

Jesuit Educational Quarterly

OCTOBER 1960

CHANGING STRUCTURE OF JESUIT HIGH SCHOOL

PERSONNEL PHENOMENA

OF RELIGIOUS-LAY INSTITUTIONS

JESUIT SCHOOLS OF THE WORLD

RESEARCH, FOR EFFECTIVE COLLEGE TEACHING?

IN MY END IS MY BEGINNING

GETTING AND SPENDING FOR HIGHER EDUCATION

A LAB AS BIG AS A CITY

NEWS FROM THE FIELD

Vol. XXIII, No. 2

(FOR PRIVATE CIRCULATION)

Our Contributors

FATHER THOMAS J. M. BURKE, a member of the New England Province, is Director of Public Relations at Jesuit Missions. The JEQ article was originally prepared for a graduate course at New York University.

The author of the article on Research is FATHER WILLIAM J. SCHMITT, a member of the Philippine Province who is returning to the Islands with a diploma for a doctorate in organic chemistry.

Regular readers of the JEQ should recognize the facile pen of BROTHER KENNY, the Business Manager of Fordham University. This is Brother's third JEQ article.

The complicated statistical tables come from the pen of FATHER WILLIAM J. MEHOK, a member of the Wisconsin Province, now stationed at the Curia in Rome as statistician for the Society.

FATHER BERNARD TONNAR is Assistant Dean of Arts at Loyola University, New Orleans, and also Director of the Summer Session.

Commencement addresses are many times dull, long-winded expostulations which enlighten few and bore many. This address by FATHER JAMES BRODRICK, distinguished English Jesuit author, proves an exception to the general rule. This address was given to the Summer School graduates of Spring Hill College in July 1958.

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

The Changing Structure of the American Jesuit High School

ROBERT F. HARVANEK, S.J.*

PRENOTE

The decade just begun is likely to be a time of expanding education, for Jesuit schools as well as for all other types and styles of schools on the American scene. New Jesuit high schools will be opened. Others will move to new locations. Others will find the situation around them changed and will have to consider adjusting to the new circumstances. A review of the changing structure of the American Jesuit high school in the last fifty years might be able to discern trends and directions, and thus afford a context for decisions regarding new schools, old schools moving to new sites, old schools finding themselves in new situations. The Report is divided into two unequal parts. The first is meant to be a photographic report of the changes that have actually been taking place in the American Jesuit high school in the recent past. This part is sorted out into three areas: A: General Changes; B: Changes Regarding Studies; C: Influences Affecting These Changes. This section of the report tries to abstain from "value judgments." It does not intend to indicate that the changes were necessary or free, good or bad. It may well be that even in this purely descriptive portion the report will manifest a bias. This is not intended, but is perhaps humanly unavoidable. There should be no surprise, seemingly prepared in the first part.

The second part is an attempt to indicate some guiding lines for the decisions spoken of above. Directly and immediately it is not, again, a judgment on the changes described in the first part, either of approval or disapproval. The second part, rather, looks to the future and in the light of the past and present, assuming a Jesuit philosophy of education as well as a program of the apostolate of the Society, tries to draw up principles for the decisions the next decade will make necessary.

* Report made to the Executive Committee of the Jesuit Educational Association, April 1960, Loyola University, Chicago. Prepared by Rev. Robert F. Harvanek, S.J., Chairman, John M. Hynes, S.J., Lorenzo K. Reed, S.J., Gerald R. Sheahan, S.J.

I. THE CHANGING STRUCTURE

A

GENERAL CHANGES in the structure of the American Jesuit High School since 1900.

1. *From the seven-year college to the college preparatory school* (and in some cases to the general high school).

Jesuit high schools in the United States began in the traditional style of the European seven-year college with a set classical curriculum leading to the study of philosophy. In the transition period of the First World War, when American education began to develop the four-year high school as the hope of all American youth, separations began to take place between the four-year high school and the four-year college. Though the Jesuit schools resisted this in the beginning, they eventually yielded to the pattern. In many instances the college and the high school separated. In this period of transition the four-year institutions that remained as the high school division kept their college orientation and described themselves as preparatory schools. They considered themselves as preparing their students for college, with the traditional Jesuit college in mind. This meant that college was seen as continuing for at least two more years the classical education begun in the high school and then completing this with two years of philosophy. In this period some of the high schools offered a commercial course, possibly to fill the seats left available at the departure of the college division as well as to meet the needs of the community. Eventually these commercial programs were dropped.

In the recent period following the Second World War another development has taken place. New high schools established or re-located have expanded their programs to become modified general high schools. Though remaining liberal arts high schools and still for the most part keeping their college oriented student body, they have made allowance in their admission standards and in their curriculum for students who would not normally be qualified for the traditional college-preparatory program.

The most distinctive feature of the new curriculum for boys not qualified for the traditional curriculum is that it does not contain the customary Latin requirement. The program itself, however, still remains such as to qualify a boy for college if he does well in it. This is possible because colleges in the United States have broadened their own

curricula and admission requirements at the same time that the high schools were expanding their offerings. Many colleges have dropped the requirement of foreign languages for admission and have opened up business and commerce programs as legitimate college courses. Some state universities admit all graduates of approved high schools within the state. Thus, in many situations it is possible for all graduates of Jesuit high schools at least to be admitted to college if they wish. In other words, the meaning of "college preparatory" is shifting to mean preparation for a special program in college, such as engineering, or medicine, or liberal arts, etc. It is also shifting to mean preparation for entrance in the particular college of one's choice, where the requirements may be higher than in other colleges.

2. *From city-wide schools to neighborhood schools.*

Jesuit high schools generally have been located in the larger cities. Originally they were conceived of as drawing from all parts of the city and not having responsibility for the total education of any particular neighborhood or community. The theory was that in a particular area there would not be a sufficient concentration of students aiming for college, or able to pay the tuition of the Jesuit high school.

In recent years, however, smaller cities and towns, or cities with small Catholic populations have shown a willingness to have Jesuit schools. Though these schools would continue to draw from the whole city, they would also be considered to have a responsibility to all the students in the area who wanted a Catholic high school education. Most students now have the financial means (with diocesan or other assistance) of going to a Catholic high school, and many more than before are interested in going on to college.

In larger cities, however, the shift of the population to residential areas on the outskirts of the city, in suburbs, away from the center of the city, has tended to create distinct communities and also make transportation to a city-wide school difficult. Jesuit schools locating in such communities are taking on, as a result, something of the character of neighborhood schools.

3. *From the European school to the American school.*

The American Jesuit school inherited the tradition of the European classical school, which had been set up for the purpose of giving a very rigorous academic training in preparation for the university, and with a limited curriculum ordered to this end. On the American scene a new concept of the high school was evolved. The school was seen from the

viewpoint of its function in society, as the educational institution serving the community, rather than from the viewpoint of preparing students for college or university. Thus, the purpose of the school is considered to be the preparation of its students for living in the American community, as well as serving all the educational needs of the community. This led to a broadening of both the curricular and co-curricular programs of the school. This conception of the American high school has tended to affect the pattern of the American Jesuit high school also, in ways that will become apparent when the curriculum changes are discussed.

4. From the independent school to the semi-dependent school.

Perhaps one of the most significant changes in recent years has been the change in the diocesan attitude towards the Jesuit school. In an earlier period the diocese frequently concurred in the conception of a Jesuit high school as a college-preparatory school with selective admission standards. With the developing pattern of the American high school as described in #3, however, the pastoral concern of the diocese had led it to prefer a different kind of school. This diocesan-type school can be described as follows: 1) It is a general, or comprehensive, school. That is, it takes all students who apply according to a first-come, first-served basis, and provides a curriculum suitable to and within the reach of all. 2) It is usually a large school, capable of taking care of all the students in the area or community. 3) The tuition is within the reach of all the students who want to attend. 4) In many instances it is a co-educational, or at least a co-institutional school.

With the growth and development of the diocesan school system, it was natural for the diocesan superintendents to become interested in secondary schools. With this interest came a desire to unify under their direction all the Catholic schools in the diocese.

Because of the great expense in modern times of constructing a new high school, provinces have sometimes felt that diocesan assistance is necessary, or perhaps they have felt that the diocese ought to share in the responsibility of the original construction. This diocesan assistance generally is purchased by some concession in the direction of the diocesan school described above.

5. From temporary lay assistants to partnership.

Jesuit schools have always had laymen on their staffs. The proportion of laymen to Jesuits has varied considerably among provinces. Some of these laymen spent their lives teaching in one of our schools. Though

there has not been a significant change in the numbers of laymen on our staffs, there has been a change in the evaluation of his place in the school.

At one time the individual layman was generally considered as a temporary member of the staff. Most laymen applied with a view to a short term of service, generally while they were working for degrees that would prepare them for teaching in the colleges and universities, and in the public schools. Their salaries were also determined from this point of view, that is, as the salary of a beginning young teacher, who as yet did not have a family to support, and who would soon move on.

In the present situation, the "philosophy" regarding the lay teacher has changed. In many instances in the mind of the administration the layman is becoming the permanent and strong member of the teaching body. By the various shifts of statuses, Jesuits are frequently taken from one school and moved to another, or moved from a teaching position to an administrative one. Moreover, scholastics are in the school at the most for three years. Principals are tending to rely more and more on their laymen for programs that require continuity and permanency.

In order to attract and hold the desired lay teacher in the Jesuit school, and in order to be true to the principles of social justice, the salaries and status of the lay teachers within the school have been put on a new basis and are steadily improving. Though in many cases the laymen have a background of Jesuit training and are frequently attached to Jesuit ideals, it is inevitable that the earlier dominance of the Jesuit in the school is giving way to a kind of partnership.

6. From terminal to continuing professional education of teachers.

There was a time when the education and professional training of the Jesuit high school teacher was considered to be completed with the end of tertianship and assignment to a high school. Once, perhaps, the general education of the course in the Society was superior to that of teachers in the American schools. But with the rising level of education in at least some portions of the United States, and the competition from public, private, and other Catholic schools, plus the growing demands for professional training in special areas such as counseling, the necessity for further education, in fact, for continuing education has become apparent.

Opportunities for continuing education of teachers have also increased and expanded. National organizations have supported programs for the professional improvement of high school teachers and administrators. Grants have made it possible for high school personnel to attend these programs.

The result is a gradual shift on the part of superiors, administrators, and teachers to the acceptance of continuing education as necessary to meet the stress of the times and desirable to fulfill our ideal of excellence.

B

CHANGES REGARDING STUDIES

1. *Diversification of curricula.*

a. The first most notable shift in the curriculum has been the diversification of the curriculum from the original single classical program to a variety of curricula. All schools require at least two years of Latin in the traditional college-preparatory programs, and all schools have similar freshman-year programs. But diversification appears in the later years. In some schools this diversification begins in second year, in others in third. Perhaps the more common diversification in the last two years shows these three programs: 1) A classical course, which concentrates on Latin and Greek with only one science, and two, possibly three, years of mathematics; 2) The scientific curriculum which replaces Greek with another year of science and of mathematics in the last two years; 3) The modern language course which replaces the last two years of Latin with Spanish or French, and Greek with social science.

In some instances there are three years of Greek or two laboratory sciences in the classical curriculum, or three years of science in the science curriculum, with four years of mathematics. Sometimes modern languages are offered in all programs.

b. The increasing national concern for excellence in secondary education and the growing number of gifted students resulting from increased enrollments has led to enrichment programs and advanced placement programs. This has further diversified the choice of curricula.

In areas where a five-hour school day had been the pattern with no student taking more than four "solids", this last-mentioned development has tended to extend the school day and to expect those students who can to take five "solids".

c. The Russian scare has led to an increased demand for talent in the fields of science and technology. Another wave of criticism has swept over secondary education in the United States. The expanded world position of our country has created greater interest in foreign languages. All of these influences have brought our schools to increase their offerings in mathematics, science, and foreign languages.

2. *Multiplication of honors programs.*

With some shifts and turns Jesuit high schools in recent years have been given to the principle of homogeneous grouping. It was generally understood that the classical curriculum was the honors curriculum of the school. This pattern is still largely the case. However, the new concern for the gifted student, the national demand for the development of scientists, the development of advanced placement programs in a number of fields, plus other factors, have perhaps brought about a shift in the thinking of Jesuit administrators here.

Instead of thinking of one set curriculum as an honors curriculum which all superior students follow, there is a tendency to group such students in several enriched programs, according to their talents and interests. The result is that the concept of an honors program is being separated from a particular set curriculum.

3. *Shift in instructional aims.*

There is a discernible shift in the high school-college relationship both in public and in Jesuit schools.

In the period of the building up of the public high school as an autonomous institution, its philosophy was elaborated on the basis of its own goals and purposes, without direct reference to preparation for college. However, in recent years, with the concern for the superior student, and with the increasing numbers of students going on to college, the role of the high school in preparing students for college has been getting more attention.

