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PRIVATE ROOM

Jesuit Educational Quarterly

JANUARY 1962

A NEW APPROACH TO A CATHOLIC
PHILOSOPHY OF EDUCATION

ENROLLMENT STATISTICS

JESUIT SCHOLARLY PUBLICATIONS

FOUNDATION DATES AMERICAN JESUIT
PROVINCES AND SCHOOLS

NEWS FROM THE FIELD

Vol. XXIV, No. 3

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Our Contributors

MR. JAMES W. SANDERS is a Third Year Theologian, a member of the Chicago Province, now in preparation for ordination at West Baden. This is the second part of this article. The previous section appeared in the October 1961 issue of the JEQ.

FATHER ADRIAN J. KOCHANSKI, Province Prefect of Studies for the Wisconsin Province, has taken over the chairmanship for the preparation of the article on Jesuit Scholarly Publications. Father Julian L. Maline has been the long time Chairman of this committee of Province Prefects.

IT WOULD SEEM that the Managing Editor has taken over this issue of the JEQ but the article on enrollment is an annual feature. We thought the official dates on the foundations of our various educational institutions and the material in News From The Field on world-wide Society statistics would be of general interest to our readers.

Jesuit Educational Quarterly

January 1962

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JESUIT EDUCATIONAL QUARTERLY

A New Approach to a Catholic Philosophy of Education

JAMES W. SANDERS, S.J.

PART II*

In the previously published portion of our paper we dealt with education as it relates to the objective social order. It was shown that this order has certain invariant characteristics, but that it is also a developing order, changing from place to place and time to time according to the degree to which certain variables affect it. These variables were seen to be chiefly three: the level of intellectual development, the influence of sin, and the impact of redemption.

Because we defined the objectives of the school in terms of society, we concluded that the educator must have a thorough grasp of the concrete social structure of the society for which he is educating. He must know the level of its intellectual and cultural development; he must know the degree to which evil has vitiated that development; he must know the means of redemption from that vitiation. He must know all this if he wishes to bring his students to the level of their times and prepare them to correct the aberrations of society by the proper redemptive means.

We ended by indicating that the present portion of the paper would deal with education as it relates to the student, showing how by proper pedagogical means the student is brought to the point where he can help carry on the proper development of human society. Thus, we deal here with the student, the developing subject of education.

II. THE HUMAN GOOD AS DEVELOPING SUBJECT—THE STUDENT

To speak of the developing subject we must first get away from speaking of man as he is essentially, substantially, in terms of permanent faculties. Not that these are invalid categories, but they do not help us to speak of man as he is in the concrete; and this is how we must speak of him when we deal with him as the developing subject of education. For example, man in the concrete may or may not be rational. The newborn infant and the moron are not existentially rational. We must speak here, then, of what it is to be a man not essentially but in actual fact.

* The first section of this article appeared in the October 1961 issue of the JEQ.

Being a man means first of all being conscious. But consciousness has several levels. The first is that consciousness which consists in being present to one's self and having other persons and objects present to one's self. This is *empirical* consciousness. But being fully a man involves much more. It involves *intellectual* consciousness characterized by wonder, by asking the question "What is it?" and being able to answer that question in an act of understanding. Being a man also involves *rational* consciousness, the ability to think things over, to ask "Is it true? Is it right?" and to answer that question by an act of judgment. But knowing in man leads to doing, and so there is a fourth type of consciousness in which the ego intervenes in the thought process and a choice is made. This is *self* consciousness. Being a man, then, involves being empirically, intellectually, rationally, and self conscious. That is, it involves the ability to experience, to understand, to judge, and to will.

But being a man involves more than that, for consciousness flows. The processes described above of experiencing, knowing, judging, willing follow a direction, a line of flow in each individual human being. While this flow may be determined partially by heredity and environment, it is essentially autonomous. It is directed from within. Governing this direction of the flow of consciousness is one's concern, attention, interest. For instance, one might walk down a noisy street with a close friend and hear—that is, be conscious of—only the friend's words and one's own response. The reason is that interest or concern is directing the flow of consciousness along a certain pattern.

Now, each man by directing the flow of his own consciousness limits his world to the totality of objects included by his interests. In this sense each man constructs his own world. For example, the farmer may know only the world of farming because that is the limit or the horizon of his interest. Politics, world affairs, art, sports are none of his concern. Questions raised in these areas have no significance for him whatever. But he knows a great deal about farming, and he is interested in knowing the answers to things he doesn't know about farming because these fall within the range of his concern; they lie at the boundary of his world. The same could be true of the scientist, the politician, or anyone at all.

But the point is that the flow of consciousness is not the same in every individual. The acts of experiencing, understanding, judging, willing can take on different patterns depending upon the way one directs one's consciousness. These patterns we call the *patterns of experience*.

It should be obvious that these patterns are of primary importance to the educator. He must be concerned with developing within his students those patterns which will eventually lead to the achievement of the

social good as previously described. The question, then, is: Which pattern or patterns will achieve this end? Space does not allow a description of all the possible patterns of experience. We shall deal here only with those of primary concern to the educator.

In speaking of sin as a variable in the social setup, we indicated that the biases naturally inherent within the practical common sense pattern of experience were the beginning of social aberration. The reason was but briefly indicated: that in this ordinary, practical pattern of experience one's horizons are limited largely to the practical here and now. He cannot see the whole and is therefore subject to erroneous insights and false judgments which, when applied in the practical order, lead to all types of social evils. We also indicated that to break out of these biases a leap to a higher pattern, the intellectual pattern, was necessary. Now, common sense is an essential in human living. We have already said it is the ordinary level of man's intellectual development. But the point to be made here is, first, that common sense is not the sort of thing one can properly teach in a school, and, second, that to avoid leading to its own destruction common sense itself demands a higher viewpoint to control its use.

It is a primary concern of the school, then, to break the student out of the practical common sense pattern of experience and into the intellectual. The reason is that the intellectual pattern widens his horizons to the limit, thereby enabling him to get a view of the whole which insures correct insight and sound judgment. That is, when one's chief concern becomes the "wonder" of Aristotle—the pure desire to know—then his experience takes on a pattern of its own which is dictated by the exigencies of that wonder. Within this pattern one's dominant concern becomes the quest for truth. He is lifted out of his private world and confronts the entire universe of being. All limits are stripped from his interests, and his horizon includes the whole world of reality. There are, of course, degrees of absorption in the intellectual pattern. It made Thales fall in the well; Archimedes ruminate sub-consciously over his problem even while sitting in the tub; Newton go for days with practically no food or sleep. But again, the point is that only within this pattern can one reach that true wisdom which gives a view of the whole in perspective and which enables him to avoid the pitfalls of common sense.

But we have also indicated in the preceding section on the social order that the intellectual pattern has its own pitfalls. Not everyone who moves into the intellectual pattern arrives at true wisdom, as history itself abundantly teaches. The reason is that the expansion of horizons which char-

acterizes development within this pattern is measured not so much in terms of external objects included within the expanded horizons. It is primarily concerned with the *reorientation of the subject*. Development consists in the reorganization of one's operations, a reorientation of the flow of consciousness. Development of this sort eliminates problems by finding a higher integration in which the problems solve themselves. But the higher integration is achieved not merely by the addition of new knowledge. It is achieved rather by working at the root of the problem—at one's fundamental orientation. But this causes problems; for each successive development, demanding as it does a reorganization within the subject, is likely to meet with resistance.

