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Jesuit Educational Quarterly

JUNE 1959

THE FAIRFIELD MEETING

PHILOSOPHY IN THE JESUIT COLLEGES

JESUIT SCHOOLS OF THE WORLD

NEW LOOK AT THE M.B.A. PROGRAM

INSTITUTE IN PSYCHIATRY

NEWS FROM THE FIELD

Vol. XXII, No. 1

(FOR PRIVATE CIRCULATION)

Our Contributors

FATHER MALCOLM CARRON, the Assistant Dean of Arts at the University of Detroit, has worked his way through a six inch pile of papers, reports, and evaluation sheets and has come up with a compact and interesting report on the JEA Annual Meeting held this past Easter at Fairfield. It has not been decided yet whether the Proceedings of the Annual Meeting will be printed in full.

FATHER EDWARD J. SPONGA, at present Rector of Woodstock College, did his doctorate studies in Philosophy at Fordham and has taught Philosophy at Scranton. This article is the result of his work on plans for a revision of the Philosophy curriculum in the Maryland province.

OUR DUAL authored article is by two scholastics who were in studies together at St. Louis University. Mr. Cervini is finishing his first year of regency at Wheeling and is a member of the Maryland province. Mr. Duggan, a member of the Missouri province, has just finished his studies and is reporting to Regis College, Denver on the next status to teach Sociology.

FATHER WILLIAM J. MEHOK, as is known to most of our readers, is stationed at the Jesuit Curia in Rome. The article is a continuation of a series of studies FATHER MEHOK has made on the statistical approach to our various educational institutions. Readers who wish to check back on previous articles will find them in the June 1957, October 1957, and March 1958 issues of the JEQ.

FATHER DANIEL J. SHINE at present teaching scholastic psychology at Weston, has a degree from the Gregorian. He is a member of the New England province.

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

The Fairfield Meeting

MARCH 29-30, 1959

MALCOLM CARRON, S.J.

A complex question, a six-man panel, fifteen discussion groups, and six composite reports—such were the elements compounded to form this year's J.E.A. meeting at hospitable Fairfield University, March 29-30. Of the 250 Jesuits present nearly all approved of the new format for the meeting, the Washington Conference Style,¹ a distinct departure from the plan of previous J.E.A. meetings. They liked the added opportunity to air their views; they liked the informality of the group discussions; and they appreciated the occasions furnished to hear a greater variety of viewpoints.

The question which structured this year's meeting? What is the bearing of this technological age on the following aspects of Jesuit education: natural science and mathematics, gifted students, manpower, humanities, articulation, and expansion of curricula? This topic and a number of sub-topics were announced and sent to the participants for preliminary consideration some weeks before the meeting. And it was this central question and some of its implications which formed the basis for the panel discussion as the conference opened Easter Sunday evening.

The Panel Discussion

By way of initiating the discussion, Father William P. Costello, Gonzaga University, voiced his conviction that no real conflict can or will exist between technology and the humanities. Any apparent struggle between the two, he termed "as phoney as the 19th Century war between science and religion and just about as pointless." Nor could he find a basis for opposition either in the humanists and technologists themselves or in the very nature of the two fields: "Both technology and the humanities are immense and valid areas, and, while for one to proliferate in the others church is ridiculous, likewise ridiculous is their intellectual

¹The Washington Conference Style is essentially a group discussion plan, which is particularly useful in large meetings. Small groups are organized, each with a chairman, a recorder, and at times, a resource person. All groups may be given the same agenda for consideration. At the conclusion of the conference, the recorders combine their reports of the separate meetings into composites or summaries according to the topics treated, and submit these to the membership.

segregation. Each must appreciate the other, without intrusion or fear."

The humanities, in a word, have nothing to fear. If pressed, they may "graciously re-assert themselves," if necessary, adapt to the new scientific environment. Should the humanities consider a new approach? Father Costello thought they should. He recommends teaching the classics in translation:

We continually depend upon and enjoy works in translation. For example, how many of the world's Christians read the scriptures in the original? And yet, who will say that any Christian, say, an American Catholic, is cheated, or does not understand the Sermon on the Mount, because, at best, he has only a translation, of a translation, of a quotation?

This point came in for further discussion and elaboration among the panelists and in the meetings the following morning.

Father Joseph E. Fitzpatrick, Fordham University, second panelist, spoke of the relationship of the social sciences to the humanities. His proposition: the humanities must be consistently related to the social sciences; and the social sciences legitimately lay claim to being a humanistic discipline. If the aims of liberal education are to furnish the student with a deeper insight into human life, engender in him a love of truth, and prepare him with those skills of human relations and communication which mark the educated man, then the social sciences can prove their worth.

They provide a deeper knowledge of man in society, an understanding of human behavior which could enable the student to act more intelligently as man. Living means interacting in a social context, influenced by social norms and pressures in fairly consistent patterns which can be observed and understood. Of the right and competence of the social sciences to furnish knowledge of man in these terms, Father Fitzpatrick said:

The significance of social science today is that it has analyzed, more clearly than ever before, the nature of the social context of man's behavior. Obviously, this knowledge is not presented in the eloquent expression of deep personal experience, as one finds it in the lament of Priam over Hector. But certainly for any educated man of our day, an understanding of the deep meaning behind the difference between courtship practices in the United States and the selection of a marriage partner in India should be part of his general knowledge of man. Familiarity with that deep human experience of "the uprooting" so fully documented in the studies of all immigrant peoples should be part of an educated man's knowledge of the men of his own time; some understanding of the impact of industry on man and man's social relations would seem to be an important part of "humanistic training."

These, he said, are the aspects of that *omne humanum*, which half of the people who have ever lived are experiencing today, knowledge of human nature which the social sciences make available.

When the discussion turned from social science to natural science, Father Patrick H. Yancey, Spring Hill College, reminded his listeners of some important historical facts in the early tradition of Jesuit education. St. Ignatius chose education, he said, as one of the society's works because he saw in it a means of saving souls. Learning in his age was oriented towards the classics, for its time, a new learning. It was natural, therefore, that Ignatius prescribed a system of education built around the classics.

Today the "new learning" is science, but the Society has not embraced it as wholeheartedly as it did the classics. Pressured by the educational and professional organizations, demanding more sciences in the pre-professional curricula, our schools have somewhat unenthusiastically met these demands. Jesuit schools have been content to teach their students enough science to get into professional schools, "but did not inspire them enough to go into graduate work in sciences in sufficient numbers even to supply the demand for science teachers in our institutions."

The secret of success in giving science its proper place, according to Father Yancey, is not to err in dispensing with our traditional system completely in favor of science, but to create a better appreciation in all Jesuit teachers of the importance of science for every discipline. Added to this the Society must produce scientists second to none in their field, not only with the basic training, but with the time and opportunity to reach the highest level of professional development. In summary, Father Yancey's thesis:

I think it is high time we awoke to the fact that we are living in a scientific age, and that if we are going to maintain our leadership in Catholic education, we will have to follow the example of St. Ignatius, and make use of the current trend of scholarship, mainly scientific, in our work for souls.

To achieve this it will not be necessary, or even desirable, to expand our facilities, introducing new curricula in competition with state and highly endowed private universities. It will demand, however, sustained planning and concentration on a few first-rate programs.

The next panelist, Father Neil G. McCluskey, *America* staff, limited his remarks to the general competence in written expression and the scholarly or creative writing of the Jesuit and his lay product in the high schools and colleges. While the Society is doing well in these areas the question might well be asked: Can we do better? If so, how?

An answer may be found in the matter of reading. "If a man does not read widely, if he does not have a wide acquaintance with ideas, . . . if he does not spend his time in an atmosphere which gives a primacy to intellectual and cultural values, he will not write, or he will have nothing to say."

A possible weakness may also be located in the life of discipline, a *sine qua non* for the writer. Paradoxically, the Jesuit system is noted for its emphasis on discipline. But does it have its proper transfer to those ingredients of style, accuracy, conciseness, and quality, which demand sweat, organization of thought, and careful checking of facts and figures?"

Other problems submitted by Father McCluskey for further discussion were: 1) how can we solve certain conflicts between the Jesuit seminary's professional training and its preparation for the scholarly, academic life? 2) how can an atmosphere of greater intellectual and scholarly expectancy be created and sustained in Jesuit high schools and colleges?

Continuing the discussion, but in a somewhat different vein, Father Paul C. Reinert, St. Louis University, pointed to the complex nature of our culture, the consequent complexity of our educational system, and the bearing of these factors on the necessity of producing intellectual leaders for today's world. To do this will require the integration of our traditional values with current advances.

This kind of integration will mean, in turn, the ruthless elimination of non-essentials and duplications in the Jesuit educational process. Father Reinert stated:

"In this technological age we can no longer tolerate the wasteful duplication of time and effort which has characterized, I think, too much Jesuit education in the past. This means, secondly, that we must distinguish sharply among the talents of our college students. The gifted must be detected early and as early as possible. Once found they must be motivated and taught accordingly. Surely our Jesuit tradition has always stressed the cultivation of the potential leaders."

In the age of science and technology, it is eminently important to give emphasis to this paramount objective.

One of the lessons to learn from the technological age is the efficient use of manpower. For Jesuit higher education this will mean developing the faculty and the student body to their maximum potential.

The problem of recruiting highly qualified Jesuit and lay faculty will become more acute as the years go on. While this will be especially true of Jesuit faculty, the increased number in special studies indicates that our men, although a minority in larger universities, can become highly

skilled and influential academic leaders. And it will be up to the administrators to guarantee the future Jesuit educator the opportunity for development and professional growth.

Father Paul V. Siegfried, St. Ignatius, Cleveland, was the last panelist to comment. His main concern was for continuing and strengthening the traditional Jesuit emphasis on quality and excellence. In the light of the current agitation in education and concern for the very objectives we have been promoting for generations, he asked: how well have we been succeeding?

The Jesuit high school, while it usually produces more Merit Scholarship finalists than any other Catholic school in its area, has its record often enough bettered by neighboring public schools. In reference to this, Father Siegfried remarked:

Similarly, when judged by other scholastic norms, the Jesuit high school is proven to be good, or very good, but too frequently its record is not the best in the area, nor, when we consider its highly selective admissions policy, is it as good as it should be.

The pressing question is how to improve.

Because of an extremely scientific age should the Jesuit high school change its curriculum? Should it emphasize science and mathematics rather than language and literature? The principals' institute in Denver, as recently as last summer, clearly opposed such changes. It was agreed that the humanities continue to be the center of the Jesuit high school curriculum.

The emphasis on language, including Latin, will and must continue. But herein lies a challenge. Students after four years cannot read Latin with any degree of ease. If Latin is retained, the Jesuit's primary challenge lies in learning to teach it effectively.

What are the implications for mathematics and science in a system in which literary and humanistic education retains primary importance? Father Siegfried sees no problem with mathematics since the high school offers four years of it. But what of science?

At present there appears to be no room in the minimum program for more than one science. This leaves much to be desired: "The caliber of students, and the competition they face, as well as the right of the sciences in the education of today, all require that we make available more science for more students, at least on an optional, extra-course and, if necessary, extra-cost basis."

Finally, Father Siegfried spoke of his interest in the gifted student. To encourage and provide for these students he advocates an expansion of the Advanced Placement Program and the close cooperation between

Jesuit college and high school in working out this program or similar plans.

Summary Reports

It would be undoubtedly presumptuous, and quite remote from the intentions of the heroic recorders and reporters, to treat the final reports as reflections of complete agreement on the various issues raised. Still, these composites faithfully portray the meeting in session—its mood, its approach to the question, the range of its reflections and judgments, and, certainly, in very many instances, an extremely accurate account of the combined thought of the J.E.A. membership at its Easter meeting. The intent, then, of the following pages is to outline briefly the final reports and to highlight the more significant recommendations resulting from the separate group discussions.

Natural Science and Mathematics

The groups were confident that mathematics and science do not threaten the traditional ideals of Jesuit humanism. In a real sense, these disciplines restore Jesuit tradition to its proper focus. A balanced curriculum is the *desideratum*, with sustained emphasis on quality rather than quantity.

A few practical conclusions with respect both to the Jesuit high school and college suggested: 1) that there be no radical change in the high school mathematics and science curriculum; 2) that if a choice must be made, preference should be given mathematics rather than to more science in high school; and 3) that a penetrating survey course in the sciences be required of non-science majors in the colleges.

On the level of specific recommendations, the groups proposed: 1) revision (not a reformation) of the high school mathematics curriculum along the lines of the C.E.E.B. proposals; 2) specific training for scholastics in the latest developments in the teaching of high school mathematics and science; and 3) added opportunities for high school teachers to attend summer institutes, conferences, and meetings.

Gifted Students

The approach to the gifted in high school must include careful screening upon entrance and progressive testing to identify talent and to observe its growth or possible deterioration. In terms of curriculum—the real challenge offered these students—it is highly important that the stress be on languages and mathematics, rather than science. Added to

this, homogeneous grouping, extensive reading programs, and opportunities to participate in the C.E.E.B. Advanced Placement Program are obvious special devices to challenge the gifted student. Similarly, the Jesuit college can do much to encourage the gifted through a clear and generous policy for satisfactory achievement in the advanced placement courses. Aside from explicit statements in the individual college catalogs, the J.E.Q. might well become a regular means for correlating and publicizing data on advanced placement plans in Jesuit colleges and high schools. Most participants appeared to agree on the place of honors courses in our colleges, but suggested that these programs cut through many different course sequences, and not merely be offered in one program. Much of the success of the honors programs will undoubtedly be dependent on the inspiration and cooperation, the imagination and initiative of administrators and teachers.

It is evident that plentiful and generous scholarships are a necessity in guaranteeing the Jesuit college its share of talented students. At the same time there is a danger that talent can be treated so generously and so beyond financial needs that it comes to expect too protracted and subsidized a life. The Jesuit student must become aware that his talents are a divine trust, to be cultivated even without unusual subsidies. A genuine concern for the gifted ran persistently through most group discussions. Ten of the groups submitted definite conclusions on the subject under its proper heading, and, as might be expected, it appeared prominently in the reports on articulation and natural science.