In less definable outline a similar tendency is discernible in Jesuit high schools. As our high schools and colleges separated, the high schools adopted as their own the traditional Jesuit humanistic goal of eloquence, the art of excellent speaking and writing of worth-while thoughts. This goal was to be achieved through the study of language and literature and through practice in the arts of communication or expression. All this was set within the context of the development of the whole man, according to the Catholic theology of education. Though it was also considered that such training was excellent preparation for college, and in fact part of the process to be completed by (the Jesuit) college, the high schools presented this formation of eloquence as their goal.

More recently, with the appearance of national testing programs, both for college entrance and for scholarship allotment, Jesuit high schools seem to be giving more attention than before to success in college prep-

aration. It is considered, of course, that the formative goals are still in force and not in conflict with college preparation, but the emphasis seems to be changing. Perhaps too the emphasis is shifting to knowledge and content (mathematics, science, history) and away from oral expression.

C

INFLUENCES affecting changes in Jesuit high schools.*

I. *The developing concept of universal education in American society.*

Many of the changes which have taken place have been a result directly or indirectly of two inter-twined features of American educational theory. The first is the belief that all Americans should be educated at least through high school, and have the opportunity for further education if they are willing and able. The second is that the principal purpose of elementary and secondary education is for life within the American democracy rather than intellectual and academic excellence. The second of these principles of American education has been undergoing some criticism recently, but the first is, if anything, constantly growing in universal acceptance.

The influences stemming from these two elements of American philosophy of education have been exerted by two groups:

a. On the one hand there have been the universities and schools of education and the educators formed by them, who in turn have influenced groups such as the National Education Association, accrediting associations, and federal and state departments of education as well as legislation.

b. On the other hand there is the reaction of the Catholic dioceses to the developments mentioned above. In the first place, there is the pastoral concern that if all youth are to receive an education through secondary school, then Catholic youth should receive this education in Catholic schools. The dioceses, therefore, have put their efforts to the task of providing a Catholic education for all Catholic children. The assistance that is wanted from religious orders is assistance in this task. Schools limited to youth qualified to go to college do not directly meet this concern of the dioceses.

Further, the Catholic theology of education which calls for the edu-

* NOTE: In the paragraphs of the two preceding sections, influences affecting changes have sometimes been indicated. It may be useful, however, to pull out and outline the various factors at work in changes made or proposed in the American Jesuit high school.

cation of the whole man has tended to get translated in American Catholic theory in terms not very different from the language of "life adjustment". Moral and religious education and education for the Catholic family are indicated as the primary aims of Catholic education, with sometimes explicit subordination of the intellectual and academic aims.

2. *Competition from other schools and educational groups.*

One of the features of the development of prosperity and culture is that educational facilities increase and improve. Earlier Jesuit high schools were able financially and academically to hold a high place in American and Catholic society. Now city, especially suburban, systems of education have been able to develop excellent schools which not only challenge but even surpass the quality of Jesuit schools. The effort to meet this competition has effects on plant, equipment, faculty, and curricula.

A second element of new competition is the entrance or increase of other religious orders as well as diocesan groups in the field of secondary education. Many of these groups are much more ready to meet the needs of the dioceses as described above than is the Jesuit high school. Many of these groups are likewise less autonomous than exempt religious orders. Consequently, the Jesuit high school has lost much of its desirability in some dioceses. In order to meet this competition, provinces have been willing to adjust the Jesuit high school to meet some of these needs of the dioceses.

3. *National tests and scholarships.*

Approval of accrediting associations and individual college entrance requirements are giving way to nationally administered college admission tests. Scholarships have been developed on a national scale by non-school agencies. Because of the prestige and monetary value of these examinations and scholarships, schools have been moved to develop their programs with a view to greater and greater success in the tests indicated.

4. *The explosion of knowledge.*

The last century has seen a tremendous increase in accumulated knowledge, especially in the areas of the sciences, mathematical, physical, biological, anthropological, social. Increase in knowledge had demanded the increase in preparation, both in depth and breadth. Much more prep-

aration is demanded now, for example, in mathematics, and there are greater demands for the dissemination of new learning in the social sciences.

5. *Economic situation.*

The costs of education have been rising fast and high, in plant construction, equipment, teacher salaries, etc. The need to meet these spiraling costs by increased enrollments, raises in tuition, and by public relations and promotion efforts, in some areas has affected both the selection and the number of students admitted, and also the nature of the program that is offered to them.

6. *Increase in student population.*

The number of young people presenting themselves to the schools has increased tremendously, especially since the end of the Second World War. This has affected considerably the general conception of the ideal size of a school. New schools are practically always conceived with a view to a large student population if not immediately, at least in the near future. Schools of 1000 or more obviously have greater potential for strength and diversity of programs, as well as greater need for such programs, than schools of 500.

7. *Students, parents, teachers.*

Undoubtedly it is necessary to count in the influence of the people directly engaged in the educative process. The previous education, ability, and motivation of the students, supported by the ambitions and desires of the parents, especially since the schools are dependent upon tuition, have affected our curricula both upward and downward. That is, we have been forced to step up our instruction to meet demands, and also to add subjects to the curriculum, and at the same time, to expand the curriculum to take in students who are not able to meet the stiffer programs. Teachers, by their training or lack of it, by their enthusiasm or professional training or lack of it, clearly do affect changes in syllabi and courses. And most importantly, the preparation and vision of administrators determines whether changes will be made and in which direction.

II. GUIDING LINES FOR THE FUTURE

A

ISSUES

From the foregoing it is possible to sort out the following as some of the issues involved in decisions for the future of American Jesuit high schools. It is clear that in some instances at least it may not be necessary to resolve the issues by an either/or. It may in fact generally be advisable to assign proper place to each element.

1. *College preparatory or general high school.*

Clearly, one of the decisions facing at least some provinces is whether to maintain our traditional selective pattern of college preparatory education, or whether to adjust our admission and instruction standards so as to fulfill the role of a general school.

2. *Large school or small.*

Connected with the above is the question as to whether Jesuit schools ought to be large (1000 or more) or small (500-800). Two questions are really involved here. One is whether it is more financially sound to operate a large school or a small school. The other is whether or not the population can yield a large student body preparing for college.

3. *Relation to Diocesan Schools.*

If it is becoming increasingly more difficult in dioceses to find acceptance for the traditional Jesuit high school, or if it is impossible to establish a new school without diocesan financial assistance, should we yield our right of self-determination in order to be able to open new schools?

4. *Mathematics and science.*

Given the great increase in the amount and importance of modern knowledge of mathematics and science, should Jesuit schools trade some of the place given to languages, especially the classical languages for more time for mathematics and science?

5. *Modern languages.*

Given the growing importance and need for modern languages, should Jesuit schools find room for serious instruction of all its students in the modern languages?

6. *Social sciences.*

Given the modern development of the social sciences and their importance for living in the contemporary world, should all students in Jesuit high schools be provided with basic instruction in sciences such as sociology and economics.

7. *Fine arts.*

Since instruction in the fine arts, both in execution and appreciation, has become one of the characteristics of liberal education in America, should Jesuit high schools insure an introduction to the fine arts to its students?

8. *Eloquence or learning.*

Since the importance of accumulated knowledge for college entrance has grown, should the formative aim of eloquence give place in Jesuit high schools to increase in knowledge?

B

RECOMMENDATIONS

Against the background of the description of the changing structure of American Jesuit high schools given in the first part of this report, as well as the principles governing the Jesuit apostolate and endeavor in education, the following are suggested as guiding norms for decisions on the issues just listed.

1. *College Preparatory.*

In opening new schools or re-organizing already existing schools, the aim should be to establish schools which offer only college-preparatory programs. Since other Catholic groups have entered into the high school apostolate, we should see more clearly our role of preparing students for and leading them to and through Catholic higher education. It is the college and university graduate who makes up the leadership group in the United States, and it is for the formation of this group that the Jesuit educational apostolate is organized.

2. *Where circumstances demand, college preparatory primarily.*

Even where circumstances have made it necessary to add programs for boys incapable of a traditional college-preparatory program, Jesuit

high schools should continue to think of themselves as college-preparatory.

3. *Preparation for Catholic higher education.*

The type of higher education which Jesuit high schools should continue to have in view should be Catholic higher education. They should, therefore, consider that the education they give prepares for and looks ahead to Catholic philosophy and theology as well as the other arts, sciences, and the professions.

4. *Language-Mathematics.*

Since it is the Jesuit theory that all students should receive the foundation and the formation of the language arts, and since the high school period seems more suitable for this whereas the fuller development of science is more suitable to the college years, Jesuit high schools should consider their phase of the educational process as primarily concerned with the languages. In addition, a strong mathematics program can lay the foundation for later study of the sciences. Students should, however, be given an introduction to the principal sciences both to awaken interest and prepare for college and to meet the competition of students from other schools.

5. *Accelerated and enriched programs.*

Modern developments in accelerated and enriched programs are in the Jesuit tradition of education for leadership. Able students should be pressed as far as is consonant with solid and sound training. Honors programs should be constantly improved. Students should likewise participate in competitive examinations for college entrance and for scholarships.

6. *Competition for scholarships.*

Success in scholarship competitions, however, should not be allowed to become an end in itself. Programs directly preparing for scholarship examinations often degenerate into cramming from review books—a type of study inimical to genuine intellectual formation. If our program for talented students is soundly conceived and capably executed, the winning of scholarships will be a natural outcome.

7. *Four years Latin plus Greek.*

The four-year Latin program combined with Greek should continue to be considered the heart of Jesuit high school education, since in

Western Catholic culture such training is foundational and preparatory for the later study in the Catholic college and university of philosophy and theology, as well as for the study of literature, history, the social sciences, and modern languages, especially the European languages. This program is likewise not without pertinence to the study of the exact sciences. In itself, of course, the study of the classical languages and authors is foundational in the knowledge of man as he has grown and developed in the western world. In the method of instruction followed in classes in the classical languages and authors, attention should be given to these larger and deeper issues as well as to training in grammar.

8. *Three or four years Mathematics.*

All students capable of the study should be asked to take three or four years of mathematics. This is to be considered the important preparation for science rather than the high school science courses themselves. Where a student is able to profit from the study of Greek through two or three years, one year of science might be considered sufficient. In other cases two or three years of science can be given to lay the foundation for further study.

9. *Some modern European language.*

It would be good for all students in Jesuit high schools to have some introduction to the modern European languages, and opportunity should be provided for some to achieve competence in at least one of these languages.

10. *Social sciences.*

The social formation of students in Jesuit high schools consonant with the knowledge of our times and with the intermediate stage of education of the students should be worked into the program. This might be done by social science courses. It might also be done through the medium of other courses, principally history and religion, but also literature, both modern and classical. Possibilities for this formation might also be found in the speech classes and activities. Probably the important means to be used here will be to improve the foundation and knowledge of the faculty as a whole in the social sciences.

11. *Six hour day—five solids.*

To make possible the full curriculum recommended above, it will clearly be necessary to consider a school day which has at least six periods and in which most of the students are pursuing five solid subjects.

12. *Writing and speaking.*

While stressing college preparation, Jesuit high schools should consider the formation of the students by training in the arts (not merely the skills) of writing and speaking, the early formation of the author and orator, as one of their special goals. This is, of course, likewise excellent preparation for college, and should be characteristic of the Jesuit high school product.

13. *Fine arts.*

An introductory education in the fine arts should be provided as part of a liberal education. If this is not given in formal courses, it can be provided through supplementary or extra-curricular programs.

14. *Religious instruction.*

Jesuit high schools must consider whether the instruction in Catholic faith and doctrine is adequate for the needs of the students in the context of American life and as preparation for further study in college, and whether it is equal to the best religious education in other Catholic schools. Three hours of religious instruction a week, supplemented by a vigorous Sodality and Apostleship of Prayer, would seem to be the minimum. The program of instruction, moreover, should incorporate the progress made in the Church in religious teaching and should introduce to the students contemporary developments in Christian life and worship.

15. *Professional spirit.*

Because of the needs of our times and the ideals of Jesuit excellence, our high schools should be animated with a highly professional spirit. Priests assigned to high school teaching or administration should have ample opportunity for growth by continual education after tertianship. The writings of Very Reverend Father Ledochowski and Very Reverend Father Janssens stress the need of further study to reach this professional excellence.

16. *Free and independent.*

Jesuit schools ought to retain the freedom and independence necessary to fulfill the role in education given to them by Divine Providence through the formation and history of the Society under the guidance of the Church. Every effort should be made, therefore, to remain free of controls or interferences which would hinder this work of Jesuit education.

Personnel Phenomena of Religious-Lay Institutions

THOMAS J. M. BURKE, S.J.

This paper intends to open up an area of personnel which, though it involves a large number of institutions and people, has never received sufficient attention. This is the area of personnel in institutions which are controlled by, and directed by, religious but employ lay staffs. Concern here is almost entirely directed to institutions controlled by Catholic religious since they have a special character and are large in number.

In the area of personnel (and internal public) relations in such institutions special phenomena can be expected to occur.

Only extensive scientific research could completely verify or modify to the satisfaction of the administrator or social scientist the phenomena here presented as "expected". Informal questioning, observation and survey of both lay people and religious working in this situation give substance and initial reliability to the hypotheses here advanced.

