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Jesuit Educational Quarterly

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A STUDY IN CONSTITUTIONAL LAW

PHILOSOPHY IN THE JESUIT COLLEGE

ENROLLMENT STATISTICS

JESUIT SCHOLARLY PUBLICATIONS

NEWS FROM THE FIELD

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JESUIT EDUCATIONAL QUARTERLY

Education for Business in the Jesuit University: A Study in Constitutional Law*

GEORGE E. GANSS, S.J.

For nearly six centuries after 1190 universities were composed of four faculties. The first was the lower faculty which taught the branches named in medieval days the liberal arts (the trivium of grammar, rhetoric, and dialectic, and the quadrivium of arithmetic, geometry, musical theory, and astronomical theory). The remaining three were the higher faculties which taught the professional branches of law, medicine, and theology. For nearly seven centuries, too, collegiate education for business seems at first blush to have had no place in this time-hallowed group of disciplines which made up university education. But closer inspection reveals that from the twelfth century onward it was unobtrusively present even though it was not explicitly named. For, all those branches efficiently prepared the students to carry on the business of their medieval era. They opened the way to lucrative advancement and to the posts of greatest preference and influence in the state, the Church, and society in general; and many students entered the universities precisely to prepare themselves to obtain those posts.¹ University faculties of commerce clearly so named date only from the founding of the Wharton School in 1881, and their rapid multiplication occurs only after 1919. Consequently, as Pierson's study reminds us, these faculties have often been viewed as latecomers. Occasionally they have been taunted as being faculties catering more to man's material, practical, and mercenary interests than to his genuinely academic concerns, as step-children not quite sure of an honored place in the university family.² Yet modern business is rapidly winning wider and wider recognition as a profession

* A paper read on August 10, 1960, at the Institute on Collegiate Education for Business, sponsored by the Jesuit Educational Association and held at Regis College, Denver, August 9-16, 1960.

¹ Rashdall, H., ed. Powicke and Emden, *The Universities of Europe in the Middle Ages* (Oxford: Clarendon Press, 1936), III, pp. 441-449, esp. 444; Ganss, G.E., S.J., *St. Ignatius' Idea of a Jesuit University* (Milwaukee: Marquette University Press, 1956), pp. 126-129.

² See Calkins, F.J., "The School of Business in an American Jesuit University," the *Jesuit Educational Quarterly*, Vol. XXIII, No. 1 (June, 1960), p. 17; also, the final chapter of Pierson's report.

which requires for its officers formation scarcely less rigorous or extensive than law or medicine.

This situation had its counterpart in Jesuit schools. The typical Jesuit university of 1560, such as the Roman College, had its lower faculty of languages (also called humane letters, or humanities including rhetoric and poetry), and its higher faculties of the arts (such as logic and mathematics) and theology; and it could have faculties of law and medicine. But in North America Jesuit schools gradually adapted themselves to the local cultural circumstances and demands. Already in 1832 St. Louis College offered "both a mercantile and classical education." For three or four decades after 1852 most American Jesuit colleges offered a four-year commercial course. When St. Ignatius College opened in Chicago in 1870, it had 26 students in the classical, 9 in the commercial, and 2 in a preparatory course.³ But not until 1910 do we get Jesuit colleges which openly carry the name of "business." In that year, when colleges of commerce were still few and young in American Universities, St. Louis University opened its School of Commerce and Finance and Marquette University its College of Economics. Today 20 of the 28 Jesuit universities and colleges in the U.S. have colleges of business administration or commerce. Of the 105,735 students enrolled in these schools in 1959-1960, 21,515 (20.3%) were in commerce.⁴ There were 39,472 in Liberal Arts, and 21,515 in Business Administration (54.5% of the numbers in Liberal Arts).

THE PURPOSE OF THIS PAPER

If also in Jesuit universities a faculty or college openly designated as one of business is a late-comer, is collegiate education for business there too something of an unwanted child? Should it be merely tolerated for those whom we cannot lure into the college of liberal arts, as a reluctant concession to the "modern materialistic, practical and utilitarian temperament" which is supposedly something new? My conviction is that the very opposite is true. The college of business should be welcomed and developed as one instrument especially suitable to attain the traditional Jesuit educational objectives in modern times. If we study the official legislation by which the Society of Jesus is governed, especially the educational principles contained in Part IV of her *Constitutions* written by St. Ignatius; and if we then apply those principles (as he directed) to our modern social and cultural circumstances, we find abundant evidence for those statements: 1) collegiate education for

³ McGucken, W.J., S.J., *The Jesuits and Education* (Milwaukee: Bruce, 1932, pp. 86, 97, 179.

⁴ "College and University Enrollment, 1959-1960," *Jesuit Educational Quarterly*, Vol. XXII, No. 3 (Jan. 1960), p. 154.

business should have an important and honored place in a Jesuit university; 2) to the limit of possibility this education should be given the effort and resources necessary to make it excellent education both for living well and for conducting a business with professional competency; and 3) this education receives from Part IV of Ignatius' *Constitutions* much light in the way of large guiding principles, that is, norms for directing practice. The purpose of my paper is to present this evidence.

1. Ignatius' Concept of Education

In the eleventh printing of his book, *The Doctrines of the Great Educators* (London: Macmillan, 1956), an eminently fair and respected British professor of education, Robert R. Rusk, singled out for treatment thirteen men who exerted widespread influence on education. They are: Plato, Quintilian, Ignatius of Loyola, Elyot, Comenius, Milton, Locke, Rousseau, Pestalozzi, Herbart, Froebel, Montessori, and Dewey. The mere fact that Ignatius was included in this list gives at least some indication of his stature as an educator.

What then is Ignatius' concept of education? It has often been succinctly defined as the formation of the Christian person to the balanced excellence of his intellectual and volitional powers or faculties—period. This definition, it seems to me, is correct but incomplete because it omits essential elements. If you put the period there you are considering the person in the abstract, divorced from the social and cultural circumstances of his own day. In writing his *Constitutions* on education, Ignatius was not expounding (like Plato or Newman) his concept of education taken more or less in the abstract or in an ideal order. Rather, he was writing legislation for concrete men (Jesuit educators and their students both clerical and lay) in the concrete circumstances of real life in his era of the Renaissance. Those circumstances were so obvious to him and his contemporary readers that he did not think of mentioning them while he was writing his *Constitutions*. But if we fail to attend closely to these circumstances, we misinterpret his thought. When we give due consideration to those environmental factors as well as to his written statements, we must amend the definition given above to approximately this: Ignation education is the formation of the Christian person to the balanced excellence of his intellectual and volitional powers both natural and supernatural, in order *that he may be able to take a capable and zealous part in the social and cultural life of his own era, and leaven that life with the principles of Christ.*⁵

Already a conclusion is fairly obvious. The world of business has be-

⁵ *Cons.*, S.J., p. 4, c. 11, n. 1; p. 7, c. 2, n. 1, D; Ganss, *op. cit.*, pp. 25-29, 167.

come one of the most important areas of the modern social order. Hence, if a Jesuit university is to remain true to Ignatius' concept of education, it should do what it can to prepare men to take a Christian and professionally capable part in improving the world of business. In other words, it should try to give to its College of Business Administration the attention and resources necessary to make it an excellent college. We could develop this conclusion now. But our development will be more fruitful if we first study Ignatius' concept of education in greater detail.

A. *The Concept of Paideia*

There has been much dispute about the definition of education taken in the abstract, and about the relative importance in it of various factors: the speculative and practical; the aesthetical and the useful; the physical, intellectual, and moral; the liberal and the vocational; the general and professional; and what not else. But if we look at what the thing itself has been in history, we quickly see a function about which virtually all theorists agree. Education has been a process by which the older persons in a society transmit to the young generation their total way of thinking and living and working to secure the necessities of life for a life adequately human in the contemporary circumstances. Parents have always been rightly concerned about their obligation to enable their children to take an adequate part in contemporary life. The Church and the State have rightly been concerned to help the parents in this task. Society at large, too, has participated in the process through a thousand subtle ways, for example, through the entertainment and music which are popular, or the athletic prowess which is admired, or the deeds which are rewarded or punished, or the programs on T.V. in our day. After instruction in letters became a part of the teaching which was handed down, the Hebrews called the whole educative process *discipline*, the Greeks *paideia*, the Romans *educatio*, *institutio*, *formatio*, or *humanitas*, the Christians' *education* or *liberal education*, or *education in the liberal arts*.

Paideia is the Greek word which originally meant the training or rearing of a child to take his place in life. As the Greeks from Homer to Aristotle progressively clarified their concepts of what man is and what he ought to do to form himself into what he ought to be, the word connoted ever deepening cultural ideals. In his monumental three volumes Professor Werner Jaeger has traced the evolving concept of *paideia* through all the important authors of ancient Greece. By Plato's day it meant the training of a youth, as a being of body and soul, to take his part capably in the social, cultural, and political life of his day, and by

that to merit the eternal rewards of justice. The Romans adapted the Greek *paideia* to themselves, and the Christians enriched the whole concept by adding the truths which God revealed. Christian *paideia* is richer than the Greco-Roman by as much as St. John's concept of man and his destiny excels Plato's. In brief resumé, *paideia* or education has always been a process by which a teacher and a society form a youth according to their cultural ideal, in order to equip him to take his part adequately in his contemporary social order.

B. The Ignatian *Paideia* or Synthesis of Educational Principles

Ignatius inherited the highly developed Greco-Roman and Christianized *paideia*, embodied it in Part IV of his *Constitutions of the Society*, and initiated a far-flung network of colleges and universities in which it could be put into practice. Let us observe the somewhat unusual process by which his educational ideas were formed.

It was largely through infused contemplation or mystical prayer in the highest meaning of this term that God gave to Ignatius a remarkable outlook on life. This mystical prayer was already strong at Manresa in 1522 when Ignatius was 31, it received an intellectual foundation through his subsequent study of languages, arts, and especially theology at the University of Paris, and it grew continually till his death in 1556 at the age of 65. Ignatius viewed all things as coming from God and going back to Him insofar as they are means aiding men to give Him greater praise or glory. In Ignatius' outlook, the task of the Jesuit (or of his cooperating lay helpers) is to associate himself with Christ in the progressive achievement of God's creative and redemptive plan. That is, here below each one should make himself a functioning member of the Church, and of civil society, and of his social and cultural environment. Furthermore, he should use rightly and wisely the resources of his material environment. He should do all he can to cause all these creatures to yield greater glory to God and greater happiness to his fellowmen both here and hereafter.

Ignatius projected this outlook on life first into his *Spiritual Exercises* and then into his *Constitutions of the Society of Jesus*. In Part IV of these *Constitutions* he wrote his legislation about the schools of his order. Hence the concept of education underlying the particular prescriptions is merely the application of his outlook on life to the work of forming the youths in his schools. That work consists in stimulating the youths to the self-activity by which they will perfect their own Christian persons for the purpose of contributing capably and energetically to the improvement of the social order.

C. Selected Principles of the Ignatian *Paideia*

Part IV of Ignatius' *Constitutions* is not an abstract theory of education, but legislation for conducting schools in its contemporary circumstances. Consequently, like every document of this type, it contains some prescriptions which are perennial principles of education and others which are norms timely to its own era of the Renaissance. To try to separate the two sets is difficult but richly rewarding. The core of Ignatius' *paideia* is the synthesis he made of perennial principles of Christian education—large guiding truths as distinguished from directives or rules for procedure in less important matters. Elsewhere⁶ I have published a documented list of at least fifteen of these perennial Ignatian principles. Here I repeat eight which are particularly relevant for present purposes.

1. The end of the Society and of the studies it conducts is the same: to aid our fellow men to the knowledge and love of God, that is, to wisdom in the intellect and charity in the will (*Cons.* p. 4, c. 12, n. 1; also, Preamble of p. 4; c. 6, n. 1; c. 7, n. 1; p. 7, c. 2, n. 1, D).

Here Ignatius states the *finis operantis*, that is, the end of the educator.

2. The students should strive to attain excellence in mastering their fields of study, both sacred and secular (*Cons.* p. 4, c. 13, n. 4; c. 4, n. 2; c. 5, nn. 1, 2, D, D; c. 6, n. 2).

Here Ignatius is treating the *finis operis*, that is, the end of the intellectual act of studying each branch of the curriculum. The end of the work and the end of the worker give mutual support to each other.

3. The Society hopes by means of its ministry of education to pour into the social order capable leaders in numbers large enough to leaven it effectively for good (*Cons.* p. 7, c. 2, D; also, *Letter to Araoz, Mon. 1 gn., Epp.* IV, 5-9, cited in Ganss, *St. Ignatius' Idea*, 1956, pp. 25-29).

4. The branches of the curriculum should be so integrated that each makes its proper contribution toward the goal of the curriculum as a whole: a scientifically reasoned Christian outlook on life (*Cons.* p. 4, c. 12).