Manpower

The manpower question proved to be a stimulating one. And the membership, recognizing the fact, by now quite clear, that the supply of trained teaching personnel falls far short of the demand, recommended the following economies for the Jesuit college: 1) avoid the proliferation of courses and prune unessential courses from the catalog; 2) use larger groups in lecture courses with a breakdown for quiz sections; 3) employ closed-circuit TV to broaden the student contact with the best teachers; 4) reduce, if possible, the number of administrators; 5) reduce the contact hours in some subjects; and 6) increase secretarial-clerical assistance for teachers.

What manpower problems are to be expected from continuing expansion in programs and enrollments? Among those identified as looming large for the Jesuit school are: 1) the appropriate orientation of lay faculty; 2) the application of Ph.D.'s to administrative positions; 3) the urgency of inducing a more enthusiastic professional attitude, especially

towards high school teaching; and 4) the assignment of too many preparations to individual teachers.

However, as the Jesuit school faces up to its responsibilities in the technological age, certain measures should be taken to preserve the Jesuit, Catholic, and liberal character of our education in our expanding institutions. In addition to the positive measures implied in the manpower problems cited, e.g. conserving the energy of our teachers and inculcating professional attitudes, it is imperative that a clear and authoritative statement of Jesuit objectives be developed and that a proper balance be consistently maintained between Jesuit and lay faculty.

Humanities

Most references to the humanities during the day's discussion suggest little change in this area, even in a technological age. The Jesuit high school must continue to make the humanities the heart of its system; the college must continue its present emphasis and resist too early specialization.

Although there seems to be no quarrel with the subject-matter of the humanistic program, possibly there is an issue in the manner in which the subjects are taught. There are those who define humanism in terms of method and direction of instruction. If this is true, humanistic values can certainly be found in more than language and literature. Many subjects, therefore, can be treated humanistically. On the other hand it could even be questioned whether the humanistic value of Latin and Greek has not, in the past at least, been overemphasized.

It is true that social values may be drawn from the humanities, but for these the study only of the classics in translation appears to be insufficient. A more certain approach to this problem lies in the social training of the teacher himself.

Finally, the important humanistic discipline which should remain unquestioned—and strengthened—is philosophy.

Articulation

Articulation between the elementary and secondary school, secondary and college, college and graduate school proved to be a productive topic, with a fair number of practical suggestions growing out of the discussions. For instance through meetings with elementary school teachers, high school faculties ought to study carefully the role and goals of foreign language courses; point up weaknesses shown by students in our en-

trance examinations; and make arrangements with Catholic schools to teach our freshman Latin, algebra, etc.

On the high school-college level of articulation the reports urged more extensive and frequent contacts and meetings between deans and principals, college and high school faculties; the furnishing of more complete information on our high school graduates entering college, with the college in turn reporting student achievement to the high school.

There seemed to be no doubts expressed regarding the merits of close cooperation between Jesuit high schools and colleges in working out advanced placement programs, to the extent even of taking the leadership in developing distinctive and separate J.E.A. norms. One report likewise suggested development of the advanced placement courses on the graduate level, making it possible for students to earn credit towards the doctorate while still in college.

Expansion

In many instances and in certain localities the expansion of the Jesuit high schools and colleges has been and will continue to be considered inevitable—pressured as they are by local needs and demands. However, in talking of expansion many members appeared ready to insist on certain reservations and conditions before expansion programs should be heartily embraced.

Some pertinent comments, distinctions, reservations. Large urban universities have a somewhat different responsibility from non-urban schools, because of the large numbers served. The responsibility should be accepted. At the same time, however, the high schools should not suffer, but rather an emphasis placed on their development. This, in terms of improvement in quality, teacher training, and elevating the prestige of high school teaching among Jesuits.

If evening divisions are to continue their expansion, care should be taken that development be in terms of degree-programs, rather than the proliferation of adult education courses. Graduate schools should be slow to extend their programs, and extremely cautious in initiating new doctoral programs.

One summary statement wrapped up the whole idea of expansion in these words:

We recognize the need for expansion past, present, and future, but we recommend that the following be kept in mind: 1) maintenance of the Jesuit influence in our schools and universities. 2) be mindful and realistic about the availability of faculty manpower both in quality and in numbers.

In the high schools there should be a preponderance of Jesuit teachers; in the colleges, a proportionately small number of Jesuits who are influential and in key positions. 3) preservation of our exempt status and especially of our independence of action.

Thus far the major conclusions, proposals, and recommendations of the Fairfield conference. In view of the serious matters given consideration, and the quality and direction of the comments recorded, there is every reason to believe that this year's meeting will contribute substantially to our plans for the Jesuit schools of the future.

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JEA 1959 ANNUAL MEETING
FAIRFIELD UNIVERSITY, FAIRFIELD, CONN.

EASTER SUNDAY, MARCH 29

2:00—5:30 P.M.

REGISTRATION FOR ALL DELEGATES: Loyola Lounge, Loyola Hall

4:30 P.M.

MEETING OF RECORDERS AND CHAIRMEN OF SECTIONS: Canisius, Room 302
REV. J. J. MARCHETTI, S.J., *Chairman*

4:30 P.M.

MEETING OF PANELISTS: Canisius, Room 203
REV. E. B. ROONEY, S.J., *Chairman*

6:15 P.M.

DINNER: Dining Room, Loyola Hall

7:30 P.M.

GENERAL MEETING OF ALL DELEGATES: Auditorium, Gonzaga Hall

GREETINGS: VERY REV. JAMES E. COLERAN, S.J., *Provincial of New England Province*

WELCOME TO FAIRFIELD: REV. JAMES E. FITZGERALD, S.J., *President of Fairfield University*

PANEL DISCUSSION

“What Is the Bearing of This Technological Age on the Following Aspects of Jesuit Education: Science and Mathematics, Gifted Students, Manpower, the Humanities, Articulation, and Expansion of Curricula?”

REV. WILLIAM P. COSTELLO, S.J. *Humanities*

REV. JOSEPH P. FITZPATRICK, S.J. *Social Sciences*

REV. NEIL G. McCLUSKEY, S.J. *Writers*

REV. PAUL C. REINERT, S.J. *College Administration*

REV. PAUL V. SIEGFRIED, S.J. *High Schools*

REV. PATRICK H. YANCEY, S.J. *Natural Sciences*

REV. EDWARD B. ROONEY, S.J., *Presiding*

9:30 P.M.

SOCIAL HOUR: Loyola Lounge, Loyola Hall

EASTER MONDAY, MARCH 30

10:00 A.M.—12 M.

FIRST SECTIONAL MEETING: Each section will be made up of representatives of all groups (secondary schools, colleges, graduate schools, scholasticates, etc.). Delegates will be assigned to a specific section. These section assignments will be found on the Registration List, a copy of which will be given to each delegate at the time of registration.

12:30 P.M.

LUNCHEON: Dining Room, Loyola Hall

2:00—4:00 P.M.

SECOND SECTIONAL MEETING: Delegates will remain in the same sections as in the morning session.

4:00—4:30 P.M.

FREE TIME

4:30—6:00 P.M.

WHAT'S YOUR PROBLEM SESSIONS

Presidents	Canisius, Room 202
Colleges and Universities	Canisius, Room 201
Secondary Schools	Canisius, Room 101
Graduate Schools	Canisius, Room 102
Business Administration	Canisius, Room 203
Juniorate Deans	Canisius, Room 207
Philosophate Deans	Canisius, Room 103
Theologate Deans	Canisius, Room 105

CHAIRMEN OF INDIVIDUAL J.E.A. COMMISSIONS, *Presiding*

4:30—6:00 P.M.

MEETING OF RECORDERS AND CHAIRMEN OF INDIVIDUAL SECTIONS: To prepare summaries and policy suggestions for submission to the entire delegation at the evening meeting.

REV. J. J. MARCHETTI, S.J., *Presiding* — Canisius, Room 302

6:15 P.M.

DINNER: Dining Room, Loyola Hall

8:00 P.M.

PLENARY SESSION OF ALL DELEGATES: Auditorium, Gonzaga Hall

Presiding: REV. E. B. ROONEY, S.J., *President of the Jesuit Educational Association*

1. Report of Sectional Recorders
2. Floor Discussion — REV. J. J. MARCHETTI, S.J., *Leader*
3. Report of Resolutions Committee — REV. A. C. SMITH, S.J.
4. Summary — REV. E. B. ROONEY, S.J.

9:30 P.M.

SOCIAL HOUR: Loyola Lounge, Loyola Hall

*Local Committee on Arrangements*REV. GEORGE V. McCABE, S.J., *Chairman*
REV. WILLIAM J. HEALY, S.J.REV. FRANCIS X. CARTY, S.J.
REV. JAMES L. BURKE, S.J.

The Place of Philosophy in the Jesuit College*

EDWARD J. SPONGA, S.J.

Though I have not been directly engaged either in philosophy or in college work for the last year and a half, I was not unhappy when the request was made to me that I address you here today on philosophy in the Jesuit college undergraduate curriculum. Perhaps, my happiness sprang somewhat from a subconscious feeling that here is an area where I might be still useful when I am no longer a rector. I still have some nostalgia for the classroom. However, in fact, the subject matter of my talk is something that I had thought about a fair amount, had struggled with in my own mind, and had often discussed with others. We had in the Maryland Province, in August of 1957, held a 3-day workshop for Jesuit College Philosophy teachers, to wrestle with this very problem. However, there, I'm afraid, we did to a large extent what philosophy teachers are prone to do when faced with practical problems, we philosophized. You run this risk in having me here today. I did come away from that meeting, however, with one realization, namely, that some Jesuit College philosophy teachers do not think there is any problem. I also gradually came to the opinion that the reason why some felt this way was that when they tried to answer certain basic questions about philosophy as a college curriculum subject, questions such as: what we were really aiming at in teaching philosophy in college, its place in our college curriculum,—the resulting vagueness was so palpable that the safest course seemed to be to deny the existence of a problem. The only thing to do then was to hold foursquare for the *status quo* as regards to such things as the number of credit hours to be given to philosophy, the structure and sequence of the divisions of philosophy courses and various other pedagogic and organizational mechanics which suddenly loomed very important because of their symbolic value in terms of what was vaguely spoken of as our Jesuit tradition or holding the line against further watering down of our already highly diluted liberal arts tradition. For this reason I want first to go on record as claiming as great a respect for philosophy as the next "lover of wisdom", even though I can see some radical problems connected with the present status and orienta-

* Talk given at the Regional Deans' Meeting, Fairfield, Conn., Dec. 21-22, 1958.

tion it has in our college curriculum today. I might extend that feeling to its situation in our own training in the Society's course but this is not the time nor place to air my ideas on that question.

To give some order to my ideas I will pursue my discussion according to the following general scheme: (1) what is the aim of Philosophy in our present undergraduate curriculum; (2) what are the main problems in the way of attaining this aim; (3) what are some suggestions, as practical as possible, as to how to remove the obstacles and attain the aim of our college philosophy curriculum.

I. The Aim of a College Philosophy Program

There are a number of values for the college student in a well-planned and well-taught philosophy curriculum. We may enumerate these values, in general, as follows: as a cultural subject, philosophy can fill out one's understanding of the development of ideas, their creative and destructive force down through history; in the same order, philosophy can mature one's perspective on life, for by reliving the questions about, research into, and clarifications of the values of life, one can vicariously experience the anxiety of wonder, the labor of search and the joy of discovery that every human being must experience in the process of finding himself and his position and destiny in life. Looked at on this cultural level, philosophy is closely linked to other subjects of study, both cultural subjects, as literature, history, the fine arts in general, and scientific subjects, for philosophy is intimately concerned with the epistemology of the physical and social sciences, and with the place these sciences hold in the totality of man's knowledge and in his destiny. Looked at in this light, philosophy is also broader than religion, since the philosophy of religion investigates the preambles of faith and the significance of religion as a human phenomenon. Given a divine revelation, philosophy assists faith in the latter's effort to make itself understood, as far as this is possible. What is education, mathematics, science, religion, all these are philosophical questions. We express this same idea in another way when we say philosophy has the role of unifying or integrating man's knowledge.

In our college this integrating role is one that philosophy shares with theology, in a process of mutual fecundation. For while philosophy points the way beyond itself to faith for its completion and while philosophy functions as an instrument for the rational explicitation of theological dogmas, we already philosophize within a Christian and Catholic world-view. Our theology supplements philosophy and guides it as a negative norm but also as a positive stimulating and suggesting force.

Whether theology is actually functioning as an integrating factor in our college course, and whether it can do so is a question about which I will not directly concern myself, since it is not my purpose here to discuss theology except to the extent that I cannot discuss philosophy in our college curriculum without reference to its vital liason with theology.

You will recall that at the Jesuit Educational Association Meeting in Philadelphia last Easter-time Father John L. McKenzie took the position that theology is not in fact the integrating force in the minds of our undergraduate students. He quoted Father George Klubertanz's judgment that theology *cannot* be this integrating factor. Fr. Klubertanz maintained that "the student is hardly mature enough in his junior and senior year to learn philosophy. How then can he learn a discipline in which philosophy is presupposed?" Since the validity of this position rests on the validity of the particular understanding one gives the term theology, the real problem is deeper. However, when Fr. McKenzie concludes that "no single discipline can be the integrating factor in the curriculum," I think we must be careful not to confuse the logical and psychological orders. I think, and, of course Fathers McKenzie and Klubertanz are also aware of this, that in the logical order, if we are going to make *any* formal distinction between the various disciplines of knowledge, philosophy (and theology as its necessary ally), by reason of the fact that it concerns itself primarily and *ex professo* with ultimates and the absolute order will necessarily exercise a critical, evaluative and directive function with regard to man's total educative process. In the psychological order and in the order of pedagogy it undoubtedly is true that the logical order of sequence is not necessarily or even usually the way that man approaches the problems of life and the amassing of knowledge. The varying and diversified pressures of different ages and different civilizations and cultures as well as varying personal characteristics dictate their own modifications and emphases in the order of pursuit of knowledge. In effect, the really operative integrating factor in the personal life of each individual, and hence of each of our students, is the set of values and their hierarchy which he brings with him to us. Our task is to take this frequently uncritical and disorganized, if not actually erroneous, value committment and value scale and bring them into accord with reality, that is, with what our faith and right reason show us to be the true values and the true hierarchy of values. How this "bringing into accord with reality" is to take place is, of course, the precise problem of the teacher and of those who plan and administer the school curricula. It was Father McKenzie's contention that for theology to meet this task effectively there must be a new theological synthesis,

one that is alive to the developments of all fields of knowledge and especially to the psychology of the modern mind. For this reason the synthesis of theology proposed in our seminaries, he maintains, is unequal to the present day task. What Father McKenzie says about theology is equally true, I believe, of philosophy. However, there is still enough of the administrator in me to know that talk about new syntheses is about as practical for college deans as a fried pork-chop dinner for a man with ulcers. It is good to know that there is such a thing and that it would be nice if some day he could enjoy them but right now, blander diet would be more feasible.