The character of the religious, and perhaps especially the priest—either religious or diocesan—introduces a relationship between lay personnel and administrators which can be expected to reorient, weaken or strengthen personnel administration in various key areas. No attempt is made here to list these in order of importance. All of them are common phenomena with the exception perhaps of those that depend on successful external public relations programs.

Lay people, whether they work for a religious institution or business firm or government agency are not essentially different in their background, experiences, needs or desires. It is true that variations in workers can be observed after they have spent long years in one environment or the other; a different "work temperament" can be developed. This is a result of the situation and not a causative factor.

In the religious-lay institution as compared with other personnel situations, the different—and the determining element—is the special character of the religious.

For the purpose of this paper, it is perhaps sufficient to define the religious as a person dedicated to the close service of God and, most frequently, active service of people through vows of poverty, chastity and obedience, lived under the rules and aegis of a congregation of like minded men or women whose way of life is approved by the Church.

The religious priest has these characteristics of the religious with the addition of special ordination as a priest meant in the doctrine of Catholicism to serve as a public leader of worship and a two-way mediator between God and men. The diocesan priest, though he is not a religious, has a character close to that of the religious because of his ordination, his vow of chastity and a sanctification-focused spirituality.

The bulk of Catholic institutions in the social, charitable, and educational field are under the control of religious groups.

Any religious group, even the smallest, will have at least several institutions under its control. Some of these institutions will be for the development of members of the congregation itself. The other institutions can vary in character though some congregations specialize in one type of institution—schools, or hospitals, or homes for children, etc.

Some of the religious groups will have thousands of members both here and abroad, and number their institutions by the score or by the hundred.

Even religious who are very much in contact with the ordinary pursuits of men and women are nevertheless removed from them, detached by their spiritual formation, and by their vows which imply a sacrifice of legitimate common pleasures for the sake of higher spiritual goods, and by freedom from the desire or the need, at least personally, of money and material acquisitions.

This fundamental character of the religious which removes him or her from the ordinary pleasures but also the ordinary entanglements and demands of family and lay community living is a factor which changes the personnel relationships in institutions controlled by religious. The priest as such, in his character of religious leader and shepherd, changes only the emphasis at various points of the common phenomena which can be expected to occur.

SOME COMMON PHENOMENA:—

1. *Motivation*: Enthusiasm, teamwork, dedication, selfless expenditure of energy are often found in such institutions on the part of the lay members. Morale is oftentimes apparently very high.

Closer inspection of such morale would frequently disclose that it is built on supernatural motivation without sufficient regard to natural motivation. Instead of supernatural motivation assuming and heightening sound human and personnel relations, it is operating by superior personal motivation in the absence of a sound natural base.

In this respect morale is gaining its strength from a source, which is, in a sense, exterior to the situation. The same person in whom super-

natural motivation is so strong, could display the same outward appearances of excellent morale, say, in a business office where there was on the part of management little regard or understanding of personnel values. Indicated here is need of closer inspection of personnel practices and policies in the religious-lay institution before one concludes that they are in fact sound practices and policies. Religious motivation may be obscuring the real, human situation. The ordinary indications of high morale are not, in this context, immediately reliable.

2. *Tenure*: A religious superior of a major institution is normally constrained by canon law to a term of service in a particular position of command of not more than 6 years. Other religious, regardless of their position, can be changed at the will of their superiors.

Care for the stability of institutions, or the special character of the individual's work, make superiors at times quite slow in promoting widescale changes. But the power and at times the practice are there. And the individual who has sacrificed the personal determination of his work and career for the humility of obedience to another in order to offer to God his most exalting possession, his free will, is ready to follow such commands of religious superiors. The command may take him to similar work elsewhere, or to completely different work.

As a result the tenure of lay people working in the institution is affected. It can be affected by the incoming religious who may have different ideas about who is qualified, whose temperament may be quite different to adjust to, who may make policy changes which alter the status and employment of people already there. This can affect the secretary hired by a departed dean of a department, or the scope and responsibility of a supervisor of nurses or director of development hired by the previous administration of the institution.

In someways this is not unlike the changes affected at the top of civic agencies by incoming political administrations. It differs in that the changes and their location in the religious administration cannot be timed or calculated so easily, and it can affect lay personnel at almost any level of the institution.

The more profound effect on lay personnel, though, is a sense of basic insecurity which is frequently countenanced unwittingly by religious administrators to whom security of position and work is a quality of life which they have sacrificed to religious obedience. They may have sacrificed it so completely that they do not recognize what a good thing it appears and how much it is desired for the ordinary lay person, perhaps more in our times than ever before.

Because of the structure of religious congregations, decisions can be made elsewhere, even against the wisdom of the local religious, which

can alter profoundly the work and positions not merely of the religious individuals of an institution, who are geared for spiritual reasons to submit, but also of the lay people associated with them, who are not so geared, and cannot be expected to be. Changes can be made by higher superiors for strictly religious ends which have little apparent relation to the immediate goals of the institution. This is extremely difficult for the lay people who are affected.

Insecurity of employment of the lay person or of his scope of work, and instability of the religious persons with whom and most frequently under whom lay people work, needs extremely sensitive and careful consideration in any successful personnel program in the religious-lay institution.

The religious has tenure and stability from his religious character, regardless of what institution of his congregation he serves. This is not true of the lay person.

3. *Career development*: Perhaps the most obvious difficulty which can create reaction in the mind of the lay person who is ambitious and career promotion minded is the fact that in the religious controlled institution, almost all the top positions are closed off. This is especially true of policy positions.

In ordinary circumstances, the lay person sees that he or she can rise just so far. At this point religious are normally appointed.

This can lead to a feeling of frustration on the part of a talented, well-trained lay person who, in a completely lay controlled organization, could have ambioned the top position or at least a position of partial control.

Such a situation is at its best when the lay person is working with a controlling religious who has been there from the time of the lay person's first employment. The relationship is thus an established, accepted one.

The advent of the next, or the third controlling religious—perhaps a much younger person—can emphasize the close off point in the lay person's career advancement.

The real difficulty is compounded sometimes by the religious' insensitivity to the lay person's ambition. And any attempt by the lay person of long standing to run things will be resisted and perhaps resented by the new religious administrator as presumption or unjust interference with the control of the institution.

4. *Specialist-Generalist*: The practice and composition of most religious congregations at the present time leads them quite widely, even in highly specialized circumstances of work, to appoint generalist administrators.

This is not of itself a bad thing at all, and should not normally lead

one to expect any greater difficulty in the area of personnel than is normally encountered due to the differing vision of the specialist, whether doctor or professor, and the generalist administrator in any context.

The difficulty arises in the religious-lay context because the religious administrator, most frequently, does not have the protection, and respect requiring background, of formal training in administration.

Apart from the greater sensitivity and technical knowledge which training could give the religious administrator, he or she, normally at present, does not have the quality of formal training which would lessen opposition from a specialized staff.

This can generate a personnel tension which is unfortunate for the institution, regardless of its character.

5. *Leadership*: In any context natural leadership, when successful over a long period, and when bolstered by lofty position, is enhanced and reinforced in the minds both of the leader and the subject personnel.

A similar phenomena of leadership can occur in the religious-lay context, even apart from long continued successful leadership, or apart from lofty institutional position, through the respected religious character of the leader, be it a nun or a priest.

Reverence for the religious character of the leader can make the lay group apparently quite satisfied with the leadership offered; and can conversely impart to the religious all the intrepidity of the successful leader.

Such a relationship can facilitate the leadership offered to personnel by a religious, but it is obviously being facilitated by other factors than the personnel books usually regard. It can unwittingly encourage the religious to be more dominating than the performance of the religious, or the natural reactions of personnel, would warrant.

Sometimes this religious respect can isolate the religious administrator, so that honest feedback is cut to a minimum or reserved for only the most essential issues.

It can make unreal attempts at "democratic" leadership even against the will of a particular religious administrator. Suggestions or criticism honestly sought by the religious will not be given by personnel acutely conscious of the religious character of the administrator. This does not mean that such criticism will not be voiced or felt among the personnel privately.

In such circumstances only extreme sensitivity on the part of the religious, and an ability to stand off from the situation and see it as it really is, will enable the religious to compensate for the lack of upward communication and reaction.

6. *Resident-non resident*: Religious staffs are normally resident in the institution or on its campus, whereas the lay staffs will be non-resident.

This can enhance the proprietary instinct of the religious staff, and lessen the felt position of the lay personnel.

It can also promote a differing regard for time and schedule. The religious does not have to travel some distance to home, can eat or relax privately quite readily, whereas the lay person cannot. Forgetfulness of this difference can lead to thoughtless demands on the part of religious which if continued can lead to exasperation of lay people.

7. *Differing view*: The experiences and needs of religious and lay people differ, rather sharply.

This makes the religious-lay context unlike other management situations where the experiences and needs of employees and top administrators are quite alike. They may differ in social or financial level, but they are fundamentally similar. Whether one wishes to take a wife or friends to Four Seasons or to Howard Johnson's depends on money and social climate. The desire is similar.

The religious however has sacrificed for spiritual motives many of the average desires which are very strong in the lay person. The religious is accustomed after years of religious life to doing without many things which the lay person prominently wants. The regularity of religious life, the permissive use of material things, the lack of personal worry about money, food, clothing, housing makes the continued experience of the religious quite other than the lay person who is acutely aware of personal needs oftentimes, and has worries which are much more material than those of the religious. Social demands upon the religious are quite different than those upon the lay person. Emotional stresses come from differing quarters. Ambitions are of a different sort.

This can lead to an unawareness in action on the part of the religious administrator of the different tensions and real needs of lay personnel. It can give the religious administrator the appearance of being impatient, too demanding, too little concerned with the complex life of the lay person.

On the other hand the religious who bends over backward in sympathy with the lay person may go too far and become an unreal, sentimental administrator, alienating other lay personnel who so gauge the action of the religious.

8. *Eternal verities and temporal disciplines*: At times a quite different appreciation of the work or study at hand can obtain between the religious and the lay person.

The religious, secure in the status of his religious character, aware of

the primacy of eternal truths, may appear unprofessional in his regard for a particular work, may seem to lack sufficient seriousness about it and its development.

Whether such a religious is an administrator or not, such an attitude can irk the lay person who secures much value in his life by being and wishing to be a serious professional in his work.

Only a fair estimate and conciliation of the truth lurking in each position will minimize this phenomena in the religious-lay context.

9. *Discipline*: Putting aside any arbitrary disciplinary phenomena that may arise in this context, it can be expected that necessary, carefully considered disciplinary action will be less frequent in the religious-lay organization, but that it will be more difficult and demand of the religious administrator greater prudence than would be required in other organizations.

Religious values always enhance the person of the administrator to some extent.

The character of the priest, especially, inhibits him from acting merely as an efficient administrator, taking necessary disciplinary action. He cannot step outside his priesthood at will, either in reality, or in the eyes of one who respects him as a priest.

This demands more than ordinary prudence of the religious administrator in disciplinary situations.

Not merely the efficient performance of an individual is in question, but the regard of that individual and other related ones for religious values.

10. *Special case*: When infrequently a religious, or a priest, is under a lay dean in a religious-lay institution—a priest, say, who is teaching education under a lay dean in a religious university—special problems of adjustment arise.

The lay dean is respectful of the religious character of the person under him, and also aware of the priest's position as a member of the religious group controlling the institution.

For the religious special problems arise, because he finds himself in an unusual position in an institution controlled by his own religious group.

Deference from the one side, and half-amused diffidence from the other can be the instinctive reaction.

For a sound, workmanlike relationship, great tact and understanding is required on both sides.

11. *Special difficulty*: Many religious groups have expanded the number of their institutions, or greatly increased the size of their institutions in recent years in this country.

This has necessitated large increases in staff, especially in the lay staff. With increased size come mushrooming problems of changed, more specialized administration.

Appointments of directors of these expanded institutions are made sometimes with apparent neglect of the changed demands of administration.

At other times, the only possibility is to appoint a person who is a good religious, regardless of whether he is a good administrator, regardless of whether he has had any training in the problems and techniques of administration. This puts a heavy responsibility on the Holy Spirit to guide him, and on personnel to recognize the causes of the situation, and to react patiently and understandingly.

12. *Person-centered administration*: Religious administration is normally person centered.

This springs from the high regard and dignity accorded the individual in the religious' belief and life.

Charity also encompasses much of what is intended by authors who speak of a human relations approach in general administration or in the precise area of personnel administration.

The normal need seen by religious familiar with the administration of various religious institutions is the development of the necessary amount of emphasis on efficiency in administration. Allied to this need would be the requirement in a balanced personnel approach of a small dose of the "protective" character of good personnel administration.

The person centered character of administration in the religious-lay institution can give lay personnel assurance against gross meanness or calculated major damage by administrators.

Lack of calculation or sensitivity, though, of the differing character of religious and lay people, and their differing needs and desires, can lead the religious administrator to neglect the desire of lay personnel for status, stability, recognition, respect, independence and freedom, and lead the religious administrator in many accumulating, small ways to be deficient in things that a "simply human relations minded" administrator would instinctively do.