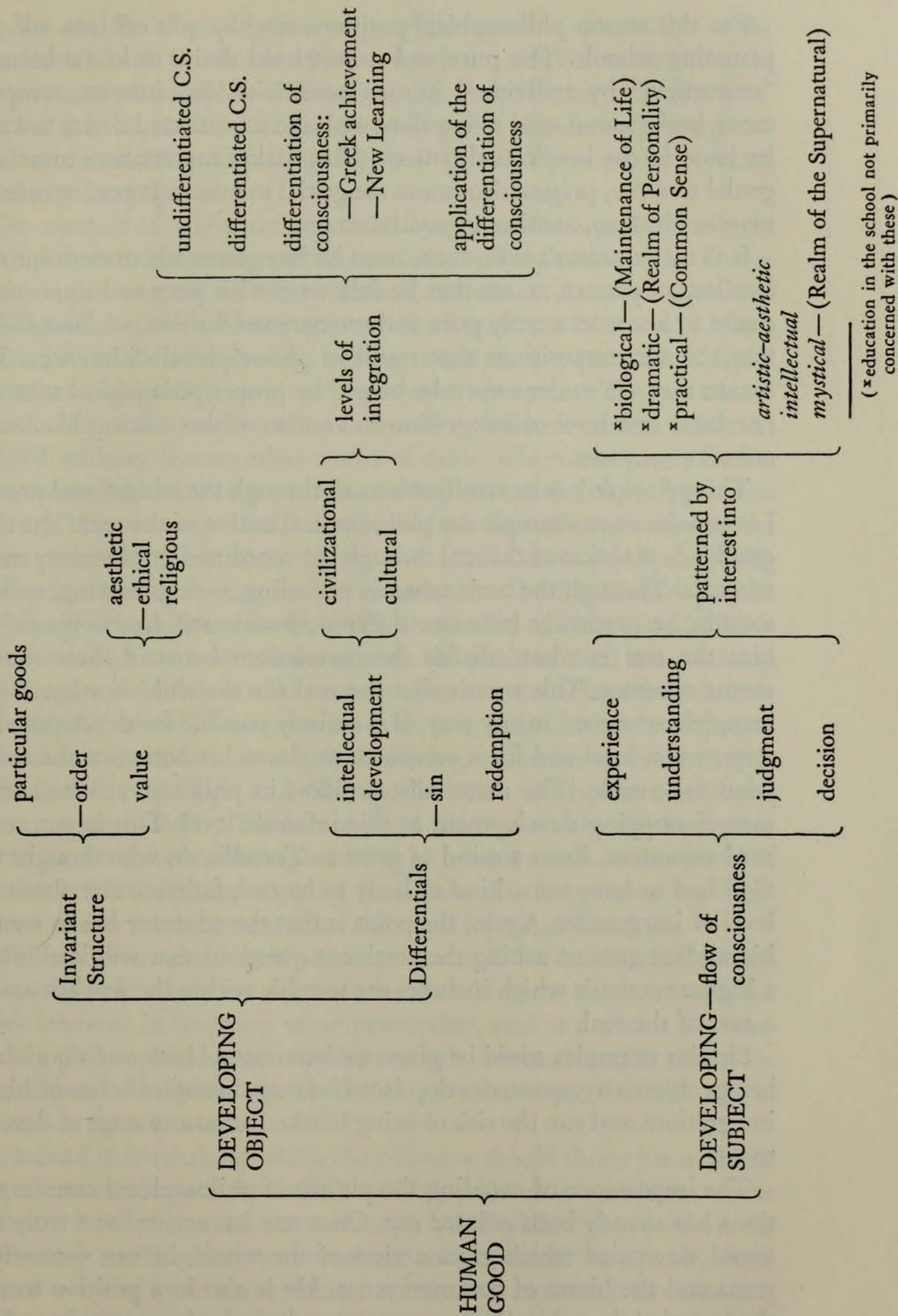
This can clearly be illustrated from a study of development in natural science, which is one area within the intellectual pattern. In science a crisis occurs when existing methods, theories, assumptions can no longer handle new problems which have arisen within the science. But the crisis has always been solved not by further attempts to meet the new problems with the old methods and theories, but by a revision of the methods and theories themselves. In other words, development in science has always resulted from a fundamental revision of the scientist's approach to the science itself. This is the story of Copernicus, Darwin, Freud; of Galileo, Newton, Einstein.

Such revisions in natural science have met with resistance, but this resistance has never been universal and has always been short-lived. It usually ends with the passing of that generation which had committed itself to the previous integration.

But the problem of development in another, and fundamentally more important, area of the intellectual pattern is more complex. This is philosophy (taken here to include philosophy, theology, and the human sciences). Development in philosophy likewise is constituted by a reorientation. But philosophical development meets with greater resistance. The reason is that philosophical development requires a reorientation within the subject which necessarily involves a reorientation of his own mode of life. The natural scientist can change from Newton's orientation towards the world to Einstein's without changing his personal life. But a philosopher cannot move from a materialistic or an idealistic explanation of the universe to a realistic position without changing his way of life if he wishes to be consistent with his own philosophy.

NOTE: The diagram on the opposite page is a schematic presentation meant to be used as a guide in reading and understanding the following sections of the paper.)

CONCEPTUAL SCHEME



For this reason philosophical positions tend to split off into self-perpetuating schools. The pure and unrestricted desire to know becomes "unpurified" by individual human sensitivity. Self-interest, temperament, background tend to interfere with the unrestricted desire to know let loose in the intellectual pattern. This makes materialism more congenial to some, pragmatism more congenial to others. It predisposes one man to idealism, another to positivism.

It is the educator's task, then, once he has gotten his student into the intellectual pattern, to see that he follows out his pure and unrestricted desire to know in a truly pure and unrestricted fashion, without falling into the counterpositions that result in philosophical differences. This means that the student must be helped by proper pedagogical means to rise from one level of integration to another without being blocked or cut off at any one.

This principle has its ramifications all through the educational process. Let us take as an example the philosophical notion of the *real*. The child gets his first notion of the real through the coordination of sensory motor schemes. Through the basic schemes of feeling, seeing, hearing, making sounds, he gradually learns to differentiate himself from objects. For him the real is what satisfies the correlations between these sensory motor schemes. This means that the real for the child is what can be seen, felt, or sensed in any way. It is entirely possible for development to stop at this level and for a person to tie down his notion of the real to what is sensible. The materialist position in philosophy is basically a case of stopping development at this infantile level. This is not an absurd statement. Even a mind as great as Tertullian's, who thought that God had to have some kind of body to be real, failed to rise above this level of integration. Again, the point is that the educator has to see that his student goes on asking the pertinent questions that will lead him to a higher synthesis which includes the sensible within the real but as only a *part* of the real.

Similar examples could be given to demonstrate how one's notions of being, objectivity, space, develop from infancy through a series of higher integrations and run the risk of being blocked off at any stage of development.

The importance of avoiding the pitfalls of philosophical counterpositions has already been pointed out. Once one has arrived at a truly universal viewpoint which gives a view of the whole, he can successfully transcend the biases of common sense. He is also in a position to turn the fact of philosophical differences to good use, for he can read anything in philosophy and both criticize its bad points and appreciate its good.

He can see, for example, that pragmatism remains essentially on the experiential level. On that level it has much to offer, but as a philosophy it is essentially incomplete. He can see that the relativist has many valuable insights on the level of understanding, but that he does not go beyond understanding to judgments; and thus his philosophy remains essentially incomplete.

The method of safely arriving at this universal viewpoint cannot be developed here. However, a word should be said about the place of revelation in this context. We have already mentioned in speaking of the social good that the ultimate guarantee of reason is faith itself. Man's reason itself tells him that something more than pure philosophy is needed to arrive safely at a truly universal viewpoint. The pitfalls inherent within the intellectual pattern of experience cannot safely be avoided without the revealed truths of faith, which ultimately makes reason reasonable. Likewise, it must be kept in mind that we have been stressing the necessity of the intellectual pattern of experience as the means of breaking out of the biases of common sense practicality. The implication has been that the movement into the intellectual pattern has been in a sense a retreat from the practicality of everyday life, but a retreat meant for a return. One ascends the philosophical mountaintop to get a panoramic view of the whole. But he must descend again into the everyday world of practicality if he is to help in the development and redemption of human society. This descent, however, cannot safely be made without Hope and Charity. In other words, the intellectual pattern, guaranteed by Faith, may lead him to a universal viewpoint which gives wisdom at its highest; but he cannot return to the world of practical affairs without slipping back into discouragement and self-interest which can be transcended only by Hope and Charity.