In order that I may remain faithful to my order of procedure, I will leave the more practical delineation of this problem and some suggestions as to how to cope with it to my second and third points. My purpose here was to point out the aims of philosophy in college.

There is one other value of philosophy in the college curriculum that I wish to say something about. Besides the cultural and integrating role of philosophy, philosophy has the ability to train the student to think logically and consistently. This is a valuable asset for any human being and a presupposition for any intellectual discipline. However, my main interest in bringing up this point here is to register a strong protest against viewing this as the main aim of our philosophy courses, as I am afraid has in effect often been done, if one is to judge from the statements both of some of our philosophy teachers and of some of our students who come back to tell us how much they got out of philosophy. If philosophy becomes identified with logic then it is certainly high time that we reevaluate what we are doing. If this is all we want from philosophy, then let us teach a course in dialectics and drop all the rest.

Let me summarize what I consider the aims of the philosophy course in our college curriculum, putting these aims in order of descending importance: (1) philosophy in college is to be a unifying subject. It gives ulterior meaning to other subjects and to education itself. For this reason philosophy is (2) a liberalizing subject. It makes a man a better man by giving him the basic answers to basic questions and by bringing him into contact with the history of the struggles of the human mind for wisdom. Thus the primary purpose of philosophy is the good in itself, but by that reason it is also, though secondarily, a useful good. It is (3), practically speaking, a necessary foundation for strictly theological insights. Further, (4) it has practical consequences upon the moral life of the individual and society and (5) finally, it helps develop one's logical powers.

II. *Main Obstacles to Attaining the Above Goals*

The obstacles preventing us from reaching the above ideal aims, at least in a degree proportionate to the time we give philosophy in college, may be viewed within the fourfold relation present in a teaching situation, namely, the subject-matter itself, the student, the teacher and the curriculum.

There is, there was, and in some degree there always will be, difficulty in teaching philosophy by the very reason of what it is. I like to refer to these same complaints as Aristotle and St. Thomas voiced them, lest we come to long too much for the good old days. St. Thomas, for instance, says: "Young men do not give genuine assent in matters of wisdom, namely, to metaphysical matters: that is, they do not truly grasp them with their minds, even though they state them with their mouths". Philosophy of its nature is not concerned, as are the positive sciences, with acquiring information in terms of neutral facts which may in turn be used to predict and control. It is concerned with the absolute structure and meaning or value of the universe. Now the absolute and absolute values always present a peculiar difficulty in formal education, for these things cannot really be learned by a mere process of transfer from the mind of the teacher, through concepts and words, to the mind of the student. One perhaps might learn something *about* these values or what others have said about them in this way, but we profess, I believe, to aim at something more than a narration and memorization of a system or systems of philosophy. We aim, as I said earlier, at something more than a logical dexterity in handling reasoning processes or in besting an opponent, real or imaginary, in a debate. If the unifying and liberalizing effects of philosophy are to be gained (and these are the only goals that justify the importance we attach to philosophy), then in some degree, small and fleeting though it be, the student must be led to some actual metaphysical experience. He must, in other words, come in some way to see the questions of metaphysics as real and personal questions and experience the need for the answers. But this is the crux of the difficulty. Experiencing questions about ultimates and the answers to these questions as values is not a mere act of notional assent compelled by the force of deductive logic. There is a certain immediacy about the very starting point of philosophy that partakes of the nature of a direct experience. One person cannot transmit this experience to another. All one can do is to set the stage with all the ingenuity he has by graphic use of historical background, by imaginative presentation, even by appeal to use values,

and above all by having had the experience oneself. This is a laborious process; it puts a great and unending demand on the teacher and even then one is not always sure of the outcome. For this reason, I think, that the human tendency in the teacher is to settle for less, to resort to moral force, to try to ram definitions and syllogisms and neat answers into the student and demand the same back, if not word for word, at least in a reasonable facsimile thereof. Maybe this is all we can do, by and large, with the mass of students and the kind of educational and cultural situation we have today. If this is all we can do then I think we should stop bemoaning the failure of philosophy and give it up, or at least give it only to those students who have a basic philosophical inquiring mind and turn the whole problem over to theology. There at least there is some concrete setting to afford a foothold for coming to some grasp with the impalpable realm of absolutes and absolute values.

I think our whole problem is complicated even further when we consider the student mind today. It was a basic pedagogical principle that we have inherited from less complicated ages that a young man is trained to have the right value experience by a process of making him, in his formative years, go through the right motions, say the right words, think about the right ideas. It was then judged that chances were very much in favor of the student actually assimilating the truth and of eventually embracing it with the full assent of his being. Now this was wise pedagogy and undoubtedly is still the only way that training can be imparted to the very young. It works as long as the student is docile and receptive enough to submit himself to the prolonged period of "priming the machine". However, I have come to question the efficacy of this procedure with our contemporary college student. I think that, if there is anything that he is wholeheartedly against, it is going through what he considers to be empty motions. He may even feel, or think he feels, that there is a kind of dishonesty about this process. And if he gets to the level of our scholastics studying theology, he might even tell you that psychologically this process of make believe can produce subconscious tensions and neuroses. At minimum he resents the hours spent on solving problems he feels are not his problems, when the real problems are never faced squarely. He is quite avid to come face to face with the real dragons and we have him, he thinks, sticking pins in mummies. I think that the recent study put out by the American Council on Education entitled *They Come for the Best of Reasons—College Students Today* describes the contemporary college student quite accurately. (p. 24f)

"Today's college students are described as primarily seekers—neither so eager or so aggressive as their fathers were in college but nevertheless critical

observers. They want to learn in college for reasons which are quite different from those the college expects . . . They want to enter upon a professional or business career, and they want to find security therein. The meaning of security for these students is a complex one . . . It is in great part, a personal security based on self-understanding that will afford a solid foundation upon which other kinds of security—material, professional, social— may be built. In their various individual ways, the students are involved in a continuing effort to find themselves and their place in the world—a place they expect to find *for* themselves. This is significant for it shows the struggle for independence in which many of today's college students are very consciously engaged."

I am not condemning the modern student. In fact, in many ways I am exhilarated by him. I find him a challenge. I find his penchant for saying what he really thinks and his refusal to take what he does not really embrace interiorly a spur that can force us to prune off our own intellectual and moral inconsistencies and passivity. We ourselves are thereby given the opportunity to better ourselves for having faced the truth in the open. But it is a risk and if we fail and the student fails to find what he needs, the ruin will be far greater than in simpler times.

This should highlight how important the right training of the philosophy teacher is. I suppose I would say that graduate work is now the ideal for every philosophy teacher. If this is unrealistic, as much as possible should be done in summer study. The Jesuit philosophy teacher has to bring his highly formalized and theologically oriented philosophical training into vital contact with the particular milieu in which the old philosophical problems are presenting themselves in real life today. Besides this, the college student, we must remember, does not have three otherwise uncomplicated years to give to philosophy alone. His major interests are varied, and the whole process of undergraduate education is completed in four years. The sciences, arts, philosophy and theology are all thrown together. Clearly, philosophy has a much different and more difficult task of integration in the college than it did in the scholasticate and even there it is difficult enough. Where will the Jesuit philosophy teacher learn what adaptations he has to make in his own training?

About the philosophy curriculum what I have to say about its difficulties comes as an extension of what I said on the other points above. Adaptation from the scholasticate course has meant little more than teaching in the vernacular and omitting certain subtle points and corollaries. The curriculum is the same, the sequence of theses is the same, textbooks are practically the same, and the presentation is pretty much the same as in the scholasticate. There is a tension between need for adaptation and need to do in the college what is done in the scholasticate.

Faced with the latter alternative, the teacher is hampered in taking up the challenge of making philosophy vital to the college student in the context of the latter's interests, problems and dangers.

III. *Practical Suggestions*

As a true philosopher of the old school I face this point of my discussion with some trepidation, especially in the light of the enormity of the problem I have built up. However, I am basically convinced enough of the value of philosophy to want to see it preserved and to see it accomplish as well as possible what I think it can accomplish. I hope I am realistic enough to know that a dean ordinarily must start with what he has and this may be little enough. However, he must start. I will try to work as close as possible to the framework we actually have, since we cannot at one stroke throw it out, and even if we could, we have not yet arrived at a sure-fire substitute. The internal adaptation of philosophy to the modern student has to be worked out by the philosopher-teacher. What the administrator can do is simply to try to supply the opportunities that will enable and encourage the philosopher-teachers to work towards this goal with the minimum of artificial and unnecessary restrictions. My suggestions here are not solely or totally my own nor do I present them with any guarantee signed and sealed. They are timid steps in what I hope is the right direction.

I think I would begin philosophy in sophomore year, if possible, with an historical and psychological approach to major problems and answers. These problems and answers should be presented as they arose in history, not in a ready made logical catalog or diagram. The attempt should be made to lead the student into the minds, feelings and environment of the great philosophers of the past with the view that from a graphic presentation of concrete human persons and human problems some chords of response in the student may be put into vibration; that thereby he may begin the process of identification of these hopes, fears, desires, thoughts with his own. Only the student can do this for himself. If the whole thing gives the suspicion of a *fait accompli*, the identification will not take place.

The advantage of starting in Sophomore year rather than in Junior year is that it gives the student three years instead of two in which to digest ideas. It offers the opportunity necessary for a process of philosophical maturation. It also starts sooner the possibility of philosophy acting as an integrating force in the college curriculum. Finally, it gives the student a better chance to consider philosophy among the fields of

possible specialization. We moved the starting of Scripture up to the second year instead of third at Woodstock for an analogous reason.

The historical and psychological approach is best suited to beginners. Everyone is attracted by a story properly presented. The sciences are finding this the best way to present modern scientific notions. It opens up the minds and arouses interest. In this way the development of major philosophical problems and solutions, how they differ from the problems and solutions of other disciplines, the interplay between faith and reason, the meaning of philosophy, could be presented.

Junior year would then be devoted to a Thomistic synthesis of philosophy. Ideas previously treated genetically, historically and phenomenologically would be reviewed and deepened by way of synthesis. The philosophy of being with its natural complement of Natural Theology, psychology and epistemology would be included in this year, but not necessarily according to the strict divisions we have at present. The development of many ideas is not the goal. The selection of a few key ideas bound in a synthesis with an eye to current problems is the aim. The epistemological problem, which is basically connected with the starting point of metaphysics, and which still is *the* problem of modern and contemporary philosophy would be more intelligible after the sophomore year of growing to understand philosophy, as it were, in action. Cosmology would not appear as a separate division. The few ideas in it that are of pertinence today can be gotten out of metaphysics. The real problem today is the problem of the nature of science and this is an epistemological problem. Logic does not belong strictly to philosophy. It should, however, be taught, preferably in Freshman year.

In Senior year, the present overly heavy philosophy-load of 16 credit hours would be reduced by half. Certainly general ethics should be taught. Perhaps the last semester could be given to a deepening of philosophical insights by their application to the mysteries of the Christian faith. This would not be a strictly theological tract with its reference to the scriptures and fathers and councils. It would be an attempt at a rounding out of Christian Wisdom by application of philosophical insights to the traditional mysteries of the faith. Philosophical insights would be deepened by their further application and the harmony and interplay between faith and reason would be shown in action. Earlier in this talk I spoke about this mutual relation of philosophy and theology to form one main unifying force in the college curriculum. I did not mention that there is also a large problem here. For while there is an interplay there cannot be a reduction of the one to the other in either direction because then the absorbed discipline is but a caricature of itself

and confusion would be the result. However, the aim of this semester would be specifically to work against the bad situation present now where theology makes dogmas out of philosophical concepts and philosophy makes theology appear as the omnium-gatherum for those things we believe which we cannot prove. I feel our present set-up tends to produce a schizophrenic, a fideist in religion and a rationalist in philosophy. Somewhere along the line an attempt at synthesis of theology and philosophy curricula seems to be demanded. Maybe it belongs in theology. At any rate a serious joint study of the matter is becoming more and more imperative. For too long we have been tearing down with one hand what we have been building up with the other.

This problem presents itself in its acutest form in the matter of Special Ethics. The course has a certain superficial attraction to it because it seems much more practical than the rest of philosophy. It is frequently the refuge of the unphilosophical philosophy teacher. I am more and more inclined to feel that special ethics ought to disappear as such from the philosophy curriculum. It is a temptation for the poorer philosophy teacher to get out of his depth into other fields and it leaves the student with an emphasis in morality which is not specifically Christian and which leaves the Christian student with the wrong motives for doing the right things. Furthermore, since you simply cannot get overwhelming rational arguments for some of the difficult moral actions that are prescribed by the moral law, the student is left with motivation inadequate for the battle he has ahead of him in life in the contemporary world. What reason has to say about many detailed moral matters belongs in the framework of theology for the Christian student. Man is not governed by reason alone, especially in matters that require courageous resistance to his moral environment today, and if the reasons themselves are shaky, it would take a saint, indeed, to survive.

There are undoubtedly many difficulties in the plan I proposed. It would certainly have to start on a trial basis. Modifications would surely indicate themselves. But short of something along the lines proposed I do not think we can salvage for philosophy, in the shifting sands of the modern college curriculum, the place we have given it.

Jesuit Schools of the World

Level and Type: 1958

WILLIAM J. MEHOK, S.J.