The religious himself is fairly tolerant, frequently, of "administration"—its inefficiency, opacity or clumsiness—because the years of his formation as a religious, and his active life as a religious are lived always within the framework of formal organization, and not infrequently rather large formal organization.

He accepts in his own position, or for his institution, the fluctuations in administration of his larger religious community fairly easily.

This may not be true at all of lay persons working with or under him in the religious-lay context.

Many religious have matured within organization, whereas very few lay people have.

The easy acceptance then of administrative changes by the religious may seem to lay personnel to be unthinking, too easy, or motivated by indifference to their needs and desires.

13. *Identification and participations* A Catholic can readily identify himself with and feel a sense of participation in any institution run by a Catholic religious group.

For the lay person, though, who works within a particular religious institution, the situation is somewhat different.

A real sense of participation is difficult if top management and policy positions are closed off to the lay person, as they normally are, at least in effect. Without this full participation, complete identification also becomes difficult.

These two normal drives, towards identification and towards participation, which are utilized in great part by personnel directors, human relations experts, and internal public relations directors to promote satisfying personnel relations within the organization, are thus, in the religious institution, not fully usable, or not usable in the same ways.

14. *An external complication*: in many cases, though not all, where an external public relations program for a religious institution is successful, the image built up in outsiders' minds is of an institution identified with a particular religious group.

When a public relations program has this effect, it can lessen lay personnel's feeling of identification and participation, because friends and people whom they meet identify the institution as part of the work of a religious (and not a lay) group.

This leaves the lay worker at the institution with a difficulty of securing recognition in the eyes of outsiders, can reinforce any feeling which he may have of not really belonging to the institution, can force him into explanations of his situation.

Unless the lay person is given a recognizable and respected role in the institution, special personnel reactions, not always fully comprehended are going to rise in this situation and perhaps hamper the work of the institution.

Jesuit Schools of the World

1959

WILLIAM J. MEHOK, S.J.

This article purports to build upon the ideas developed in the *Quarterly* last year as well as in other articles mentioned there.¹ It should be pointed out at the beginning that any increase of this year over previous years is explainable not only by the natural increment in number of institutions, schools and students but also by the fact that some schools, which previously existed but were not listed, have now come to our attention. This latter factor accounts for about 600 schools in Madagascar. It is believed that no further such spurts will occur and that the only factor to consider will be the erection and suppression of houses and their constituent schools and the normal change arising from increase or decrease within schools already existing.

The first step in a statistical survey is to define the population or universe, as it is known technically, by enclosing it within a frame. In the present case the universe is the entire Society of Jesus and the frame consists of the catalogues of the various provinces for the year beginning 1959. A full explanation is given in *Woodstock Letters for June 1960*.²

In province catalogues under the section designated *Ordo Regiminis Superiorum* there are listed 1,167 rectors, superiors, or other immediate superiors. Unfortunately, duplications and omissions occur in this list and it must be corrected by supplying twenty-five omissions and deleting thirty-eight duplications. The resulting 1,154 is the true number of superiors such that each member of the Society is under the immediate jurisdiction of one and only one of them.³

Of these 1,154 superiors, 311 do not have any schools under their charge and 843 have at least one school for which they are responsible. This latter figure constitutes the population or universe with which we are presently concerned.

These 843 superiors are responsible in a greater or lesser degree to the

¹ Mehok, William J., "Jesuit Schools of the World: Level and Type; 1958," *Jesuit Educational Quarterly*, Vol. XXII, No. 1 (June 1959), pp. 27-38.

² Mehok, William J., "Geographic Distribution of Jesuits 1959," *Woodstock Letters*, Vol. 89, No. 2 (June 1960), pp. 157-164.

³ This excludes Jesuits in the territory of Bohemia, Romania, and Slovakia.

Society and their Ordinaries for the education of students enrolled in 3,978 schools. Technically these superiors are known as clusters which we have called institutions; and the constituent schools form the elementary sampling units of the survey. Earlier articles have defined these terms. It is the purpose of this article to subdivide and classify the above institutions and schools according to certain characteristics.

The first of these characteristics is ownership, since we are interested in all schools that the Society administers whether or not it owns the physical plant and equipment.

Next we can view schools from the standpoint of categories of students enrolled, such as lay, Jesuit, diocesan, members of other religious orders or some combinations of these.

Finally, we can study schools from the viewpoint of level of instruction.

Since the human mind becomes confused when too many of these characteristics are taken up together, Table I merits a little study. Let us, for example, focus attention on the 73 rectors (clusters) who are in charge of 478 schools. Forty-six of these rectors run 180 schools owned by the Order of which 69 are Jesuit houses of formation and the remaining 111 are for lay students and other non-members of the Society. These 111 might be further divided by level of instruction, that is 13 elementary, 44 secondary and 54 higher.

NOTES TO TABLES ON JESUIT SCHOOLS I.A. 1959

LEVEL AND TYPE OF STUDENT:

Minor seminary; Other Non-Standard; Standard; ELEMENTARY Lay.

Minor seminary; Adult Education; Technical Professional; Other Non-Standard; Standard; SECONDARY Lay.

Minor Seminary; Adult Education; Academic residence; Institute; University; HIGHER Lay.

HIGHER Diocesan and Other.

NON-SJ—(Subtotal of all figures above).

HIGHER SJ—(Jesuit scholastics and priests in training or special studies).

GRAND TOTAL—(Sum of Non-SJ and SJ).

1, 5, 9: ESU—Elementary sampling units, i.e., number of schools.

2, 6, 10: Enroll—Number of students enrolled.

3, 7, 11: SJ—Unduplicated number of Jesuits who teach and/or administer these schools at least part-time.

4, 8, 12: N-SJ—Number of teachers and/or administrators who are not Jesuits. Estimate based on province catalogues.

TABLE I

Distribution of 3,978 schools administered by 843 Jesuit local superiors throughout the world arranged according to ownership of physical plant, level of education, category of students educated and various combinations of these. School year beginning before January 1959.

EDUCATE	Number of Clusters		EDUCATE						OWNERSHIP		
			LAY			JESUITS	TOTAL	MIXED	SJ or NON		TOTAL
			INF	SEC	SUP				(9)	(10)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)		
LAY	658	439	276	477	250	0	1,003	...	1,003	...	
		142	1,220	183	18	0	1,421	...	1,421	3,321	
	77		49	78	69	0	196	897	...	...
			617	69	15	0	701				
SJ	112	112	0	0	0	179	179	...	179	179	
		46	13	44	54	69	180	...	180	...	
LAY		10	4	6	39	12	61	81	...	...
JESUIT	73		17	3	0	0	20	...	...	478
		17	0	0	0	26	26	217	...	...
			178	12	1	0	191				
	843	597	342	605	412	286	1,645	1,195	2,783	3,978	
		104	...	...	...	...	...
TOTAL		142	2,032	267	34	0	2,333				
	843	843	2,374	872	446	286	3,978				
		843	3,692			286				3,978	

Furthermore, 10 of these rectors run 81 schools; 61 owned by the Order and 20 which are not; 12 educating Jesuits and the remaining 69 not. For example, 3 of the 81 schools are secondary and not owned by the Society.

The next question to come up is: "How many different levels of education come under the various rectors?" Table 2 tells us that the most typical pattern in the Society is a rector in charge of at least one elementary and secondary school as is evident from column (1) row "Elementary-Secondary" where one sees that 278 rectors administer 1,976 combined elementary and secondary schools. From column (4) of the same row, for example, we learn that 7 rectors are in charge of 43 schools. These include scholasticates for training Jesuits, higher faculties for lay and other students as well as elementary and secondary schools for lay students. Likewise, the marginal totals give some interesting information such as the fact that 508 of 843 rectors have in their charge only elementary and secondary schools to the exclusion of all higher faculties, whether for lay students or for Jesuits. Again, there are 185 (155 + 30)

TABLE 2

Distribution of 3,978 schools according to combinations of levels and categories of students under 843 rectors. School year beginning before January 1959.

	LAY		Jesuit Only	Jesuit and Lay	TOTAL	
	(Elem. Sec.)	Higher ^A	Higher	Higher	Schools	Rectors
	(1)	(2)	(3)	(4)	(5)	(6)
(Higher)—Schools	...	163	179	50	392	...
Rectors	...	69	112	14	...	195
Elementary—Schools	504	41	48	43	636	...
Rectors	111	6	15	3	...	135
Secondary—Schools	148	135	46	34	363	...
Rectors	119	40	16	6	...	181
Elementary)—Schools	1,976	354	214	43	2,587	...
Secondary) Rectors	278	35	12	7	...	332
TOTAL—Schools	2,628	693	487	170	3,978	...
Rectors	508	150	155	30	...	843

^A Includes major seminaries for diocesan seminarians and also schools enrolling religious other than Jesuits.

TABLE 5

Number of students enrolled, number of Jesuit and non-Jesuit teachers and/or administrators in 703 schools administered by the Society of Jesus in America-N. arranged according to level and type of education. School year beginning before January 1959.

LEVEL TYPE	JESUIT OWNED SCHOOLS				NON-SJ OWNED SCHOOLS				TOTAL SCHOOLS			
	SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.	
	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ
STUDENTS	1	2	3	4	5	6	7	8	9	10	11	12
Min. Sem.	...	...	...	...	...	...	...	...	...	...	...	...
Oth N-St	6	347	6	16	2	275	1	5	8	622	7	21
Standard	32	13,905	78	411	247	72,839	342	1,855	279	86,744	420	2,266
ELEM. Lay	38	14,352	84	427	249	73,114	343	1,860	287	87,366	427	2,287
Min. Sem.	14	864	59	0	1	48	3	0	15	912	62	0
Ad Ed.	7	1,515	10	75	1	175	1	8	8	1,700	11	83
Tech. Prof.	5	1,346	10	43	2	267	1	12	7	1,613	11	55
Oth N-St	3	365	17	7	2	96	3	11	5	461	20	18
Standard	72	39,832	1,543	728	36	5,706	70	238	108	45,538	1,613	966
SEC. Lay	101	43,932	1,639	853	42	6,292	78	269	143	50,224	1,717	1,122
Min. Sem.	1	117	3	0	1	6	3	0	2	123	6	0
Ad Ed.	30	14,670	45	886	...	...	...	...	30	14,670	45	886
Acad. Res.	...	...	...	...	...	...	...	...	...	...	...	...
Inst.	23	6,949	76	814	...	...	...	...	23	6,949	76	814
Univ.	142	95,212	1,589	6,047	...	...	...	...	142	95,212	1,529	6,047
HIGH Lay	196	116,948	1,653	7,747	1	6	3	0	197	116,954	1,656	7,747
HIGH Di O	7	156	28	0	4	690	39	7	11	846	67	7
NON-SJ	342	175,288	3,404	9,027	296	80,102	463	2,136	638	255,390	3,867	11,163
HIGH SJ	65	3,306	572	...	...	...	...	...	65	3,306	572	0
GRAND TOTAL	407	178,594	3,976	9,027	296	80,102	463	2,136	703	258,696	4,439	11,163

TABLE 5-A

Number of students enrolled, number of Jesuit and non-Jesuit teachers and/or administrators in 378 schools administered by the Society of Jesus in the United States arranged according to level and type of education. School year beginning before January 1959. This table is included in Table III. America-N.

LEVEL TYPE	JESUIT OWNED SCHOOLS						NON-SJ OWNED SCHOOLS						TOTAL SCHOOLS					
	SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.			
	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ		
STUDENTS	1	2	3	4	5	6	7	8	9	10	11	12						
Min. Sem.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oth N-St	5	257	5	13	...	...	...	...	5	257	5	13	...	...	5	13
Standard	7	1,271	11	52	95	39,256	276	943	102	40,527	287	995	...	...	287	995
ELEM. Lay	12	1,528	16	65	95	39,256	276	943	107	40,784	292	1,008	...	...	292	1,008
Min. Sem.	...	...	...	...	1	48	3	0	1	48	3	0	...	...	3	0
Ad Ed.	2	295	4	14	...	...	...	...	2	295	4	14	...	...	4	14
Tech. Prof.	1	68	1	4	1	246	1	11	2	314	2	15	...	...	2	15
Oth N-St	2	341	14	5	1	20	2	1	3	361	16	6	...	...	16	6
Standard	44	28,824	1,182	387	22	4,713	54	162	66	33,537	1,236	549	...	...	1,236	549
SEC. Lay	49	29,528	1,201	410	25	5,027	60	174	74	34,555	1,261	584	...	...	1,261	584
Min. Sem.	1	117	3	0	1	6	3	0	2	123	3	0	...	...	3	0
Ad Ed.	23	13,240	38	794	...	...	...	...	23	13,240	38	794	...	...	38	794
Acad. Res.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Inst.	15	6,118	17	760	...	...	...	...	15	6,118	17	760	...	...	17	760
Univ.	129	92,703	1,450	5,775	...	...	...	...	129	92,703	1,450	5,775	...	...	1,450	5,775
HIGH Lay	168	112,178	1,508	7,329	1	6	3	0	169	112,184	1,511	7,329	...	...	1,511	7,329
HIGH Di O	...	...	...	...	4	690	39	7	4	690	39	7	...	...	39	7
NON-SJ	229	143,234	2,725	7,804	125	44,979	378	1,124	354	188,213	3,103	8,928	...	...	3,103	8,928
HIGH SJ	44	2,724	410	0	...	...	...	...	44	2,724	410	0	...	...	410	0
GRAND TOTAL	273	145,958	3,135	7,804	125	44,979	378	1,124	398	190,937	3,513	8,928	...	...	3,513	8,928

TABLE 6

Number of students enrolled, number of Jesuit and non-Jesuit teachers and/or administrators in 348 schools administered by the Society of Jesus in America-S. arranged according to level and type of education. School year beginning before January 1959.