We have been speaking of the importance of the intellectual pattern of experience in education as a means of breaking the student out of the biases inherent in common sense practicality, and as a means of transcending philosophical counterpositions, both of which tend to vitiate the human good. However, the intellectual pattern is not the only one of concern to the educator.

A second pattern along which the educator should direct his students' flow of consciousness is the artistic-aesthetic pattern. Art performs on the symbolic level of human consciousness what philosophy does on the intellectual. And both serve to break the subject out of the narrow, short-sighted view of practical common sense. Art, expressed in literature, music, painting gives a vision of beauty, goodness, greatness that liberates man from his everyday world and provides a breadth of vision

and an expanded horizon on the symbolic level of his consciousness which leads ultimately to God, just as the pure desire to know does on the intellectual level.

This is not the place for a lecture on art. But few pertinent remarks about artistic-aesthetic experience must be made as a means of grasping its educational import. The aesthetic-artistic experience is had in a *purely experiential pattern*. At the risk of misunderstanding, but for the sake brevity, we shall merely illustrate what we mean by an example. When the botanist looks at a flower, he looks with certain preconceptions: a conceptual pattern which includes a set of categories into which he can organize his sensory experience of the flower. He fits the sensory experience into these categories. He is approaching the flower from a scientific point of view. But when one looks at a flower without any preconceived conceptual pattern, either philosophical, scientific, or epistemological, but merely with the elemental awe or fascination with which one gazes upon the beautiful, then he is experiencing the flower in the purely experiential pattern which is characteristic of the artistic-aesthetic experience. This type of experience is free floating; it follows its own laws, falls into its own pattern, takes its own line of organization and development, moves spontaneously. For this reason it is a release from the every day pattern of life into something fresh and new which removes the limits of space and time in which one lives and takes him out of his world of economics, science, philosophy, politics. This is what the artist experiences in the moment of inspiration; it is what the aesthete experiences when he appreciates art.

This is the experience we speak of when we say that education should get the student into the artistic-aesthetic pattern of experience. The important distinction we should like to make is between teaching literary criticism and leading the student to the artistic-aesthetic experience. Literary criticism certainly has its place, but it seems to belong more properly to the intellectual pattern of experience, that is, the realm of science.

But the value of literature and the arts in general as we are considering them here consists precisely in their value as a liberating force, and therefore as a vital factor in achieving precisely what education is trying to achieve: a higher, wider viewpoint with all limitations stripped from the student's horizons. Furthermore, art operates on a level where the intellectual pattern has little effect. Art influences man's sensitive nature. Modern depth psychology and studies in anthropology have rediscovered for the modern world, after the adverse influence of rationalism, the

power of the symbolic in human living. As someone has said, "Let me write your nation's songs, and I care not who writes her laws."

It might also be added here that a particular type of history serves the same function. This is history considered as common memory, whether the common memory of mankind in general or of particular nations, classes, religious or social groups. It is the sort of experience that stirs men's hearts when they hear the national anthem or hear for the hundredth time how Abraham Lincoln walked miles to return a bit of money that was not his. This is the sort of thing which Winston Churchill played upon in his speeches to the English people during the dark days of World War II. One can easily see the affinity between this type of history considered as common memory and the experience of art. Both appeal to the sensitive side of man's nature and tend to take him out of himself into a greater, better, more beautiful world.

Further, it must be remembered that development within the individual in a very real sense recapitulates the civilizational and cultural development of historical society. Thus, just as the movement through history has been from the symbolic to the differentiation of consciousness, so the movement within the individual is the same. The child lives on the symbolic level. The obvious conclusion is that, if education wishes to begin at the child's own level, art will be a potent factor in the education of the young.

* * *

The general conclusion to this section on the developing individual, then, is that what is necessary to correct the biases of practical common sense is primarily the intellectual pattern of experience, but that this pattern is supplemented in the process of transcending the biases of common sense by the genuine artistic-aesthetic pattern of experience which also does essentially what the intellectual pattern does: breaks man out of the short-sighted confines into which practical common sense tends to put him. The intellectual pattern does this on the level of differentiated consciousness; the artistic-aesthetic does it on the level of symbolic consciousness. And, since man needs not only rational thought but also a symbolic component which satisfies his sensitive nature, the two patterns complement one another in the process of widening one's horizons to the limit. And only in accomplishing this widening of horizons can the school hope to achieve its goal: the maintenance, development, and transformation of human society on this earth.

But before passing on to some of the more practical conclusions and implications of the theory developed in this paper, something more should be said about the validity of the view expressed here that development takes place within the individual through a series of ever expanding syntheses or ever higher viewpoints in which the lower is integrated into the higher. The validity of this position can be established by the reader's analysis of his own development, or by a more objective analysis of the historical development within one or more of the sciences. But it is interesting to note, especially for the educator, that this position has been soundly corroborated in recent years on an empirical level by the noted French psychologist Jean Piaget. Piaget has studied the development of children, and has written a series of some thirty books some of whose titles give an indication of the type of work he has done: *The Growth of Logical Thinking from Childhood to Adolescence*; *The Child's Construction of Reality*; *The Child's Conception of Number*; *The Moral Judgment of the Child*.

Piaget has found that development in the individual can be defined as a *sum of adaptations*. Each adaptation has a double component: *assimilation* and *adjustment*. By assimilation is meant a scheme of operations perfected by repetition. For example, on a rudimentary level, the infant is born with a sensory-motor scheme which enables it to feed at the breast. This inherited scheme is perfected through actual practice. By adjustment is meant a differentiation of the assimilated scheme. When the infant sucks its thumb, it is using the same sensory-motor scheme, but in a differentiated way. It is applying the scheme to a different object, and this is adjustment. Therefore, in assimilation the scheme of operation is perfected; in adjustment the perfected scheme is applied in various possible ways. The two add up to adaptation.

The example used was biological, but the general notion has been shown to be functional. That is, it applies on all levels of development: organic, psychic, intellectual. Thus, the mathematician in the process of assimilation assimilates a scheme of operations: add-subtract, multiply-divide. He adjusts this scheme as he applies it in various instances, as in arithmetic, algebra, or in physics, chemistry, engineering.

Further, development was defined as a *sum* of adaptations. By this is meant that assimilated schemes tend to combine into *groups*. And the assimilation of a number of already assimilated but different schemes into a group marks a new stage of development. Again, on the sensory-motor level, the infant first assimilates various schemes of arm, leg, head, body movements separately. But when he can combine these schemes into a unified group, then he can walk. He has reached a new stage of

development. Piaget's work is full of such empirical studies. He has shown, for example, that at a certain stage of development you cannot tell a child to go across the room and come back again. Going and coming are not yet a group. Each movement is a separate operation. Likewise, between the ages of two and six two children cannot carry on a conversation with one another. Each can talk, and each can hear; but neither has learned to assimilate the two schemes together in a manner necessary for conversation.

The point of all this has been to show from empirical evidence that human development does take place through an ever expanding assimilation of particular groups of operations into higher syntheses of operations. The educator's task is to see that this process of assimilation continues unchecked.

One final remark. Piaget has also found that assimilation and adaptation can be and are dissociated in the child. That is, a child can assimilate a scheme of operations independently, and then later make adaptations. This has broad implications as an argument for general or liberal education. For it means that a basic set of mental operations assimilated in the school can be applied or adapted later. We shall say more of this in the following section.

PRACTICAL CONCLUSIONS AND APPLICATIONS

The preceding has been a theoretical presentation of a conceptual scheme for solving educational problems. It has outlined the general structure of society and the general lines along which an educational program must be directed if it is to meet the needs of modern society. Practical applications and implications of this scheme have been broadly hinted at in many places. In this final section we should like to draw these implications out in finer detail. The observations to be made seem to fall naturally into two general groups: methods of teaching, and curriculum.¹⁴

A) *Methods*

From what has been said in particular about the nature of the new learning which is so characteristic of our time, it follows that the educator should be concerned with his students' learning the *structure* of each discipline he studies. Sciences are determined by the operations per-

¹⁴ The basic observations made in the remainder of the paper are those of Father Lonergan himself. However, the writer has extracted them from various Lonergonian sources, set them in the present order, and added what he considered to be pertinent examples taken from current movements in education.

formed within them. Therefore, if the student is truly to learn the science, he must learn to perform the group of operations characteristic of that science. This has far reaching methodological implications. We shall mention just a few.