The purpose of this article is to revise and extend our knowledge of contemporary Jesuit education. Recent directives pertaining to province catalogues have occasioned a great increase in the number of parochial schools reported, hence a considerable increase over previous enrollment has been noted.¹

Previous studies placed special emphasis on geographic distribution and on academic level. The present article will concentrate on the types of schools found within the various levels and the categories of students that are educated.

School type is determined mainly by the purpose of education offered. Some schools prepare for (or constitute) the university or its American equivalent, the school or college. Others prepare its students for the priesthood, either mediately or immediately. Others are concerned with the task of imparting skill in some art or craft which in turn prepares the student immediately for a specific task in the industrial or business world.

Student categories parallel school types. To avoid needless complexity, at least for the present, we shall confine ourselves to schools whose *primary* purpose is the education of: 1) Jesuits of *all grades*; 2) lay students; 3) diocesan clergy; 4) non-Jesuit religious, and 5) any combination of the above four groups. For purposes of this study, the last three groups will be combined into a single category which will be designated "Higher: Diocesan, Other". We emphasized primary purpose to account for the occasional exception which is tolerated for special reasons. Such, for example, would be the rare diocesan seminarian or lay student in a class primarily intended for the training of Jesuits.

For statistical and other reasons the distinction between Jesuit-owned and non-Jesuit owned but Jesuit administered schools was carried throughought.

Since United States schools of all levels, types and for all categories of

¹ Cf. Mehok, William J., S.J., "Jesuit Schools of the World: Part II," *Jesuit Educational Quarterly*, Vol. XX, No. 2 (October 1957), pp. 97-112 which summarizes previous reports.

students differ significantly² from those of all other countries, it is in the interest of precision and efficiency to treat American schools as a separate stratum. Likewise, owing to the unique definition given to parochial (non-Jesuit owned) schools in India, a similar procedure was followed for all Indian schools. Greater precision is achieved for the parochial schools and the others suffer no harm. These facts should be kept in mind when averages are derived from the combined totals given in this report.

The approach used here is dictated by the objective fact that the types of education enumerated above do not come isolated and in their simple form, but in combinations or clusters of schools. *The most convenient* starting point is to identify these clusters with Jesuit rectors or their equivalent, and we shall call them Jesuit educational institutions.

If we were to list all the superiors found in the section, "*Ordo Regiminis Superiorum*," of all the province catalogues, we would find that, after deleting those who should not be listed and adding those who should but were omitted, the resulting tabulation would be as given in Table 1.

TABLE 1

Distribution of 1,126 Jesuit local or regional superiors according to whether they administer any schools or not. Year beginning 1958.

<i>Rectors or Superiors</i>	<i>Rectors and Local Superiors</i>	<i>Other Regional Superiors</i>	TOTAL
	1	2	3
Having No School (s)	301	10	311
Having At Least One School	771	44	815
TOTAL	1,072	54	1,126

(1) Unduplicated (only one to a house) number of rectors, local superiors and vice superiors who are or should be listed under "*Ordo Regiminis Superiorum*", province catalogues I.A. 1958.

(2) Superiors of missions, dependent regions and vice provincials of dependent vice provinces for those Jesuit houses which do not have a local superior as defined in 1).

At present we are concerned with the 815 superiors who have under their control at least one school of some kind or other. What kind of

² The concept of statistical significance is explained in any recent book on statistical theory or method. The general reader will probably find M. J. Moroney, *Facts from Figures*, London: Penguin Books, 1957, p. 218. more readable than other more technical treatises.

schools are these? Table 2 gives a partial answer as to the combinations these schools take.

TABLE 2.

Distribution of 815 Jesuit rectors and superiors according to the schools they have under their administration. School year beginning before January 1958.

SCHOOLS ACCORDING TO LEVEL, CATEGORIES OF STUDENTS ENROLLED	ELEMENTARY SECONDARY 1	HIGHER NON-S.J. 2	HIGHER JESUIT 3	HIGHER BOTH 4	TOTAL 5
A) Higher Only	0	69	108	17	194
B) Elementary	97	13	18	0	128
C) Secondary	121	46	19	3	189
D) Elementary, Secondary	252	38	10	4	304
E) TOTAL	470	166	155	24	815

N.B. "Higher Jesuit Only", 108, is an exact count. Sum of columns 3) and 4) ($155 + 24 = 179$) is an exact count. Remaining rows, columns and cells are a close approximation.

Interpret tables as following examples: Example 1. Row A, column 3. There are 108 rectors or superiors who are in charge of Jesuits scholasticates, tertianships, and academic residences for Jesuits to the exclusion of non-Jesuit students or schools. Example 2. Row D) column 1). There are about 252 rectors or superiors in charge of schools which enroll both primary and secondary students but no higher students. Example 3. There are 71 rectors or superiors ($155 + 24 - 108 = 71$) who administer at least one school whose prime purpose is the training of Jesuits and one, on any level, for the training of non-Jesuits.

Thus, for example, about 121 of these 815 rectors or superiors have under their care only secondary schools to the exclusion of all other levels; 108 have houses of formation and study reserved to Jesuits, and about 4 have a combination of at least one elementary, one secondary, one non-Jesuit higher and one scholasticate, academic residence or tertianship for Jesuits.

We can now turn to the schools themselves. As was noted above, the Society owns some of these schools, whereas it only administers others and teaches in them to a limited extent. Table 3 supplies information on all of these, whereas Table 4 is restricted to those owned by the Order. In both tables we give information on certain selected characteristics—number of schools, their total enrollment, the number of Jesuits and others who administer and sometimes teach in them, the number of schools admitting day and night boarders and the number of such boarders.

All 3,3213 schools throughout the world, of all levels and types and ownership, educating all categories of students are listed and subdivided in Table 3.

TABLE 3.

Distribution of all 3,213 schools conducted by Jesuits throughout the world, of all levels, types, ownership and educating all categories of students, giving number of schools, enrollment, number of Jesuits and others teaching and/or administering them, number of schools admitting boarding students and number of day and night boarders. School year beginning before January 1958.

ALL SCHOOLS LEVEL, TYPE, STUDENTS	ALL SCHOOLS (Units) (Thou.)		TEACH./ADMIN. (Thousands)		BOARDING SCHOOL (Units) (Thou.)	
	Number	Enroll.	Jesuit	Other	Number	Board.
	1	2	3	4	5	6
Minor Seminaries	17	0.7	0.0	0.0	11	0.3
Other Non-Standard	23	4.4	0.0	0.1	3	0.2
Standard	1,701	409.7	1.3	12.0	406	25.7
ELEMENTARY: <i>Lay</i>	1,741	414.8	1.4*	12.1	420	26.2
Minor Seminaries	121	8.0	0.6	0.1	72	4.7
Adult Education	98	18.7	0.2	0.9	0	0.0
Technical, Professional	101	15.9	0.3	0.7	21	2.0
Other Non-Standard	33	3.1	0.1	0.1	14	1.3
Standard: General Academic	406	160.2	5.4	5.2	221	21.9
SECONDARY: <i>Lay</i>	759	205.9	6.7*	7.1	328	30.0*
Minor Seminaries	5	0.2	0.0	0.0	4	0.1
Adult Education	40	18.0	0.1	1.6	0	0.0
Academic Residences	24	2.3	0.0	0.0	24	2.3
Institutes	35	9.1	0.1	1.0	2	0.0
University	233	132.3	2.0	9.2	162	20.1
HIGHER: <i>Lay</i>	337	161.9	2.2	11.8	192	22.5
HIGHER: <i>Diocesan, Other</i>	102	8.4	1.0	0.1	42	2.7
SUBTOTAL: <i>Non-Jesuits</i>	2,939	791.1*	11.2*	31.1	982	81.4
HIGHER: <i>Jesuits Only</i>	274	10.4	1.6	0.0	274	10.4
GRAND TOTAL	3,213	801.5	12.8	31.1	1,256	91.8

* Correctly rounded from original data. Not sum of figures after rounding.

Table 4 gives the same information but only for 1,601 schools which the Society owns.

TABLE 4

Distribution of 1,601 schools owned and administered by the Society of Jesus throughout the world, of all levels and types and educating all categories of students, giving number of schools, enrollment, number of Jesuits and others teaching and/or administering them, number of schools admitting boarding students and number of day and night boarders. School year beginning before January 1958.

JESUIT-OWNED SCHOOLS LEVEL, TYPE, STUDENTS	S. J.-OWNED SCHOOL		TEACH./ADMIN.		BOARDING SCHOOL	
	(Units)	(Thou.)	(Thousands)		(Units)	(Thou.)
	Number	Enroll.	Jesuit	Other	Number	Board.
	1	2	3	4	5	6
Minor Seminaries	15	0.7	0.0	0.0	10	0.2
Other Non-Standard	18	3.4	0.0	0.1	3	0.2
Standard	295	100.7	0.6	3.0	94	10.6
ELEMENTARY: <i>Lay</i>	328	104.8	0.6	3.1	107	11.0
Minor Seminaries	109	7.3	0.6	0.0	63	4.2
Adult Education	88	17.0	0.2	0.8	0	0.0
Technical, Professional	51	11.4	0.2	0.5	11	1.4
Other Non-Standard	21	1.6	0.1	0.1	8	0.6
Standard: General Academic	321	147.8	5.3	4.7	131	20.3
SECONDARY: <i>Lay</i>	590	185.1	6.3*	6.2*	213	26.4*
Minor Seminaries	4	0.2	0.0	0.0	3	0.1
Adult Education	40	18.0	0.1	1.6	0	0.0
Academic Residences	24	2.3	0.0	0.0	24	2.3
Institutes	35	9.1	0.1	1.0	2	0.0
University	219	129.2	2.0	8.8	158	19.8
HIGHER: <i>Lay</i>	322	158.8	2.1*	11.4	187	22.2
HIGHER: <i>Diocesan, Other</i>	87	7.3	0.8	0.0	33	2.0
SUBTOTAL: <i>Non-Jesuits</i>	1,327	456.0	9.9*	20.8*	540	61.7*
HIGHER: <i>Jesuits Only</i>	274	10.4	1.6	0.0	274	10.4
GRAND TOTAL	1,601	466.4	11.5	20.8	814	72.1

* Correctly rounded from original data. Not sum of figures after rounding.

Figures for schools not owned by the Society can be found by subtracting the figure of the cell in question in Table 4 from the corresponding one in Table 3. Thus, for example, the number of secondary schools which the Society runs but does not own is 169. (759 - 590 = 169).

The meaning of the column headings of these two tables is fairly

self-evident. Those who want a fuller explanation as well as arrangement of these data geographically will find it elsewhere.³ Here we shall confine ourselves to the meaning of the terms used to describe the rows.

All of the rows refer to lay, non-clerical students except "Higher: Diocesan, Other" and "Higher: Jesuits Only". The prime purpose of the first of these latter is to educate and house clerical students who are not Jesuits, whereas the second pertains exclusively to Jesuits. Students enrolled in faculties of philosophy, theology and other ecclesiastical subjects which *de Jure* admit all who seek admittance and are qualified, including Jesuits, are classified under "Higher: Diocesan, Other."

For a complete treatment of the levels and types of education throughout the world, the reader is referred to UNESCO, *World Survey of Education 1955* or other UNESCO documents. Their system was originally followed rather rigidly, but it soon became evident that many divisions did not apply to Jesuit schools or were so sparsely represented that several groups were combined. Moreover, certain practical and statistical considerations necessitated the creation of other divisions, such as minor seminaries for example.

We can best start an analysis of level and type of Jesuit schools by isolating secondary education. Everything below it will be considered elementary education and everything above will be considered higher education. The average student entering a Jesuit secondary school is approximately 11.7 years old and is with us for about 5.7 years, leaving at about the age of 17.4. There is some fluctuation among various countries and even within the same country.

To get an idea of the extent of this fluctuation we give the entering and leaving ages of students in college preparatory secondary schools in various parts of the world along with the duration in years of the course given in parentheses:

Africa	12.1-17.5 (5.4)	Asia less India	11.6-17.2 (5.6)
America, N. less USA	12.7-17.6 (4.9)	India	10.5-16.5 (6.0)
United States	13.5-17.5 (4.0)	Europe	11.1-18.1 (7.0)
America, South	11.9-18.1 (6.2)	Oceania	11.5-17.5 (6.0)
World	11.7-17.4 (5.7)		

As was mentioned above, all education below these ages will be considered elementary education. Within elementary education we have three types. The most populous group, which is designated "Standard", is the full course that begins about the age 6 (one year more or less) and

³ "Notae Statisticas de Scholis Societatis", *Memorabilia*, Vol. X, Fasc. XI, Januario 1959, pp 272-276.

normally eventuates in secondary college preparatory or technical education. Elementary "Minor Seminaries" usually consist of a year or two appended to the lower years of their secondary counterparts.⁴ "Other Non-Standard" schools either do not last the entire period, or are founded to care for special classes of students such as kindergartens, orphanages, schools for choir boys, leper colonies, and even a Boys' Town.

On the secondary level we consider as standard those schools which normally prepare students for entrance to the university. Minor seminaries are sometimes attached to these "Standard" schools, but a separate listing has been made since that information is regularly requested. Moreover, the ratio of Jesuit to lay teachers is much different from that found in ordinary college preparatory schools, as also is the proportion of students in residence, so that there is a distinct statistical advantage in making the separation.

Normally, adult education is treated separate from the conventional levels so that its inclusion under secondary education requires a little explanation. Since adult education is, in my judgment, most accurately defined as that offered to students who are no longer subject to compulsory education laws, it is always post-elementary even though some participants are not adults. Hence, all evening commercial, technical and other evening vocational training, which is not connected with a college or university, is considered adult education. Labor schools and study groups, other than convert classes, connected with our schools, residences and churches likewise belong under adult education.

"Technical, Professional" schools are understood to be those day schools which normally prepare students for specific crafts and skills which will constitute their means of livelihood after leaving school.

"Other Non-Standard" is a catch-all class for those schools which do not fit too conveniently elsewhere or for inchoate or curtailed college preparatory or technical, professional schools. It embraces junior high schools, the year preparatory to the university in some countries, teacher training institutions not connected to a university, post-elementary schools for institutionalized students, for special ethnic groups, and residences for secondary students which do not offer any instruction.