In other words, the large educational objectives both intellectual and spiritual should be sought, not through available but unrelated pastoral care, counselling, and extra-curricular activities as in a Newman Club at a secular university, but chiefly through the instruction given by all the departments, and through conscious planning of the administrators and teachers.

⁶ *Archivum Historicum Societatis Iesu*, Vol. XXV, 1956, pp. 599, 600; *St. Ignatius' Idea*, ch. 9.

5. Theology should be regarded as the most important branch in the curriculum, since the light it gives is the chief means of imparting the well-reasoned Christian outlook on life and of tying the other branches into a unity. These other subjects are themselves worthy of diligent study, but they are also handmaids of theology (*Cons.* p. 4, c. 12).

Through this prescription Ignatius makes clear that he desires all the particular truths learned in other faculties (such as literature, philosophy, the physical sciences, medicine, and law) to be viewed in the light of God's supernatural revelation whenever this revelation throws light upon them—as it sometimes but not always does. Ignatius further makes clear that he wants those particular truths to be viewed as they stand in the supernatural order, especially in their relationship to man's supernatural destiny.

To exemplify, Ignatius would want the instructors in a Jesuit medical school to impart with great efficiency the scientific knowledge about the human body; and he would want them, as Catholic teachers, also to do this in such a manner that in relevant areas the students would become aware of the relation of these medical truths to the truths learned in courses in theology—for example, that the human embryo possesses a spiritual soul destined to the beatific vision.

6. In a Jesuit university, any faculty or department can function, as long as it contributes to the general purposes of the Society. Ignatius lists all the higher faculties existent in universities of his era, including law and medicine (*Cons.* p. 4, n. 12; see also *Epit. Inst. S.J.* 393, #2).

7. Jesuit schools should be alert to appropriate and adapt the best procedures emerging in the non-Jesuit schools of the day, after Ignatius' own example as revealed by his practice and his letters (*Mon. Ign., Cons.* 11, p. lxxi; Ganss, *St. Ignatius' Idea*, pp. 29–31, 38).

8. Jesuit schools should transmit the cultural heritage of the past, and also provide facilities for men engaged in research (Ganss, *op. cit.*, pp. 188, 254, 258).

9. Jesuit schools should adapt their procedures to circumstances of time, place, and persons (*Cons.* p. 4, c. 13, n. 2, A; see also p. 4, c. 7, n. 2; c. 4, n. 3; c. 14, n. 1, B).

These nine selected principles recall sufficiently for present purposes the Ignatian *paideia* which he embodied in Part IV of his *Constitutions*. In this document, officially ratified in 1558 by the First General Congregation, the highest legislative body in the Society, Ignatius endeavored to confine himself to large guiding and permanent principles (*constituciones*) which direct thought and action rather than to give directives (*ordenanzas o regias*) which were to be more easily changed in accord-

ance with varying circumstances.⁷ Within his *Constitutions*, however, he explicitly called for a separate and later educational treatise which would give directives about such curricular details as "the hours of the lectures, their order, and their method, and . . . the exercises both in compositions . . . and in disputations." He stated that this separate treatise should "be adapted to places, times, and persons."⁸ This wish of Ignatius was fulfilled 43 years after his death when the well-known *Ratio Studiorum*, Plan of Studies, was ratified in 1599 by Fr. General Aquaviva. This *Ratio* does not repeat the large guiding principles of the Ignatian *paideia* which are contained in the *Constitutions*. Rather, the *Ratio Studiorum* of 1599 presupposed those principles and gave the practical organizational and curricular details for achieving those principles in its own era.⁹

II. *The Application to Education for Business*

We now proceed to apply the Ignatian *paideia* to collegiate education for business in a modern Jesuit university. It is obvious that since faculties of business administration did not exist in any universities of Ignatius' day he said nothing about them. Is their place in a Jesuit university, then, covered by his *Constitutions*? Yes, by implication and an official interpretation. Ignatius made clear that all the faculties of his day could function in a Jesuit university, even law and medicine (*Cons.* p. 4, c. 12, n.4). In 1923, thirteen years after faculties of commerce had been formally introduced in Marquette and St. Louis Universities, and when they were being multiplied elsewhere, the Twenty-seventh General Congregation of the Society gave its official interpretation of that passage of Ignatius which is so pertinent to modern times: "Other faculties too, beyond theology and philosophy, can be added, insofar as they contribute to a greater service of God, in keeping with the variety of regions."¹⁰ No one can doubt that the place of a College of Business Administration in a Jesuit university is legally assured by that decree. Let us now observe how appropriate the decree was.

A. In Ignatius' Era, Humane Letters

We are manifestly dealing with the means of achieving Ignatius' educational objectives for the development of the individual student and the improvement of society. Here we must not overlook the lesson of

⁷ *Cons., Prooem. in Declarationes*; p. 4, c. 13, n. 2, A; Ganss, *op. cit.*, pp. 205-208.

⁸ *Cons.*, p. 4, c. 13, n. 2, A.

⁹ Ganss, *op. cit.*, ch. 10, esp. pp. 204-211.

¹⁰ *Acta Romana Soc. Iesu*, Vol. IV (1924), p. 71; *Epit. Inst. S.I.*, 393, #2.

history. A theory of education, taken in its entirety, has value and effectiveness chiefly in terms of its suitability to the life of its own era. If it does not adapt itself to the emerging interests, needs and demands of its own day it will yield its place and influence to new schools which will soon be founded. Ignatius' eagerness to make that adaptation to the desires of the Renaissance humanists, while holding fast to the theological values of the medieval Christian *paideia*, is one chief reason why his far flung system of colleges was so phenomenally successful. In his own language in the *Spiritual Exercises*, he went in the door of others and came out his own.

With respect to training the individual student, Ignatius did not prescribe any subject merely for the sake of training the mind. He wanted the student to master the worth-while content of solid and mutually supplementary branches. Thus Ignatius implicitly recognized, although the modern controversies about mental discipline had not yet arisen, that if a student truly reaches excellence in a branch, he gains ideals of mastery, methods of work, habits of mastery, and other such skills which he can apply in almost any other branch.¹¹

In Ignatius' era of the Renaissance, the indispensable means of achieving his social objectives in education was excellence in Latin and Greek literature. Most educated men made these *litterae humaniores*—especially those in Latin—their chief and often their only study; and without them one could neither learn nor well impart the other branches: arts or philosophy, law, or medicine. These branches just named were still virtually the only ones taught in schools. Other subjects such as navigation, military strategy, or commerce were learned through apprenticeship or experience. Among educators the professors of rhetoric received the highest salaries. They had the enviable position which nuclear physicists have today.

I. Humane Letters Simultaneously Liberal and Useful

Furthermore, we should not overlook the fact that the humanists of that era regarded even humane letters as being simultaneously liberal and useful. Study of them yielded knowledge which was simultaneously speculative and practical, insofar as it was available for practical purposes. Ignatius too explicitly prescribed the study of Latin for a practical and ulterior purpose: the learning and expression of theology (*Cons.* p. 4, c. 12, n. 2). But in his day the acquisition of skill in Latin also had

¹¹ Ganss, *op. cit.*, pp. 75-78.

great economic value, and this fact could not have escaped Ignatius. For a poor boy, acquisition of skill in writing Latin was a sure road to economic and social advancement. He could become a Latin secretary, and thus be the right hand helper of a duke or a king or an important merchant, and sooner or later receive some important and lucrative post. The humanists of Florence thought the learning of literature the best preparation for a career as a merchant or banker. Petrarch and Milton got their starts as Latin secretaries. In Florence in 1340 about 8,000 to 10,000 (10% of a population of 90,000) learned to read and write, and 1,000 to 1,200 (about 1% of the population) learned arithmetic in six schools. Most of these went no farther. But about 600 ($\frac{2}{3}$ of 1%) received training in Latin. Perhaps 100 or 150 attained to proficiency in any one year. Surely they (about $\frac{1}{10}$ of 1% of the population) would readily find lucrative employment in that city of 90,000. And if only 10% of the population learned how to read and write in the largest city of Italy, how great was the ignorance in the country districts? This situation had not changed greatly by Ignatius' day. And even in the century after him if a boy finished the secondary education in humane letters in a Jesuit college, usually the only secondary school in the city, he was among the privileged handful of citizens and virtually certain of some high-paying position.¹²

Hence we readily see that Ignatius was teaching the students both how to live and how to make a living. Education for business was present in his schools, even though he did not explicitly state the fact in his *Constitutions*. He came close to stating it, though, in a letter he ordered his secretary, Polanco, to write Father Araoz, Provincial of Spain, about the procedures and purposes in opening colleges:

From among those who are at present merely students, in time some will depart to play diverse roles—one to preach and carry on the care of souls, another to the government of the land and the administration of justice, and others to other occupations. Finally, since young boys become grown men, their good education in life and doctrine will be beneficial to many others, with the fruit expanding more widely every day.¹³

B. In Our Era, Business Coupled with the Christian Outlook

In modern American society the area of business has become one of vast importance. It deeply affects the temporal and spiritual welfare of the entire population. Many young citizens legitimately desire to learn how to live simultaneously as cultured Christians and as capable men of

¹² *Ibid.*, p. 164.

¹³ Mon. Ignat., ser. 1, *Epist.*, tom. 4, p. 9; Ganss, *op. cit.*, p. 29.

business. Business is an area truly worthy of study, just as truly as was classical literature in Ignatius' day, or as is, in a Jesuit university of our own day, government, law, medicine, journalism, education, engineering, the liberal arts, graduate studies, sociology, or many other disciplines. Therefore by Ignatius' own principles the field of business too needs to be leavened by the principles of Christ, and education for business should have a place genuinely important in a Jesuit university.

Such education should form the students into men who have ideals of mastery, good methods of study, powers of analysis, ability at self expression, social poise, the breadth of view springing from knowledge of history, and a scientifically reasoned knowledge of their Christian outlook. In other words, it is a good means of attaining many of the traditional objectives of liberal education. Such education for business should also form men who have thorough collegiate knowledge of the theory and practice of business, and habits of applying prudently their Christian principles in business when occasion offers—as far as all this can be imparted in four years of undergraduate training. Briefly, the aim is to form men who are good Christians and capable men of business, men who know how to live and how to make a living, men able and eager to improve American business by sound theory and exemplary practice.

Toward this end it seems that there should be one curricular group of humanistic (or "general" or "liberal") branches which aim to form the student as an educated Christian gentleman, and another group of professional branches to form him as a thoroughly capable business man who has specialized knowledge in some one area. Each group of studies should furnish stimulating light to the other.

C. Application of the Single Principles of Ignatian *Paideia*.

In our effort to shape just such Jesuit education for business, we can gain light from a direct application of the single principles which we have quoted from the Ignatian *paideia* or educational synthesis.

Principle 1—the aim to bring men to the knowledge and love of God—suggests that professor and student alike can develop a habit of viewing their daily work—serious teaching or study—not as mere routine but as an act of service to God by which they are growing in grace. Later the student can do this with his work in the world of business and make it profitable for eternity as well as for time. This entire subject is admirably treated by Father John W. Donohue, S.J. in his *Work and Education*, Chapter V, The Dignity of Work in Christian Thought, and Chapter VI, Toward a Christian Humanism of Work. It is thoroughly Ignatian, too (See *Cons.* p. 4, c. 6, nn. 1, 2, 3).

Principle 2 calls for excellence in handling each branch, sacred or secular. This means, for example, that the instructor of ethics should teach thoroughgoing ethics rather than go off on a tangent of amateur political science or sociology, though he should be able to point out the relations of ethics to these and other fields; and the instructor in marketing should thoroughly teach marketing rather than amateur ethics, though he too should be able to point out relations of marketing to ethics.

Principle 3 suggests that the professors should tactfully but constantly motivate the students to help their fellowmen in society, and not to be content with merely their personal emolument.

Principle 4 calls for integration of the curricular branches toward a common focus: in this case the scientifically reasoned Christian outlook of the capable business man. This is tantamount to inviting us to try to form a modern *Ratio Studiorum* by which the large guiding principles of the Ignatian *paideia* would be implemented in a modern college of business administration.

With regard to formation of the Christian man, principle 4 seems to require a special organization of the branches which are predominantly humanistic, such as literature, speech, history, philosophy, and theology. These should be integrated in such a way that each, without encroaching unduly on some other branch, makes its most effective contribution toward the Christian outlook of the business man. For example, the courses in literature or history or philosophy ought not to be taught as if their purpose were to recruit students who will some day major in that field. Neither ought the choice and arrangement of such courses be left to some instructor or departmental chairman who is perhaps somewhat myopically absorbed with the higher objectives of the branch, more than he is concerned with the legitimate interests of students of business, or with the purpose of a humanistic branch as a part of a business curriculum (where the time allotted to the branch is necessarily limited.)