In mathematics, for example, the new learning demands greater exactness of definition, less room for implicit insight. It demands a knowledge of the basic set of operations used by the mathematician. It is interesting to note that the reform currently being introduced into high school mathematics programs throughout the country is following exactly these lines. For example, it is no longer sufficient to define a positive number as one with a plus sign in front of it. In modern math courses students are brought to an understanding of what positive and negative numbers are. Greater stress is placed on *understanding* and on rigorous proof. While on the lower levels the student may not be conscious of exactly what he is doing, the very procedures he follows make it easier for him to become a mathematician in the full sense later on.

Modern physics has mathematics as its conceptual scheme or unifying structure. It follows from this that no one can really do physics, and therefore understand physics, who does not first know mathematics. Without prior mastery of mathematics the student cannot possibly perform the operations of the physicist or understand the true structure of physics. Here again it is interesting to note the growing prevalence of this viewpoint in modern high school physics textbooks. For the same reason there seems to be a growing desire to emphasize mathematics in the high school science curriculum, leaving physics until later if necessary. The *New York Times* quotes Dr. Hans a Bethe, noted nuclear physicist of Cornell University, as saying in this connection: "In my opinion, the prime requirement is decisive up-grading of mathematics teaching rather than of science in the high schools."

This same trend to emphasize structure also seems to be mirrored in the plan recently announced at Massachusetts Institute of Technology for training engineers. The problem has been that the field of engineering has become so diversified and is changing so fast that by the time an engineering student is graduated, the engineering techniques he has been taught are outdated or not applicable on the particular job in which he finds himself. MIT's solution is an attempt to stress the basic structure required in all modern engineering. An adequate background in mathematics and other basic sciences is given, leaving the more specific techniques to be learned "on the job." The correspondence between this plan and Piaget's distinction between assimilation and adjustment should be obvious.

Finally, an even more interesting indication of what appears to be a practical application of the orientation of the new learning in education is a well received book, *The Process of Education*, by Harvard professor of psychology, Jerome S. Bruner. This book makes a cardinal point of teaching basic structure as soon as possible: "The dominant view among men who have been engaged in preparing and teaching new curricula is that the answer to this question [of how to teach effectively] lies in giving students an understanding of the fundamental structure of whatever subjects we choose to teach. This is a minimum requirement for using knowledge, for bringing it to bear on problems and events one encounters outside a classroom—or in classrooms one enters later in one's training. The teaching and learning of structure, rather than simply the mastery of facts and techniques, is at the center of the classic problem of transfer."¹⁵ What makes this book even more significant is the fact that it is the final result of a conference composed of some 35 graduate professors of subjects ranging through mathematics, physics, history, psychology, classics, and education.

These random examples have been selected merely to indicate some of the ramifications of applying the structural-operational approach to disciplines. This approach is required if one grasps the real significance of the new learning. At the same time, we do not wish to leave the impression that structure alone is to be taught. The point, rather, is that the content of what is taught is so structured that the student grasps not just a disordered array of facts. He grasps the facts, yes; but he sees them in their ordered relationship to the structure, that is, to the underlying set of principles, key ideas, or operations that unify the content into a whole.

So much for the implications of the new learning in methods of teaching. Several further methodological implications can be drawn from what has been said in the previous section on the conceptual scheme, especially from the remarks made on the nature of the human process of knowing. Many of these implications center about the teacher's respect for the fact that ultimately it is the student who does the learning.

For example, we have pointed out that understanding is always gained by insight into a phantasm. The teacher cannot impart understanding merely by handing off a definition. It is the student's agent intellect which grasps the intelligible in the sensible. Therefore, one of the teacher's chief functions would seem to be to provide the correct phantasms. Because individuals differ, the good teacher will approach the subject matter from as many different points of view as possible, pro-

¹⁵ Jerome S. Bruner, *The Process of Education*, Harvard University Press, 1960, 11-12.

viding a variety of possible images in the hope that one at least will provide the phantasm necessary for the insight desired. If the proper images are there, and if the student's inquiring intelligence is directed towards them, he will get the insight.

Further, it is the student who understands through the illumination of the phantasm by *his* intellect. This means that the active intelligence must be directed to the phantasm and must be seeking intelligibility in it. The flow of consciousness must be directed toward the seeking of understanding. A person daydreaming on the beach is seeing phantasms, but he isn't likely to get any insights into them because he is not actively asking Why? or What? Now, since it is the student's intelligence which must be directing itself, all the teacher can do is help in an indirect way by *stimulating* this activity, for example, by making the question puzzling in one way or another.

Once insight has been grasped, then the teacher can further help by purifying it through aiding the student toward an accurate definition of what has been understood. Again, however, the insight comes first; then the definition. And even here, the definition is not merely handed out, but the student is helped to formulate it for himself, seeing perhaps that this or that aspect is not essential to the insight, that this or that word does not quite express what has been understood. The process is essentially activity on the part of the student.

This emphasis on the *activity of the student* should be stressed even further. We have seen that in a very real sense each person constructs his own world. By his interests he limits or expands his world and organizes it in particular ways. The teacher can only help in this process. The broadening of a student's horizons, for example, cannot be done on the basis of his attained interests. If he is already interested in mathematics, my teaching him more mathematics does not broaden his horizon; it merely fills out and further organizes the horizon he has already attained. But suppose he is not interested in mathematics? How do I broaden his horizon to include a concern for learning mathematics? I cannot appeal to anything directly within mathematics itself, since he is not yet interested. I must work indirectly by appealing to more fundamental potentialities: wonder, desire to understand, will. This provides a challenge for the teacher. It can be done by presenting a problematic situation which appeals to the student's fundamental desire to understand, but the problematic situation must somehow begin at the level of development the student has already attained.

In conclusion to our remarks on methods of teaching then, our general conceptual scheme has led us to stress two basic methodological

ideas. First, the teacher must have a fundamental respect for the *active method*, since it is the student who does the knowing and ultimately constructs his own world. Second, the teacher must be concerned with teaching the basic *structure* or basic *group of operations* characteristic of the discipline he is teaching.

B) *Curriculum*

In general, the choice of curriculum will be dictated by the interplay of two principles. First, if the student is to be brought to the level of development of his time, timely subjects must be taught. There must be the transmission of the knowledge acquired in the past and up to the present. But the problem of the huge proliferation of knowledge in the modern world immediately looms up, and one sees that he cannot include everything within the curriculum. Here a second principle comes into play. Those subjects which get the student into the intellectual and artistic-aesthetic patterns of experience must be taught. The reasons for this have already been given. But even here selection must be made. Those subjects should be taught first which will give students an assimilation of the groups of operations needed for the learning of further subjects, and those subjects should be taught which make for the assimilation of those skills which are more universal and can later be applied in more particular ways "on the job." Let us be more specific.

Language skills are primary, since language must be used in all intelligent activity. Language is the universal means of communication. It is essential to exact definition, so important in the intellectual pattern of experience. Further, while language employs symbol, it provides the means for a transition from the symbolic level of consciousness of the child to the differentiation of consciousness.

Likewise, the assimilation of reading skills is a must in modern education. This is too obvious to require comment.

Literature, with emphasis on the aesthetic experience, has an important place as a potent means of developing the artistic-aesthetic pattern of experience. It is especially appropriate for the young who have not yet arrived at a sharp differentiation of consciousness, for it gives them understanding on a symbolic level, a level on which they most facily operate. At the same time, through the analysis and discussion of literature the student moves gradually into the intellectual pattern of experience. Therefore, literature really serves a twofold role. It helps move the young from the symbolic level into the intellectual pattern of experience. It gives both young and old the liberation needed on the sensitive level

which provides the vision of greatness, goodness, and beauty needed to help man transcend his own biases.