On the higher level, under "University" I have listed all faculties and schools which are found in Dezza⁵ and a few others, which, after consul-

⁴ A preliminary study embracing all minor seminaries and giving different and more detailed information concerning them is found in "De Alumnorum Numero in 136 Seminariis Minoribus Societati Commissis Anno 1957-58," *Memorabilia Societatis Iesu*, Vol. X, Fasc. IX, Julio 1958, pp. 214-216. There has been some revision since then.

⁵ Dezza, Paulus, S.I., *Catalogus Catholicorum Institutorum de Studiis Superioribus*, Roma: Catholicorum Universitatum Foederatio, 1957, pp. 1-202.

tation, I thought eligible for inclusion. The distinction between "Institute" and "University" is a very fine one. In some cases it is a matter of complexity. If there were a college of arts or faculty of philosophy and letters attached to certain schools, they would be considered university faculties, *but, since there are none*, they are given the status of institutes. In some cases, because of political limitations, the schools must issue its own certificate or diploma rather than the degree of the state or profession. In other cases, the school is on its way to becoming a faculty of a university but has not yet arrived. For statistical reasons, United States evening divisions have been considered institutes.

Higher "Minor Seminaries" presuppose the completion of secondary education but do not yet include major seminary philosophy. The School of St. Philip Neri and Campion House, Osterley, are examples best known to English readers.

Adult education connected with a university is treated separately on the assumptions that teachers are experts in specialized fields and that library facilities are offered for more advanced study than in other adult education centers not so favorably located.

Finally, there are residences for lay university students. Such as offer no, or a very little, instruction and are usually connected with a state university are listed under the heading of "Academic Residences".

The Society is engaged in a rather extensive apostolate of training diocesan clergy and priests other than its own members. As was mentioned above, ecclesiastical faculties—philosophy, theology, canon law, church history, scripture and similar subjects—are lumped together with regular major seminaries under the heading, "Higher: Diocesan, Other", even though they also enroll Jesuits. Also included here are mere residences for clerics other than Jesuits. In many cases, no instruction beyond repetition is here offered, and most often the inmates also attend a Jesuit-run faculty.

"Subtotal: Non-Jesuits" pertains to all schools conducted by the Society whose prime purpose is the education of those who are not members of the Order. The row "Higher: Jesuits Only" includes novitiates, scholasticates, tertianships and academic residences reserved exclusively to Jesuits.⁶ This row includes those philosophers and theologians who attend classes in a faculty outside the scholasticate.

⁶ A further classification of these is found in *Memorabilia Societatis Iesu*, Vol. X, Fasc. IX, Julio 1958, pp. 211-213. "De Numero Alumnorum in Domibus Formationis NN., Anno 1957-58". The present study omits some *de jure* houses of study or formation which were listed in the *Memorabilia* but which *de facto*, either then or now, are not in operation. This change in definition explains the difference.

What has been said here is necessarily very general and it smoothes out great differences existing among schools. This is best exemplified by the average size of elementary parochial schools administered by Jesuits. In the United States, the average parochial school enrolls about 413 pupils; in India it has 97; and for the rest of the world there is a special stratum of 51 schools whose average enrollment is 2,021 and the rest which average 217 students per school. Part of this latter wide discrepancy is explainable by the varying concept of what is meant by a school. There is a growing tendency towards uniformity, and formerly large mission schools are gradually being broken down into their components.

Although the tables give an impression of neatly organized *infallibility*, such is not unqualifiably the case. Here, as in any statistical survey, error creeps in from various sources. An analogy which helps to isolate the components of this error is that of a marksman shooting at a target. He has A) a rifle, B) ammunition and C) wind velocity affecting the accuracy of his score. A) The rifle corresponds to the statistical method employed. It can be of greater or lesser precision, and the inaccuracy inherent in it corresponds to *sampling error*. B) The second component of *total error* is that, not of method, but of the data, and one aspect of *error in the data* corresponds to the ammunition. It is rarely of such uniform quality that, other things being equal, bullet after bullet lands in the same hole of the target. There is variation in the amount and explosive force of the powder and the weight of the bullet. On an average, however, the bullet holes will cluster around a hypothetical center of aim. Applied to our case, some reports on Jesuit schools overestimate the magnitude of a characteristic, others underestimate it; but on the average these errors tend to cancel out each other and this part of *non-statistical error* can be ignored.

C) The other part of non-sampling error or error in data is known as *bias*, and this corresponds to the effect of wind drift. Regardless of how compact the target pattern may be, if it is six inches away from the bull's eye, the effect is the same as if the gun bore were pitted and the ammunition of uneven quality but the pattern were scattered around the bull's eye. If we are aware of the presence of bias, we can set the sights to counteract the effect of wind, but the insidious thing in statistical work is that it cannot be detected unless we have an independent check on the information used.

A good example of bias is that found in the information supplied by province catalogues regarding diocesan seminaries. Table 3 tells us that only about one-half of them have boarding students and that these number only about one-third of the total enrollment. Now, it is true

that some of the seminarians are taught by us and board elsewhere, yet it does not seem to be that large a percentage. At present we are blind, and it is hoped that printing the information as it is found will inspire those who supply the information to add the simple words "convicti" or "externi" to "theologi" and "philosophi" in province catalogues.

Another instance of bias is that in the number of non-Jesuit teachers. The example of Loyola University, Chicago, brings out the point. *The Catholic Directory 1957* gives the unduplicated number of non-Jesuit teachers at 483 whereas the province catalogue for the same year and almost the same number of students gives the number of teachers, presumably duplicated, as 762. Our present suspicion is that bias in number of lay teachers varies with the complexity of the institution.

What are the practical implications of all this? Total error is the result of the sampling component and the complex non-sampling component. These two components correspond to the two sides of a right-angle triangle and the total error corresponds to the hypotenuse. Increase or decrease either side and the total error is changed, but the most efficient procedure is to divide the time and effort to keep the two sides uniform in length. We avoid the false security of carrying dubious data to many decimal places on the one hand or the waste of reliable data through the use of crude estimating procedures on the other.

With one exception, our sampling error is much smaller than the suspected error in the data. There is no sampling error in the number of schools and the number of schools admitting boarders and very little (about one-tenth of one percent) in the total student enrollment. The sampling error for number of boarders and number of non-Jesuit teachers is about one percent for the total. The corresponding non-sampling error for these characteristics cannot at this time be estimated, but it is believed to be much greater.

In our estimate of the number of Jesuits teaching and/or administering schools, the error in data is negligible since we have a nearly accurate list of individual Jesuits, but, since our estimate of the number teaching is based on only a sample of these, there is some sampling error which is estimated at about 3%.

Any statistics published today have some error, both measurable and non-measurable. It is my opinion that the general run of measurable error in the present study is less than found in other studies of comparable data for non-Jesuit schools. Extrinsic reasons, such as greater honesty and intelligence of reporters, absence of political and economic motives for falsifying information and greater conscientiousness at the grass roots, lead me to hold the same opinion regarding such error which at

present is incapable of being measured. In short, the reliability of this study is very high, comparatively speaking.

A comprehensive objection might here be forstalled. Using total enrollment as an example, one might object that there is a lack of consistency from year to year. Some years back, Herder's encyclopedia gave figures on total Jesuit school enrollment at about 300,000. In 1956 this was reported as 600,000; a year later as 650,000 and now as 800,000. How can one explain this apparently rapid growth? The explanation lies chiefly in the increased number of schools which constitute the population. It will be noted that the average enrollment per school remains about the same. The difference arises from the natural increment with time, the reporting of more schools and the change arising from a more precise identification of schools bringing the practice of some maverick provinces into conformity with the rest of the Society. Next year, for example, one province will show an increase of about 600 schools chiefly because heretofore it had not adequately defined what it meant by a parochial school. Seeing what others are doing frequently makes a greater impact than any amount of abstract legislation and regulation.

In conclusion, it should be emphasized that the purpose of this article is to give a comprehensive, consistent and balanced summary of all institutions of formal education, and their constituent schools, which are administered and, to a greater or lesser degree, taught by the members of the Society of Jesus. Much detail has been sacrificed, enabling the reader to view the total picture. Special care has been taken to show how the parts fit together to make up the non-overlapping whole. Duplication has not been entirely eliminated, however, especially in ecclesiastical faculties and in the more complex institutions generally.

The author has striven to apply uniform suppositions and definitions to all countries so as to make them as comparable as possible. Where this could not be done, as in the case of the duration of the course of study on the different levels, the reader was warned.

Some schools supply a richness and fullness of information about their students, teachers and physical plants whereas others let us know little beyond the mere fact that some kind of school exists. Much data from the first group must be sacrificed whereas, for the sake of balance, extensive use of estimation is employed in the latter instance.

This inquiry has in some cases confirmed and in some cases given reasonable grounds for questioning certain fixed ideas heretofore held without too much proof.

Although the number of Jesuits engaged in directing parochial schools is small relative to the total number of Jesuits engaged in school work,

nevertheless, the large number of students under their mediate influence makes this aspect of our ministry of considerable importance. The mere fact that Jesuits have control over the selection of teachers educating about a third of a million students is not the least of the benefits of our parochial schools.

Literature on Jesuit education has placed greatest emphasis on secondary education to the practical exclusion of elementary education and the obscuring of higher education. It came, then, as something of a revelation to find the large stake that the Society has in Jesuit-owned elementary education.

The achievement of the United States in higher education is by now well publicized. What is not too well known is the extent of Jesuit higher education especially in India, Spain and several South American countries. It will be interesting to see if in coming years higher education threatens the primacy of secondary as the Society's trade mark.

As this is being completed, about four-fifths of the 1959 province catalogues are at hand. On the basis of a sample from these, it is estimated that the total enrollment for 1959 will be about 845,600 (about 5.5% increase over 1958) for the 815 institutions which constitute the 1958 population. This does not include the new institutions which will almost certainly supplement the present list.

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A New Look at the M. B. A. Program

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AND

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Introduction

The first great call of the last two decades has been towards specialization. In our drive for specialization and efficiency modern industry has proven to be the leader. But today, with increased mechanization, modern industrialists recognize the need for what we might call "multiple specialists." They understand that engineers must not be content with mere technical knowledge of the machines under their control, but they must also have knowledge of the men who operate these machines, if they are to be proficient managers. Nor does the need for this combination of skills stop at the lower echelons of management. It extends itself right into "mahogany row." The top brass of General Motors, Ford, or DuPont must be general managers as well as technical specialists. Without this combination in its executives the corporation knows that it will be hard pressed to maintain its position in the market in the face of the exacting demands of modern-day competition. Self-preservation sets the norms by which the modern-day corporation acts. And these norms are marked by "specialization together with broadness of view." The man who possesses both these qualities is the man who profiles the modern manager.

Today, then, the gap between engineer and manager is not nearly as wide as it was formerly thought to be. The engineer early in his career recognizes this. He soon reasons that if he wants to get ahead he must bridge this gap, the vacancy in his training. To do so he must seek further education. He must go back to school. Forward-looking universities (such as Harvard, California, N.Y.U.), having realized the need of the young engineer, have established programs to help him fill in his education. These courses of studies have come to be known as Masters of Business Administration programs. In this article we have undertaken a study of the M.B.A. program as offered at Saint Louis University. The study is principally divided into two parts. In the first part we consider the history, objectives, and structure of the program. In the second we

present a statistical analysis of the students enrolled in the program for the school year 1956 and 1957.

PART I

History

In November, 1951,* a report was submitted to the Dean of the Graduate School recommending the establishment of a program of evening graduate study in Business Administration leading toward a master's degree for college graduates possessing a bachelor's degree in engineering, law, the liberal arts, or other non-commerce fields. The program was designed especially for the technically and culturally educated college graduates who are men now engaged in business, engineering, or professional pursuits. This program enables such graduates to supplement the values of their previous education with a mature insight into the methods and problems of business. The program, then, is limited to persons who possess a bachelor's degree which does not include any significant quantity of business subjects. The recommendation was approved by the Dean of the Graduate School and the first class of M.B.A. students began their course of studies in second semester of 1951-52. Since that time the number of students enrolled in the program has constantly increased every year (see chart I).

CHART I

<i>Year</i>	<i>Semester</i>	<i>Number of Students</i>	<i>% of Increase over 1953-54</i>
1953-54	1	65	
1953-54	2	65	
1954-55	1	104	60
1954-55	2	91	40
1955-56	1	108	66
1955-56	2	118	81
1956-57	1	154	137.6
1956-57	2	143	120

In the first semester of the school year 1953-54 we note that 65 students were enrolled in each semester. Since then the enrollment has been well over 100 students each semester except for the second semester of 1954-55.

* Prior to 1951 St. Louis University had an M.B.A. program designed for full-time day students. It included sixty hours of work, comprehensive oral and written exams. It was discontinued with the inception of the new program.

The drop-out from 104 to 91 in 1954-55, and from 154 to 143 in 1956-57 can be explained in part by mid-year graduation. There were, of course, a number who failed to continue in the program. But what should be especially observed is that the enrollment from 1953-54 when compared with the first semester of 1956-57 shows a 137.6% increase.

These figures seem to point out that the M.B.A. Program is filling a definite need in the community and should continue to prosper in coming years.

In brief, the program was able to use the facilities already available at Saint Louis University. The university had an undergraduate school of commerce with a day and an evening division, and a graduate course of studies leading to an M.S. in Commerce. Thus the M.B.A. was merely another extension of an already growing field of studies and not an entirely new creation. The school had the facilities necessary for the program and the foresight to use them. The new program differed, however, from the other programs in being especially geared to persons already employed in industry.

The Program

The aims and content of the new graduate program developed from numerous conferences with interested members of the faculty, both in commerce and in other departments of the university, from the views of business men, and from an examination of similar offerings at other universities. From this process there emerged an awareness of the desirability of achieving the following objectives:

1. Comprehensive knowledge about business operation, organization, and management;
2. Competence in the analysis and treatment of a wide range of practical business problems;
3. Moderate specialization in some phase of business; and
4. Awareness of group and individual responsibilities in business.

