that the Summer School had passed out of the experimental stage and was ready to operate on a regular permanent basis. Universidad Iberoamericana itself has completed plans for a large development program including a shift to a new ultramodern plant. The Summer School will also move to these new quarters in the near future. No longer is the Summer School merely a program designed for the students of one contributing university, it is now a regular division of Universidad Iberoamericana and well suited for any serious student, as evidenced by the fact that the present student body comes from ten colleges and universities and from eighteen countries including Argentina, Canada, Colombia, Costa Rica, Cuba, Ecuador, El Salvador, Haiti, Mexico, Nepal, Nicaragua, Panama, Peru, Puerto Rico, Spain, United States, Uruguay and Venezuela. It is, indeed, a perfect place of study for those interested in foreign lands and foreign affairs, a truly cosmopolitan campus.

Because so many students of Jesuit schools had attended the Summer



School during its first two years, Reverend Father Edward B. Rooney, S.J., President of the Jesuit Educational Association, was invited by Father Perez-Alonso, President of Iberoamericana, to visit the Summer School and observe it in action. Reverend Father Rooney very graciously accepted and arrived during the first week of classes, June 16th. He was very grateful for the invitation extended and expressed great interest and satisfaction with the work.

The faculty of the Summer School of Universidad Iberoamericana is picked from the regular faculty of the University, from specialists in Mexico City and from the faculties of the colleges and universities of the United States which are represented by students. The best professors and specialists available are provided for the Summer School, at greater expense to the University than their regular faculty. All are proficient in English, and all courses except the language courses are conducted in English. The old policy of offering any listed courses even should only one student apply for it proved successful in the formulative years of the Summer School, but has been adjusted to the new requirements. Presently certain basic courses will be offered regardless of the number of those applying for them, but other courses will be conducted only if a minimum of five students enroll for them. The usual number of students in courses is about seminar size thus giving a recognizable advantage to the students.

Classes in all courses are seventy-five minutes long and are held Monday through Friday. There are two six-week terms, each covering the work of one semester. Because of this arrangement, students are usually limited by their own Deans to two or three courses, or from twelve to eighteen semester hours for the summer. This assures the student a proper amount of study and recreational time, for the Summer School recognizes the difficulties contingent upon studying in a new atmosphere with its many distractions. To turn this to its own use the Summer School arranges a program of educational tours for its students. Usually one long tour of three or four days is scheduled each term to some place such as Guanajuato or Oaxaca, plus single day trips to the pyramids, Guadalupe, museums and the like. This arrangement allows sufficient time to the students to arrange for additional tours and recreation on their own.

The School attempts to arrange for a five-day holiday between the two terms, during which the students move almost in a body to the sunny sands of Acapulco, the Riviera of the Americas. In addition to the many sun and water sports offered by this almost undeveloped tropical paradise and the lake of Tequesquitengo, both only short journeys from



Mexico City, there are many other recreational facilities within easy reach of the students. The services of many sport clubs with swimming, tennis, handball and other activities are available to the students at special rates. The snowy slopes of Popocatepetl are within a few hours for those who desire the more adventurous sport of mountain climbing, and the country is filled with many strange and interesting sights open to those who wish to drive or hike to them. Within a few blocks of the Summer School are several stables with good horses for those who want to visit Old Mexico to see the sights missed by the ordinary tourists who never leave the main highways and for those who enjoy the exhilaration of hunting, even though its object be some yelping native pooch. Yes, there is every reason why students should return to the States in better physical condition than when they left.

To help assure this, the Summer School also has a housing director who arranges for proper and reasonable living accommodations with private families for those desirous of this service. Because of sanitation conditions and food problems this is very important for visiting students. Many Deans require that their students live in these approved and supervised homes instead of in private apartments if they are to receive credit for their work at the Summer School, and the Summer School administration cooperates fully with such requests or instructions by the Deans.

In addition to this safeguard the Summer School takes other measures to assure a proper spiritual development in its students. Four accredited courses in religion are taught each summer as well as four in Thomistic philosophy. Arrangements are made for tours to the main churches and the Shrine of Our Lady at Guadalupe, and for proper, historically correct explanations on the conducted tours in order to guard against the bigoted guides so often available to tourists. The general atmosphere as well as the availability of the necessary spiritual comforts contribute to a steady spiritual life for the students.