LEVEL TYPE	JESUIT OWNED SCHOOLS						NON-SJ OWNED SCHOOLS						TOTAL SCHOOLS					
	SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.			
	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ		
STUDENTS	1	2	3	4	5	6	7	8	9	10	11	12						
Min. Sem.	6	80	3	0	...	...	...	...	6	80	3	0	...	...	...	...
Oth N-St	5	839	8	21	1	192	1	5	6	1,031	9	26	...	...	...	...
Standard	57	23,706	106	630	60	14,715	30	383	117	38,421	136	1,013	...	...	...	...
ELEM. Lay	68	24,625	111	651	61	14,907	31	388	129	39,532	148	1,039	...	...	...	...
Min. Sem.	30	1,687	109	20	...	...	...	...	30	1,687	109	20	...	...	...	...
Ad Ed.	20	2,841	23	116	1	148	0	7	21	2,989	23	123	...	...	...	...
Tech. Prof.	5	657	9	42	...	...	...	...	5	657	9	42	...	...	...	...
Oth N-St	5	269	9	9	...	...	...	...	5	269	9	9	...	...	...	...
Standard	49	17,429	478	566	3	235	6	9	52	17,664	484	575	...	...	...	...
Sec. Lay	109	22,883	628	753	4	383	6	16	113	23,266	634	769	...	...	...	...
Min. Sem.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ad Ed.	3	1,432	5	163	...	...	...	...	3	1,432	5	163	...	...	...	...
Acad. Res.	2	56	5	1	...	...	...	...	2	56	5	1	...	...	...	...
Inst.	3	879	5	51	...	...	...	...	3	879	5	51	...	...	...	...
Univ.	36	7,403	75	1,169	14	2,877	25	472	50	10,280	100	1,641	...	...	...	...
HIGH Lay	44	9,770	90	1,384	14	2,877	25	472	58	12,647	115	1,856	...	...	...	...
HIGH Di O	12	776	44	66	...	...	...	...	12	776	44	66	...	...	...	...
Non-SJ	233	58,054	879	2,854	79	18,167	62	876	312	76,221	941	3,730	...	...	...	...
HIGH SJ	36	1,135	169	0	0	0	0	0	36	1,135	169	0	...	...	...	...
GRAND TOTAL	269	59,189	1,048	2,854	79	18,167	62	876	348	77,356	1,110	3,730	...	...	...	...

TABLE 7

Number of students enrolled, number of Jesuit and non-Jesuit teachers and/or administrators in 1,329 schools administered by the Society of Jesus in Asia arranged according to level and type of education. School year beginning before January 1959.

LEVEL TYPE	JESUIT OWNED SCHOOLS										NON-SJ OWNED SCHOOLS										TOTAL SCHOOLS			
	SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.	
	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ
STUDENT	1	2	3	4	5	6	7	8	9	10	11	12												
Min. Sem.	...	...	...	...	1	7	1	0	1	7	1	0	1	7	1	0	1	7	1	0	1	7	1	0
Oth N-St	6	2,603	7	62	11	2,227	13	72	17	4,830	13	72	17	4,830	13	72	17	4,830	13	72	17	4,830	20	134
Standard	59	24,145	58	709	959	100,219	140	3,397	154	124,364	140	3,397	1,018	124,364	140	3,397	1,018	124,364	140	3,397	1,018	124,364	198	4,106
ELEM. Lay	65	26,748	65	771	971	102,453	154	3,469	154	129,201	154	3,469	1,036	129,201	154	3,469	1,036	129,201	154	3,469	1,036	129,201	219	4,240
Min. Sem.	23	980	37	12	4	324	17	12	4	1,304	17	12	27	1,304	17	12	27	1,304	17	12	27	1,304	54	24
Ad Ed.	11	4,427	9	142	1	145	1	9	1	4,572	1	9	11	4,572	1	9	11	4,572	1	9	11	4,572	10	151
Tech. Prof.	5	305	9	13	3	399	2	22	8	704	2	22	8	704	2	22	8	704	2	22	8	704	11	35
Oth N-St	6	572	11	24	2	40	1	2	8	612	1	2	8	612	1	2	8	612	1	2	8	612	12	26
Standard	78	41,790	473	1,482	42	5,434	62	243	121	47,224	62	243	121	47,224	62	243	121	47,224	62	243	121	47,224	535	1,725
SEC. Lay	123	48,074	539	1,673	52	6,342	83	288	175	54,416	83	288	175	54,416	83	288	175	54,416	83	288	175	54,416	622	1,961
Min. Sem.	2	70	4	0	...	...	...	...	2	70	...	...	2	70	...	...	2	70	...	...	2	70	4	0
Ad Ed.	2	58	1	4	...	...	...	...	2	58	...	...	2	58	...	...	2	58	...	...	2	58	1	4
Acad. Res.	2	156	2	0	...	...	...	...	2	156	...	...	2	156	...	...	2	156	...	...	2	156	2	0
Inst.	4	642	9	39	...	...	...	...	4	642	...	...	4	642	...	...	4	642	...	...	4	642	9	39
Univ.	35	25,623	365	1,397	1	129	5	20	36	25,752	5	20	36	25,752	5	20	36	25,752	5	20	36	25,752	370	1,417
HIGH Lay	45	26,549	381	1,440	1	129	5	20	46	26,678	5	20	46	26,678	5	20	46	26,678	5	20	46	26,678	386	1,460
HIGH Di O	20	1,096	106	10	2	121	10	0	22	1,217	10	0	22	1,217	10	0	22	1,217	10	0	22	1,217	116	10
Non-SJ	253	102,467	1,091	3,894	1,026	109,045	252	3,777	1,279	211,512	252	3,777	1,279	211,512	252	3,777	1,279	211,512	252	3,777	1,279	211,512	1,343	7,671
HIGH SJ	50	1,248	208	0	...	...	...	...	50	1,248	...	...	50	1,248	...	...	50	1,248	...	...	50	1,248	208	0
GRAND TOTAL	303	103,715	1,299	3,894	1,026	109,045	252	3,777	1,329	212,760	252	3,777	1,329	212,760	252	3,777	1,329	212,760	252	3,777	1,329	212,760	1,551	7,671

TABLE 8

Number of students enrolled, number of Jesuit and non-Jesuit teachers and/or administrators in 615 schools administered by the Society of Jesus in Europe arranged according to level and type of education. School year beginning before January 1959.

LEVEL TYPE	JESUIT OWNED SCHOOLS						NON-SJ OWNED SCHOOLS						TOTAL SCHOOLS					
	SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.			
	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ		
STUDENT	1	2	3	4	5	6	7	8	9	10	11	12						
Min. Sem.	6	183	14	0	...	...	...	...	6	183	...	...	6	183	14	0
Oth N-St	6	525	8	22	...	...	...	...	6	525	...	...	6	525	8	22
Standard	125	35,018	226	1,219	38	13,295	82	557	163	48,313	82	557	163	48,313	308	1,776		
ELEM. Lay	137	35,726	248	1,241	38	13,295	82	557	175	49,021	82	557	175	49,021	330	1,798		
Min. Sem.	40	3,274	211	37	...	...	...	...	40	3,274	...	...	40	3,274	211	37
Ad Ed.	47	9,962	70	244	5	385	6	29	52	10,347	6	29	52	10,347	76	273		
Tech. Prof.	28	7,913	120	394	1	100	1	4	29	8,013	1	4	29	8,013	121	398		
Oth N-St	4	252	4	3	...	...	...	...	4	252	...	...	4	252	4	3
Standard	107	45,801	1,785	1,568	5	1,041	12	43	112	46,842	12	43	112	46,842	1,797	1,611		
SEC. Lay	226	67,202	2,190	2,246	11	1,526	19	76	237	68,728	19	76	237	68,728	2,209	2,322		
Min. Sem.	1	32	2	0	...	...	...	...	1	32	...	...	1	32	2	0
Ad Ed.	2	234	2	4	...	...	...	...	2	234	...	...	2	234	2	4
Acad. Res.	19	1,909	22	1	1	27	1	0	20	1,936	1	0	20	1,936	23	1		
Inst.	5	442	21	50	...	...	...	...	5	442	...	...	5	442	21	50
Univ.	12	3,315	85	377	...	...	...	...	12	3,315	...	...	12	3,315	85	377
HIGH Lay	39	5,932	132	432	1	27	1	0	40	5,959	1	0	40	5,959	133	432		
HIGH Di O	46	5,504	395	120	...	...	...	...	46	5,504	...	...	46	5,504	395	120
NON-SJ	448	114,364	2,965	4,039	50	14,848	102	633	498	129,212	102	633	498	129,212	3,067	672		
HIGH SJ	117	4,615	672	0	...	...	...	...	117	4,615	...	...	117	4,615	672	0
GRAND TOTAL	565	118,979	3,637	4,039	50	14,848	102	633	615	133,827	102	633	615	133,827	3,739	4,672		

TABLE 9

Number of students enrolled, number of Jesuit and non-Jesuit teachers and/or administrators in 51 schools administered by the Society of Jesus in Oceania arranged according to level and type of education. School year beginning before January 1959.

LEVEL TYPE	JESUIT OWNED SCHOOLS						NON-SJ OWNED SCHOOLS						TOTAL SCHOOLS					
	SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.		SCHOOLS		TEACH/ADM.			
	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ	ESU	Enroll	SJ	N-SJ		
STUDENT	1	2	3	4	5	6	7	8	9	10	11	12						
Min. Sem.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oth N-St	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard	7	1,321	10	27	19	5,156	24	182	26	6,477	34	209	26	6,477	34	209		
ELEM. Lay	7	1,321	10	27	19	5,156	24	182	26	6,477	34	209	26	6,477	34	209		
Min. Sem.	...	...	...	...	2	70	2	0	2	70	2	0	2	70	2	0
Ad Ed.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tech. Prof.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oth N-St	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard	9	2,143	78	34	...	...	...	...	9	2,143	78	34	11	2,213	80	34
Sec. Lay	9	2,143	78	34	2	70	2	0	11	2,213	80	34	11	2,213	80	34		
Min. Sem.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ad Ed.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Acad. Res.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Inst.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Univ.	...	...	...	...	4	567	9	51	4	567	9	51	4	567	9	51
HIGH Lay	...	...	...	...	4	567	9	51	4	567	9	51	4	567	9	51
HIGH Di O	...	...	...	...	3	207	15	0	3	207	15	0	3	207	15	0
NON-SJ	16	3,464	88	61	28	6,000	50	233	44	9,464	138	294	44	9,464	138	294		
HIGH SJ	7	107	23	0	...	...	...	...	7	107	23	0	7	107	23	0
GRAND TOTAL	23	3,571	111	61	28	6,000	50	233	51	9,571	161	294	51	9,571	161	294		

rectors who are in charge of at least one Jesuit scholasticate or academic residence for Jesuits.

We come now to the kernel of the present study which is a geographic analysis of Jesuit controlled schools according to ownership, level and type of education offered, and categories of students who are educated. Table 3 takes up the Jesuit schools of the world and Tables 4 to 9 divide them into continents, giving the enrollment, number of Jesuit and non-Jesuit teachers and/or administrators. Since the footnotes to the tables give definitions and brief explanations of the terms involved, we shall take these for granted in the text.

A separate category for minor seminaries is given at all levels since a special breakdown of this category was once requested and presumably a followup may be expected. These consist of all schools offering education for students destined for the priesthood who are not yet in the major seminary.

The terms "standard" and its counterpart "non-standard" as applied to elementary and secondary education need some elaboration. If we take as our point of reference preparation for the university, all schools so preparing a student, either immediately or remotely, are considered standard. The duration of the course is to be understood in terms of the local school system. If only part of the usual time is included, then for our purposes, the school is considered non-standard. To give a few examples, choir schools, orphanages, "Boys Towns", one or two years preparatory to the university, and, of course, schools for adult education, mere academic residences and technical schools, are considered non-standard.

Adult education has reference likewise to non-adults, but to those only who are not subject to compulsory education laws; whereas students still subject to these laws may fulfill their obligation in technical-professional schools. Hence, very often, this is the basis of a distinction between them.