The founders of this program were interested in making the program definitely graduate in purpose, content, and treatment. The program was not to be one of mere information gathering which is characteristic of the undergraduate level, but rather, of mature competence in the application of high-level intellectual processes to the complexities of concrete business situations. Whether or not the program at Saint Louis University has achieved this end is not within the scope of this study. We merely wish to state the objective. For, before one can truly grasp the importance or need of establishing an M.B.A. Program he should have clear ideas on its purpose and content. Within this objective the offering

of the program should be designed to fit as closely as possible the true needs of the students for whom it is intended. With these objectives in mind, the founders of the M.B.A. Program at Saint Louis University drew up a curriculum which embraces these groups of courses: the first group includes two prerequisite courses of three hours each. These courses carry university credit but do not contribute to the hour requirements of the graduate program. Students do not have to complete both prerequisite courses before they take any other courses, but can in their first two semesters combine one prerequisite with one required course.

Beyond the six hours of prerequisite study the program comprises a total of thirty hours of work which is divided between eighteen hours of required courses and twelve hours of selected elective courses. The required courses form the core of the program and include three-hour courses in accounting, human relations, American and social economics, finance, and marketing. The remaining twelve hours of elective courses are incorporated in the student's program according to his individual needs and preferences. They are drawn chiefly from the departments of business administration, economics, finance, and marketing. They can, however, be taken in related fields such as psychology and in areas administered by the Institute of Technology. The graduate program includes thirty hours of course work with no thesis requirement. The absence of a thesis is primarily based on two realistic arguments. First of all, the large number of students involved in the program (over 150) makes it extremely difficult, if not impossible, to provide adequate faculty direction. And secondly, since all the students in the M.B.A. Program hold full-time and energy-demanding positions during the day, the practical obstacles to the writing of a fruitful thesis would be prohibitive.

Course Sequence

While the order in which the courses may be taken is not completely prescribed, students are encouraged to take two courses each semester. This will enable them to complete the entire program in a minimum of six semesters. All courses are given in the evening, usually from 6:30 to 9:00 o'clock. And in the last semester of their course work, students are given comprehensive oral and written examinations.

M.B.A. Programs at Other Jesuit Universities

After studying the M.B.A. Program at Saint Louis University, we were interested in finding out how many other Jesuit universities have this type of program. Since the program is on the graduate level, those

colleges which have no graduate program were excluded. Of the total number of Jesuit universities, fourteen have both a graduate school and a school of business. Out of these schools, in addition to Saint Louis University, three have graduate courses in business administration. The program offered at Xavier University most closely resembles the M.B.A. Program of Saint Louis University. Xavier requires its students to have an undergraduate degree and two years of business experience before they may be accepted for the program. The program includes ten to twelve hours of prerequisite courses in accounting and economics, twenty-four hours of required courses, and six hours of electives. With respect to the elective courses, should the student fail to have twelve hours of undergraduate work in philosophy, he is required to elect one course offered by that department. This course of philosophy is included in the thirty hours required for the M.B.A. degree. There is no thesis requirement, but the candidate must pass a written comprehensive examination covering the twenty-four hours in required course work.

Both Marquette and Detroit University have the same type of M.B.A. Program. Their program is modelled after that of Harvard and Washington University of Saint Louis. In their programs the student who has an undergraduate degree in a field other than business is required to fulfill a prerequisite of thirty hours in the field of business administration before entering upon the graduate program of an additional thirty hours. In total, then, the program embraces sixty hours. To complete this program within a reasonable length of time, the student undertakes a full-time curriculum of fifteen hours a semester. (Such a program appears to us to be impractical for the type of student who is enrolled in the M.B.A. Program at Saint Louis and Xavier Universities.) There are, then, only two Jesuit Universities which offer programs specifically designed to meet the needs of "technically or culturally educated college graduates who are now engaged in business, engineering, or professional pursuits and desire to supplement the values of their previous education with a mature insight into the methods and problems of business."

PART II

The second part is a study of the students enrolled in both the M.B.A. and M.P.A.* Programs at Saint Louis University for the first semester

* The M.P.A. Program is similar to the M.B.A. in all respects save that the students in the M.P.A. (Masters of Public Administration) are for the most part government majors and, therefore, enrolled in the government department of the university. They do, however, attend classes with the M.B.A. students.

of the 1956-57 school year. In this study we profiled the following information: religion, age, occupation, degree possessed, and university or college attended previously. We then made a number of cross-references within the various categories. All of the information used in the analysis was found on the student registration cards kept at the graduate school office.

Religious Affiliations

The total enrollment in the program for the first semester was 180 students. Of these, 105 or 58.3% were Catholics, and 75 or 41.7% were non-Catholics. In the non-Catholic group, over one-third were Presbyterians, with the Lutherans and Methodists running a poor second and third.

Age Distribution

In studying the students we noted the wide difference in their ages. The age span ran from 22 to 48. There were eleven students over forty years of age: six students in the M.P.A. program and five in the M.B.A. program. (On the whole, the M.P.A. program was made up of students over thirty-five years old.) Despite the wide range of ages, the heaviest concentration of students occurs in the twenty-five to thirty-five age bracket, with the age twenty-nine winning top honors with a total of nineteen students. If the age brackets were traced in a line graph, they would form almost a perfect curve.

Of the 180 students studied, 113 were married men. There were 8 women in the program, 6 single and 2 married. The rest, or 59, were unmarried males.

Occupations

The most distinctive feature of this category is the large number of engineers enrolled in the program. They number some 79 out of a total of 180, or 43%. Next there come chemists and lawyers which number nine each. College instructors are a close fourth with a total of seven. In this group there is an instructor in the business school of Washington University of Saint Louis. A total of sixty-four are listed under the heading of "other occupations." Most of these fall into individual classifications. They include a vice-president of a bank, a vice-president of sales of a local electric company, a young technical writer, a buyer, a cartographer, a geologist, statistical analysts, trainees at Monsanto Chemical Company, Ford, General Motors, and even members of the armed service.

College Backgrounds

As might be expected from the information already listed, the college backgrounds of the students are quite diversified. Of the 180 students, 128 possess bachelor of science degrees in engineering, commerce,* and the physical sciences; 39 bachelor of arts degrees; 9 bachelor of laws degrees; 4 master of laws, and 3 master of arts. There are also two bachelors of philosophy and one bachelor of journalism, together with a graduate from a foreign university whose degree classification is unknown to us. (The apparent discrepancy in the total is explained by the fact that some students have two degrees.)

In all, 66 universities and colleges are represented. Of these, 12 are Catholic and 54 non-Catholic. Of the 180 students, 102 or 56.7% attended non-Catholic schools prior to their attendance at Saint Louis University, while only 75 students or 43.3% had done their undergraduate work at Catholic schools.

The overall distribution of the students at undergraduate level according to the locality of the school attended is as follows: 62 or 34.4% were enrolled at Saint Louis University, 44 or 24.4% at local universities (e.g., Washington University, Missouri Mines, the University of Missouri) and 75 or 41.2% at other universities across the country.

A further breakdown of the Catholic and non-Catholic students according to their attendance at Catholic or non-Catholic universities is as follows: of the total Catholic enrollment of 105 students, 65 or 61.9% attended Catholic colleges at the undergraduate level, while 40 or 38.1% attended non-Catholic colleges; among the 75 non-Catholics, only 13 or 16.5% attended Catholic undergraduate colleges previously while the remaining 62 or 83.5% did their undergraduate work at non-Catholic colleges.

There is one other additional point which we feel deserves attention here. Of the 79 engineers in the program, 35 were non-Catholic and 44 Catholic. We investigated the undergraduate background of the 44 Catholic engineers and found out that 22 attended non-Catholic schools of engineering and the remaining 50% attended Catholic universities for professional training. The non-Catholic engineers tell a much different story. Only six or 17.1%† attended Catholic schools of engineering, while 29 or 82.9% attended non-Catholic universities.

* All enrolled in the M.P.A. program.

† All six were graduates of Saint Louis University's Institute of Technology.

Analysis of the Statistical Data

From the mass of statistics which have gone before are there any worthwhile conclusions to be drawn? We feel that there are some very significant ones. First of all, let us consider the fact that Saint Louis University is a Catholic university and as such draws a predominant percentage of Catholic students. For instance, the total enrollment of the undergraduate schools in 1957, first semester, was 4,757 students. Yet out of this large number of students, 861 or 18.1% (a very small percentage) of the students were non-Catholic. The M.B.A. Program, on the other hand, is not predominantly Catholic. Though it has a large number of Catholic students, i.e., 58.3%, when compared with the overall percentage of Catholic students in the whole graduate school, this amount is not such a large percentage. For in the total graduate school, excluding the M.B.A. program, there are 897 Catholic students and 315 non-Catholic or a mere 25.9% of the total enrollment. Compare this with the 41.7% non-Catholic enrollment in the M.B.A. program and you note that there is almost a two-to-one difference between the two figures. In other words, the M.B.A. program does not reflect the normal distribution of the Catholic to non-Catholic enrollment of the graduate and undergraduate schools.

Obviously, then, this type of program attracts non-Catholic students to Catholic schools, more especially the non-Catholics we do not get on the undergraduate level. Going a step beyond the statistics quoted above, we have noted that of the 75 non-Catholic students now doing graduate work in the M.B.A. Program at Saint Louis University, only 16.5% attended a Catholic college or university before. Therefore our M.B.A. program is drawing a high percentage of non-Catholic to our schools.

But, why is it important to draw non-Catholics to our schools? In general we all know the answer. Yet, specifically in terms of concrete facts, we are sometimes at a loss for reasons. But in the case of the M.B.A. Program, we can advance some real and weighty reasons why it is important.

The program is designed primarily for advanced managerial training. The students who enroll in such a program have more than the ordinary amount of ambition. It is from such that the upper brackets of management will be filled. And it is the upper brackets of management that more and more today decide, influence, and direct the social and economic forces of this country.

But what type of persons make up this upper echelon of management? America is primarily a Protestant-pagan country. Realistically, Catholics

and Catholic leaders are now and most likely will continue to be in a small minority among the top leaders of industry. Their influence, then, will be small, limited in proportion to their physical and mental energies and their area of activity. It is generally the Lutheran, the Presbyterian, the Episcopalian, and the Mason who occupy the chairs of decision. It is they who will decide important issues, and whose decisions will have repercussions for good or bad up and down the line. And we know that what they decide depends upon how they think. How they think, in turn, depends upon their principles, their attitudes, the values they have cultivated. All this is the product of their education, from the high-chair to the mahogany desk. Thus, the where and the how by which a leader in industry is educated becomes the most decisive factor in removing social and economic evils.

In the light of this reasoning, we have in the M.B.A. Program, and we feel the statistical evidence supports this, the tool by which we can "get at" the minds of the probable industrial leaders of the immediate future. The high percentage of non-Catholics in the program affords us the opportunity (not necessarily the certain result) of fulfilling one of the primary ends of our Society, the spread and dissemination of Catholic social and economic principles throughout the industrial world. Though our schools may be directed solely for the spreading of truth on the scholarly level, as some think, they do not lose all apologetical value. For non-Catholic students who attend our schools, who come in contact even very remotely with our schools, gain certain new insights into our faith, insights which breed tolerance and understanding at the minimum. But more important than the breeding of tolerance, the contact with our schools that the student enjoys can gain for him the knowledge of principles, of attitudes, of a way of life which are distinctly Catholic in character and outlook. And in the majority of cases we can presume that these principles stick and become the guiding points of the individual's life. It is in the hope of accomplishing these results that the M.B.A. Program finds one of its most important reasons for being, the hope and possibility of training tomorrow's leaders in industry in right principles.

Considering the other side of our coin, we cannot presume that none of these leaders will be Catholic. Some will definitely be Catholic. And in the hope that their Catholicism will be more than merely nominal, the M.B.A. Program, as a program, affords the Catholic student, in our case 105 of them, an opportunity to gain a Catholic-based education with the very practical purpose of helping them to advance their careers.

We must take time out for a moment to draw attention to the words "Catholic education," for this is important in the handling of modern-

day business affairs. The Catholic who advances along the steps to mahogany row meets many practical business situations which conflict or seem to conflict with Catholic moral principles. He must in many cases compromise. As a Catholic he should know when he can compromise, and when he cannot. His education, then, must be geared to meet this problem, that is, to give the student not only technological "know-how" but also moral principles, the necessary "moral know-how." A properly run M.B.A. program can give the Church a means for providing her children with the training they need to get to the top and influence for good.

For our second significant conclusion let us consider the age distribution of the students. On the whole it is quite young. But the characteristic of youth does not belie the fact of experience. For most of the men in the program have been out of school for at least two or three years prior to their enrollment. They have been and now are engaged in some business profession. If we should ask the question why they have returned to school, or more specifically, why they are attending Saint Louis University, they would answer that a few years' experience has shown them and their employers the need of filling in their more narrow professional education. They have come back to fulfill that need. Their age distribution together with the fact that 115 of the 180 are married gives rise to the expectation that they will be ambitious, mature, and responsible students. Most are not coming back to school to pass the evening, nor for purely intellectual pleasure, but for the practical purpose of advancement.

Previously we listed the predominant occupations of the students. The high number of engineers should provide a clue to the value of the M.B.A. Program. Out of all the Jesuit colleges and universities, only seven have institutes or schools of engineering. Four out of the seven are on the west coast and the other three in the mid-west. The establishing of more engineering schools can be another point worth considering, but here we are concerned with advanced education, and this advanced education involves a large number of engineers, i.e., 51 out of 79, who did their undergraduate work at a non-Catholic college. The fact that the 51 are now doing their graduate work at a Catholic university proves conclusively that we can reach those on the graduate level whom we cannot get as students on the undergraduate level. And since these engineers are the future managers, we might as well have a hand in training a few of them. Remember also, that the training the engineer wants and the training that companies like General Motors, Maloney Electric, and McDonald Aircraft Company are willing to pay for, is training in professional business fields, in a word, the M.B.A. Program.