It is this point that has caused Reverend Father General of the Society of Jesus to support the development of the Summer School. He has seen and pointed out the advantages of such foreign study and travel, especially the advantages available to Catholic schools and their students when this study is arranged in the proper atmosphere and under the correct supervision. For this reason he has urged all the schools of the Society to make use of the facilities made available by Universidad Iberoamericana and to pray for its success and aid its continuation.



# News from the Field

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R.I.P.: With deep regret we report the sudden death of Father J. Barry Dwyer, Province Prefect of Studies, Chicago Province, in an automobile accident on the afternoon of January 15. We are sure our readers will commend his soul to God in their prayers and Masses.

DIRECTORY: Two new members have been added to the Commission on Professional Schools: Father James L. Burke, Province Prefect for Colleges and Universities, New England Province, and Father Hugh M. Duce, Province Prefect for Colleges and Universities, California Province. Father Hugh E. Dunn is now President of John Carroll University, and Father Paul L. Allen is now Rector of Milford Novitiate. Father Hernando Maceda should be listed as Dean of Berchmans College, Cebu City, Philippines.

Father Robert B. Plushkell has become Rector of Loyola High School, Los Angeles; Father Marshall L. Lochbiler, Rector of University of Detroit; Father John F. Quinn, Rector of St. Stanislaus Novitiate, Cleveland; Father John J. McGinty, Socius to the Provincial, New York Province.

APPOINTMENTS: Father William F. Kelley, of Creighton University, to the 12-state regional planning conference for the Committee on Education Beyond High School.

Father Edward J. O'Donnell, President of Marquette University, to the executive committee of the American Council on Education.

Father Gerald F. Hutchinson of Fairfield University elected president of the American Association of Jesuit Scientists.

Father Vincent Hopkins of Fordham University elected president of the United States Catholic Historical Society.

Dr. Thomas H. D. Mahoney of Boston College and M.I.T. elected president of the American Catholic Historical Association.

EXPANSION: University of Detroit—communications arts building dedicated.

St. John's College (British Honduras)—new chapel dedicated.

University of Scranton—Loyola Hall (science building) under construction.

AWARDS: *The Creightonian* (Creighton University) received All-American rating of the Associated Collegiate Press.

The Rockhurst *Prep News* and *The Well* (Cranwell School) received All-Catholic ranking of the Catholic School Press Association.

*The Varsity News* (University of Detroit) received All-American



rating for the twelfth time in six and a half years from the Associated Collegiate Press.

Three Santa Clara students won prizes in the short story contest sponsored by the National Federation of Catholic College Students. They were the only winners west of the Mississippi.

Paul Horan of Regis High School, Denver, was winner of the Denver Voice of Democracy Contest.

**GRANTS:** Loyola University (Chicago)—a five-year grant of \$67,660 for development of a basic nursing program from the U.S. Department of Health, Education and Welfare under the provisions of the National Mental Health Act.

St. Louis University—\$26,000 from the National Science Foundation for the Institute for the Teaching of Chemistry.

Xavier University—\$2,000 from the Raskob Foundation for Catholic Activities for continued research in electroencephalography and "brain waves."

**MAN OF THE YEAR:** The president of Seattle University, Father A.A. Lemieux, was named "Seattle's First Citizen of 1956" for his civic activities and his labors in the educational field.

**COLOMBIERE COLLEGE:** A novitiate for the Detroit Province has been planned and a fund raising campaign for \$4,000,000 is in progress. The new novitiate will be located 30 miles north of Detroit and will accommodate 200 Jesuits.

**I.B.M. GRAND ACT:** To index the works of St. Thomas Aquinas, 20,000 pages and 1,600,000 words, would take three men 20,000 hours. Now by use of electronic machines, the work can be accomplished in 60 hours. The new process developed by Father Busa of the Aloisianum of Gallarte, Italy, and I.B.M. will be used on the huge tomes of St. Thomas Aquinas, and plans are also being made to use it in making a concordance of the Dead Sea Scrolls.