Mathematics will have an important part in the curriculum for two reasons. First, its emphasis on exact understanding and definition is the perfect medium for habituating the student to the intellectual pattern of experience. For this reason, even were a student not to follow a career demanding a knowledge of mathematics, he should still have a sound training in mathematics as an instrument for springing him into and habituating him to the intellectual pattern. Second, mathematics is the practical means to success in many other fields, notably most of the modern sciences, both natural and human.

With regard to the natural sciences, we have already stated that physics should be taught after mathematics has been mastered because of the dependence of one upon the other.

History should be an important subject in the curriculum, but the teaching of it constitutes something of a problem. History is important especially in our day when the great world movements are founded on theories of history, usually false ones. A scientific understanding of history is important as a guarantee against these movements founded on false interpretations of history, and also as a basis for solutions to present problems. However, the problem is a pedagogical one. We have already stated that the only way to truly learn a subject is to understand and perform the operations characteristic of that subject. To learn physics, one must do what a physicist does. To learn history, one must do what a historian does. But one can hardly expect the student of history to do this type of work; study of original documents, interpretation of data, etc., until he has reached almost the graduate level. Until then it would seem that the study of history is largely a matter of accepting the interpretations of others on faith. In this connection, however, a survey of what is currently being done in history programs offers some encouragement that at least a compromise solution is being reached, and that a very good one. In many high school advanced-placement history programs the student is brought by a series of carefully delimited assignments to the point where by the second semester he can embark upon a research project of his own in which in one carefully specified area he does actually play the role of the true historian. Thus, at least once, and as early as he is intellectually capable, he has actually performed the operations of a historian. This single research project would seem to be enough to give him an insight into what history really is. This "true sense" would influence his further reading of history. That is, when he picks up a history book, he will read it with the realization that this historian has inter-

preted the available data for himself and has reached at best a probable judgment in most cases.

The human sciences such as sociology and psychology, though important, would necessarily come later. The student first must master the necessary tools—language and mathematics in particular. He should also have the necessary humanistic background gained from a thorough study of literature and history. This is to insure against treating the human sciences as mere natural sciences. A humanistic background of literature and history would seem to be a necessary prerequisite for the wisdom required to make sound judgments in the area of the human sciences.

Philosophy would naturally be the culmination of the student's induction into the intellectual pattern of experience. It would be an essential aspect of the educational process because it enables the student to transcend philosophic differences and therefore to criticize the weaknesses and appreciate the value of philosophical counterpositions. It would also help the student arrive at a universal wisdom so necessary as a means of transcending the biases of common sense practicality. But we have already said enough about this factor. It need not be stressed here further.

Finally, the school must be concerned with the moral, religious, and theological formation of the student. We have already amply shown that reason itself dictates that the welfare of human society, which is the immediate goal of the school, cannot be achieved except through the intrusion of the supernatural. Therefore, the school must be concerned with formation on this level. The question is: how and to what extent?

First, on the level of undifferentiated consciousness there is no clear distinction between will and intellect. Education on this level is necessarily moral as well as intellectual. In studies such as literature and history there is not much differentiation of consciousness, and so such studies will necessarily be at least implicitly moral. This is not to say that such studies are to be used primarily as instruments of moral formation, but that *de facto* they do have a profound moral influence and must therefore be taken into account in the moral formation of the young.

Once one gets into the differentiated disciplines like natural science, mathematics, or philosophy, then moral or religious instruction, because these disciplines are differentiated from it, must be handled through specialized forms: religion classes, ethics, theology.

Further, we can specify more precisely the general lines of development such courses ought to follow. We have seen already the importance of a sound knowledge of the Faith, which is the ultimate guarantee of

reason itself as a means of transcending the biases likely to interfere with one's pure and unrestricted desire to know. This is the ultimate ground for that true wisdom which can judge what is and is not good for human society. We have also seen that this wisdom guaranteed by Faith is not sufficient. One must have first the *confidence* that he can achieve what is good for society and second the *perfect charity* that makes him desire to achieve this goal and which prevents him from allowing his own self interest to interfere once he has set about the task.

It is true that the school as such is not meant to be the dispenser of grace; yet it cannot be indifferent to it, since, as we have just pointed out, Faith, Hope, and Charity are indispensable means of achieving the human good, which is the purpose of the school. They constitute the highest integration in the development of the individual and also the highest principle of integration for the development of human society.

The conclusion would seem to be that theology, as the ultimate corrective of and complement to human reason, should be the crowning point and the principle of total integration within the school's curriculum.

Moreover, we can go one step further and say something of the orientation which theology, religion, and moral formation in general ought to have within the school. On the basis of what we have already said about the purpose of the school, it seems to follow that religious instruction ought to be oriented towards an "ethics of achievement." That is, an important implication of what has been said about the human good would seem to be that each student should be imbued with the realization that he has a special *vocation* to follow in the temporal order. He is to work out his salvation in and through and not in spite of the temporal order. His contribution to the welfare of that order constitutes the working out of his vocation in life. He must have a moral concern for and be led to a vital engagement with the temporal order. If the school is to adequately achieve its proper goal, it would seem to follow that the religious instruction imparted must be oriented towards an "ethics of achievement."

CALL TO TEACHING

What greater work is there than training the mind and forming the habits of the young?

—St. John Chrysostom

Jesuit Educational Association College and University Enrollment, 1961-1962

	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						Full-Time	Part-Time					
Boston College	2,854	1,477	380	765	..	870	292	143	..	738	..	139	386	6,125	1,919	8,044	400	8,444	1,271	1,085
Canisius College	1,176	280	210	..	..	647	..	..	..	..	..	..	199	1,219	1,293	2,512	35	2,547	340	556
Creighton University	1,560	382	28	..	..	194	117	..	289	312	113	..	..	2,480	688	3,168	..	3,168	469	438
Fairfield University	1,341	..	..	..	..	683	..	..	..	..	..	..	..	1,349	675	2,024	..	2,024	363	364
Fordham University	2,095	915	437	2,011	..	1,863	400	273	..	..	352	377	..	5,738	2,985	8,723	1,141	9,864	1,153	1,924
Georgetown University	1,438	457	317	..	..	864	415	565	394	230	..	..	1,496	4,975	1,294	6,269	..	6,269	257	2,125
Gonzaga University	943	229	12	255	257	55	..	113	..	110	..	..	54	1,765	262	2,027	..	2,027	223	644
Holy Cross College	1,814	..	..	..	..	8	..	..	..	..	..	..	5	1,827	..	1,827	..	1,827	..	..
John Carroll University	3,266	201	121	..	..	530	..	..	..	..	..	..	..	2,273	1,845	4,118	..	4,118	297	1,528
Le Moyne College	1,355	..	..	..	..	..	..	..	..	..	..	..	..	1,267	88	1,355	181	1,536	..	..
Loyola College	1,503	..	..	..	..	287	..	..	..	..	..	..	..	846	944	1,790	..	1,790	224	548
Loyola Univ., Chicago	2,797	829	389	2,123	..	1,112	105	122	311	453	..	207	433	5,251	3,630	8,881	1,490	10,371	1,247	4,262
Loyola Univ., Los Angeles ..	680	194	..	..	244	184	157	191	..	..	..	..	262	1,348	564	1,912	262	2,174	245	343
Loyola Univ., New Orleans ..	1,046	339	472	..	..	255	105	136	..	61	..	..	97	1,714	1,018	2,732	428	3,160	148	803
Marquette University	3,718	877	671	..	1,696	1,048	179	..	387	474	..	..	840	7,168	3,174	10,342	1,610	11,952	1,366	2,103
Regis College	1,136	..	..	..	..	..	..	..	..	..	..	..	..	847	289	1,136	..	1,136	..	232
Rockhurst College	637	212	1,310	..	..	..	..	..	..	..	..	..	..	793	1,366	2,159	..	2,159	..	357
St. Joseph's College	4,536	..	..	..	..	159	..	..	..	..	..	..	..	1,740	2,955	4,695	230	4,925	28	1,498
Saint Louis University	2,689	689	643	..	950	1,886	107	110	435	520	..	113	166	6,255	2,231	8,486	1,295	9,781	1,940	2,003
St. Peter's College	905	561	488	..	..	..	..	..	..	..	..	..	127	1,725	356	2,081	280	2,361	..	1,188
Seattle University	1,235	356	91	574	412	420	..	..	..	194	..	..	448	2,703	1,027	3,730	302	4,032	410	892
Spring Hill College	1,338	..	..	..	..	..	..	..	..	..	..	..	..	1,063	275	1,338	..	1,338	..	512
University of Detroit	2,265	811	1,433	..	1,433	1,274	87	66	..	..	..	..	3,292	5,785	5,172	10,957	3,132	14,089	978	3,231
University of San Francisco ..	1,927	337	854	258	..	93	108	143	..	200	..	..	414	2,145	2,189	4,334	65	4,399	125	2,296
University of Santa Clara	761	359	362	..	272	870	118	..	..	..	..	..	..	1,477	1,265	2,742	..	2,742	278	303
University of Scranton	472	447	273	341	41	325	..	..	..	..	..	..	506	1,530	875	2,405	55	2,460	359	749
Wheeling College	493	..	..	..	..	..	..	..	..	..	..	..	..	481	12	493	..	493	..	43
Xavier University	979	650	539	..	..	1,233	..	..	..	..	..	..	423	1,717	2,107	3,824	..	3,824	827	1,081
Totals 1961-1962	46,958	10,602	8,417	6,327	5,305	14,860	2,190	1,862	1,816	3,231	526	836	9,148	73,606	40,498	114,104	10,906	125,010	12,048	31,108
Totals 1960-1961	42,144	10,205	8,451	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
Increase or Decrease	+4,814	+397	-34	+43	-84	+1,614	-7	-20	+10	-94	-28	+25	-1,251	+3,547	+1,808	+5,355	+274	+5,629	+563	+2,252
Percent	+11.4	+3.8	-0.4	+0.6	-1.5	+12.1	-0.3	-1.1	+0.6	-2.9	-5.3	+3.0	-13.6	+5.1	+4.7	+4.9	+2.6	+4.7	+4.9	+7.8