Other Jesuit Schools

Can we have sufficient certitude to say that the M.B.A. Program could be successfully established in other Jesuit colleges or universities? We think so. Given the combination of an undergraduate school or department of commerce and a graduate school, the Jesuit university has ready at hand the ingredients for an M.B.A. Program, such as that at Saint Louis University. The matter then becomes one of desire of expansion. There are seventeen Jesuit universities and colleges in the United States which have this combination. They have, therefore, the faculty and facilities and the power to inaugurate a graduate school of business. (The availability of money is another question. We are here discussing only the possibility. Excuse us for our idealism.) Should the program be along the lines of Saint Louis University's, there would be the added advantage that all the classes would be at night. This would allow the program to use the daytime classrooms without interfering with the undergraduate courses. Furthermore, the M.B.A. Program could be established in most of the seventeen Jesuit schools with a minimum of additional faculty load and expense. For the program would use the faculty of the day school, with perhaps a few added lecturers from the local industries and business. On the whole, such men are very co-operative in giving their time to lecturing in the classroom. This year for the first time Saint Louis University has called on the local companies to supply two lecturers, and the answer was quite prompt. The M.B.A. Program looked at from this perspective is not so remote a possibility for our colleges and universities.

Besides the availability of necessary facilities, our universities are in an extremely advantageous position from a geographical standpoint. Most of them are located within the confines of big cities, close to the offices of large and small companies. In salesman's jargon, we are in the center of our market, close to the source of supply. Should young men employed in these industries decide to further their education along business lines, they are more likely to choose a school close to their homes or offices than one at a distance, despite the fact that school is Catholic.

Conclusion

Although the M.B.A. Program at Saint Louis University has been in effect since 1951, no one really knows how successful it has been in terms of advancement for its students. (This would be matter for a further study.) What we have tried to present in this paper is not so much a program that has proven to be a complete success, but a program that has

untold possibilities of getting certain important things done. In terms of spreading Catholic principles and ideas in a real foreign culture, of developing sound Catholic and non-Catholic business leaders and scholars, the program has a very definite hope of successfully achieving its ends. It is in the light of these purposes that the program should be judged by other Jesuit colleges and universities. Does it serve a definite Jesuit aim in education? Does it have real social and apologetical value? Finally, does it have scholarly value? We believe that it does have all these values. And we feel that our study indicates that it does have the first two values.

In the last analysis, the proposed program will be justified only if presented within a framework of sound moral principles. Students who are processed through such a program must not simply be more competent and must not simply know more; they must be better persons, and their newly acquired competence must be aimed at right ends. The future businessman must be aware not only of the moral implications of all business problems, but also of the universal moral principles by which the moral demands of practical business problems can be confidently and courageously met. This is the challenge of the twentieth-century businessman. Who, better than Jesuit universities and colleges could help meet this need and supply what is needed to foster social and economic justice in the market place?

For what is a scholar, a writer, a schoolmaster, a speaker, an educated man of whatever sort, if he is not in greater or less degree, in some way, a man sent from God to bear witness of the light? (John 1:7-8) Keenly aware of the dignity wherewith God has endowed him, he should be full of reverence first and foremost for the Eternal Light whose rays he has been bidden to shed over all creation. Along with this there must be reverence for knowledge itself, for truth. This he may never alter, maim, or discredit by stating as certain what is only theoretical or probable. Nor may he yield to passing passion's sway nor to fear or vainglory.

—POPE PIUS XII, *April 16, 1949*

An Institute in Psychiatry for Jesuits

DANIEL J. SHINE, S.J.

Perhaps the whole theme of this report may be synthesized in a living symbol. The chaplain of a mental hospital is saying Mass for the patients. As he makes the sign of the cross at the *Indulgentiam* for the Communion of the Faithful, a patient says in loud and certain tones, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The same voice rings through the chapel at the blessing before the Last Gospel, and a third time it is heard at the conclusion of the English prayers at the end of Mass. No one attending the Mass is disturbed by this unusual performance or manifests outwardly any reaction.

This scene actually occurred during each of five Masses attended on successive Thursdays (October 23—November 20, 1958) by the Jesuit Scholastics of second year theology from Weston College. The Mass was part of their daily schedule during an Institute of Psychiatry which was conducted exclusively for them at the Metropolitan Hospital for the mentally sick in Waltham, Massachusetts.

Jung claims that you destroy the life of a symbol if you analyze it completely. Let it suffice, then, to say that this conjunction of the Holy Sacrifice of the Mass and the bizarre behavior of the patient suggests, however opaquely, the interrelations of religion and psychiatry. At any rate, the voice of the patient reached out and touched in a very personal way the Jesuits present. That voice of the unknown patient seemed somehow to symbolize for them all the reasons for their presence in a hospital for the mentally ill.

The widespread misunderstanding among psychiatrists and clergymen in the immediate past is commonly recognized. Today, however, the psychiatrist and the cleric are generally willing and anxious to share ideas for their mutual help and the good of the patient. Given this ever-increasing interest in the relations of psychiatry and religion, it appeared most desirable that future Jesuit priests, who will be teachers, directors of souls, confessors, and Superiors, gain some minimal awareness of the issues involved. We were in the happy position of having nearby a first-rate mental hospital whose personnel enthusiastically offered us an op-

portunity to understand what is being done in the field of mental health. On the other hand, the members of the staff welcomed the chance for discussion with men in training for the Catholic priesthood.

In attempting to formulate a "tag" which would express the goal of our Institute, we proposed as our aim "a sympathetic understanding of the mentally sick." Understanding was to be underlined: an intelligent grasp of at least some of the types of sickness, theories, modes of treatment, etc. But also a *sympathetic* understanding was stressed—an affective regard for the mentally ill. We did not aim at fashioning that cleric whose value is at best highly dubious, the amateur psychiatrist.

The class of second year theologians was chosen, for the number able to attend was limited because of transportation difficulties and lecture room space. It was thought that the Institute would have more meaning for those who already had some background in moral theology and were yet actively engaged in its study. Attendance was optional. Twenty-four out of twenty-nine second year theologians expressed their desire to attend. Five more scholastics from other years of theology made up the final number of twenty-nine.

In the report which follows, we shall first present the program itself; then we shall give the reactions of the theologians who attended the Institute.

The Program

The daily schedule as given below is substantially the same as that which had been originally planned. Where it might be helpful, a short commentary will be added.

First day

9:15 "The Mental Hospital"—Dr. Edward Meshorer, Assistant Superintendent, said a word of welcome on behalf of the hospital staff, and explained the nature of a mental hospital, its aims, etc. He developed particularly the situation at the Metropolitan Hospital in Waltham, their attempts at an "open hospital," i.e., they allow as many patients as possible on parole during the day. He closed with a brief personal expression of his understanding of the relation of religion and psychiatry.

10:00 "Admission, Observation, Diagnosis"—Dr. William Waller treated primarily and at some length the *legal* modes of admission or commitment to a mental hospital as put down in Massachusetts state law.

- 10:45 Scholastics watched the administration of electric-shock treatment with the concomitant use of Pentothal Sodium and Anectine.
- 11:15 Esther Dufford, R.N., Superintendent of Nurses told of the varieties of nursing personnel in the hospital and their training.
- 12:00 Mass
- 12:30 Lunch in the hospital cafeteria.
- 1:30 "Classification of Mental Illness"—Dr. Paul Schneller explained the classical types and syndromes: then he gave the case histories of four or five patients who were recently admitted. After this, he presented the patients and questioned them in such a way as to bring out the features of their illness which he had mentioned before they were present in the room.
- 3:30 Some members of the group went to a staff meeting: here patients recently admitted were individually discussed and later interviewed by the Doctors. Treatment procedures and disposition of the cases were handled. The rest of the group visited patients in the admission wards.
- 4:30 Departure for Weston

Second day

- 9:15 "Insulin Therapy"—Dr. Karl Dussik described the inception of the use of insulin in mental sickness by Manfred Sakel of Vienna, its advantages and disadvantages, the statistical evidence of its effectiveness. His physiological orientation as to etiology and treatment was particularly apparent.
- 9:45 "Electric Shock Treatment"—Dr. Peter Conran explained the nature of electric shock treatment, its advantages, disadvantages, and effectiveness.
- 10:15 After the above two talks, the whole group went to a hospital ward where electric shock was to be administered to a group of patients already in insulin coma. To forestall confusion, only seven Scholastics at a time were present during the treatment of an individual patient. Meanwhile the Doctor free at that moment answered the questions of the Scholastics waiting in an anteroom.
- 11:00 "The Catholic Chaplain's Program"—Fr. John Dunne told of the work and problems of a priest in a mental hospital.
- 12:00 Mass, Lunch.

- 1:30 "Freudian Concepts, Some Mental Mechanisms"—Dr. Edward Meshorer.
- 3:15 "The Use of Metaphysics as a Factor for Mental Health"—Fr. William Sullivan, Hospital Chaplain.
- 4:00 Departure.

Third day

- 9:15 Ogden Lindsley, Ph.D., Director of the Behavior Research Laboratory of the Department of Psychiatry of Harvard Medical School, outlined the research in progress on psychotic patients. Then he brought the group on a tour through the Behavior Research Laboratory which is located at the Metropolitan Hospital.
- 10:15 Occupational Therapy Group—This period consisted of an informal discussion in the therapy room for male patients. Some of the poorer cases were present; the therapist explained the attempts of personnel to make patients active by engaging them at woodwork, etc.
- 10:45 Miss Helen Storr, Occupational Therapist, spoke on the aims, methods, and results of occupational therapy with both male and female patients.
- 11:15 Mrs. Kathleen Woods told of the volunteer work done by various groups in the local community. It is a new and desirable development which makes the members of the community aware of the work being done, gives the patients opportunities for normal social contact, and is a manifest expression of meaningful Christian charity.
- 12:00 Mass, Lunch.
- 1:30 "Clinical Demonstration of Chronic Cases." Our clinical demonstration on the first day of the Institute had been of patients recently admitted. In the present instance Dr. Sol Sherman proposed the nature and symptoms of the four major divisions of schizophrenia, namely, simple, hebephrenic, catatonic, and paranoid schizophrenia. Then he presented patients afflicted with each variety.
- 3:00 "Male Service"—a talk by the Superintendent of male personnel, telling of their duties, salaries, and how their tasks have changed since the widespread use of tranquillizers by the patients.

3:30 A visit of the "back wards" of the hospital, particularly of the "disturbed wards" and those in which the "untidy" patients are detained.

4:30 Departure

Fourth day

9:15 "Social Service in Mental Hospitals"—Miss Mary Dolin

10:15 "Diagnostic Testing in Mental Hospitals"—Robert Blanchard, Ph.D., staff psychologist, explained the use of the Rorschach test, the Thematic Apperception Test, and other diagnostic instruments.

11:15 "Affiliate Nurse Program"—Pauline Moore, R.N., Director of the affiliate nurse program, explained how nurses from neighboring hospitals in psychiatric training at the Metropolitan were indoctrinated in proper nursing procedures, their problems, fears, achievements.

12:00 Mass, Lunch

1:30 "Modern European Concepts in Psychiatry"—Dr. William F. McLaughlin, Superintendent of the Metropolitan Hospital, commented on his recent extended visit to mental hospitals and European psychiatrists, especially in England, Belgium, and France.

2:30 Ward Visits—the Scholastics broke up into six smaller groups and spoke with the patients in the various wards where chronic cases are hospitalized.

4:30 Departure.

Fifth and final day

9:15 A guided visit of the Children's unit of the hospital. During this time, scholastics met and spoke with many of the children who are mentally sick.

10:15 a) Dr. Warren Vaughn, Director of the Children's unit, told of his aims, methods of therapy, successes and failures: notably striking was his development of the influence of family environment in the appearance of mental sickness among children.

b) Harold Giddes, Ph.D., Senior Social worker for the Children's unit, outlined the function of the social worker during admission procedures, therapy, and discharge of the patient.

- c) Mrs. Hoff explained the school which is conducted for the children at the hospital, remarking on the recent recognition of the school by the Board of Education of Massachusetts. (Four male graduates of the Boston College School of Education teach here; the Jesuit group was pleased to hear the praise which these instructors merited.)
- d) Mrs. Susanna Wiener spoke on the work of a psychologist with mentally sick children.

12:00 Mass, Lunch

- 1:30 "Jungian Psychodynamics"—Dr. Peter Conran. Having had a Freudian, and a biological view of causality and therapy, we now heard of Jung's approach. This gave yet another aspect of theorizing in modern psychiatry.
- 3:00 A presentation by five Boston College nurses and their Nursing Director of their psychiatric training and their attempt at therapy with two patients each, over a period of twelve weeks.
- 4:00 Conclusion of Institute with a short talk by Dr. Edward Meshorer, Assistant Superintendent.

Reactions of participants

After the completion of the Institute, those who attended were asked to submit unsigned answers to the following questions:

- 1) What was your general opinion of the Institute?
- 2) What did you particularly like about it?
- 3) What did you particularly dislike about it?
- 4) What personal profit did you derive from it?
- 5) Have you any added observations to make on the Institute?

Twenty-three out of the twenty-nine who attended the Institute returned the completed questionnaire. As a conclusion to our report, we will restate the single questions and pick at random some of the answers given. Lest it appear from the answers given that we have been over-selective in our choice, we wish to add immediately that the twenty-three scholastics who returned the questionnaire were universally and enthusiastically in favor of the Institute.

- 1) *What was your general opinion of the Institute?*

"Thoroughly worthwhile. Both theory and practice got their share of time . . . Probably the face-to-face contact with mental patients and the

people treating them did most to dispel our uneasiness about the entire problem."

"Inestimably profitable; certainly worth the time."

"Fine idea, especially for us who are so out of contact with reality."

"Very interesting, even fascinating. Enlightening with regard to a whole sector of a modern approach to life about which I had read but had never really appreciated. Enlightening also with regard to the nature of mental illness so that it has become as acceptable as physical illness, and not something to be relegated to a remote part of consciousness."

"A very profitable experience. These same lectures delivered by the same doctors here at Weston could in no wise compare to the experience gained by our actual visits to the hospital. In other words, our first-hand observation of the set-up, its staff and patients, is more than half the value of the Institute. I hope no such change as inviting the doctors to Weston to speak is being contemplated."