**COUNCIL FOR INDEPENDENT SCHOOL AID:** To explain the place of independent schools in the American educational scene and to make known the needs of private education to executives in business and industry, a new organization has been formed—the Council for Independent School Aid, Inc. It is the result of studies made by the National Council of Independent Schools and discussions with the Council for Financial Aid to Education. The C.F.A.E. did not wish to enlarge the scope of its activities but has given its encouragement and its blessing to the new organization.

**A FORTY-ONE PERCENT INCREASE** in enrollment has been recorded during the past two years at the University of San Francisco.

**BEHIND PRISON WALLS:** Father John L. Bonn of Fairfield Uni-



versity was named by Governor Ribicoff to a five-member citizens' committee commissioned to make an unrestricted investigation of conditions at Connecticut State Prison at Wethersfield. Father Bonn spent some time at grim Dannemora Prison, New York, as chaplain and is author of the book, "The Gates of Dannemora."

**SCOFFLAWS PUNISHED:** Members of the Block SC of Santa Clara University have begun a campaign against traffic and parking violations on the campus. Recently 250 tickets were given out to violators. A fine of \$1.00 is assessed.

**FIVE-DOLLAR INVESTMENT:** From an initial gift of \$5.00 Father John R. Buchanan of the Alaskan Mission has opened a new Jesuit mission school with three buildings valued at \$2,000,000 and an opening class of 70 students. Five more buildings will be constructed on the 460-acre site and a Catholic University of Alaska may some day be a reality.

**FLYING HIGH:** Registration at Parks College of Aeronautical Technology has reached a new all-time high. Parks College is celebrating its thirtieth anniversary in 1957.

**T.V. UNIVERSITY PROFILE:** A half-hour live telecast "University Profile" is presented twice a month over KXLY-TV, Spokane. The aim of the program is to explain Gonzaga University and university education in general and their importance to the social and economic community to which they belong.

**JUBILEMUS:** A feature of the official celebration of Xavier University's 125th Birthday was an Anniversary Concert by the Cincinnati Symphony Orchestra in the Xavier field house. Featured on the program were world-première performances of "Xavieriana," a composition of Dr. Felix Labunski of the Xavier faculty, and Herbert Wottle's "Jubilemus." The Piano Concerto in A Minor by Grieg was performed by Peter Paul Lyanich, a Xavier graduate student, and Gershwin's Concerto in F, by Father John H. Reinke, instructor in psychology at Xavier.

**BACH-GROUND MUSIC:** According to Rho Tau Sigma, national collegiate broadcasting fraternity, most students prefer to study with a background of classical music rather than rock'n'roll and other such distracting types of music. Thus Campus Station WCHC of Holy Cross College presents nine and a half hours of classical music, drawing on its own large record library and also on FM station WXHR, Boston, and other local FM stations which have given permission to WCHC to "pipe in" their programs free of charge.

**AIEN ARISTEUEIN:** Members of the Classical Academy of Boston College have had an unique record in the National Greek Sight Reading Contest sponsored by Eta Sigma Phi, classical fraternity. In the latest



contest with 54 participants from 23 colleges, Boston College captured first, second, and third prizes. In no year since the college entered the contest has Boston College won less than two of the top prizes.

**THE HOUND OF HEAVEN:** The crowning enrichment of the Francis Thompson Collection of the Boston College Library is the recent addition of the original manuscript of "The Hound of Heaven" and "The Essay on Shelley." These valuable manuscripts were the gifts of the Francis Thompson Foundation, of which the Honorable John J. Burns '21 is the originator and chief inspiration. A musical setting of "The Hound of Heaven" by Maurice Jacobson, an English composer who spent 20 years brooding over the work, was presented by the famous Pelouin Chorale of Boston as part of the ceremonies for the presentation of the manuscripts to the Library.

**SALES TRAINING GOES TO COLLEGE:** A sales training program developed by C. Brooks Smeeton at Marquette University has been endorsed by the National Society of Sales Training Executives as a pattern of cooperation between colleges and business.

**KLAVERN INDIGNATION:** The Mobile Klavern of the Ku Klux Klan, feigning injured innocence, criticized the survey of their activities made by Father Albert Foley of Spring Hill College as "based on prejudice."