Perhaps an ideal (which is only a little utopian at present) would be to devise an integrated program of liberal studies adjusted to the spontaneous and legitimate interests of students of business. The 128 available semester hours might be distributed into three groups *roughly* as follows: 40 of humanities which develop the man as man, and 40 of business administration which develop him as a professional man of business, and 48 of subjects (such as mathematics, natural science, or economics) which can be classified as either liberal arts or business administration. Of the 40 odd hours allotted to humanities, let 6 go to history with some stress on its economic factors, 4 to English composi-

tion, 6 to 9 to literature, 2 to speech, 24 or more to philosophy and theology. Then let a committee of professors (about one from each field) who are sincerely interested in the welfare of students of business, select from each branch the few topics most essential to the well-reasoned Christian outlook of the business executive. Each topic could then be taught thoroughly by the "block-and-gap" method described by Mr. Eric Rogers.¹⁴ There should be equally careful organization of the branches in business administration.

Principle 5 gives the most important place in the curriculum to theology. This is a matter of emphasis rather than semester hours; of an atmosphere pervading professors and students alike that man's eternal interests are more important than his temporal ones, and that light from sound theology should be sought whenever it is available. Nothing further need be added here to what is given above.

Principle 6 states that any faculty contributing to the purposes of the Society of Jesus can function in a Jesuit university. In Ignatius' concept, a Jesuit university is an organized community of administrators, scholars, teachers, and other associates who aim, by cooperative effort, to stimulate each student to the self-activity by which he will develop wisdom and charity, all with a view to improving the social order. Since in the modern world the college of business administration has a vitally important and thoroughly legitimate place in a Jesuit university, especially in regard to achieving its social objectives in the modern world, we should do our utmost to give it the resources necessary to make it an efficient college. It should not be regarded as a step-child merely tolerated, nor largely as a means of financial support for other colleges too hastily supposed to be more conducive to the Society's objectives.

Principle 7 is that the Jesuit university both transmits the cultural heritage and provides facilities for research. In the fields of business practices, business ethics, business moral theology, business law, and the like, there is an enormous field where research and discussion are sadly behind the times. Here too the professors and administrators in a Jesuit college of business have an opportunity and a challenge to which they should try to measure up.

Principle 8 calls for constant adaptation to changing circumstances. The large guiding objectives, of the Ignatian *paideia* contained in his *Constitutions* are perennial, but their application to the changing circumstances of time and place obviously requires constant review. The framers of the *Ratio Studiorum* devised an integrated curriculum and

¹⁴ Rogers, E., "The 'Block-and-Cap' Scheme for Physics Courses," *Am. Journal of Physics*, Vol. 17, no. 9 (Dec. 1949), pp. 532-541.

pedagogical methodology which were an extraordinarily effective means of achieving Ignatius' large objectives in the cultural circumstances of the seventeenth century. In this very Institute on Collegiate Education for Business you are praiseworthy taking steps to do the same for the business world of today.

III. *Further Guiding Light from the Ignatian Paideia*

A. The Potential Humanizing Value of Professional Education

One more point of importance to our topic receives considerable light from the Ignatian *paideia*: the potential humanizing or liberalizing value of training in professional branches. Liberal education and professional education are not mutually exclusive, nor can a sharp line of demarcation be drawn between them. If we have made sure that the student will take an integrated core of liberal subjects which teach him how to live as a Christian man, he can well pursue, simultaneously or successively, branches preparing him to live as a business man, or engineering man, or legal man, or what not else. Furthermore, if he relates these professional branches to the outlook on life learned from the liberal core of the curriculum, the professional branches can further deepen and mature the knowledge and skills resulting from his liberal education.

Modern promoters of liberal education are increasingly recognizing this liberalizing value of professional studies. For example, Aydelotte wrote in 1944:

There is no such sharp distinction between liberal education and technical education as prejudice, even learned prejudice, sometimes believes. Instruction in the plays of Shakespeare may be strictly technical, while electrical engineering or law may be liberal, according to the point of view from which each is studied. An educational system based on belief in the value of liberal knowledge will infuse a liberal element into all training, even the most technical.¹⁵

Msgr. J. M. Campbell, Dean of the College of Arts of the Catholic University, wrote in similar vein in 1952.¹⁶ Finally, in the report "Liberal Education in the Professions" extensively quoted in the *Jesuit Educational Quarterly* for March, 1960, Mr. Earl J. McGrath states:

The purposes and content of liberal education—in practice, if not in theory—have been extended to include a wide range of professional, semiprofes-

¹⁵ Aydelotte, F., *Breaking the Academic Lock Step*, (New York: Harper, 1944), p. 8.

¹⁶ Campbell, J. M., in *The Curriculum of the Catholic College* (ed. Deferarri, Washington: Catholic U. Press, 1952), pp. 9, 10.

sional, and other vocational instruction. These developments, often unobserved, make timely a reexamination of the relationships of professional to liberal education.

. . . The question may well be raised whether the invidious distinction between liberal and professional education should not now be abandoned.¹⁷

An attentive study of the Ignatian *paideia* in its historical context tends to confirm this growing opinion that a professional branch can have liberal values and vice versa. The Ignatian *paideia* did not draw any sharp line between such studies. Ignatius placed three faculties in his universities: 1) the lower *facultas linguarum* teaching the humane letters which include grammar, rhetoric, and poetry; 2) the higher *facultas artium* (also called *artes liberales*) teaching philosophy and mathematics; and 3) the *facultas theologiae* teaching scholastic and positive theology, Scripture, and canon law.¹⁸

Ignatius regarded the knowledge imparted in each of these branches as something good in itself even if it should never be used (*Cons.* p. 4, c. 6, n. 2) and simultaneously as good for an ulterior objective in a long hierarchy of ends. He manifestly regarded humane letters as a means to learn and express the liberal arts, and these arts as a means to learn and use theology; and this curriculum as a whole as a means to equip the person to perfect himself and the social order; and this perfecting of both orders as the means to bring greater glory to God and happiness to men.

One may say that some of the branches were predominantly liberal, pursued especially for the pleasure of knowing, and that others were predominantly professional, studied especially for their practicality or future utility; but one cannot rigidly classify each branch as exclusively liberal or professional. For, something of each motive (mental pleasure and future practicality) was present in the study of each branch; and all these branches together gave light to one another in their common function of developing the student as a man—a man who would be simultaneously a legal man or a priestly man or a secretarial man or something similar. Let us not forget that the human person remains a unit. Also, each branch—as we have seen in the case of the humanities—was teaching the students how to live as men and how to earn a living in their milieu. Each branch was imparting knowledge which was simultaneously speculative and practical. Each branch could be used to illustrate in its own way what St. Thomas said of theology, that it is both

¹⁷ McGrath, E. J., "Liberal Education in the Professions," cited in *Jesuit Educational Quarterly*, Vol. XXII, No. 4 (March, 1960), pp. 197, 199.

¹⁸ *Cons.*, p. 4, c. 12; c. 17, nn. 4, 5; c. 14, n. 3; *Examen* c. 5, n. 2; *Cons.*, p. 5, c. 2, n. 2.

speculative and practical,¹⁹ or his similar remark about the liberal arts: "Now an art may be not only practical but also speculative, as in the case of the liberal arts."²⁰

B. Is Collegiate Education for Business Too Utilitarian?

From time to time professors in a Jesuit college of business receive a reproach somewhat as follows: "Education for business is utilitarian, and therefore it can scarcely be education characteristically Jesuit. Jesuit interest should be in the liberal arts." This reproach often seems to assume without discussion or proof that at some fairy time in the past more students than today studied their branches for the sake of knowledge alone, and not for practical ends too. Incidentally, the same reproach of utilitarianism was recently made about the modern Jesuit colleges of liberal arts.²¹

Discussion of this problem requires careful distinction of the recognized meanings of *utilitarian*. This word was coined by Jeremy Bentham (1748-1832) from *utility* plus *arian* as found in *Trinitarian* or *Unitarian*. Obviously, a thing or activity can be useful for a variety of purposes ranging from the loftiest to the basest e.g., for salvation, or cultural living, or earning a living, or the sordid quest of a miser, or sinful deeds. Webster's *New International Dictionary* (1959) rightly distinguishes two meanings relevant to our purposes. The first is: "pertaining to, or consisting in, utility." In this sense *utilitarian* is a synonym of *practical*. The second is a derogatory meaning: "a regard for utility of a lower kind, a sordid spirit."

In England the word *utilitarian* was long associated with the stream of materialistic philosophy which flowed from Hartley (1706-1757) to John Stuart Mill (1806-1873). It came to mean that which is *merely* or *predominantly* useful, especially for objectives exclusively materialistic. Thus the word acquired connotations irritating to Catholics. Furthermore, in the nineteenth-century controversies between scientists and litterateurs, the scientists (such as Playfair, Jeffry, and Smith) argued for an education adjusted chiefly to utility for man's material interests, and the litterateurs (such as Copleston, Davison, Newman, and Matthew Arnold) pleaded for "liberal" knowledge. The scientists seemed to argue for knowledge *predominantly* or *merely* or even *exclusively* useful for man's material interests, and the litterateurs for knowledge pur-

¹⁹ *Sum. Theol.* I, Q. I, a. 4, 5.

²⁰ *Ibid.*, II-II, q. 47, a. 2, c. 3.

²¹ See Leonard A. Waters, S.J., "Latin and the Liberal Arts Objective," *Jesuit Educational Quarterly*, Vol. XXII, No. 2 (Oct. 1959), pp. 93-97.

sued for its own sake *alone*. For the litterateurs the word *utilitarian* became in time one which evoked an emotional charge of odious connotations. Either position is an extreme which a study of the traditional theory of Christian culture can correct.

From Augustine onward that theory has been that knowledge (with the liberal arts of the ancients included) can be simultaneously speculative and practical, liberal and useful. It can be pursued as something good in itself and simultaneously useful for purposes beyond itself in the hierarchy of ends. It is to be numbered among the beings which man should both enjoy *and* use (*frui et uti* are Augustine's technical terms) in the hierarchy of ends leading up to the only object to which man should "cling . . . with affection for its own sake," that is, enjoy it (*frui*) without using it (*uti*) for something higher. That object is God. In other words, man should enjoy every creature *and* use it as a means to something higher, but God he enjoys and does not use because he has now reached the top.²² That outlook of the hierarchy of ends appears again in St. Thomas,²³ and it is part of the Christian view of culture (and of the liberal arts) which Ignatius inherited.

Is, then, the Ignatian *paideia* utilitarian? If *utilitarian* is taken in its derogatory meaning of something catering predominantly or exclusively to man's material interests, Ignatian education is not utilitarian, since it manifestly directs every step of the educative process toward spiritual ends. But if utilitarian is taken in its better sense as a synonym for practical, then the Ignatian *paideia* (whether it be implemented in a college of liberal arts or of business administration) can rightly be called utilitarian, and that without any sense of shame on our part.

For, this *paideia* contains the heritage of Greek liberal education (which has the practical aim of producing the statesman) plus the application of Augustine's and Thomas' doctrine about the hierarchy of ends. It aims to communicate a scientifically reasoned outlook which is both speculative and practical, liberal and useful, an outlook motivating the students to the self-activity by which they will advance in wisdom and charity in order to take a capable and zealous part in the life of their era. It is education suitable for men who are free with the freedom of the sons of God. In modern times this Jesuit *paideia* may have to absorb branches beyond the Greek and Latin literature which was so effective a means to its ends in the sixteenth century. But if Jesuit educa-

²² *De Doctrina Christiana*, I, 3, 4, 5. See also *ibid.*, II, 40; *liberales disciplinae usul veritatis aptiores*; and Jerome, *Epist.* 53, 6: *Taceo de grammaticis, rhetoribus, philosophis, geometricis, dialecticis, musicis, astrologis, medicis, quorum scientia mortalibus vel utilissima est.* (Italics supplied.)

²³ *Sum. Theol.* II-II, Q. II, a. I; a. 3; a. 4.

tion continues to use these new branches, along with philosophy and theology, as means to form man as Christian man for capable and influential living in some area of contemporary society, then it remains a faithful exponent of the heritage of Christian culture, and also genuinely Ignatian *paideia*. Without blush or shame we can name it utilitarian or practical for living well in this life and the next. We can also name it utilitarian in an Augustinian sense. The knowledge which the Ignatian *paideia* communicates is one of the treasures which the student should *enjoy* as a good in itself, and also *use* as a means to guide himself in living well for this world and the next.