Jesuit Educational Association

High School Enrollment 1961-1962

	Freshmen	Sophomores	Juniors	Seniors	Specials	Totals 1960-61	Totals 1961-62	Decrease or Increase
Bellarmino College Preparatory, San Jose	264	225	196	175	..	860	860	0
Bellarmino High School, Tacoma	119	93	79	71	..	360	362	+ 2
Bishop's Latin School, Pittsburgh	52	..	..	..	..	..	52	0
Boston College High School, Boston	434	358	328	283	..	1,354	1,403	+ 49
Brooklyn Preparatory School, Brooklyn	254	333	287	226	..	1,109	1,100	- 9
Brophy College Preparatory, Phoenix	165	139	123	111	..	508	538	+ 30
Campion Jesuit High School, Prairie du Chien ..	179	151	133	115	..	563	578	+ 15
Canisius High School, Buffalo	249	250	203	203	1	906	906	0
Chaplain Kapaun Memorial High School, Wichita	245	208	151	111	..	650	715	+ 65
Cheverus High School, Portland, Me.	146	117	80	72	..	404	415	+ 11
Colegio San Ignacio, Puerto Rico	62	66	50	42	95	286	315	+ 29
Cranwell Preparatory School, Lenox	73	45	55	46	8	228	227	- 1
Creighton Preparatory School, Omaha	297	249	192	164	1	839	903	+ 64
Fairfield College Preparatory School, Fairfield ..	273	240	206	165	..	856	884	+ 28
Fordham Preparatory School, New York	238	216	183	194	..	822	831	+ 9
Georgetown Preparatory School, Garrett Park ...	58	59	52	54	52	261	275	+ 14
Gonzaga High School, Washington, D. C.	190	193	156	146	..	704	685	- 19
Gonzaga Preparatory School, Spokane	230	201	174	172	..	761	777	+ 16
Jesuit College Preparatory, Houston	91	..	..	..	..	..	91	0
Jesuit High School, Dallas	176	166	138	125	1	637	606	- 31
Jesuit High School, El Paso	124	102	62	..	..	183	288	+105
Jesuit High School, New Orleans	247	241	214	182	110	998	994	- 4
Jesuit High School, Portland, Ore.	131	129	101	86	..	421	447	+ 26
Jesuit High School, Shreveport	107	69	50	51	57	340	334	- 6
Jesuit High School, Tampa	121	104	72	70	..	356	367	+ 11
Loyola Academy, Wilmette	418	407	321	284	..	1,312	1,430	+118
Loyola High School, Los Angeles	252	235	218	218	..	927	923	- 4
Loyola High School, Missoula	36	32	35	27	..	142	130	- 12
Loyola School, New York	53	40	41	26	..	163	160	- 3
Loyola High School, Towson	213	231	188	160	..	818	792	- 26
Marquette University High School, Milwaukee ..	267	248	230	236	1	975	982	+ 7
McQuaid Jesuit High School, Rochester	270	249	197	188	..	908	904	- 4
Regis High School, Denver	177	153	108	107	1	519	546	+ 27
Regis High School, New York	173	152	155	155	..	657	635	- 22
Rockhurst High School, Kansas City	209	178	145	133	..	611	665	+ 54
St. Ignatius High School, Chicago	298	276	283	167	..	1,001	1,024	+ 23
St. Ignatius High School, Cleveland	307	295	249	275	..	1,131	1,126	- 5
St. Ignatius High School, San Francisco	296	280	257	210	..	1,056	1,043	- 13
St. Joseph's Preparatory School, Philadelphia ...	256	210	183	211	..	850	860	+ 10
St. Louis University High School, St. Louis	226	225	216	207	..	864	874	+ 10
St. Peter's Preparatory School, Jersey City	273	277	235	220	..	1,006	1,005	- 1
St. Xavier High School, Cincinnati	390	315	244	256	1	1,101	1,206	+105
Scranton Preparatory School, Scranton	122	108	83	67	..	352	380	+ 28
Seattle Preparatory School, Seattle	138	123	115	100	..	467	476	+ 9
University of Detroit High School, Detroit	288	283	244	231	..	1,065	1,046	- 19
Xavier High School, New York	276	336	248	232	..	1,098	1,092	- 6
Totals 1961-62	9,463	8,607	7,280	6,574	328		32,252	+823
Totals 1960-61	9,567	7,952	7,106	6,459	345	31,429		
Increase or Decrease	-104	+655	+174	+115	- 17			+823
Percent	- 1.1	+ 8.2	+ 2.4	+ 1.8	-5.2			+ 2.6