Higher education presents difficulties since there is such variety to be found. We have A) universities in the true sense, having several faculties, enrolling sufficient students and offering instruction generally accepted as advanced; B) institutions denominated as universities but not yet fully developed; C) institutes, higher technical schools, teachers' colleges and other simple higher schools but excepting D) liberal arts colleges or faculties of philosophy and letters; E) university residences in which no university instruction is offered; F) adult (non-degree granting) education connected with the university; and G) post-secondary schools for those destined for the priesthood but such as are not yet en-

rolled in major seminaries. Schools under A), D) and some of those under B) are here considered universities;⁴ others are self-classifying except the remainder of B) which is fitted under institutes, for the most part.

To evaluate the reliability of this survey would take us too far afield. The numbers of institutions and schools are exact and are as complete as the sources on which they were based, namely, the province catalogues. Figures for enrollment and number of teachers and/or administrators were based on a full count for the smaller countries and on a sample for the larger countries. Even where a full count was involved, if the province catalogues did not supply the facts, estimates based on the schools of a certain level and type for a definite area were resorted to. It is the author's opinion that the statistical error involved in all the estimates is less than undetectable mistakes and omissions in the data with which he had to work.

The previously mentioned article on distribution of Jesuits explained in some detail difficulties arising from sudden increases which can only be accounted for by the fact that, although institutions and schools existed, they had not been reported until the present year. We can only hope that nothing of the kind happens in the future. Then we will be able to compute rates of change and trends. To compare total enrollment this year with that of last year is futile unless the numbers of institutions and schools involved are also taken into consideration.

Since this article is destined for United States readers, Table 5-A (which is included in America-North) is given. In general the figures given by Jesuit Educational Association and those given here agree except in a few cases where Jesuit scholastics and special students are here reassigned to a separate category, and certain schools are put under those not owned by the Society, if that is the case.

Finally, a word should be added about the number of teachers. For non-Jesuit teachers the figures given in province catalogues are used. We have no knowledge, not even a suspicion, of who are included there. Do they include non-Jesuit priests and religious? Are teachers counted more than once if they teach in several schools under the same rector? Are part-time teachers included? Do the figures given include clerical, maintenance and custodial help? At present there is no basis on which to answer these questions. The figures given for Jesuit teachers and

⁴ Table 9 is in error in classifying 4 higher faculties as universities when they should be listed as mere academic residences. This was called to the author's attention after the tables had been set up.

administrators are unduplicated (each Jesuit is counted only once) and they exclude those who are not immediately connected with the education of students. This admits of some quibbling but previous articles have taken up the fine points.

Compendious statistics are as accurate as the parts that compose them or maybe a little more so. No amount of statistical know-how will make up for deficient or inaccurate data. The quality of these data has been progressively improving, but any help toward speeding up the process is gratefully received.

HYSTERICAL HISTORICAL BONERS

No one will or can deny that exam times are hectic times. Students are sometimes forced by circumstance or by nature to rack their brains to the very bone. Father Martin Hasting, S.J., has often taken note of the plight of his pupils, and he has made an entertaining hobby of collecting these boners. The following are excerpts from Father's record at St. Louis University, which he has tentatively titled *Stories of the Bone Age*.

I like hiking, but I always get colossus.

An oracle is a girl who sits on a mountain and gets gassed and mumbles.

We are children of God and errors of heaven.

A polyglot is a many-sided glot.

Henry VII was a two door King.

In the reign of terror many found themselves without their heads.

Index: Done by the Jesuits and defining what the pope can do and not do.

Divine Comedy: Sermons of the Church acted out so people could understand them.

The lowest form of life is the stone, then water, then air, then the highest of God's creatures, the human bean.

Research, a Necessity for Effective College Teaching?

WILLIAM J. SCHMITT, S.J.

It is claimed by many that research actually helps a college function better as an educational institution. Others feel that research takes the time and attention of the teacher away from his main function of teaching, and that research is to be allowed only as a luxury or as a means of obtaining prestige for the school and equipment for the underbudgeted science departments.

During the summer of 1959 a conference was held at the College of Wooster, Ohio, to obtain data on the relation of research and teaching in the small liberal arts college. This conference was sponsored by the American Chemical Society, and was made possible through support from the National Science Foundation.

The findings of the conference were based in part on the results of questionnaires and in part on the discussions of the conference participants. The questionnaires were sent to small (100 to 3000 students) liberal arts colleges (doing little or no graduate work) throughout the country. Only colleges for men having private support and having recognized accreditation were selected for this study. More than 300 questionnaires (9 from Jesuit colleges) were returned (93 per cent of those sent out). The actual participants of the conference represented 32 of the most productive colleges in the country (no Jesuit colleges included).

The findings of the Wooster Conference, based as they are on carefully acquired data, should be of interest to Jesuit educators, especially in view of the unanimity of these findings. Although the Wooster study was limited to chemistry departments, the application of the findings to other science departments is obvious. And a certain transfer-value may be noted with regard to other college departments as well.

The Criterion of Teaching Effectiveness

Since the purpose of the Conference was to study the relation between research and teaching effectiveness, a point of fundamental importance was the selection of a criterion of teaching effectiveness. The main criterion utilized was productivity, that is, the number of alumni who

continued their studies and received the Ph.D. in Chemistry or Biochemistry during the period 1936-1956. The colleges accordingly were divided into the following groups: *very productive* colleges were those responsible for 30 or more Ph.D.'s during the period mentioned; *productive* colleges, from 15 through 29; *borderline* colleges, from 5 to 14, and *unproductive* colleges, 4 or less.

This criterion is very significant, but it needs some clarification. Possession of a Ph.D. degree is not necessarily an indication of scientific competence, for there are scientists of the highest caliber who do not have one. But the number of Ph.D.'s does provide an estimate of the size of the group on which we rely for leadership in research and for advanced teaching in the sciences. Furthermore, although undergraduate training for Ph.D.'s is only one function of a science department, the fact that many students do attain this goal implies stimulating teaching, good students, and the adequacy of the training.

This criterion of productivity is especially apt with regard to Jesuit colleges, since it is our determined goal to train Catholic *leaders* in the more important secular activities.

The Questionnaires

The questionnaires were devised to provide answers to two questions: how the very productive colleges differ from the less productive, and what part research plays in that difference. The very ample questionnaires also inquired about other factors such as facilities and equipment, professional activities of the teachers, support for research and obstacles to research.

At the conference itself the answers to the various questions were discussed by small subgroups of the conference participants. Their tabulations and evaluations of the answers are published in the official Wooster Conference Report, *Research and Teaching in the Liberal Arts College*.¹

Research and Productivity

The participants of the conference as well as the questionnaire respondents were almost unanimous in stating that research by the faculty member results in better teaching. This, of course, is only an opinion, since the causal effect of research on productivity is not easily susceptible to objective evaluation. There are too many other factors that enter the

¹ Available from Dr. John D. Reinheimer, College of Wooster, Wooster, Ohio, and from Dr. Harry F. Lewis, The Institute of Paper Chemistry, Appleton, Wisconsin.

picture. But this much can be said: there is some connection between research and productivity, and further, the teachers in almost 300 small liberal arts colleges believe this nexus to be causal.

The questionnaires elicited the following analysis of the impact of faculty research on college education: research has its effect felt by the college, by the individual faculty member and by the student. Original research contributes to the college by keeping the faculty up to date scientifically, by bringing the college favorable publicity and by the acquisition of equipment which is beyond the normal budget possibilities of the college. The individual faculty member is affected by his research because it tends to broaden his chemical knowledge and professional contacts; and it improves his morale. Most important, it actually improves him in the area of enthusiastic teaching. The majority of the schools reported that the same people who do original research also work on various "advances in teaching" projects.

The final and most important effect of faculty research is that it stimulates the student's interest in chemistry and in the possibility of graduate work. This student interest usually leads to student research, even on the college level. Furthermore, student research provides an opportunity for student-teacher contact that many feel to be the main good to be gained from research in colleges. This view is supported by the many letters received by the Wooster Conference from recent graduates of the participating colleges. The following is typical of the opinions of these recent graduates:

"The mere thought of reaching out into the unknown, even if it be but a small corner thereof, I found supplied a good deal of inspiration and drive to continue the investigation. Actually it gave me a renewed interest in chemistry and clinched my decision to become a chemist."

Besides the opinions of students and teachers, there are certain objective correlations that suggest the effect research has on productivity. Thus, of the total funds available for research in the schools studied, 57 per cent was distributed among only 10 per cent of the schools, and this ten per cent (thirty schools) were the highest in productivity. Another correlation indicates that there is a stimulation from working on or seeing others work on original research projects, for the number of senior research projects arising from faculty research projects is greatest in the most productive schools.

It is interesting to note that in the very productive colleges the teachers felt, for the most part, that research did not take up time needed for class preparation, but only in the less productive colleges (where little or no

research is in progress) did they feel that research interfered with class work.

The questionnaires brought out other interesting benefits of research such as the greater respect accorded the teacher engaged in research, the increased class interest because of illustrations and comments derived from personal research and the additional income available to the professors as a result of summer research projects and consulting positions.

Other Factors Affecting Productivity

As has been mentioned, productivity is probably based on a number of factors besides faculty research. The questionnaires brought out many of them. The more important are: better prepared and larger chemistry faculties, lower contact hours per teacher, more major students, larger and more adequate chemistry libraries located in the chemistry (science) building, more departmental services such as a secretary and full time stock room clerk, a definite and sufficient budget. In addition, the more productive schools are usually free from a proliferation of special courses of applied science. Such courses apparently make little or no contribution to the preparation of the student either for graduate work or for industry.

Research, the Touchstone

While granting the importance of these other factors, the conference participants and the respondents to the questionnaires agreed that research and productivity are closely related for, if research is part of the college science activity, productivity is usually high. It follows that one way to stimulate the unproductive colleges into production of Ph.D. material comparable in quality and quantity to that produced by the upper third of our colleges is to help these schools initiate a program of research by the staff and students.

Funds for Research

Research is costly. This is one of the factors that makes college administrators hesitate to undertake research in their departments. But, from many sources, it can be gathered that actually a lack of funds is seldom a real obstacle to research in colleges.

Present at the Wooster Conference were representatives of fourteen foundations and agencies which support research on the academic level. In addition, the *Wooster Report* lists the names of sixty-four different sources of funds for research in the small liberal arts colleges. Given a sound project and a competent investigator and funds for his work will not be lacking.

Recommendations

During the conference the participants gave particular attention to the problem of improving, through a faculty research program, the productivity of the "borderline" and "unproductive" colleges. As a result of their discussions a number of recommendations were made for both the faculty and the college administrators.

For the faculty who have not kept up with recent developments in their field, there are a number of opportunities to participate in seminars and special projects to make up their deficiencies. Summer institutes and shorter summer conferences for college teachers are sponsored by the National Science Foundation to cover recent advances in chemistry. College teachers are also directed to the National Science Foundation Research Participation for Teachers Training Program. The study of current issues of the *Journal of Chemical Education* is also strongly advised.

For college administrators many suggestions were made, but they are all aimed at encouraging *in a practical way* research by the faculty. This involves, among other things, encouraging the teachers to apply for grants from outside organizations, seeing that they have a reasonable teaching load (not more than 15 to 17 contact hours per week), and providing stockroom and secretarial help. All of these help establish a climate in which research is possible.

Conclusion

College research is an investment that returns double dividends. The results of research contribute to fundamental knowledge while the projects themselves strengthen the teaching programs and promise more and better qualified scientific manpower for the future. The importance of science today is clear. Just as clear is the Jesuit commitment to train leaders in this field of intellectual endeavor. Research in our colleges seems a necessary means to that end.

In My End Is My Beginning

JAMES BRODRICK, S.J.

Mary Queen of Scots' motto, "In my end is my beginning" is a good one for graduation day. Today marks the end of your academic career, but it is also the beginning of a new creative life full of infinite possibilities. The end and the beginning are closely related because it is from what you have learned and experienced at your venerable Alma Mater, numbering her children now by the thousands, that your future will take its orientation. You become tonight members of a large and distinguished family, the alumni of Spring Hill. I believe that all of you who are graduating tonight are practising either in the home or the school what St. John Chrysostom called the noblest of the arts, the formation of youth. Education is, we know, a key word today in the national vocabulary, but, alas, there is no general agreement on its meaning. Some, alarmed by developments in Russia, think that only by producing a race of scientists and technologists can America match the menace from the East. Others maintain, and surely they are right, that, while science is indeed necessary and ought to be taught far more wisely and extensively than in the past, yet it can never be the final goal of education.