CONCLUSION

Our concluding resumé can now be brief. You have heard, I trust, strong evidence which leads to this conclusion. When the synthesis of educational principles contained in Part IV of the *Constitutions of the Society of Jesus* is applied to our modern social and cultural order, collegiate education for business is found to deserve a highly important place in a Jesuit university. Likewise, those principles from Ignatius' *Constitutions* can furnish you guiding light as you make your way towards composing a new *Ratio Studiorum* through which Jesuit colleges of business administration will form men who are good Christians and capable officers in the modern profession of business.

CORRIGENDUM

An insert containing a correction of the article THE CHANGING STRUCTURE OF THE AMERICAN JESUIT HIGH SCHOOL (October 1960 issue of the JEQ) is included as an insert with this issue. Please put this insert in your October copy of the JEQ.

Philosophy in the Jesuit College

FREDERICK J. ADELMANN, S.J.

Much has appeared in recent months in Catholic circles about the significance and place of philosophy in the college curriculum.¹ It seems necessary to discover the meaning of philosophy acceptable to Catholics before one can determine philosophy's importance and place in the Jesuit college curriculum.

Herewith is the position of a philosopher who believes that the basic metaphysical structure of St. Thomas is true but that the total edifice should be augmented by material drawn from other branches and systems of human knowing. Among Catholic philosophers there seem to be two groups who do not agree with this position.

First there are those conservatives who argue that the typical philosophical manual has all the answers.² Many think that the solution to all difficulties resides in distinctions "*in abstracto*", although such distinctions are obviously inadequate for existential problems. Philosophy, according to this conservative interpretation, is regarded as an academic apologetic tool. Traditionally, the teacher has tried to become proficient in the experimental sciences in an attempt to lend authority to his often indemonstrable metaphysical opinion. He may impress his students for the moment but in the post-graduate world the gaps in their knowledge soon become evident to others.

A consequence of the conservative position has been the isolationism that grew up among many Catholic philosophers. No real dialogue occurred between them and the Kantians or later philosophers of the nineteenth century, with the result that these latter ceased to pay any attention to us. Catholic philosophers, with few exceptions, have not offered many original insights, nor unified current thought nor published in secular journals. Even in our own day there are still some philosophers

¹ Jarvis, Edward, "Ethics in the College Curriculum," *Jesuit Educational Quarterly*, Vol. XXII, No. 4, March 1960, pp. 201-4.

Sponga, Edward J., "The Place of Philosophy in the Jesuit College," *Jesuit Educational Quarterly*, Vol. XXII, No. 1, June 1959, pp. 17-26.

Leary, John P., "Social Ethics in our Colleges: A Rejoinder," *Jesuit Educational Quarterly*, Vol. XXII, No. 2, October 1959, pp. 69-73.

Klubertanz, George P., "The Nature and Function of Courses in Philosophy and their Curricular Implications in Liberal Education," *College Newsletter*, National Catholic Education Association, Vol. XX, No. 1, October 1956.

² Cf. Gurr, J. E., S.J., *The Principle of Sufficient Reason in Some Scholastic Systems 1750-1900*, Milwaukee: The Marquette University Press, 1959, especially, pp. 51-90.

who too often avoid inter-university and inter-departmental contacts; but happily their numbers are dwindling.

The conservative position has its roots in the rationalism of Wolff and in the attempt of theologians and philosophers to answer dialectically the attacks of scientists and philosophers from before the time of Kant to the present.³ Two basic historical occurrences have outmoded such a philosophical outlook. First, the Einsteinian revolution in physics, which has clearly distinguished the areas of experimental science from that of metaphysics; second, the revival of existential Thomism. The first revolution showed that modern science is based on statistical predictability and probability theory and not on certitude. The second made metaphysics a science of the real and severed it from the theory of the possibles found in a Cartesian type of rationalism.

The second group of contemporary Catholic thinkers, in reaction against the first, attempts a totally non-dialectic approach. It is based on their realization of how utterly philosophy differs from experimental science. Coupled with this insight is the attempted reversion to a pure philosophical position as found in medieval history. Catholic philosophy has, according to this approach, become almost the history of philosophy, especially within the context of the medieval period. A consequential development of this tendency has been to conclude that there is no pure philosophy but rather that philosophy is a sub-division of theology.⁴

Historically this seems to be true and these studies have made a valuable contribution in determining that philosophy is not an experimental science. But where does this leave philosophy? First it should be remembered that this discussion is limited to Catholic philosophers. This is not a problem for Marxists or Positivists; it is a problem for metaphysicians. Only when it is realized that the core of Catholic philosophy is metaphysics is the problem itself set up.

But a new problem has arisen as to whether or not philosophy is a distinct area of knowledge. One now works out from a theological context and accepts the principles of Thomism because one accepts the Christian Faith. Philosophy, according to this opinion, is concerned with the methodology of the theologian and can be defined adequately as a "*habitus intellectus*". There is here no question of a dialectic or an apolo-

³ *Ibid.*

⁴ Gilson, E., *Elements of Christian Philosophy*, New York: Doubleday and Company, Inc. 1959, p. 42: "Since the philosophy that is in the *Summa* is there in view of a theological end, and since it figures in it as integrated with that which is the proper work of the theologian, it finds itself included within the formal object of theology and becomes theological in its own right."

Cf. Nedoncille, Maurice, *Is There a Christian Philosophy*, New York, Hawthorn Books, 1960, p. 121.

getic toward the Faith but rather a commitment to the Faith. If one is a Christian one simply must philosophize as a Christian, it is asserted. But does it not seem that this type of philosophizing in a Christian way refers to the "modus quo" and not to the "id quod"?

Again, does this mean that we cannot extrude from the medieval theologians any philosophy that will operate as an autonomous science? Does it mean that because they were theologians, we too must operate as theologians? Does it mean that even though we philosophize as Christians, the truths we attain and demonstrate can be admitted only by other Christians?

I would say not. When we as Catholics attempt to demonstrate the existence of God, we cannot simultaneously suspend our conviction that God exists; we are free from those prejudices that might encumber the agnostic; we philosophize in a Christian way. But does this really affect our demonstration? Is not the *truth* able to stand or fall on its own merit? Some absolute principles of metaphysics were understood by Aristotle and Avicenna, although they were not Christians, and can be understood by atheists and agnostics today, provided they know what we are talking about.

If there is no metaphysics that can generate absolute principles leading to objective truth, then there is no true philosophy. And if there is no true philosophy, we cannot carry on a dialogue with non-Christians attempting to agree on common world values.

The tendency among those who regard philosophy as synonymous with medieval history or with theology is to define the philosophical enterprise solely in terms of a "*habitus intellectus*" and to neglect philosophy's absolute and objective aspect. They luxuriate in the isolationism of the Faith, philosophizing not toward the Faith but from it. I think this attitude is mistaken. This is not to say that one can reason to the Faith. But, I believe, that to avoid Fideism and to carry on the academic dialogue, one can demonstrate from natural reason, without positive dependence on revelation, that God exists and that man possesses a partially immaterial nature.⁵

One difficulty with making philosophy either history or theology is that philosophy loses all autonomy as a science and by itself seems unable to demonstrate anything. In fact, some Catholic writers carp at the very idea of indoctrination or becoming involved in a metaphysical system. They feel that all this is a detriment to the subjective enterprise and

⁵ Cf. Collins, James, "Thomism in the Colleges," *America*, April 12, 1958, where on p. 54 he says: "Its (philosophy's) primary significance must be seen to be the penetration of the real, the mind's natural way of access to some general truths about the being of man and of God."

smacks of authoritarianism.⁶ Recently there has been a tendency in several writers of excellent reputation as Catholic scholars to attack the teaching of philosophy in our schools. Much of what has been said, it must be admitted, should have been said. But the attack on method has sometimes betrayed a bias foreign to the mind of the Church. There is much talk about breaking away from "seminary" philosophy. There is also great emphasis placed on eclecticism, open-mindedness, history of ideas, the challenge that comes from the adversary. Philosophy is regarded as a schema for comprehending all the sciences as a general science; as a trainer of the mind; as a super logic; a human IBM. It is to take its place with history and mathematics as another course. It is to be modernized so as to include all philosophies and all thinkers and all distinctions. It is to be separated entirely from ecclesiastical direction. It is not to be considered as true or false or as a system or as Catholic. Rather it is to be considered merely as a habit of the mind, as a subjective enterprise, or, as a college luxury or simple consolation. And all this comes often from the pens of those who started out to conceive philosophy as a part of theology.⁷

In the midst of these divergent opinions there has grown up an attitude of disdain for the so-called "scholastic" philosophy. Some writers criticize the seminary type of philosophy as if one brand of philosophy were all right for the seminary but all wrong for the college.⁸ There has developed a sneering attitude toward any kind of apologetic motive for philosophy. One finds a kind of Fideism in philosophical circles and a de-emphasis of objective truths and absolutes. Philosophy, finally, is being defined solely in terms of a "personal engagement," totally neglecting its bequeathal of objective truth.

All this seems clearly dangerous in the light of the papal encyclicals. Canon Law and the encyclicals commend the basic metaphysical structure of St. Thomas. Dogmatic theology implies a metaphysics of causality, of substance and accident, of immateriality and freedom. The tenor of papal documents has been to temper philosophical rashness but never to encroach on philosophy's autonomy. A Jesuit, Dominican and Franciscan can each have his own master. But it does not seem possible to be an intelligent Christian philosopher and, at the same time, to be anti-metaphysical.⁹

⁶ Cf. Lauer, R., "Nostalgia for the Middle Ages." *The Catholic World*, July 1958, p. 278.

⁷ Cf. Marcel, G., "What Can One Expect of Philosophy." *Philosophy Today*, Summer 1959 (No. 190), pp. 252-261.

⁸ See article by Rosemary Lauer quoted above.

⁹ "It is also manifest that the Church cannot be bound to every system of philosophy that has existed for a short space of time. Nevertheless, the things that have been composed through common effort by Catholic teachers over the course of the centuries to bring about some understanding

The question arises: is there such a thing as Jesuit philosophy for the American college scene today? It seems to me that there is. It does not consist in a loyal adherence to what has been traditionally taught simply out of respect for the past. It does not consist in a rigid defense of a set number of manualized theses, or a definite order or number of superficially entitled branches of philosophy. Rather, Jesuit philosophy consists in thinking with the Church. This is the basic principle that should guide us in our philosophical quest. "*Sentire cum Ecclesia*" is a basic principle of Ignatian thinking and has been a traditional Jesuit norm for determining a "*ratio studiorum*" for over four hundred years.¹⁰

Philosophy, in line with this norm, has always been for the Jesuits fundamentally metaphysical and, to a degree, autonomous as a science. In the various changes that have occurred down the centuries, these two characteristics have remained constant.¹¹

True philosophy discovers primary principles that lead to certain conclusions about God, the nature of man, the immortality of the soul, and the freedom of the will that are attainable by natural reason without a positive dependence on revelation. It should be noted that those principles and conclusions which are deemed certain and true are few in number and need a higher Wisdom for their completion. Without the Faith and revelation, the adequate developments of much of philosophy would be only highly probable. But the point is that philosophy can do something on its own. It has its own principles and formal object and it is in this sense that the Jesuit tradition has regarded philosophy as autonomous.

The historical context, the unity of the synthesis and the guidance of Faith, complement and perfect philosophy's autonomous elements into a Christian Wisdom. The mystique, then, of philosophy in a Jesuit school is rightly to define the science according to both its subjective and objective aspects. It is a "*habitus intellectus*" which allows for personal intellectual development toward the solution of genuine problems in

of dogma, are certainly not based on any such weak foundation. These things are based on principles and notions deduced from a true knowledge of created things. In the process of deducing, this knowledge, like a star, gave enlightenment to the human mind through the Church. Hence it is not astonishing that some of these notions have not only been used by the Ecumenical Councils, but even sanctioned by them, so that it is wrong to depart from them." "*Humani Generis*, Encyclical Letter of Pope Pius XII, ed. G. C. Treacy, New York: The Paulist Press, 1950, p. 9.

¹⁰ Ganss, George E., S.J., *Saint Ignatius' Idea of a Jesuit University*, Milwaukee: The Marquette University Press, 1954, pp. 7-8, et passim. Anyone acquainted with the Exercises of St. Ignatius realizes the chain from them to the Constitutions, Part IV and the "*Ratio Studiorum*."

¹¹ Van Riet, G., *L'Epistemologie Thomiste*, Louvain: Editions de l'institut Supérieur de philosophie, 1946, pp. 32-40. Also Foucher, L., *La Philosophie Catholique en France au XIX^e Siècle avant la Renaissance Thomiste et dans son rapport avec elle*. Paris: Librairie Philosophique J. Vrin, 1955, p. 254.

the quest of truth; but it also inherits from the great masters of the past the basic principles about reality and discovers absolutes that constitute true metaphysics. This philosophical experience is not necessarily Christian and hence possesses an apologetic value insofar as it enables the student to carry on a dialogue with his intellectual peers.