**THE SPIRIT OF JESUIT EDUCATION,** a series of faculty seminars on the history and philosophy of Jesuit education, is being held this year at Creighton University for the benefit of the new professors.

**JESUIT CONTRIBUTED SERVICES** at St. Louis University covered 13.4 per cent of total expenses in 1939-1940, but only 5.6 per cent in 1954-1955.

**BENE MERUIT:** A medal, Bene Merenti, was awarded by St. Peter's College to Mr. James B. Collins after 20 years of teaching. Mr. Collins is adjunct professor of Mathematics and is Supervisor of the Port of New York.

**STUDENT PROGRESS, INC.** A student group modeled on St. Louis' "Civic Progress, Inc." has been formed at St. Louis University, by Father Reinert, President of the University. It is an advisory board with no legal or jurisdictional connections with any organizations. Nine or ten students will meet with the president at least once every three weeks for two hours to talk over the problems of university life. Good ideas will be referred to the proper organizations for possible action.

**ALPHA SIGMA NU** of Creighton University has instituted a "Coffee and Conversation" hour in the student lounge for the purpose of bringing faculty and students together in discussion of topics of current interest.

**NINETY-ONE PERCENT** of private schools in the United States



started the year with full enrollment, ninety-five percent had an enrollment as large as last year's at least.

**LEADING CHAPTER AWARD:** Bellarmine Prep, San Jose, won the National Forensic League's highest recognition, the "Leading Chapter Award," for Northern California. Bellarmine orators amassed 12,958 points in less time than previously thought possible.

**NEW YORK TO BANGKOK:** This year's student body at Brophy College Preparatory includes students from 33 distant places from New York to Bangkok, Thailand.

**PERSEVERING IN PRAYER:** Jim Duffy, a senior halfback of Creighton Prep was seriously injured in the homecoming football game. Immediately after the game 300 Prepsters and their companions went to St. John's Church to say the Rosary for him. The next day a perpetual Rosary was begun, each class taking a turn. Jimmy is well on the way to recovery.

**FIRST SUPERINTENDENT:** Mr. Eugene J. Kapaun, younger brother of the heroic chaplain, is the first superintendent of the building and grounds of the new Chaplain Kapaun Memorial High School.

**VOLLEYBALLS TO THE MISSIONS:** The Missions Club of Regis High School, Denver, has sent 16 volleyballs to the Missions of British Honduras and also hopes to purchase a jeep for one of the missionaries.

**TEN THOUSAND STRONG** attended the 1956 Christ the King celebration at Jesuit High, Dallas.

**CHRIST IN CHRISTMAS:** A choral group from St. Xavier High School sang Advent songs beneath the huge Christmas trees in Fountain Square, Cincinnati, as part of the Christ-in-Christmas campaign.

**ROLLER-SKATING** has become a new attraction in the gymnasium of Loyola School, New York. The skates have special plastic wheels which cannot mark the floor.

**SO GOES THE NATION:** The students of St. Louis University High School conducted a mock election before the national presidential election. The Republicans won 54 per cent of the vote. The more conservative seniors voted Republican by 61 per cent while 51 per cent of the more radical freshmen voted Democratic. An account of the election was sent to President Eisenhower and an answer was received from Sherman Adams, Assistant to the President, saying that Ike was highly pleased.

**THE SIGN OF THE FISHERMAN:** The Fisherman Club of West Baden College holds discussions on the techniques of conversions and also works at instructing local souls in the faith.

**MERGER:** Beginning in February 1957, the *Historical Bulletin*, which has served students and teachers of the Social Sciences for thirty-



five years, will be merged with *Manuscripta* which is to be published by St. Louis University Library. Many of the features of the *Historical Bulletin* will be continued in the new publication. *Manuscripta* also has the obligation of making known the treasures of the Vatican Manuscript Library.

**HISTORIC MAPS:** A series of 12 maps which had their origins in the work of the Jesuit Missionaries laboring in North America and Asia during the Seventeenth and Eighteenth Centuries will be available soon. For further information write to Father J. Dehergne, S.J., 42 rue de Grenelle, Paris (7<sup>e</sup>), France.