A scientist who is nothing but a scientist can be the most crashing bore on earth. He becomes so tangled up in his techniques that he is unable to stir hand or foot outside his own small plot in the vast kingdom of knowledge, or if he does, as only too many nowadays do, he runs into danger of making a complete ass of himself. He loses all sense of proportion and consequently all sense of humour, that power of laughing at himself which makes a man truly human. We have had a terrible example recently from an eminent Harvard professor of astronomy, who tells the world that the mind of a mosquito is more generic, whatever he means by that, than the mind of a man and so somehow superior according to evolutionary values. He also informs us that we, no less than bluebirds and roses, are all derived from a "hot, thin soup" which somehow got brewed on this planet a long time ago. So the first verse of this gentleman's new Book of Genesis runs: "In the beginning was a hot, thin soup." The great Darwin, about whom all the world will be talking next year, discovered when it was too late that his mind had become merely a machine for grinding out general laws from collections of facts. He had completely lost his early delight in reading poetry, above all Shakespeare, in listening to good music, in art, even in the observa-

tion of nature as an aesthetic experience. He was a noble character and confessed in his Autobiography that the atrophy of his appreciative faculties had diminished him as a man. Were he to live his life over again, he said, he would not let a week pass without reading some poetry or listening to some music. He is a standing example and warning for educators not to let the test-tube and the Bunsen Burner entirely exclude Browning and Beethoven. The very word *school* ought to be a reminder to teachers that the true aim of education is not just to impart or merely to analyse the content of any particular fact. For, as you know, the word is straight from the Greek *schole*, meaning leisure, and leisure implies contemplation rather than action.

The abandonment of the wisdom of the ancients, consecrated by the long experience of the Church, for the more stream-lined nostrums of such heralds of modernity as John Dewey and Bertrand Russell was a tragic mistake for which England and America are paying dearly in the precious coin of youth. Tradition has a way of avenging itself when too extravagantly flouted, and however full of facts and figures and formulae we may be, it is perilous to forget

How unsure is all our knowledge doled
To fickle memory and to cheating sense,
And to what majesty of stars we hold
Our little candle of experience.

The exploration of God's marvelous universe, the endeavour, as it were, to read His thoughts more clearly after Him, is indeed a high vocation for any Christian. "It was a serious error," wrote St. Thomas Aquinas (*Contra Gentiles*, book II, chap. 3), "to assume that it does not matter what men think of the created universe, so long as they think rightly concerning God. For error in the matter of the universe means false opinion about God." So science pursued in a reverent and humble spirit can be an enormous help to a man's personal religion, giving him a profounder conception of the greatness and majesty of God who is his Master and his friend. But some there are who cannot see the wood for the trees, who spend their lives analysing the structure of a flower without ever standing back for a moment to contemplate its beauty or who are so obsessed with finding out the composition of the stars that they have no time to see them moving in marches over the heavenly plain and shining with cheerfulness to the God who called them out of nothing and they cried, "Here we are!"

This passion for tearing things to pieces, of reducing them to their elements, whether they be poems or stars, is a mania of modern educa-

tional method, and my humble message to you tonight is to resist it, to remember always that children are the most malleable of material and will catch from your own devoted lives some glint and gleam of the primacy of the spirit, of the true dignity and nobility of being human. The machine must have its place, but a subordinate and controlled place. Techniques are important, but it is the man using them that counts. We know well that nothing material will ever satisfy the craving of his immortal spirit, which even in its wildest aberrations is still hungrily, if unconsciously, seeking for God.

So don't ever let the prevalent analytic fashion wholly dominate your teaching. If you could convey to your students some sense of the mysteries, of the miracles, that haunt our marvelous universe, in the growth of trees and flowers, in the formation of water from hydrogen and oxygen, in the procession of the stars, so that they would learn to see things as wholes and not just in their beggarly elements, you would be ensuring their permanent happiness. How the commentators love to pull *Hamlet* to pieces till we can no longer see the play as a sublime poem, dealing with all the issues of life and death. And how the astronomers love to benumb our imaginations with light years stretching in rows of noughts like a comet's tail, so that the Big Dipper, or Charles's Wain, as it is poetically called, ceases to be a constellation and becomes a mere calculation. But there is another way and better way of considering our Big Dipper. Considering, *con* and *sidus, sidera*, means just that—contemplating the stars:

Though we have burst the cords in twain
That gave the atoms shape and form,
Till every rock grows misty rain,
And every star becomes a storm;
Yet still the sheaves in Charles's Wain
Lie bound together ripe and warm.

If we would only pray earnestly to our dear God that He would keep alive in us and deepen our sense of wonder and awe and joy in presence of the works of His hands till every common bush was afire with His glory, and every mouse, as Walt Whitman vividly put it, "miracle enough to stagger sextillions of infidels", then would we become educators after God's own heart and builders of happiness in the souls of all those He entrusts to our care, whether in the home or the school.

In conclusion may I congratulate you with all my heart on the attainment of your degrees, and wish you every joy and success in the careers you have chosen or are choosing.

Getting and Spending for Higher Education

JAMES KENNY, S.J.

Since 1905, when the Carnegie Foundation assumed leadership in assisting higher education, there have been numerous studies of various aspects of collegiate administration. It is expected that one of the most recent of these, "The Sixty College Study—A Second Look" will have considerable significance for the financial well-being of American colleges. Submitted here in capsule form is a preview of the Survey's highlights. The complete report announced for Spring publication will undoubtedly be instructive reading for all college administrators.

In 1954 an experiment unique in the history of higher education in America was undertaken by a group of 60 widely separated and extremely diverse privately supported liberal arts colleges. This experiment was, on the surface, nothing more exciting than an orderly gathering together, for purposes of comparison, of the details of income and expenditures in these participating colleges for the fiscal year 1953-54.

The costs of the accumulation and tabulation of the data, as well as the circulation of the resulting "Sixty-College Study," were borne by the Fund for the Advancement of Education.

While it is well understood that diversity of academic character among the approximately 1,800 institutions of higher learning in this country is a basic source of strength of America's educational system, and that such happy diversity must inevitably be accompanied by a high degree of singularity in patterns of income and expenditure, it must also be understood by educational administrators that approximately 50 percent of the routine operations of any college are, to repeat the word, completely routine, and thus subject to direct comparison without regard to academic individuality.

The day-by-day costs of operating and maintaining the buildings and grounds, of the publication of catalogs, of administrative travel, of insurance, of the feeding and housing of students, etc., are common to all colleges, regardless of heritage, tradition, reputation, educational objectives, and other inward and unique characteristics of individual institutions.

However mundane these costs may appear to the educational leader-

ship of a college, and however uninspiring a challenge their administration may seem, the character and scope of the educational program are to no small extent dictated by the financial resources left over after these routine costs have been taken care of. For better or worse, many of the costs of plant maintenance, insurance, staff benefits, etc., are the most fully "fixed" charges with which a college is burdened.

Thus, the real purpose of the study was to identify and categorize the cost-and-income data reported by a large cross-section of colleges in an effort to illuminate the problem of establishing certain "fixed" and administrative costs as a first step to their better control, and ultimately to their reduction.

The results of the first survey in 1954 disclosed these data simply as isolated phenomena. Except as they were comparable among colleges of similar size, character, or location, they had no relevancy. They could not be referred to the past or projected into the future. They could at best be taken as guideposts at the moment.

Recognizing the importance of identifying definitive trends, the Fund for the Advancement of Education, generously supported a resurvey in 1958 of the identical colleges in the original study. These new figures, covering the fiscal year 1957-1958, when compared with the data generated in the previous study, very specifically removed these expense-and-income factors from the realm of isolated phenomena, and establish them as vectors governing discernible trends and, to the extent that the administrators of our colleges wish to maintain the internal pattern of procuring and spending current funds in status quo, as rather permanent guiding principles for the fiscal administration of colleges.

Prior to this study of income and expenditures in a representative cross-section of the private liberal arts colleges of the nation, higher education was the only major financial enterprise in America that did not have available—from a public or private fact-finding agency such as a trade association, or some similar industry-sponsored research bureau—accurate and frequent reports on the fiscal structure and operations as a whole of higher education, and presented in such form that members of the group could readily identify variations in their individual operations from established norms in such matters as percentage return on invested capital, net profits as percentages of sales in the book store and in other auxiliary enterprises, etc.

It is generally agreed that educational institutions, which have been established for quite other purposes than turning financial profits, have no responsibility or even justification for maintaining particular and arbitrary relationship between standard items of income and expense,

as for example, tuition fees and expenditures for the operation and maintenance of the physical plant. The whole financial problem in higher education is deceptively and frustratingly simple—to provide the finest education possible for the students, and then, often from quite sharply limited resources, to arrange for the costs to be met. Far too often, though, that problem is solved, if it is solved, more by financial legerdemain than by adequate calculation and planning. To no small extent the consciousness of the dangerous perpetuation of this common policy provided the urgent imperative for this study.

USEFULNESS OF THE STUDY

Beyond providing a large body of isolated and interesting data for the edification of the economists of higher education, this study has three immediate uses in college administration:

1. *Its use as a tool of administrative control*

The study showed that allocations of resources among the several departments in the 60 colleges have varied in most cases less than a single percentage point over four years. The average and median figures so identified can therefore safely be taken as guiding principles, at least insofar as the current budgetary practices of our colleges are concerned. Thus, so long as a given college casts its own operating data in the form used in the study, an administrator can quickly identify in his own institution variations from the general norms. In some cases those variations reflect deliberate college policies concerning such matters as student aid, development programming, etc. When this is true, it is sufficient that the administrators concerned realize the extent to which their policies lead them from normal operating practices. In other situations wide variations from the norms may be the symptoms of uncontrolled and runaway expenses that might have gone unrecognized.

2. *Its use as a tool of long-range planning*

Perhaps even more important is the usefulness of this study in the long-range financial planning of a college. Using various norms, such as percentage of income to be sought from tuitions, and working against such other norms as, for example, percentage of expenses allocated to faculty salaries, the administrator can make long-range planning of tuition scales, salary scales, gift income needs, etc., a much more exact undertaking. Also, it is only on the basis of knowledge of existing prac-

tices, revealed in the present study, that modifications of those practices can be planned and implemented in an orderly manner.

3. *Its use as a tool in fund raising*

One of the most serious weaknesses of educational fund-raising has been the general inability of many colleges to project their needs for annual unrestricted outside support on any apparently calculated basis, and to be able to justify those needs rationally in terms of particular academic programming. Contributing constituencies—and this is particularly true of large corporations—are beginning to question the apparent absence of realistically erected financial goals. This is perhaps one of the major causes for the general failure to accept responsibility for meeting these goals on the part of the several constituencies from which funds are sought.

At the same time, thoughtful alumni, church officers, and corporate officers complain of not being adequately informed as to the internal economics of higher education, often with the suggestion that they feel college authorities themselves are not always completely familiar with the intricacies. This raises additional barriers between the college and the potential donor that must be overcome before thoughtful and responsible continuing philanthropy can be expected.

Data of the nature included in this survey are precisely those needed by thoughtful philanthropists to justify their broader and deeper participation in the financial well-being of our colleges. Unless valid financial data are made available by the institutions, potential donors are themselves quite likely to begin—and many already have done so—to evaluate and compare the performance of various petitioning institutions against operating criteria of their own, criteria which may be fallible and irrelevant.

Hence, this survey can be of major usefulness to development officers of the liberal arts colleges in projecting the fiscal profiles of their institutions, proclaiming the measure of performance publicly, and establishing unquestionable long-range annual needs.

In industry it is not uncommon to find major corporations effecting drastic and expensive changes in internal structure when, over a period of several fiscal quarters, a morbid trend in one relationship or another of profit to sales, plant investment, cost of goods, etc., is observed. This pattern of administration would, of course, be fatal to the integrity of the educational program if pursued in a college. However, when new types of college operations indicate a significant trend, the recognition of that trend is necessary to sound planning for an orderly increase of

income to offset the rising expenses; providing the new or increasing expenses are found necessary.

Beyond that, the absence of comparable data has led many college administrators into the habit of erecting annual operating budgets solely on the basis of the previous years' experiences, without serious reference to an absolute set of commitments common and basic to independently supported higher education as a whole.

From the beginning the entire purpose of this continuing study has been to provide college trustees and administrative officers with accurate roadmaps, as it were, to budgeting and financial planning, and to establish trustworthy base points, any major deviation from which should be a cause for serious study.

One obvious conclusion that can be drawn from this re-survey is that the rather ambiguous hope that any increases in contributions, endowment earnings, or tuition fees would go wholly to raising faculty salaries is no more than a myth. The allocation of funds to the instructional program averaged only 50.2 percent four years ago, and has now declined to 49.8 percent, which indicates that at best only half of any new income filters through to that purpose. Moreover, the portion of that allocation which went to faculty salaries declined as well, from 40.7 to 40.6 percent.

Further illumination of this problem of faculty salaries is provided by the information that while total educational and general expenditures in the colleges increased 37 percent over the four-year period, the median overall faculty salary increase was only 22.9 percent, which presumably includes approximately four percentage points attributable to the Ford Foundation's special grants.

This relatively weak increase would quite probably have been even smaller had many of the colleges in the survey group been as fully enrolled in 1953 as they were in 1957. Thanks to the general under-enrollment during most of the four-year period between the surveys, a number of the colleges were able to realize income from increased enrollments without concomitant increased expenditures necessitated by faculty expansion.

The reason for this quite unexpected phenomenon—that expenditures maintain their relative relationships throughout periods of increasing income—is quite simply that more funds for faculty salaries are not the only urgent need of our colleges. All departments have large backlogs of need to provide additional services, to engage additional personnel, and to increase salary and wage scales. Any new income is divided among all the divisions of an institution on apparently the same basic formula for allocation that has historically been followed. The fundamental prob-

lems of higher education, primarily having to do with faculty salaries and related academic undertakings, are not likely to be solved simply and directly by increasing the general income of the colleges. The solutions are more likely to be found in a restructuring of the internal affairs of a given college so that formulas other than those now in common use can be set to govern the allocation of funds available for the educational program.