It is with this understanding of the meaning of philosophy that the courses and their content must be fashioned in our curriculum. There is certainly place here for the study of modern and classical logic, for the history of philosophy, and for the valid insights attained by other systems such as Phenomenology and Existentialism. But if our philosophy has no absolutes, then what kind of science is it? True metaphysics with its own autonomous principles and sure conclusions, discovered by natural reason but always under the direction and guidance of the Church, has been the epitome of Jesuit philosophy throughout its multitudinous changes. Should it be continued is the question. One thing at least is certain—and this from natural reason—that if it is not continued we shall not be teaching philosophy but either theology or logic.

GOOD TEACHERS—PERFECT SCHOOLS

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude towards the Divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of "Catholic Action" (from "Christian Education of Youth" by Pope Pius XI.)

Jesuit Educational Association

College and University Enrollment, 1960-1961

	Liberal Arts		Commerce		Dentistry	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Social Work	Miscellaneous	Totals		Extension Low Tuition	Grand Total		Summer School	
	Day	Night	Day	Night					Day	Night						Full-Time	Part-Time		Full & Part	Graduate	Undergrad.	
Boston College	2,806	1,436	395	154	..	677	..	753	297	154	..	830	..	140	366	6,120	1,734	7,854	400	8,254	1,297	1,048
Canisius College	1,032	280	263	..	..	..	..	519	..	..	..	..	..	..	145	1,191	1,048	2,239	25	2,264	293	397
Creighton University	1,426	349	48	..	171	..	..	174	126	..	275	301	88	..	..	2,288	670	2,958	..	2,958	412	413
Fairfield University	1,260	..	..	..	..	..	..	592	..	..	..	..	..	..	..	1,837	15	1,852	..	1,852	318	238
Fordham University	1,986	985	535	295	..	2,245	..	1,736	413	295	..	..	409	395	61	5,845	3,215	9,060	1,186	10,246	1,129	2,162
Georgetown University	1,423	377	127	577	335	..	..	860	412	577	398	217	..	..	1,339	4,461	1,604	6,065	..	6,065	223	1,742
Gonzaga University	848	207	..	123	..	186	242	36	..	..	..	219	..	..	143	1,598	406	2,004	..	2,004	146	712
Holy Cross College	1,745	..	..	..	..	..	..	8	..	..	..	..	..	..	7	1,760	..	1,760	..	1,760	..	..
John Carroll University	3,281	147	111	..	..	..	..	479	..	..	..	..	..	..	..	2,116	1,902	4,018	..	4,018	290	1,422
Le Moyne College	1,341	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,226	115	1,341	268	1,609	..	451
Loyola College	1,339	..	..	..	..	..	..	237	..	..	..	..	..	..	..	774	802	1,576	..	1,576	158	405
Loyola Univ., Chicago	2,437	792	..	139	380	2,102	..	1,184	96	139	321	486	..	173	439	4,919	3,630	8,549	1,591	10,140	1,033	3,998
Loyola Univ., Los Angeles	581	226	..	195	..	..	268	135	167	195	..	..	..	..	244	1,219	597	1,816	215	2,031	215	410
Loyola Univ., New Orleans	1,005	332	368	137	221	..	..	143	118	137	..	..	57	..	97	1,648	830	2,478	436	2,914	139	721
Marquette University	3,501	914	672	..	456	..	1,707	864	182	..	388	521	..	..	814	6,777	3,242	10,019	1,482	11,501	1,242	2,078
Regis College	781	..	..	..	..	..	..	..	..	..	..	..	..	..	..	781	..	781	..	781	..	266
Rockhurst College	561	189	1,161	..	..	..	..	..	..	..	..	..	..	..	..	690	1,221	1,911	..	1,911	..	283
St. Joseph's College	3,855	..	..	..	..	..	..	134	..	..	..	..	..	..	..	1,557	2,432	3,989	225	4,214	..	1,109
Saint Louis University	2,386	645	651	105	183	..	958	1,812	87	105	424	442	..	103	164	5,820	2,140	7,960	1,412	9,372	1,844	2,351
St. Peter's College	932	530	493	..	..	..	..	..	..	..	..	..	..	..	25	1,680	300	1,980	224	2,204	..	631
Seattle University	1,008	294	93	..	..	521	420	359	..	..	..	152	..	..	384	2,322	909	3,231	118	3,349	481	751
Spring Hill College	1,359	..	..	..	..	..	..	..	..	..	..	..	..	..	..	997	362	1,359	..	1,359	..	644
University of Detroit	1,980	761	1,506	89	310	..	1,479	1,114	89	39	..	..	..	..	3,596	5,565	5,309	10,874	3,050	13,924	891	2,810
University of San Francisco	589	381	878	118	..	257	..	69	105	118	..	157	..	..	1,561	1,994	2,121	4,115	..	4,115	230	2,007
University of Santa Clara	639	351	309	105	..	..	266	549	..	..	..	..	..	..	..	1,308	911	2,219	..	2,219	88	304
University of Scranton	516	384	258	..	..	296	49	276	..	..	..	..	..	..	526	1,433	872	2,305	..	2,305	273	757
Wheeling College	437	..	..	..	..	..	..	..	..	..	..	..	..	..	..	430	7	437	..	437	..	46
Xavier University	1,090	625	583	..	..	..	..	1,213	..	..	..	..	..	..	488	1,703	2,296	3,999	..	3,999	783	700
Totals 1960-1961	42,144	10,205	8,451	2,197	2,056	6,284	5,389	13,246	2,197	1,882	1,806	3,325	554	811	10,399	70,059	38,690	108,749	10,632	119,381	11,485	28,856
Totals 1959-1960	39,472	9,990	11,525	2,283	2,055	3,797	5,955	11,825	2,283	2,122	1,634	3,580	545	726	5,051	66,687	39,048	105,735	10,061	115,796	10,599	25,514
Increase or Decrease	+2,672	+215	-3,074	-86	+1	+2,487	-566	+1,421	-86	-240	+172	-255	+9	+85	+5,348	+3,372	-358	+3,014	+571	+3,585	+886	+3,342

Jesuit Educational Association

High School Enrollment 1960-1961

	First Year	Second Year	Third Year	Fourth Year	Specials	Totals 1960-1961	Totals 1959-1960	Change
Bellarmino College Preparatory, San Jose	256	220	194	190	..	860	822	+ 38
Bellarmino High School, Tacoma	115	95	85	65	..	360	307	+ 53
Boston College High School, Boston	391	367	299	297	..	1,354	1,338	+ 16
Brooklyn Preparatory School, Brooklyn	377	335	260	137	..	1,109	1,095	+ 14
Brophy College Preparatory, Phoenix	164	130	118	95	1	508	434	+ 74
Campion Jesuit High School, Prairie du Chien ..	176	148	119	120	..	563	576	- 13
Canisius High School, Buffalo	277	224	221	183	1	906	892	+ 14
Chaplain Kapaun Memorial High School, Wichita	220	175	124	131	..	650	623	+ 27
Cheverus High School, Portland, Me.	135	110	76	83	..	404	404	0
Cranwell Preparatory School, Lenox	58	50	48	46	26	228	232	- 4
Creighton Preparatory School, Omaha	280	213	172	174	..	839	735	+104
Fairfield College Preparatory School, Fairfield ..	266	217	182	189	2	856	813	+ 43
Fordham Preparatory School, New York	243	196	219	164	..	822	836	- 14
Georgetown Preparatory School, Garrett Park ...	57	51	56	44	53	261	262	- 1
Gonzaga High School, Washington, D. C.	200	174	164	166	..	704	681	+ 24
Gonzaga Preparatory School, Spokane	225	196	185	155	..	761	747	+ 14
Jesuit High School, Dallas	201	166	148	122	..	637	611	+ 26
Jesuit High School, El Paso	115	68	..	..	..	183	78	+105
Jesuit High School, New Orleans	248	229	190	226	105	998	997	+ 1
Jesuit High School, Portland, Ore.	136	110	93	82	..	421	383	+ 38
Jesuit High School, Shreveport	112	62	65	37	64	340	284	+ 56
Jesuit High School, Tampa	131	89	73	63	..	356	326	+ 30
Loyola Academy, Wilmette	459	340	288	225	..	1,312	1,093	+219
Loyola High School, Towson	245	207	192	174	..	818	777	+ 41
Loyola High School, Los Angeles	245	235	234	213	..	927	930	- 3
Loyola High School, Missoula	38	40	30	34	..	142	134	+ 8
Loyola School, New York	47	26	40	36	14	163	141	+ 22
Marquette University High School, Milw.	259	243	241	232	..	975	980	- 5
McQuaid Jesuit High School, Rochester	284	216	208	200	..	908	913	- 5
Regis High School, Denver	184	123	119	93	..	519	477	+ 42
Regis High School, New York	170	164	161	162	..	657	645	+ 12
Rockhurst High School, Kansas City	194	157	140	119	1	611	550	+ 61
St. Ignatius High School, Chicago	295	300	174	232	..	1,001	1,018	- 17
St. Ignatius High School, Cleveland	314	277	292	248	..	1,131	1,145	- 14
St. Ignatius High School, San Francisco	296	274	229	257	..	1,056	1,067	- 11
St. Joseph's College High School, Philadelphia ..	239	203	212	196	..	850	863	- 13
St. Louis University High School, St. Louis	228	222	210	204	..	864	868	- 4
St. Peter's Preparatory School, Jersey City	302	249	234	221	..	1,006	984	+ 22
St. Xavier High School, Cincinnati	356	249	263	233	..	1,101	1,022	+ 79
Scranton Preparatory School, Scranton	115	92	78	67	..	352	338	+ 14
Seattle Preparatory School, Seattle	139	119	110	99	..	467	452	+ 15
University of Detroit High School, Detroit	339	263	249	214	..	1,065	1,039	+ 26
Xavier High School, New York	374	274	260	190	..	1,098	1,048	+ 50
Colegio San Ignacio	62	54	51	41	78	286	..	..
Totals 1960-1961	9,567	7,952	7,106	6,459	345	31,429		
Totals 1959-1960	8,781	7,581	6,908	6,676	262		30,208	
Increase or Decrease	+876	+371	+198	-217	+83	+1,221		

Jesuit Educational Association

Freshmen Enrollment 1960-1961, 1959-1960

	Liberal Arts		Engineering		Commerce		Total		Increase or Decrease
	1960-1961	1959-1960	1960-1961	1959-1960	1960-1961	1959-1960	1960-1961	1959-1960	
Boston College	646	621	..	..	486	437	1,132	1,058	+ 74
Canisius College	222	222	..	..	87	68	309	290	+ 19
Creighton University	511	447	..	..	121	101	632	548	+ 84
Fairfield University	341	341	..	..	..	..	341	341	0
Fordham University	597	543	..	..	386	367	983	910	+ 73
Georgetown University	456	480	..	..	176	161	632	641	- 9
Gonzaga University	267	214	79	70	59	41	405	325	+ 80
Holy Cross	502	548	..	..	..	..	502	548	- 46
John Carroll University	731	655	..	..	..	..	731	655	+ 76
LeMoyne College	348	343	..	..	..	..	348	343	+ 5
Loyola College	343	326	..	..	..	..	343	326	+ 17
Loyola University, Chicago	1,027	698	..	..	317	213	1,344	911	+433
Loyola University, Los Angeles .	201	157	72	64	67	48	340	269	+ 71
Loyola University, New Orleans.	383	298	..	..	131	88	514	386	+128
Marquette University	955	729	333	270	241	169	1,529	1,168	+361
Regis College	339	270	..	..	..	..	339	270	+ 69
Rockhurst College	202	198	..	..	78	82	280	280	0
St. Joseph's College	476	374	..	..	..	..	476	374	+102
St. Louis University	917	687	336	296	463	407	1,716	1,390	+326
St. Peter's College	309	257	..	..	248	270	557	527	+ 30
Seattle University	436	346	94	97	111	102	641	545	+ 96
Spring Hill College	417	408	..	..	..	..	417	408	+ 9
University of Detroit	636	568	404	334	181	205	1,221	1,107	+114
University of San Francisco	189	151	..	..	106	104	295	255	+ 40
University of Santa Clara	241	202	86	85	96	65	423	352	+ 71
University of Scranton	299	286	28	42	161	94	488	422	+ 66
Wheeling College	177	139	..	..	..	..	177	139	+ 38
Xavier University	372	375	22	16	271	314	665	705	- 40
Totals 1960-1961	12,540		1,454		3,786		17,780		
Totals 1959-1960		10,883		1,274		3,336		15,493	+2,287
Increase or Decrease	+1,657		+180		+450		+2,287		

Enrollment Statistics: 1960-1961

EUGENE F. MANGOLD, S.J.