**A SECOND, SLIGHTLY ENLARGED, EDITION** of *St. Ignatius' Idea of a Jesuit University* by Father George E. Ganss has been issued by the Marquette University Press. To keep the price lower, the book has a paper-back cover, and sells for \$3.75 list price. Many favorable reviews have appeared in American and European periodicals.

**LOGOS IDEAN TELLEI** (the word fulfills the idea) is the motto of *Lambda Iota Tau*, National Collegiate Honor Society for students of English and Foreign Literature. The *LIT* Society has 42 chapters throughout the country, and it publishes a bi-annual *Newsletter* and an annual magazine of student writing, and sponsors an annual Creative Writing Conference. For further details write to Mr. Francis Christ, Executive Editor of *LIT Newsletter*, Loyola College, Baltimore, Maryland.

**THE SCRIPTURES ARE YOURS**, a contest sponsored by the Catholic Classical Association, New England Section, this year will offer selections from the Latin Vulgate edition of the Book of Genesis as the matter for the contest. A booklet containing these selections is now available to teachers who would like to use the selections for translation exercises. Cost—\$.50 a copy or \$.40 a copy if bought in orders of ten or more. Orders may be placed with Rev. Joseph M.F. Marique, S.J., Holy Cross College.

**DUAL LANGUAGE EARPHONES** have been developed by Dr. Leon Dostert of the Institute of Languages and Linguistics, Georgetown University. Through one earphone the student may hear English words while through the other he may hear the corresponding words in French or any other language. The volume is adjustable so that the prompting English can be made to come through as a whisper.

**CONTEMPORARY PHILOSOPHY AND MODERN THOMISM** will be the subject of a special institute for Jesuit professors of philosophy this summer at Boston College, June 24 to July 20. Father George P. Klubertanz, St. Louis University, will lecture on "Modern Science and the Philosophy of Nature" and Father Bernard J.M. Lon-



organ of the Gregorian University will lecture on "Mathematical Logic and Existentialism." For further details write to Rev. Frederick J. Adelman, S.J., Chairman, Department of Philosophy, Boston College, Chestnut Hill, Massachusetts.

VOCATIONS among students of Jesuit high schools during the school year 1955-1956 showed a slight numerical increase over the previous year.

	<i>Jesuit Novitiates</i>	<i>Other Religious Orders</i>	<i>Diocesan Seminaries</i>	<i>Totals</i>
Totals 1955-1956*	146	30	81	257
Totals 1954-1955	146	25	75	246
Average per school				
1955-1956	3.65	.75	2.03	6.43
Average per school				
1954-1955	3.84	.66	1.97	6.47

\* Forty schools counted. McQuaid Jesuit High School (Rochester, N.Y.) had no graduates last year; Jesuit High School (Portland, Oregon) and Chaplain Kapaan Memorial High School (Wichita, Kansas) opened their doors to students only this year. It should also be noted that last year 38 schools were counted, Brophy and Loyola (Missoula) having no graduates. Thus, although number of vocations to the Society of Jesus was the same in both years, the average per school was different.

VOCATIONS from Jesuit Colleges and Universities among last year's students, totaled 351, a decrease of 45 from the statistics submitted last year.

	<i>Jesuit Novitiates</i>	<i>Other Religious Orders</i>	<i>Diocesan Seminaries</i>	<i>Totals</i>
Totals 1954-1955	112	145	139	396
Totals 1955-1956	98	137	116	351

There appears to have been a decrease in all three categories, if these returns are at all complete. We may presume that the statistics of vocations to the Society are accurate since this information is relatively easy to obtain. The statistics in the other two columns are open to doubt especially since several reporting officials expressed the belief that their returns were incomplete. The vocations to other orders and congregations (used in a wide sense to include Columban Fathers, Maryknoll, etc.) were less than last year; however, it should be pointed out that the number of vocations to congregations of men increased by six, while the number of vocations to congregations of women decreased by fourteen. The most popular congregations of men were: *Dominicans*—16, *Franciscans*—14 (including one Society of Atonement and one O.M. Cap.), *Maryknoll*—14, *Trappists*—8.



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