Jesuit Educational Association

Freshman College Enrollment

1960-1961, 1961-1962

	Liberal Arts		Engineering		Commerce		Total		Increase or Decrease
	1961-1962	1960-1961	1961-1962	1960-1961	1961-1962	1960-1961	1961-1962	1960-1961	
Boston College	700	646	..	..	497	486	1,197	1,132	+ 65
Canisius College	249	222	..	..	73	87	322	309	+ 13
Creighton University	531	511	..	..	118	121	649	632	+ 17
Fairfield University	303	341	..	..	..	..	303	341	- 38
Fordham University	472	597	..	..	286	390	758	987	-229
Georgetown University	438	456	..	..	154	176	592	632	- 40
Gonzaga University	273	267	92	79	54	59	419	405	+ 14
Holy Cross	509	502	..	..	..	..	509	502	+ 7
John Carroll University	650	730	..	..	..	..	650	730	- 81
LeMoyne College	353	348	..	..	..	..	353	348	+ 5
Loyola College	328	346	..	..	..	..	328	346	- 18
Loyola University, Chicago	1,035	1,027	..	..	247	317	1,282	1,344	- 62
Loyola University, Los Angeles .	195	201	72	72	54	67	321	340	- 19
Loyola University, New Orleans .	314	383	..	..	86	131	400	514	-114
Marquette University	954	955	296	333	205	241	1,455	1,529	- 74
Regis College	288	336	..	..	..	..	288	336	- 48
Rockhurst College	211	202	..	..	75	78	286	280	+ 6
St. Joseph's College	441	476	..	..	..	..	441	476	- 35
St. Louis University	947	917	302	336	428	463	1,677	1,716	- 39
St. Peter's College	276	334	..	..	303	248	579	582	+ 3
Seattle University	527	435	96	97	119	124	742	656	+ 86
Spring Hill College	270	417	..	..	..	..	270	417	-147
University of Detroit	565	538	290	354	168	152	1,023	1,044	- 21
University of San Francisco	260	189	131	97	88	106	479	392	+ 87
University of Santa Clara	325	241	97	86	100	96	522	423	+ 99
University of Scranton	302	299	20	28	151	161	473	488	- 15
Wheeling College	162	177	..	..	..	..	162	177	- 15
Xavier University	364	372	..	22	235	271	599	665	- 66
Totals 1961-1962	12,242		1,396		3,441		17,079		
Totals 1960-1961		12,465		1,504		3,774		17,743	
Increase or Decrease	-223		-108		-333		-664		
Percent	- 1.8		- 7.7		- 9.7		- 3.8		

Jesuit Educational Association

Composite College Statistics, 1961-1962

	Grand Total Enrollment Last Year	Grand Total Enrollment This Year	Numerical Increase or Decrease	Percentage Increase or Decrease	Freshman Enrollment Last Year	Freshman Enrollment This Year	Numerical Increase or Decrease	Percentage Increase or Decrease
Boston College	8,254	8,444	+190	+ 2.3%	1,132	1,197	+ 65	+ 5.7%
Canisius College	2,264	2,547	+283	+11.2%	309	322	+ 13	+ 4.2%
Creighton University	2,958	3,168	+210	+ 7.0%	632	649	+ 17	+ 2.6%
Fairfield University	1,852	2,024	+172	+ 9.2%	341	303	- 38	-12.5%
Fordham University	10,246	9,864	-382	- 3.8%	987	758	-229	- 3.0%
Georgetown University	6,065	6,269	+204	+ 3.3%	632	592	- 40	- 6.7%
Gonzaga University	2,004	2,027	+ 23	+ 1.1%	405	419	+ 14	+ 3.4%
Holy Cross College	1,760	1,827	+ 67	+ 3.8%	502	509	+ 7	+ 1.3%
John Carroll University	4,018	4,118	+100	+ 2.4%	730	650	- 81	-12.4%
LeMoyne College	1,609	1,536	- 73	- 4.7%	348	353	+ 5	+ 1.4%
Loyola College, Baltimore	1,576	1,790	+214	+ 2.4%	346	328	- 18	- 5.4%
Loyola University, Chicago ..	10,140	10,371	+231	+ 2.2%	1,344	1,282	- 62	- 4.8%
Loyola University, Los Angeles	2,031	2,174	+143	+ 7.0%	340	321	- 19	- 5.9%
Loyola University, New Orleans	2,914	3,160	+246	+ 8.4%	514	400	-114	-28.5%
Marquette University	11,501	11,952	+451	+ 3.9%	1,529	1,455	- 74	- 5.0%
Regis College	781	1,136	+355	+45.4%	336	288	- 48	-16.6%
Rockhurst College	1,911	2,159	+248	+12.9%	280	286	+ 6	+ 2.1%
St. Joseph's College	4,214	4,925	+711	+16.8%	476	441	- 35	-15.8%
St. Louis University	9,372	9,781	+409	+ 4.3%	1,716	1,677	- 39	- 2.3%
St. Peter's College	2,204	2,361	+157	+ 7.1%	582	579	+ 3	+ 0.5%
Seattle University	3,349	4,032	+683	+20.3%	656	742	+ 86	+13.1%
Spring Hill College	1,359	1,338	- 21	- 1.5%	417	270	-147	-54.4%
University of Detroit	13,924	14,089	+165	+ 1.1%	1,044	1,023	- 21	- 1.8%
University of San Francisco ..	4,115	4,399	+284	+ 6.9%	392	479	+ 87	+22.1%
University of Santa Clara	2,219	2,742	+523	+23.5%	423	522	+ 99	+23.4%
University of Scranton	2,305	2,460	+155	+ 6.7%	488	473	- 15	- 3.1%
Wheeling College	437	493	+ 36	+12.8%	177	162	- 15	- 9.2%
Xavier University	3,999	3,824	-175	- 4.5%	665	599	- 66	-11.0%
Totals	119,381	125,010	+5,629	+ 4.7%	17,743	17,079	-664	- 3.8%

Enrollment Statistics: 1961-1962

EUGENE F. MANGOLD, S.J.

HIGH SCHOOL STATISTICS

Four Year Enrollments

Forty-six American Jesuit high schools furnished the statistics for this year's survey on high school enrollment. Two new high schools appear in the statistics for 1961-1962, Bishop's High School of Pittsburgh, Pennsylvania, staffed by the Maryland Province and Jesuit College Preparatory High School of Houston, Texas, staffed by the New Orleans Province. Colegio San Mateo of Osorno, Chile, a Maryland Province school, and Colegio San Jose, Arequipa, Peru, a Chicago Province school, do not appear in the statistical comparisons. Forty-three of the schools in this year's tables furnished us with enrollment statistics for all four years of high school. Bishop's High of Pittsburgh and Jesuit College Prep of Houston have enrollment for Freshmen only this year. Jesuit High of El Paso has enrollment only in the first three years.

Two schools by the name of Loyola are the largest and the smallest of the Jesuit American high schools. Loyola Academy of Wilmette captured the title long held by Boston College High as the largest Jesuit American high school. The Academy has an enrollment of 1430 students this year. Another Loyola, this one Loyola High of Missoula, Montana, remains securely in place as our smallest high school. Loyola of Missoula, this year, has an enrollment of 130 students.

There are nine schools with an enrollment topping the one thousand mark. They are: Loyola Academy of Wilmette—1430; Boston College High—1403; St. Xavier of Cincinnati—1206; St. Ignatius of Cleveland—1126; Brooklyn Prep—1100; University of Detroit High—1046; St. Ignatius of San Francisco—1043; St. Ignatius of Chicago—1024; and St. Peter's Prep of Jersey City—1005. These nine schools with a combined enrollment of 9283 students have 34.74 percent of the entire enrollment of 32,252 for all the forty-six high schools.

Twenty-four of the total of forty-six Jesuit American high schools show both a numerical and statistical increase in enrollment for the year 1961-1962 based on a total four year enrollment. Seventeen high schools have shown a decrease both numerically and statistically. Two schools—Bellarmino of San Jose and Canisius of Buffalo have the same enrollment as last year. Three schools do not appear in this section because

they do not yet have full four year enrollment: Bishop's High of Pittsburgh, Jesuit College Prep of Houston, and Jesuit High of El Paso.

The high schools showing the most notable *numerical increase* based upon a total four year enrollment are the following: Loyola Academy of Wilmette—118 students; St. Xavier of Cincinnati—105 students; Chaplain Kapaun of Wichita—65 students; Creighton Prep of Omaha—64 students; Rockhurst of Kansas City—54 students; and Boston College High—49 students. It is interesting to note that the first four schools with the highest numerical increases are schools which have recently opened new school buildings. Rockhurst is planning to build this year. Boston College High has a modern building.

Statistical increases show a slightly different picture. Schools with the most noticeable statistical increases are: Colegio San Ignacio, an increase of 29 students or 10.1 percent; Chaplain Kapaun, an increase of 65 students, or 10.0 percent; St. Xavier, an increase of 105 students, or 9.5 percent; Loyola Academy, an increase of 118 students, or 8.9 percent; Rockhurst, an increase of 54 students, or 8.8 percent; and Scranton Prep, with an increase of 28 students, or 7.9 percent.