HIGH SCHOOL STATISTICS

Enrollment statistics for this year are based upon 44 Jesuit American high schools. Marquette High of Yakima is no longer under Jesuit control and has been removed from the list of high schools. Colegio San Ignacio of Puerto Rico appears in the lists for the first time this year but inasmuch as we do not have comparable enrollment figures for last year the Colegio does not appear in the statistical commentaries. Colegio San Mateo of Chile has only elementary grades as yet and consequently has been removed from the list of high schools. All schools, with the exception of Jesuit High of El Paso, have the full four years of high school. El Paso has only Freshmen and Sophomore classes. It should be noted that the name of St. John's of Shreveport has been changed to Jesuit High of Shreveport.

Boston College High remains as the largest of the American Jesuit high schools with this year's enrollment of 1354 students. This year, however, Loyola Academy of Wilmette is pressing upon the heels of B.C. High with an enrollment of 1312. Undoubtedly, next year's figures will show Loyola Academy in first place. Loyola of Missoula, although it took a jump of 8 students, still has the smallest enrollment (142 students) of the American Jesuit high schools. Our other small school, Loyola of New York, took a 15.6% jump, to increase its enrollment to 163 students.

Schools with enrollments over one thousand are: Boston College High (1354); Loyola Academy, Wilmette (1312); St. Ignatius, Cleveland (1131); Brooklyn Prep. (1109); St. Xavier, Cincinnati (1101); Xavier of New York (1098); University of Detroit High (1065); St. Ignatius, San Francisco (1056); St. Peter's of Jersey City (1006); and St. Ignatius, Chicago (1001).

Thirty of the American Jesuit high schools showed numerical and statistical increases on the basis of four year total enrollment for the year 1960-1961. One school, Cheverus of Maine, remained constant. Twelve schools showed decreases for the current year. One school, Colegio San Ignacio, does not appear in the comparisons because of lack of comparative figures.

The high schools showing the most notable percentage increase based

upon an all-over 4 year enrollment are the following: Loyola of Wilmette with 20.0 percent increase; Jesuit High of Shreveport, 19.7 percent; Bellarmine High of Tacoma, 17.2 percent; Brophy of Phoenix, 17.0 percent; Loyola of New York, 15.6 percent; Creighton of Omaha, 14.1 percent; and Rockhurst of Kansas City, 11.0 percent.

The high schools showing the largest numerical increase for all four years for the current year are: Loyola of Wilmette with 219 students; Creighton of Omaha with 104 students; St. Xavier of Cincinnati with 79 students; Brophy of Phoenix with 74 students; Rockhurst of Kansas City with 61 students; Jesuit High of Shreveport with 56 students; Bellarmine of Tacoma with 53 students; Xavier of New York with 50 students; Fairfield with 43 students; Regis of Denver with 42 students; and Loyola of Towson with 41 students.

The twelve high schools which showed decreases (alphabetical listing) are: Champion with loss of 13 students (2.3 percent); Cranwell with loss of 4 students (1.7 percent); Fordham with loss of 14 students (1.7 percent); Georgetown with loss of 1 student (.03 percent); Loyola of Los Angeles with loss of 3 students (.03 percent); Marquette U. High with a loss of 5 students (.05 percent); McQuaid of Rochester with a loss of 5 students (.05 percent); St. Ignatius of Chicago with a loss of 17 students (1.7 percent); St. Ignatius of Cleveland with a loss of 11 students (1.0 percent); St. Ignatius of San Francisco with a loss of 11 students (1.0 percent); St. Joseph of Philadelphia with a loss of 13 students (1.5 percent); and St. Louis U. High with a loss of 4 students (.04 percent).

HIGH SCHOOL FRESHMEN ENROLLMENT

The Freshmen enrollment for the year 1960-1961 showed an increase in 33 high schools, a decrease in 7 high schools, and remained constant in 3 high schools. Again, Colegio San Ignacio was not considered in comparative figures.

The more noticeable percentage increases in Freshmen high school enrollment are to be found in the following schools: Regis of Denver with a 34.3 percent increase; Loyola Academy of Wilmette with a 28.5 percent increase; St. Xavier of Cincinnati with a 28.0 percent increase; Creighton of Omaha with a 21.2 percent increase; McQuaid of Rochester with a 20.8 percent increase; Rockhurst of Kansas City with a 20.4 percent increase; Fairfield with a 19.2 percent increase; Loyola of Towson with a 16.1 percent increase; and Brophy of Phoenix with a 16.0 percent increase.

Numerical increases in the current Freshmen high school classes are

given for thirteen schools. It should be noted that in each case this numerical increase represents the addition of at least a complete new Freshman classroom with its full complement of teachers. Loyola of Wilmette shows an increase of 102 students; St. Xavier of Cincinnati shows an increase of 78 students; Creighton of Omaha shows an increase of 49 students; McQuaid shows an increase of 49 students; Regis of Denver shows an increase of 47 students; Fairfield shows an increase of 43 students; Xavier of New York shows an increase of 43 students; El Paso shows an increase of 37 students; Canisius of Buffalo shows an increase of 36 students; Loyola of Towson shows an increase of 34 students; Rockhurst of Kansas City shows an increase of 33 students; Jesuit High of Shreveport shows an increase of 31 students; and Jesuit High of Tampa shows an increase of 31 students.

Three schools remained constant in their 1960 Freshmen enrollment: Cranwell, Loyola of Los Angeles, and Regis of New York.

Of the seven schools which showed decreases in Freshmen enrollment, Boston College High had a decrease of 1; Brooklyn Prep. of 4; Georgetown Prep of 2; Loyola of Missoula of 6; Marquette U. High of 1; St. Ignatius of Chicago of 58; St. Louis U. High of 2. It is well to note that St. Ignatius High of Chicago had a very swollen Freshmen enrollment figure for last year. The present figure is a more normal figure so the numerical loss is not as serious as it might appear.

SUMMARY OF HIGH SCHOOL STATISTICS

The 1960-61 Freshmen Class for all 44 Jesuit American High Schools totaled 9567 students, an increase of 876 or 8.9 per cent. Sophomores totaled 7952, an increase of 371 or 4.8 percent. The Junior class has 7106 students, an increase of 198 or 2.8 per cent. The Senior class has an enrollment of 6459, a loss of 217, or 3.3 percent. All-over statistics for all four years of the 44 American Jesuit high schools listed show a total enrollment of 31,249 students, and increase of 1221 students over the previous year and a 4.0 percent increase.

COMMENTS ON COLLEGE AND UNIVERSITY STATISTICS

Four Year Enrollment

In commenting upon the college and university enrollment of American Jesuit schools we are restricting all percentages to full and part time enrollments unless specific notation to the contrary is given. Consequently on total figures, we do not include low tuition or extension

courses. This may explain, in part, apparent discrepancies in our figures and in other published figures of an individual college or university. On all figures, we are dependent upon the information given to us by the registrars of the individual schools.

The 1960-1961 enrollment figures for all the Schools of the 28 American Jesuit colleges and universities show an all-over increase of 2.8 percent over last year, or an increase of 3014 students. Last year's grand total of full and part time students was 105,735; this year's is 108,749. A change in emphasis is noted this year in the fact that the enrollment increase occurs in full-time students. Last year's increase was mostly in the part-time student. Full time enrollment this year shows an increase of 5.0 percent or 3372 students. Part time shows a loss of .09 percent or 358 students.

A compilation of all 28 schools shows the following nine Schools with an increase: Liberal Arts, Day Commerce, Dentistry, Education and University College, Graduate, Medical, Pharmacy, Social Service, and Miscellaneous.

The following five Schools show decreases: Night Commerce, Engineering, Day Law, Night Law, and Nursing. Further information on these increases and decreases will be given further on in this article.

The seven largest American Jesuit colleges and universities for year 1960-1961 are given below:

University of Detroit	10,874
Marquette University	10,019
Fordham University	9,060
Loyola U., Chicago	8,549
St. Louis University	7,960
Boston College	7,854
Georgetown University	6,065

The largest percentage increases based on all-over full and part-time enrollment schools: Santa Clara (24.0 percent); Loyola, Los Angeles (14.7 percent); Rockhurst (14.3 percent); Wheeling (13.5 percent); St. Joseph (12.0 percent); Scranton (10.6 percent). Regular readers of this article will realize at once that the highest percentage increases are in the so-called smaller schools.

Surprisingly enough many of the same schools which show percentage increases also appear in the numerical increase category. Normally many of the larger schools will have larger numerical increases but because of their all-over enrollment the numerical increase will not have too much effect on the percentage increase. This year, of the nine schools

listed showing the highest numerical increase, six of the schools are in the smaller school classification. Five of these smaller schools also appear in the percentage increase classification.

Schools with the largest numerical increase, again based on all-over four year full and part-time enrollment are: Loyola of Chicago with an increase of 570; St. Joseph with an increase of 429; Santa Clara with an increase of 420; St. Louis with an increase of 380; Rockhurst with an increase of 240; Loyola of Los Angeles with an increase of 234; Scranton with an increase of 221; Boston College with an increase of 208; and Fordham with an increase of 205.

Decreases in full four year all-over enrollment, full and part-time enrollment, were shown by eight American Jesuit colleges and universities. Statistics are given for both numerical and percentage decreases. The schools are listed alphabetically. Holy Cross (73 students) 4.1 percent; Loyola of New Orleans (95 students) 3.8 percent; Marquette (124 students) 1.2 percent; Regis (191 students) 24.4 percent; Seattle (5 students) 0.15 percent; Spring Hill (82 students) 6.0 percent; University of San Francisco (24 students) 0.58 percent; and Xavier (225 students) 5.6 percent.

Individual Categories

Liberal Arts (in all 28 schools) has increased in all-over enrollment from 39,472 students to 42,144, or an increase of 6.7 percent. *Day Commerce* (in 20 schools) has increased from 9,990 students to 10,205, an increase of 10.2 percent. *Dentistry* remains on practically even par with an increase of 1 student. Enrollment last year (in 7 schools) in this category was 2055; this year, it is 2056. *Engineering* (in 8 schools) shows a decrease for the third year, an echo of the national trend, with last year's enrollment at 5955, and this year's enrollment standing at 5389. The percentage of loss is 10.5 percent. Note that one of the schools giving figures for Engineering (Xavier) is really a pre-engineering course. *Graduate* schools show an increase of 12.0 percent, from 11,825 students to 13,246. Both *Day Law* and *Night Law* show decreases. *Day Law* dropped from 2283 to 2197, a loss of 3.9 percent. *Night Law* dropped from 2122 to 1882, a loss of 12.7 percent. The figures represent 12 *Day Law* schools and 10 *Night Law* schools. *Medicine* shows a 10.5 percent increase, from 1634 students to 1806. Nine schools of *Nursing* show a drop of 9.2 percent. Figures for last year were 3580; this year, 3325. These figures are influenced by the fact that Gonzaga did not enroll a Freshmen class in Nursing this year. A breakdown of the Nursing schools into R.N. courses and B.S. courses will be found in a later paragraph.

Pharmacy (with 3 schools) shows an increase of 9 students, or 1.6 percent. Last year's enrollment was 545 students; this year, 554. The four schools of *Social Work* or *Social Service* show an increase of 85 students, or 11.7 percent. The increase is from 726 for last year to 811 for this year.

The figures for three categories, *Night Commerce*, *Education and University College*, and *Miscellaneous*, need special clarification. As was said in the opening paragraph of this article, the compiler is dependent upon the figures furnished by the various officials and also upon the categories under which these officials list various courses. It is obviously impossible to prepare a master tabular table indicating all courses offered by all our American Jesuit colleges and universities. Consequently an attempt is made to cover the major categories and try to fit the rest into some general category.

The figures for *Night Commerce* in the tabular tables show a decrease of 13.6 percent. The figures for *Education and University College* in the same tables show an increase of 65.4 percent. Both figures are true statistically as an indication of the actual figures in these categories as they were reported by the various schools. But they are nevertheless untrue reflections of the enrollment picture as they actually exist in these categories. Last year, Loyola of Chicago, which is the only American Jesuit school with the classification of University College, had an enrollment of 2,136 students listed in the JEA tabular tables under the category of Night Commerce. No students were listed for Loyola under the category of Education in last year's tables. This year, we find the categories reversed for Loyola. The category of Night commerce shows no entry for Loyola; the category of Education shows an entry of 2,102 students. Actually, both year's categories are correct inasmuch as the University College includes both Education students and Night Commerce. It is just two ways of looking at the same thing. No criticism is meant or implied in bringing up this specific case. All that is intended is to show how a change of category can give true statistical figures but also can give an incorrect picture of the situation as it really exists. The true picture in both the categories of Night Commerce and Education school categories most probably would show an increase rather than a decrease in Night Commerce. The increase would still exist in the Education school but it would be a much smaller percentage.