SUBJECT OF CHRISTIAN EDUCATION

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations. (from "Christian Education of Youth" by Pope Pius XI.)

A Lab as Big as a City

BERNARD A. TONNAR, S.J.

Sometimes a dream becomes a reality. It might take years for it to materialize but mine took form three years later. I was studying Spanish and Mexican history in Mexico when I envisioned a program of studies for college students in this strange and exotic country so near to our own United States. As I learned more about Mexico I realized how little the average *norteamericano* knew about the Land of Siestas. We have experts on Latin America but the future citizens, the college men and women of today, only learn what is taught in the classroom and from texts that too often give the wrong impressions. Mingled with the subjective treatment of the professor, the student emerges from the course in Latin American affairs with half truths or fails to digest properly what an eminent professor might have presented. Our best professors of Latin America history, culture and philosophy are those who have spent time in these southern republics.

To know a country one must go there and live, at least, for a time and not as a tourist seeking the extraordinary attractions. It is equally true about learning a foreign language—go to the country or countries where it is spoken. Those students interested in mastering Spanish could find no place more desirable than Mexico City. From a cultural point of view Mexico City is the hub of Mexican culture and Latin American culture in general. Mexico City as a language laboratory would have no booths, no tape recorders, no records and none of the other electronic machinery deemed essential for aural comprehension and oral proficiency. It would be a lab as big as a city. But all this was a dream and everybody has dreams.

And then a directive came from Rome. Our Mexican Fathers had watched with growing alarm the American students attending certain colleges in Mexico where the forces of communism, anti-clericalism and atheism were freely taught. These Fathers also knew that Jesuit college students were attending the colleges. Father General was informed of this danger and sent his directive to the American Provincials. He encouraged our universities to send students to Mexico but warned them of dangerous elements at work in certain Mexican institutions of higher learning. He suggested that our own Jesuit Universidad Iberoamericana had a program for American students during the summer where our

students could take courses in Spanish, learn Mexican history and culture, and the general philosophy of Latin America without it being tainted with false ideologies. The American Provincials acted promptly. The letter of the Provincial of the New Orleans Province brought my dream one step nearer to reality.

In 1958, I presented a program of summer studies in Mexico for Loyola students. They would attend the Iberoamericana under the administration of Loyola and receive their credit from Loyola. After obtaining approval of the program the President of the Iberoamericana appointed me the dean of the summer session.

A program of summer study in Mexico might be an exciting project but without students it is just a nebulous dream. I had to get students interested and I began with the Ancient Mariner's technique—stopping each student and talking about the great opportunity of foreign study. By the time I left for Mexico I had corralled thirty-four. Twenty others would join the New Orleans group in Mexico.

The Iberoamericana provided lodging for the students in Mexican homes selected with the utmost care. Living with Mexicans would enable the students to study firsthand the philosophy of Mexican family life, adjust to Latin American customs and be constantly aware that Spanish was the spoken language. Vocabularies would grow in such an environment and idioms mastered. The Señoras would gradually add one Mexican dish after another and thus acquaint her boarders with the cuisine.

Classes were scheduled during the morning on the campus of the Ibero. All Spanish courses were conducted by Mexicans. The course in Mexican culture titled, "The Institute of Mexican Studies," was a series of lectures on archeology, ethnology, history, literature, fine arts, folk arts and crafts, economics, sociology and modern Latin America. The lectures were presented by eminent men and women of Mexico and other Latin American countries. A course in philosophy was offered by Father Robert E. McMahan, S.J., Director of Latin American Students at the University of San Francisco.

Afternoons were spent either in studying or visiting historical sites in and around Mexico City. This would offer much to our students to understand better Mexico and her long turbulent history. In turn museums, art galleries, churches and government buildings were visited. Many times the students saw buildings which formerly belonged to the Society now being used for public schools and government administration. In several places the statues of our saints still stand in the niches where they originally were placed. The bullring, fiestas, theatrical pro-

ductions, symphonies and Indian dances were attended by many. On week ends the school scheduled excursions to the pyramids, Guanajuato, Puebla, Cuernavaca and Taxco.

This was the program conducted in 1958. Student reaction was most favorable and the teaching Staff thought the program successful. However, there were problems to solve; transportation, organization, housing. With the pilot study we had just conducted many of these problems could be solved with ease. After discussing the problems and their solutions, Loyola decided that the program should continue.

Posters announcing the Summer School for 1959 were sent to Catholic colleges and universities and Newman Clubs. An attractive brochure was printed and sent on request. Over one hundred and twenty-five inquiries were received by Loyola. Of this number ninety students registered. The group represented thirty-five universities, twenty-seven states and six foreign countries. Students from Loyola of the South, Loyola of Chicago, Spring Hill College, Wheeling College, Creighton, Fairfield, University of Detroit and Georgetown were among the 1959 enrollees.

Our transportation problem was satisfactorily solved by the Greyhound Bus Lines and the Transportes del Norte. Fifty-six students elected to travel by bus from New Orleans with a stop over in Monterrey, Mexico. They stayed one day and night in the Hotel Ambassador and were able to see this highly industrial city. They visited textile factories, glass blowing plants, a rolling mill, historical sites and were guests of the Instituto Tecnológico y de Estudios Superiores de Monterrey. This university is considered to have the best collection of the works of Cervantes in the Western Hemisphere. The sights of modern Monterrey would help them contrast the Mexico yet to be seen.

Again our students lived with Mexican families. In a group of ninety there were some who found it difficult to adjust to Mexican customs, food and philosophy. But they realized that they were there for that purpose—to learn and understand and accept. By the end of our summer session the vast majority were reluctant to leave.

Under the able direction of Father John F. Keller, S.J., Dean of Students in the Summer School, the week end excursions were expertly handled. This had caused us considerable trouble the year before. With careful planning, Father Keller chartered better buses at considerable savings for the students.

The program of studies was similar to the 1958 session with some additional courses in Spanish. With Father James Muldowney, S.J., Wheeling College, joining our Staff we were able to offer a course in Social

Anthropology. This was an important improvement since Father encouraged research in the many phases of Mexican life. An excellent paper was written by one of his students on "The Function of the Public Park System in Mexico City." Another student did research on the political role the university student plays in Mexico. Interesting papers were presented on patterns of marriage and family life, religious practices and an analysis of social classes. A graduate from Georgetown University taught a course in International Relations and a Mexican professor a course in the Principles and Applications of Economics.

The students in the 1959 session were pleased with the program. Loyola believes that they had been properly oriented before going to Mexico and by their conduct brought favorable reactions from the Mexicans they met. Also they returned to the United States as good will ambassadors for Mexico. Both countries, Mexico and the United States were the recipients of the good the one hundred and forty-four students who attended the two Summer Schools. Father Muldowney wrote recently in *This is Wheeling College*, September, 1959:

It is reasonable to say that the American college students at the Iberoamericana were much more than seekers after the exotic. Their efforts may well have been amateurish. But their struggle to understand a foreign culture gave them better appreciation of their own.

Loyola offered a 1960 Program in Mexico. Plans are now being considered to experiment with a Teacher-training Language Institute along with the regular Summer School.

News from the Field

• PERSONS

NEW ASSISTANT TO JEA OFFICE: As a casual glance at the present pages of the JEQ will indicate, a new assistant has been added to the JEA Central Office. *Father Paul A. FitzGerald*, a member of the New England Province and former dean of the Graduate School at Boston College, will assume the duties as Assistant to the President of the JEA in matters concerning higher education.

NEW PROVINCE PREFECTS: Province Prefects have been changed in both Wisconsin and Missouri. *Father Eugene Gallagher*, former Province Prefect for Wisconsin, is going on for higher studies in education, probably at Saint Louis University. His place will be taken by *Father Adrian J. Kochanski*, former dean of Arts at Marquette University. Father Kochanski comes to the position of Province Prefect after having completed a temporary sojourn in Korea where he set up the academic administrations of So Gang University. *Father Jerome Marchetti* and *Father Gerald Sheahan* have relinquished their duties as college and high school Prefects to the capable hands of *Father William D. Ryan*, former dean of the Jesuit seminary at Florissant. Father Marchetti will remain as Executive Vice President of Saint Louis University and Father Sheahan will remain as Principal at Saint Louis University High.

Father Joseph C. Glose, the veteran college Prefect for the New York Province, will celebrate his Golden Jubilee as a Jesuit on September 12th of this year. *Father Roman Bernert*, a veteran of the Principals' circuit, former Principal at Campion, Rockhurst, and Marquette University High, will start graduate studies in secondary education in Wisconsin this year.

• BUILDINGS

Both MARQUETTE UNIVERSITY and SAINT LOUIS UNIVERSITY seem to have gone into the hotel business. Saint Louis recently purchased the fourteen-story Melbourne adjacent to its campus for use as a women's dormitory. Marquette purchased the sixteen-story Tower Hotel also for use as a residence hall for women students.

BOSTON COLLEGE: Construction has started on three new dormitory halls for male students at Boston College. The new housing facilities will provide rooms for 380 students and 12 proctors. The dorms, which will be ready for the semester beginning in September, will bring housing facilities for male students up to eleven hundred on the Chestnut Hill campus.

XAVIER UNIVERSITY will have a new \$200,000 chapel as a result of a gift from the children of the Charles F. Williams family in honor of their parents.

The new chapel will serve both the student body and the nearby residents under the name of St. Robert Bellarmine Parish. Inasmuch as the present chapel is part of the school library building, the erection of the new chapel will give Xavier some much needed library space.

• GRANTS AND GIFTS

BOSTON COLLEGE: Richard Cardinal Cushing has announced a pledge of two million dollars for his Alma Mater in honor of the 100th anniversary of Boston College in 1963. In making the announcement the Cardinal said the gift is in behalf of the Archdiocese and said, "I know of no institution that has made such progress in one hundred years as Boston College."

CREIGHTON UNIVERSITY has been given seven art masterpieces with the value of close to \$50,000 by three anonymous donors. The seven paintings along with the \$100,000 mosaic given to Creighton by Mr. Charles Juergens, a Creighton alumnus, will be on exhibit in the new Creighton library.

MARQUETTE UNIVERSITY announces a gift of \$450,000, the largest in the history of the Medical School, by the United States Public Health Service. The School received immediately \$150,000 of the grant for research in gastro-intestinal diseases and \$75,000 annually for the next four years. The Public Health Service also granted Marquette a \$44,899 graduate training grant in the Physiology department for cardiovascular research.

Not to be outdone by its sister school, the College of Engineering of Marquette announced a \$65,000 grant from the Atomic Energy Commission to help expand a new nuclear energy lab.

LOYOLA UNIVERSITY, Chicago, received \$521,700 and **LOYOLA UNIVERSITY** of the South \$50,000 grants from the United States Public Health Service to help build and equip research centers.

XAVIER UNIVERSITY has also received a U. S. Department of Health, Education and Welfare grant for the continuation of a brain wave research program.

SAINT LOUIS UNIVERSITY announces a grant of \$215,000 from the Ford Foundation over a period of five years. The money will be used by the University to strengthen its master's degree program and to facilitate basic preparation for the doctorate.

The UNIVERSITY OF SAN FRANCISCO announces a grant of \$18,500 from the National Institute of Health.

•SCHOLARSHIP AND STUDIES

GEORGETOWN UNIVERSITY has received a \$43,294 contract from the Office of Vocational Rehabilitation, Department of Health, Education, and Welfare, to train blind persons as Russian language translators and radio monitors. There will be 15 persons in the first class under the program at the Jesuit institution. Qualified graduates will be considered for employment at the Central Intelligence Agency.

The UNIVERSITY OF SAN FRANCISCO'S Gleeson Library has received a rare collection of the personal papers of Charles Carroll of Carrollton, one of the signers of the Declaration of Independence.

The collection contains a good sampling of the personal papers of Charles Carroll and includes letters, broadsides, account books, and a number of engraved portraits of Carroll. Carroll, a Maryland landowner, added "of Carrolltown" to his signature on the Declaration of Independence, pointing out that he wanted to be sure the British hanged the right Charles Carroll.

Gleeson Library staff members are currently sorting, cataloging and readying the collection for general use in the library.

CLOSING OF HIGH SCHOOL: The Oregon Province announces that Marquette High School of Yakima graduated its final class as a Jesuit High School and that the school, although it will continue to function, will no longer be under Jesuit auspices.

Administrators in charge of catalogs and other publications listing the various Jesuit American high schools should delete the name of Marquette from the list of schools.

NEW HIGH SCHOOL OPEN: Perhaps in an occult compensation for the closing of the Oregon Province school the Chicago Province announces the opening of a new four year high school to be named Brebeuf Prep to be opened in Indianapolis, Indiana. The preparation for plans and erection of the school are under the direction of *Father William J. Schmidt*, former Provincial of Chicago. The school is scheduled to open in September of '62.