"I consider this Institute very enlightening to such an extent that I would be inclined to make it compulsory for all. . . . It can also be very helpful to know, in some given cases, that somebody is better equipped than we are in helping mental-spiritual disorders."

"This was a most fruitful experience. . . . Here is a realistic preparation for the pastoral care of souls, whatever their difficulties."

"Stimulated a great amount of discussion, reading, analysis, etc. It showed the complexity and urgency of the mental health program and the areas of friction and danger."

"It was useful and interesting, not so much from an academic or speculative point of view but rather from the opportunity it offered of meeting the patients and seeing the work the doctors, nurses, and attendants were doing. However, we did pick up some interesting and useful information regarding mental illness and its treatment also."

"The Institute was an eye-opener for me."

) *What did you particularly like about it?*

"The openness of the Institute was its striking feature. No effort was made to cover up defects in the present hospital set-up, and the doctors seemed to humbly acknowledge their potentialities and limitations."

"The sincerity and humility of the staff, and their dedication."

"Direct contact with the patients, i.e., visiting wards."

"The completeness of the information given us. A remarkably well balanced program."

"Solo visits with patients in the wards."

"The opportunity to hear psychiatrists speak of their work, their problems, their achievements, and their failures."

"The understanding, limited though it be, of mental illness as a disease with causes and cures. A willingness to accept mental illness as a sad possibility in life along with TB and other serious illnesses that frail flesh is heir to."

"Especially the clinical demonstrations . . . electric shock treatment, visit to the children's unit."

"The complete range of subjects in the schedule: theory, treatment, social service, nursing and volunteer programs, attendant service, etc."

"Contact with the doctors and the patients."

"The good blending of theory and practices. It can be very helpful to know what ECT . . . means. Wrong ideas can be clarified. . . . If any distress results from this spectacle, it can only be a salutary one, both for a better understanding of human behavior and weakness and also of the tremendous gift that is health!"

"The completeness of the program and the frankness of the Doctors and others in discussing their problems on a professional level."

"Most of all the actual contact with the patients, including the clinical demonstrations with the patients. I think this actual contact impressed us with the overwhelming disruption of personality more than any lecturing or reading could. Secondly, I think that all of us came away realizing that the psychiatrists and other investigators of mental illness are thoroughly dedicated and sincere seekers of truth and are completely devoted to their patient's welfare—whereas I am sure many previously had not a little apprehension and even suspicion of a field so often the subject of criticism. I don't think any of the Institute's participants will be given to blanket condemnations of psychiatry and psychiatrists (as I have heard in the past from Jesuits), nor will they cast aspersions very readily on the integrity of workers in the field of mental illness."

3) *What did you particularly dislike about it?*

"I think it was too packed. Perhaps if the matter were spread out more it would be better. Also—every other week would have been a better arrangement. To take away five successive Thursdays is rough."

"Long sessions . . ."

"Too many lectures. Some of them could have been condensed and put into one, e.g., all those lectures with regard to the programs of nurses."

"I found the two hour visit in Session IV extremely difficult, with the

after-effect of nightmares, sleeplessness the following night, continual phantasms of the poor people for 24 hours.”

“Names like Sullivan and Rogers kept popping up as contemporary lights in the field, without ever even a one-paragraph mention or summary of their doctrine.”

“Too little visiting of the patients.”

“Too much talk in too little time . . . I feel I have acquired a great deal of knowledge that will never really become a part of me because it came too fast and in too quick doses.”

“The whole day Thursday is a bit hard to take which in turn makes Friday a more than usual drudgery.”

“The unavoidable mental fatigue resulting from the series of talks given on each occasion, (not the content of these talks).”

“First, I would put the gaucherie of Ours in asking questions. We do not go there to teach, to give our own interpretations, or to defend the faith; we go there to learn and it was remarkable that none of the speakers tried to force any ideas on us. They offered us simply what they had or thought. Many of Ours did not show enough humility in their remarks.”

“The scheduling of Thursdays without a break. Other classes suffer on the following two days because of the surfeit of material. Lack of opportunity to have a coffee break now and then.”

“. . . the long continuous periods of lectures.”

4) *What personal profit did you derive from it?*

“I have come to recognize . . . the tremendous role still left for works of mercy in these hospitals by untrained laymen.”

“I got myself a new interest: the whole field of Mental Health.”

“Indescribable.”

“. . . a greater respect for theories that formerly had seemed far-fetched. Also a conviction that this type of work is not for me, though I am forced to admire any one who can stick to it.”

“A better appreciation of the foibles of human behavior and a greater willingness to be tolerant. The kindness and gentleness of the doctors was overwhelmingly impressive. . . .”

“The importance of love in human relationships. The utter necessity of honest love in the Christian sense of wishing the good of another for any kind of successful living.”

“I lost the instinctive fear which we usually have with regard to mentally ill people.”

"... great respect for psychiatry and its various theories; more tolerance for the views of the great psychiatrists and a desire to study more of their views."

"A personal victory in fear of mental diseases and patients suffering from said ills. A touch of hope for all future cases, if correctly diagnosed at early stage, and given proper care."

"I think that only time and experience can really tell the story on this. Certainly, I derived greater appreciation and insights into personal relations—into the nature and workings of the human personality. The relationship between psychodynamics and motivation, the workings of Grace, responsibility in moral matters, etc., are questions opened up to further investigation in my own life and in pastoral work."

"A whole new outlook of the mental hospital and mental sickness as things not to be tolerated and shunned as stigmas on the community, but understood and aided. The place of the priest in helping such people. The necessity to break down popular mistaken notions and bogie-man fears regarding mental disorders."

"I derived an esteem for the professional people involved in the cure of the mentally ill. . . ."

"Actually, the personal profit was greatest of all. Not mere information, but an analysis of personal motivation, pressures, conventions, techniques. The personal example of devoted doctors and scientists was on all occasions of no little moment."

"... a totally changed, more healthy view of mental hospitals, mental illness, and all connected problems. Fear yields to understanding. Also I feel that my own spiritual life has benefited from the general atmosphere of frank, unpretending self-evaluation that is pervasive of the staff of MSH.

5) *Have you any added observations to make on the Institute?*

"Limit question periods."

"Frequent visits of the same patients (4-5 times) would be more rewarding than a long session."

"Visits at the Children's Unit should be possible more than once."

"No program located at Weston College can accomplish what we obtained from on the scene experience at the hospital: theory in context of practice."

"Some effort should be made to lessen the burden of the men participating of facing five weeks without adequate holidays. This means get-

ting out of class. But, the sacrifice is eminently worth it, even if this cannot be achieved.”

“I think that one or several follow-up meetings at home would be in order, and that a reserve shelf of books on the problems discussed should be available during the progress of the Institute. . . .”

“Morning coffee break would hit the spot.”

“. . . a follow up, in the line of volunteer work. . . .”

“Perhaps some sort of program of reading and discussion could be made available to those who would like to follow up their thoughts and questions stimulated by the program. Certainly, apropos books could be made available.”

“Hold the Institute during the summer, if feasible.”

“. . . greater emphasis on preventive work outside the hospital, signs to look for to discover the incipient stages of mental illness, techniques and methods of preserving mental health.”

“. . . assign more time to visit the patients.”

“. . . possibility of conducting the Institute’s sessions on an every-other week basis. The actual schedule is as tiring as the subject is interesting.”

“Definitely keep this course for the years to come.”

The problem of human leisure, which mechanical and social progress had already made important before the war, is bound to become a particularly crucial problem in the world of tomorrow. Physical and mental relaxation, plays, movies, games, are good and necessary. Only that leisure however is suitable to what is most human in man, and is of greater worth than work itself, which consists of an expansion of our inner activities in enjoying the fruits of knowledge and beauty. Liberal education enables a man to do so. Here we see one of the reasons why liberal education should be extended to all. . . . The education of tomorrow must provide the common man with the means for his personal fulfillment, not only with regard to his labor but also with regard to his social and political activities in the civil common-wealth, and to the activities of his leisure hours.

—Jacques Maritain in “Education at the Crossroads”, (1943)

News from the Field

● **SCHOLARSHIP:** Each year the Mid-West Provinces (Chicago, Detroit, Missouri, Wisconsin) hold contests in Latin and English Composition. Each school submits the three best papers from its school. The following are the results of this year's competition.

INTERCOLLEGIATE ENGLISH CONTEST: First Place Individual Winner was Robert Cahill of Loyola of Chicago; Second Place went to James Lindroth of Marquette. The School Trophy was won by John Carroll with a Third and Fifth Place for a total of 13.5 points. Loyola was second with a First and Ninth for a total of 11.5.

INTERCOLLEGIATE LATIN CONTEST (started in 1886) was won by Wayne L. Fehr of Xavier University; George E. Nix of Loyola was Second. The School Trophy was won by Xavier with a First, a Fourth, and a Sixth Place for a total of 22 points. Loyola came in second with a Second, a Seventh, and a Tenth for a total of 14 points.

32ND ANNUAL HIGH SCHOOL LATIN CONTEST gave a First Place to John Gleason of Creighton Prep., Franz Kuhn-Kuhnenfeld of University of Detroit High scored a Second Place. The School Trophy went to Loyola Academy of Wilmette with a First and a Fourth for a total of 14.5 points. Creighton Prep. with a First and a Tenth scored a total of 11 points. It is interesting to note that the Latin Contest Winners at Loyola Academy, Rockhurst, and Xavier were also Merit Scholarship Winners at their schools.

University of San Francisco in opening new \$40,000 Language Lab has announced the new academic policy of demanding that all graduates of A&S College must be able to read, write, and understand at least one foreign language. San Francisco also announces their First Endowed Chair. The Baroness Margaret von Soosten has endowed a Chair in Chemistry.

Marquette University has set up a Superior Student program in their College of Liberal Arts. The program is designed to fit college study to the interests, capabilities, and plans of individual gifted students. It will offer individualized curricula, increased faculty guidance, accelerated programs, directed reading, special lectures, colloquia and discussion groups. However, students will not be segregated. The extra work will be done in addition to their regular studies.

Patristic Academy A group of Jesuit scholars has formed a Patristic Academy of America to foster research in the literature of early Christianity. Father Walter J. Burghardt, S.J., of Woodstock College is acting president of the academy. Other founders: Father John Canavan, S.J., of Canisius College; Father Herbert Musurillo, S.J., of Bellarmine College; and Father Robert McNally, S.J., of Woodstock.

Xavier University announces an Institute of the Philosophy of Education from August 3 to 15, 1959. Father Bernard Lonergan professor of Theology at the Gregorian University, author of the controversial work *Insight* will come from Rome especially for the Institute.

Scholastic Win Honors Richard K. McMaster of Shrub Oak received the First Prize of \$150 in the U. S. Church History Contest, sponsored by St. Meinrad's.

Shadowbrook took three winning places in the three contests sponsored by Eta Sigma Phi, male honorary undergraduate classical fraternity. Winners were Mr. Kevin O'Connell, First Place in the Greek Translation Contest and Mr. Robert E. White, Second Place in the Greek Contest. Mr. John Willigan was awarded a fourth place in the essay contest.

Shrub Oak won two National Science Foundation fellowships and one honorary mention.

Law School Tops For the second consecutive year, the University of Detroit Law School has placed first in the Michigan State Bar examination results. Twenty-eight of the thirty students of the 1958 class passed the examination. Last year the University of Detroit Law School became the first Law School in Michigan history to have one hundred per cent of its 24 students pass the examination. The president of the Michigan Bar Association recently commented that the University of Detroit class was the finest prepared of any school he had ever seen.

Interested in a low cost language laboratory? If so, you might enjoy the article in the May 1959 issue of COLLEGE AND UNIVERSITY BUSINESS, page 58. The magazine is published by the Modern Hospital Publishing Company, 919 North Michigan, Chicago 11, Ill.

PERSONS: Rev. John M. Scott, Physics teacher at Campion Jesuit High School, was listed as one of the three outstanding teachers in the state by the Wisconsin Society of Professional Engineers. Father Scott is author of the recently published book on science, *WONDERLAND*, published by Loyola University Press.

A prolific writer, Father Scott has written over one hundred articles in the various phases of science and a general science textbook is being readied for press.

Rev. Theodore V. Purcell, Associate Professor of Psychology and Industrial Relations at Loyola University, Chicago, will be Tucker visiting professor at Dartmouth College, 1960-1961.

● **BUILDINGS:** The Wisconsin Province has opened a new house in Minneapolis. The 17 room house will be used as a residence for students at the University of Minnesota, Mission and Retreat Band, and temporary quarters for those working on the construction of the new Novitiate outside of Minneapolis.

Creighton University is breaking ground in June for a million dollar Library.

St. Louis University has released to the newspapers their plans for a breathtaking \$46,000,000 Master Plan of Development. The initial campaign calls for \$18,000,000 in the first five years. Included are long range plans, and funds for teachers' salaries and research.

Georgetown had the cornerstones blessed for two new buildings: the Gorman Diagnostic and Research Building (\$3,000,000) and the Kober-Cogan Dormitory for medical and dental students (\$1,227,000). Work is progressing on the combined Dining Hall and Dormitory.

Fordham not satisfied with their magnificent Lincoln Square development has announced an addition to the Faculty Residence, Loyola Hall. The building will be immediately to the west of the present building. Present plans call for living accommodations for 100 Jesuits.

Boston College broke ground for the Cardinal Cushing Hall to house the Boston College School of Nursing.

Xavier broke ground in May for their new classroom building.

● **GRANTS AND GIFTS:** Dr Robert G. Johnson of Xavier University Chemistry Department received a \$16,500 grant from Department of Health, Education, and Welfare to aid in exploration of a promising avenue in anticancer research.

The AIR FORCE Office of Research has granted a \$28,500 contract to the St. Louis Department of Physics for a study of the theoretical problems connected with the solid state RASER.

The Loyola of Chicago School of Dentistry has received a \$90,000 grant from the Department of Health, Education, and Welfare to expand its training and research program in oral anatomy.

Department of Health, Education, and Welfare also awarded a grant \$91,122 to the University of San Francisco for construction of health-research facilities.