The *Miscellaneous* category is admittedly a catch-all. It contains all courses which cannot be included under the general main headings as they appear in the tabular tables. These courses vary widely from year to year even in the same school. These individual courses will appear in a following paragraph but any figures concerning the enrollment num-

bers increase or decrease or any percentage figures would have little or no validity. They are included in the table only for the informational value which they give on the total enrollment figures.

Of the nine Schools of *Nursing* in the American Jesuit colleges and universities, two (Creighton and Gonzaga) offer R.N. courses. The other seven schools offer the B.S. program in Nursing. As has been mentioned previously in this article, Gonzaga is not enrolling new students in a nursing program as of this year. In the R.N. program, Creighton has 301 part-time students; Gonzaga, 219 part-time students. In the B.S. program of Nursing, Boston College has 558 full-time, 272 part-time students. Georgetown has 217 full-time students. Loyola of Chicago has 240 full-time and 246 part-time students. Marquette has an enrollment of 243 full-time and 278 part-time students. St. Louis has 366 full-time and 76 part-time students. Seattle has 133 full-time and 19 part-time. The University of San Francisco shows an enrollment of 154 full-time and 3 part-time.

Even a cursory glance at the contents of the various courses listed under *Miscellaneous* will show how truly this category has been named. As was mentioned, all courses listed here are courses which would not easily fit into the general categories appearing in the tabular columns. *Boston College* (366 students) has 5 full-time and 356 part-time students in Graduate Business Administration. *Canisius College* (145 students) has them enrolled as Pre-Clinical Nurses. *Fordham* has 61 part-time students in the Russian Institute. *Georgetown* (1,339 students) has 676 full-time and 39 part-time students in Foreign Service Day and 15 full-time and 123 part-time in Foreign Service Night. They also have 263 full-time students and 141 part-time in Day Institute of Languages and 4 full-time and 78 part-time students in Night Institute of Languages. *Gonzaga* (143 students) has 11 full-time in Journalism, 27 full-time in Medical Technology, 10 full-time in Music Education and 1 full-time and 94 part-time in Night School. *Holy Cross* has 7 full-time in Special. *Loyola of Chicago* (439 students) has 194 Theology students, 33 full-time and 127 part-time in Institute of Industrial Relations, and 85 part-time in C.P.A. Review. *Loyola of Los Angeles* (244 students) has 3 full-time and 144 part-time students in Evening Division and 97 part-time students in St. Vincent's College of Nursing. *Loyola of New Orleans* (97 students) has 41 full-time and 21 part-time students in Music and 35 part-time students in Night Liberal Arts. *Marquette* (814 students) has 112 full-time and 4 part-time students in Dental Technology, 294 full-time and 9 part-time in Journalism, 154 full-time and 4 part-time in Medical Technology, 151 full-time and 5 part-time in Speech, and 78

full-time and 3 part-time in Physical Therapy. *St. Louis* has 164 students in Theology. *Seattle* (384 students) has 187 full-time and 23 part-time in Pre-Major program, 19 full-time and 44 part-time in Special Undergraduate Program, and 7 full-time and 104 part-time in Transfer and Audits. *University of Detroit* (3,568 students) has 764 full-time and 1 part-time in General Studies, 106 full-time and 2,623 part-time in Evening Division of Liberal Arts and Engineering. *San Francisco* has 257 students, 254 full-time and 3 part-time in Science. *Scranton* (508 students) has 393 full-time and 115 part-time in Natural Science. *Xavier* (488 students) has 8 full-time and 480 part-time in Night Arts.

Home Study and *Extension* courses in the various schools are mostly in the area of cultural and labor courses. Probably the most notable item in this classification is the Loyola of Chicago Home-Study department. This department is the only Home-Study Correspondence department listed among our Jesuit American colleges and universities. This Loyola department has an enrollment of 1228 correspondence students.

Part-Time Enrollment Statistics

The breakdown of Part-time students in the various schools is as follows: *Boston College* (1734 students) Liberal Arts 486, Day Commerce 1, Night Commerce 109, Education 3, Graduate 459, Nursing 272, Social Work 44, Graduate Business Administration 356. *Canisius* (1048 students) Liberal Arts 300, Day Commerce 4, Night Commerce 243, Graduate 501. *Creighton* (670 students) Liberal Arts 191, Day Commerce 23, Night Commerce 48, Graduate 98, Day Law 7, Nursing 301, Pharmacy 2. *Fairfield* (15 students) Liberal Arts 2, Graduate 11. *Fordham* (3215 students) Day Commerce 9, Night Commerce 136, Education 1531, Graduate 1262, Day Law 1, Night Law 2, Pharmacy 1, Social Service 212. *Georgetown* (1604 students) Liberal Arts 14, Day Business Administration 16, Night Business Administration 109, Graduate 507, Night Law 577, Day Foreign Service 39, Night Foreign Service 123, Day Institute of Language, 141, Night Institute of Languages 78. *Gonzaga* (406 students) Liberal Arts 37, Day Commerce 9, Education 6, Engineering 7, Graduate 12, Nursing 219, Night School 94. *John Carroll* (1902 students) Liberal Arts 1312, Night Commerce 111, Graduate 479. *Le Moyne* (115 students) Liberal Arts 115. *Loyola of Baltimore* (802 students) Liberal Arts 567, Graduate 235. *Loyola of Chicago* (5221 students) Liberal Arts 88, Day Commerce 22, University College 2066, Graduate 906, Nursing 246, Social Work 90, I.S.I.R. 127, C.P.A. 85, Home Study and Extension 1591. *Loyola of Los Angeles* (597 students)

Liberal Arts 18, Day Commerce 11, Engineering 16, Graduate 116, Night Law 195, Evening Division 144, St. Vincent's 97. *Loyola of New Orleans* (830 students) Liberal Arts 156, Day Commerce 12, Night Commerce 326, Graduate 143, Night Law 137, Music 21, Night Liberal Arts 35. *Marquette* (3242 students) Liberal Arts 764, Day Commerce 49, Night Commerce 672, Dentistry 3, Engineering 680, Graduate 750, Day Law 20, Medicine 1, Nursing 278, Dental Technology 4, Journalism 9, Medical technology 4, Speech 5, Physical Therapy 3. *Regis College* (42 students) Liberal Arts 42. *Rockhurst* (1221 students) Liberal Arts 63, Day Commerce 12, Night Commerce 1146. *St. Joseph's* (2432 students) Liberal Arts 2298, Graduate 134. *St. Louis* (2140 students) Liberal Arts 574, Day Commerce 15, Night Commerce 203, Engineering 52, Graduate 1147, Day Law 1, Night Law 55, Nursing 76, Social Service 17. *St. Peter's* (300 students) Liberal Arts 35, Day Commerce 12, Night Commerce 238, Liberal Arts Evening 15. *Seattle* (909 students) Liberal Arts 75, Day Commerce 24, Night Commerce 61, Education 64, Engineering 177, Graduate 318, Nursing 19, Pre-Major 23, Special Undergraduate 44, Transfers and Audits 104. *Spring Hill* (362 students) Liberal Arts 362. *University of Detroit* (5281 students) Liberal Arts 105 Day Commerce 39, Night Commerce 1480, Dentistry 9, Engineering 97, Graduate 916, Day Law 3, Night Law 4, Dental Hygiene 4, General Studies 1, Evening Liberal Arts and Engineering 2623. *San Francisco* (2121 students) Liberal Arts 1059, Day Commerce 1, Night Commerce 658, Education 229, Science 3, Graduate 50, Night Law 118, Nursing 3. *Santa Clara* (911 students) Liberal Arts 50, Day Commerce 1, Night Commerce 307, Engineering 3, Graduate 545, Day Law 5. *Scranton* (854 students) Liberal Arts 186, Day Commerce 7, Night Commerce 221, Education 59, Graduate 266, Natural Science 115. *Wheeling* (7 students) Liberal Arts 7. *Xavier* (2296 students) Liberal Arts 78, Day Commerce 15, Night Commerce 573, Night Arts 480, Graduate 1150.

FRESHMEN ENROLLMENT STATISTICS

Freshmen enrollment statistics are based upon three schools only, Liberal Arts, Engineering and Commerce. In *Liberal Arts*, for 28 colleges and universities, there was an enrollment this year of 12,540 students. Last year, comparable enrollment was 10,833 students. The percentage of increase for this year is 15.2 percent. *Engineering*, in 9 colleges and universities, had a Freshmen enrollment this year of 1454. Last year's enrollment was 1274 students. The increase is 14.1 percent. Note that four year Engineering in these schools shows an all-over decrease this

year and for the past three years. *Commerce*, in 19 colleges and universities, has a Freshmen enrollment of 3,786 this year. Last year's enrollment was 3,336. The percentage of increase is 13.4. The increase in all three schools, Liberal Arts, Engineering and Commerce, for this year's Freshmen enrollment is an increase of 2,287 students, from 15,493 students last year to 17,780 students this year, or an increase of 14.7 percent for the three schools.

Freshmen

The largest *numerical* increases in the three schools of Liberal Arts, Engineering, and Commerce are: *Loyola of Chicago* with 433 students; *Marquette*, with 361 students; *St. Louis*, with 326 students; *Loyola of New Orleans*, with 128 students; *Detroit*, with 114 students; *St. Joseph*, with 102 students.

The largest *percentage* increases in Freshmen enrollment, again in Liberal Arts, Engineering, and Commerce only are as follows: *Loyola of Chicago* (47.5 percent) 433 students; *Loyola of New Orleans* (33.1 percent) 128 students; *Marquette* (30.9 percent) 361 students; *Wheeling* (27.3 percent) 38 students; *St. Joseph* (27.2 percent) 102 students; *Loyola of Los Angeles* (26.3 percent) 71 students; *Regis* (25.5 percent) 69 students. Note that *Regis* shows a decrease in all-over four year enrollment.

PERFECT CHRISTIAN EDUCATION

It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected.

In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, Who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education. (from "Christian Education of Youth" by Pope Pius XI.)

Jesuit Scholarly Publications

AMERICAN ASSISTANCY (1958-1960)

The seventh annual list of Jesuit scholarly publications covers the period from June 1, 1959, to May 31, 1960. It reports 180 contributions, a slight decrease from the 184 of last year; and 123 contributors, slightly fewer than the 129 of a year ago.

The largest number of contributions was in philosophy (22) and in history (22); the third largest was in theology-religion (21); the fourth largest was in biology (19).

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News from the Field

● DIRECTORY CHANGES

Please make the following changes in your copy of the 1960-61 J.E.A. DIRECTORY:

Page 4—Buffalo; new telephone number of Provincial Residence is TT 6-1025.

Page 4—California; correct spelling of Provincial's name is CONNOLLY.

Page 5—Buffalo; Father Cornelius J. Carr replaces Father Lorenzo Reed as Province Prefect of High Schools.

Page 7—New members of Jesuit Research Council are: Dr. Robert J. Pardon, Engineering (1964) Santa Clara; Rev. Joseph E. Schuh, S.J., Biology (1964) St. Peter's.

Page 25—University of Detroit; Dean of Men and Dean of Women should be listed under Entire Institution rather than under College of Arts and Sciences.

Page 26—University of San Francisco; add Rev. Paul J. Harney, S.J., Academic Vice-President, under Entire Institution.

● JESUIT SPIRITUALITY

The Very Reverend Fathers Provincial Leo J. Burns, S.J. (Wisconsin Province) and Joseph P. Fisher, S.J. (Missouri Province) jointly announce that a gift of \$25,000 has been received for the purpose of making Jesuit sources more readily available to the scholarly world—especially through the publication of English translations of important books composed by Jesuits in other languages. The donor wishes to remain anonymous for the present. There is question chiefly of books presenting the Jesuit outlook on spirituality. Very Reverend Father General John B. Janssens and Very Reverend Father Vicar John L. Swain have expressed their approval in general of this project and their interest in receiving more detailed plans when they are worked out. Probably the money will be used as a revolving fund, and perhaps an Institute will be set up. Father George E. Ganss of Marquette University has been appointed to study possible means of carrying out this work most effectively. He welcomes suggestions. In February, 1961, he will go to London

and spend about six months collaborating with the editors of the new Jesuit periodical on spirituality, *The Way*. His address will be: *The Way*, 31 Farm Street, London W 1, England.

● GRANTS AND GIFTS:

BOSTON COLLEGE. The Physics Department of Boston College has received an award of \$93,000 from the Atomic Energy Commission for nuclear research.

The largest sum, \$80,000, has been awarded by the AEC's Division of Research to support a program of fundamental research in neutron physics.

A second grant of \$13,169 has been made by the Division of Reactor Development of the AEC for modernization of equipment for teaching nuclear physics and research techniques. The grant was accompanied by the loan of a plutonium-beryllium neutron source which is to be used in certain experiments in the radio-isotopes laboratory.

The Boston College Mathematics Institute has received a \$237,000 National Science Foundation grant for training high school mathematics teachers in new concepts of the subject.

The grant is for the academic year 1961-62 and provides for the training of 45 public and parochial high school teachers in modern mathematics.

Aims of the institute are to introduce a new terminology and unifying concepts of modern mathematics so that mathematics can be studied as a coherent structure rather than a series of interesting, but unrelated, manipulations and the preparations of a series of integrated textbooks on modern mathematics that will be suitable as a foundation for a rigorous course in advanced calculus.

CREIGHTON. Seven art masterpieces with a catalog value of close to 50-thousand dollars have been given to Creighton University by three anonymous donors.

These paintings are destined for exhibition and permanent homes in the new central library under construction on the Creighton campus.

Currently the paintings are on display at the Joslyn Memorial Art Museum. These range from "Portrait of a Lady" completed by Herman Tom Ring in 1574 to a contemporary scene by Georges Schreiber.

The Ring painting is the most highly valued of the group and is estimated at a catalog value of \$14-thousand. It shows a figure of a young lady standing before a dark gray background.

CORRIGENDUM

Please make the following correction in the October 1960 issue of the JEQ (Volume XXIII, Number 2) page 69 in the article *THE CHANGING STRUCTURE OF THE AMERICAN JESUIT HIGH SCHOOL*: The last sentence in the first paragraph starting with "There should be no surprise . . ." should read—

There should be no surprise however if the guiding principles proposed in the second part do not follow as deductions from the first part. In fact, there will be some who may express the hope that the structure of the Jesuit high school of the future will follow the principles of the second part, rather than a pattern seemingly prepared in the first part.

Next most valuable is a portrait of Marie Therese, Queen of France, done by Pierre Mignard, French painter of the Seventeenth Century. It is valued at \$10-thousand.

Aelbert Cuyp, the Seventeenth Century Dutch painter is represented by "Landscape with Riders" valued at \$8,500. Thomas Sully's "Minna and Brenda Trail," also in the collection, is valued at \$6,500. It was painted in the latter part of the Nineteenth Century.

A Giovanni Paolo Panini canvas, "Roman Ruins," is estimated at a value of five thousand dollars. He was an Eighteenth Century artist.

American John Singer Sargent is represented with a church scene, "Bussana Vecchia." This work, completed in the early Twentieth Century, is valued at \$2,500.

Completing the latest addition to Creighton's collection is "Beyond the Tracks, Birmingham, Alabama" by Georges Schreiber, contemporary American artist. This canvas is valued at \$2,700.

This is the third major art gift received by Creighton in the past 15 months. Creighton alumnus, Charles H. Juergens, New Rochelle, N.Y., donated an intricate mosaic, "Forum Romanum—Temple of Vespasian," last summer. This masterpiece is valued at \$100-thousand and will also be on exhibit in the new Creighton Library.

Earlier in 1959 the University received three Georges Rouault lithographs from Leonard Scheller, Milwaukee, Wisc.

LOYOLA OF CHICAGO received a grant of \$521,700 in a matching fund grant from the United States Public Health Service to construct and equip research facilities in the proposed new Dental School. No date for the construction of the school which will be built in the West Side Medical Center has been set.

LOYOLA OF NEW ORLEANS. Research grants totaling \$65,946 have been awarded to three Loyola University of New Orleans faculty members by the U.S. Department of Health, Education and Welfare.

Dr. Malbern N. Wilderman of the School of Dentistry has been given a two-year grant of \$24,105 for research in periodontal disease.

Dr. Victor Halperin of the School of Dentistry received a grant of \$21,841 for investigations in the field of oral pathology.

Dr. John G. Arnold, chairman of the medical technology department and professor of biology, has been awarded a grant of \$20,000 over three years for a study of parasites of Louisiana fresh water fishes.

MARQUETTE. *A grant of almost \$65,000 has been given to the Marquette College of Engineering by the Atomic Energy Commission to*

help expand a new nuclear energy laboratory at the college. The laboratory was installed last summer with a previous grant from the AEC. It contains a sub-critical reactor, a neutron howitzer and nuclear instruments. The new grant will be used to purchase equipment for teaching radioisotope use in engineering.

A grant of \$450,000, the largest in the history of the Marquette Medical School has been given to the school by the United States Public Health Service. The school will receive immediately \$150,000 of the grant for research in gastro-intestinal diseases and \$75,000 annually for the next four years. A portion of the initial funds will be used to prepare facilities at the Milwaukee County general hospital's former central laboratory for animal research which has been done at the Medical school. The Public Health Service also has given a \$44,899 graduate training grant to the Physiology department for cardiovascular research. The grant will be used to continue the short term fellowships in pre and post doctoral studies which were established a year ago with the help of a similar grant.

Marquette University has been awarded a \$5,000 grant by the Oscar Mayer Foundation, Inc., to assist in establishing an Institute for American Democracy on the Marquette campus.

Marquette plans to develop an extensive collection of books, papers and basic documents tracing the development of American democracy, together with films and recordings of great moments in American history.

The new institute will also sponsor discussions and lectures designed to deepen public understanding of the principles of democracy. Its collection will be housed in the Marquette Memorial Library for the use of faculty and students.

ST. LOUIS UNIVERSITY. The Ford Foundation has awarded a five-year grant of \$215,000 to St. Louis University. The money will be used by the university to strengthen its master's degree program and to facilitate basic preparation for the doctorate. The award is one of 14 from the foundation totaling \$2,355,000.

Research: A \$51,669 research contract from the Rome Air Development Center, Air Research and Development Command, Griffiss Air Force Base, New York, has been awarded to the department of physics of St. Louis University.

The one-year research project will consist of an experimental and theoretical investigation of electronic and nuclear paramagnetism and energy transfer mechanisms in crystalline solids.

Four anonymous gifts totaling \$285,000 have been contributed to the proposed Science and Engineering Center of St. Louis University. Use of the gifts is restricted to the Science and Engineering Center, one of the most urgent building needs of the University's five-year Priority Needs Campaign of the development program. The center, which will be located on the proposed new campus, will include facilities for the Institute of Technology and the departments of chemistry and physics.

UNIVERSITY OF SAN FRANCISCO. Dr. Robert J. Seiwald, Assistant Professor of Chemistry at the University of San Francisco, has received a grant of \$18,500 from the National Institute of Allergy and Infectious Diseases of the National Institute of Health.

Dr. Seiwald will use his grant to conduct research on the uses of fluorescent dyes as biological tracers.

XAVIER UNIVERSITY. The Atomic Energy Commission has granted \$16,502 to the Xavier University physics department for the acquisition of nuclear particle detection equipment. The new apparatus will be set up in advanced physics laboratories to aid students in observation of Alpha and Beta particles and Gamma radiation.

A division of the U.S. Department of Health, Education, and Welfare granted \$6,950 to Xavier University to continue a "brain wave" research program. The study measures minute electrical discharges of the brain and nervous system of small reptiles.

● BUILDINGS:

BOSTON COLLEGE has broken ground for its newest building—a Student-Faculty Center.

The modern Gothic building will be completed by the Fall of 1961. The Student-Faculty Center will be the largest of the 28 buildings on the Boston College campus. It will be 310 feet long, 130 feet wide, and three stories high.

Features in the building will be a 1200-seat dining room, an 800-seat snack-bar, faculty dining room, student and faculty lounges, book store, barbershop and post office.

LOYOLA OF BALTIMORE. A check for \$50,000, representing funds subscribed for a memorial to the late William F. Hilgenberg, was presented to Loyola College of Baltimore.

The Hilgenberg fund will be used to equip an engineering laboratory

in the new physics building. A suitable plaque memorializing Mr. Hilgenberg's role in Loyola's development program will be placed in the building.

Construction of the new engineering physics building is scheduled to start next February. It is expected that classes will be held there beginning in the summer of 1962. The project will be completed at a cost of \$1,500,000, and the five story building, designed by the firm of Greiner and MacEwen, will occupy 54,000 square feet of space and include seventeen classrooms and nine laboratories.

SPRING HILL. The Community Facilities Administration, Washington, D.C., announced its approval of a loan of \$435,000 to Spring Hill College for the purpose of constructing a new women's dormitory, total cost of which will be approximately \$450,000. The college will repay the federal government over a period of 40 years.

Site of the new structure, construction of which is scheduled to begin this fall, will be the north end of the drill field, parallel to Old Shell Road. It should be ready for occupancy next year.

Edward D. Slater of Mobile is the architect for the building, which will house about 100 girls.

UNIVERSITY OF SAN FRANCISCO. Rev. John F. X. Connolly, S.J., President of the University of San Francisco, announced a gift by Mr. and Mrs. Charles Kendrick of San Francisco that will make possible the construction of a new Law School building at the University.

The new building will be located at the corner of Shrader and Fulton Streets on the University campus. It will cost about one million dollars. Construction is expected to begin about May 1, 1961.

Mr. and Mrs. Kendrick's gift is the largest single gift ever received by the University.

The new law school building will be ready for occupancy in the Fall of 1962, in time for the celebration of the fiftieth anniversary of the founding of USF's School of Law.

● STUDIES:

BOSTON COLLEGE. The physics program at Boston College will be expanded next September to include a Ph.D. curriculum.

Aims of the new program are to promote active research leading to worthwhile publications on topics of current interest in physics, to achieve a position of eminence in the field of physics, not only among

Jesuit institutions, but also among the top-ranking universities in the country, to encourage and maintain the enthusiasm of the physics department's faculty in research activity, to fulfill the need of producing competent physicists by a Catholic institution in the New England area and to develop competent physics teachers on the college level.

The new program will cover a four-year period and will concentrate on nuclear and solid-state physics.

ST. LOUIS UNIVERSITY. Faculty members of St. Louis University produced a total of 2,850 books, pamphlets, reviews, and articles during a six-year period from 1952 to 1958, according to a study just completed by Mrs. L. P. Bailey, reference librarian in the Pius XII Memorial Library. In "A Study of Faculty Writings at Saint Louis University: 1952-1958," Mrs. Bailey points out that in addition to their own writings, faculty members also served in editorial capacities with various publications. During the most recent year for which figures are available, the 1957-58 academic year, the faculty included 12 editors, 15 associate editors and 11 persons serving on editorial boards and as advisory and contributing editors.

The statistics show that during the six-year period, a total of 340 books and pamphlets were written by the faculty, 749 reviews in 94 different periodicals, and 1761 articles in 531 different periodicals. Faculty members were also responsible for the production of 14 audio-visual displays and movies. During the 1957-1958 academic year, the faculty wrote 71 books and pamphlets, 101 reviews, and 303 articles.

GONZAGA. The Rev. John P. Leary, S.J., dean of faculties at Gonzaga, has accepted an invitation from the Center for Applied Research in Education to write a 40,000-word monograph on the subject of education in a democracy.

The invitation was extended by G. R. Gootschalk, director of the Center. In his letter to Father Leary he said he was acting on the recommendation of the Advisory Board of Review of the Center.

The book to be written by Father Leary will be one of a large number of volumes being compiled into an authoritative library of education. The monograph by Father Leary will be part of the fourth section of the library, devoted to the philosophy and theory of education.

The center, according to the communication from the director, expects to begin publishing the library during the first quarter of 1961. The Center is financed by Prentice-Hall publishers.

MARQUETTE UNIVERSITY: A Lucius W. Nieman Chair of Journalism is to be established at Marquette University through a gift of \$300,000 from Miss Faye McBeath, niece of the late founder of *The Milwaukee Journal*.

More intensive preparation in academic subjects and fewer education courses will be required in a completely revised program of teacher education next fall at Marquette University.

The new program for prospective elementary and secondary teachers has been in preparation for three years and features a new sequence of professional courses.

Four basic courses will be required of all students minoring in education. Elementary teaching candidates will also take methods of teaching reading, art and music, plus their academic major and specified courses in English, history and mathematics.

Students preparing to teach in high schools will concentrate on the subjects they plan to teach, and with the exception of mathematics and science majors, will be limited to two teaching fields.

WHY I HATE ENGLISH

On Iowa reports some of the choice comments that came from Iowa high school seniors who were asked to write a theme on the topic "Why I Hate English." These are sample excerpts:

"I really don't What you call hate English but I surely don't the subject."

"I hate English because I think its a waist of time, I knew how to talk long before I went to school and if I wouldn't have the school wouldn't have token me anyway."

"I hath English. I think we should learn what is more used full."

"It doesn't help anymore than nothing."

"Vocabulary, I don't thing we need the way we are going, its not."

"In all the years a person takes English, it gets hard to just sit in a little bit of a seat and wach the seconds go by, but as the end of a period comes, the more gladness of a feeling of getting out of class."

"Notebooks get my goat. I don't care for vocabulary words neither. I also like a comfortable room tempature which hardly is never just to make things worse."