The seventeen high schools showing decreases are arranged in alphabetical order and are: Brooklyn Prep with a loss of 9 students (0.8%); Cranwell Prep with a loss of 1 student (0.4%); Gonzaga High of D.C. with a loss of 19 students (2.7%); Jesuit High of Dallas with a loss of 31 students (5.1%); Jesuit High of New Orleans with a loss of 4 students (.04%); Jesuit High of Shreveport with a loss of 8 students (2.4%); Loyola High of Los Angeles with a loss of 4 students (.04%); Loyola High of Missoula with a loss of 12 students (9.2%); Loyola of New York with a loss of 3 students (1.8%); Loyola High of Towson with a loss of 26 students (3.2%); Mc Quaid High of Rochester with a loss of 4 students (0.4%); Regis High of New York with a loss of 22 students (3.4%); St. Ignatius High of Cleveland with a loss of 5 students (0.4%); St. Ignatius High of San Francisco with a loss of 13 students (1.2%); St. Peter's Prep of Jersey City with a loss of 1 student (0.9%); University of Detroit High with a loss of 19 students (1.8%); and Xavier of New York with a loss of 6 students (.05%).

HIGH SCHOOL FRESHMAN ENROLLMENT

All-over Freshman enrollment in the high schools for the year 1961-1962 shows a decrease of 104 students. The Freshman enrollment in the preceeding year was 9567 Freshmen; for 1961-1962, it is 9463. The percentage of loss is 1.09 percent. These figures while correct statistically give a somewhat false picture inasmuch as two new high schools are

reporting Freshman enrollment this year. Adjusted figures and statistics would show the real picture to be a loss of 247 students or a decrease of 2.58 percent in the Freshman enrollment of the high schools represented in the 1960-1961 survey.

Twenty of the high schools showed an increase in Freshman enrollment. Twenty-two of the high schools showed a decrease in Freshman enrollment. Two of the high schools showed the same figures as last year. Two high schools do not enter into the comparison because this is the first year they are reporting enrollment.

The only two high schools which showed appreciable numerical increase—at least the equivalent of another full class—were Boston College High with an increase of 43 freshmen and St. Xavier High of Cincinnati with an increase of 34 freshmen. Several high schools showed appreciable statistical increases: Cranwell (26.0%); Loyola of New York (12.8%); Chaplain Kapaun (11.4%); Boston College High (11.0%); St. Xavier High (9.5%).

The two high schools which showed the same Freshman enrollment as last year are Colegio San Ignacio and St. Ignatius High of San Francisco. Schools which showed increases in Freshman enrollment are: Bellarmine of San Jose, 8 (2.3%); Bellarmine of Tacoma, 4 (3.5%); Boston College High, 43 (11%); Brophy Prep, 1 (.6%); Campion, 3 (1.7%); Chaplain Kapaun, 25 (11.4%); Cheverus, 11 (8.1%); Cranwell, 15 (26%); Creighton Prep, 17 (6.1%); Fairfield, 7 (2.6%); Georgetown Prep, 1 (1.8%); Gonzaga Prep of Spokane, 5 (2.2%); Jesuit High of El Paso, 9 (7.8%); Loyola High of Los Angeles, 7 (2.9%); Loyola School of New York, 6 (12.8%); Marquette U. High of Milwaukee, 8 (3.1%); Rockhurst High, 15 (7.7%); St. Ignatius of Chicago, 3 (1.0%); St. Joseph of Philadelphia, 17 (7.1%); St. Xavier of Cincinnati, 34 (9.5%).

Schools showing a freshman decrease were: Brooklyn Prep, 83 (48.4%); Canisius, 28 (11.2%); Fordham Prep, 5 (2.1%); Gonzaga High of D.C., 10 (5.3%); Jesuit High of Dallas, 25 (14.2%); Jesuit High of New Orleans, 1 (.4%); Jesuit High of Portland, 5 (3.8%); Jesuit High of Shreveport, 5 (4.7%); Jesuit High of Tampa, 10 (8.3%); Loyola High of Missoula, 2 (5.5%); Loyola High of Towson, 32 (15%); Loyola Academy of Wilmette, 41 (9.8%); McQuaid High of Rochester, 14 (5.2%); Regis of Denver, 7 (3.9%); Regis of New York, 3 (1.8%); St. Ignatius of Cleveland, 7 (2.3%); St. Louis U. High, 2 (.9%); St. Peter's Prep, 29 (10.6%); Scranton Prep, 3 (2.7%); Seattle Prep, 1 (.7%); U of Detroit High, 51 (17.7%); Xavier of New York, 98 (35.5%).

Due caution should be taken in reading the numerical and statistical material on decreases in Freshman classes in our high schools. Regular readers of this article in past issues of the JEQ will realize that, for the

most part, our American Jesuit high schools are operating fairly close to physical capacity. Freshman class enrollment rises and falls from year to year in the individual high school according to the classroom space left after school authorities have provided for the student population in the upper three years. Thus an apparently sharp decrease both numerical and statistical in the Freshman class evens out to roughly the same all-over four year enrollment of the previous year. For example, Brooklyn Prep with a startling statistical loss of 48.5 percent in Freshman enrollment, actually shows only an 0.8 percent loss in total four year enrollment. So too, Xavier High of New York with a percentage loss of 37.7 percent in Freshmen class shows only a 0.5 percent loss in four year enrollment.

To recapitulate, of the twenty-two schools which show freshman decreases, only six schools actually show all-over losses based upon four year enrollment: Gonzaga High of Washington, D.C.; Jesuit High of Dallas; Jesuit High of Shreveport; Loyola High of Missoula; Loyola High of Towson; and University of Detroit High.

SUMMARY OF HIGH SCHOOL STATISTICS

The 1961-1962 Freshman Class for all 46 Jesuit American High schools reporting for the current year totals 9463 students, a decrease of 104 Freshmen, or a decrease 1.09 percent over last year's Freshman Class. The Sophomore Class this year is 8607 students as contrasted with last year's class of 7952, an increase of 655 Sophomores, or 8.2 percent. The Junior Class this year totals 7280 students; last year's total was 7106. This represents an increase of 174 Juniors or 2.41 percent. The Senior Class this year has 6574 students as contrasted with last year's class of 6459. This represents an increase of 117 Seniors, or 1.7 percent. Special Students dropped from 345 to 328. The all-over figures for all 46 high schools for the four years is 32,252 students, an increase of 823 students over last year's total of 31,249. The increase is 2.6 percent.

COLLEGE AND UNIVERSITY ENROLLMENT

Four Year Enrollment

Readers who have been following these annual enrollment surveys should be alerted to the fact that this year the four year enrollment totals of the college and universities is based upon Grand Total enrollment and not upon Full and Part-Time enrollment as has been the case in past years. In other words, the figures show full and part-Time enrollment

plus low tuition and extension courses for each school. Inasmuch as this change in focus will result in a difference of some 10,000 students for all twenty-eight schools it is important to note the change in computation. Reliable figures and statistics are still available inasmuch as basis of comparison is also with the Grand Total figures of last year. On all figures used in our annual survey we are dependent upon the registrars of the different schools and upon the information they furnish us for our survey.

Regular readers will also note that a new table giving composite totals and percentages has been added to the survey this year for the purpose of affording synoptic comparison of the various colleges and universities.

The 1961-1962 enrollment figures for all schools and departments of the twenty-eight American Jesuit colleges and universities shows an all-over increase in Grand Total enrollment of 5629 students. The total for 1960-1961 was 119,381; for 1961-1962, 125,010. The rate of increase is 4.7 percent. Both Full and Part Time students show an all-over increase with the Full Time showing a slightly higher percentage of increase. The percentage of increase for Full Time was 5.1 percent; for Part Time, 4.7 percent.

Six Schools or Departments show an increase, namely: Liberal Arts, Day Commerce, Education, Graduate, Medicine, and Social Work. Decreases were to be noted in eight Schools or Departments, namely: Night Commerce, Dentistry, Engineering, Day Law, Night Law, Nursing, Pharmacy, and Miscellaneous. The largest increases were in Liberal Arts with an increase of 4814 students or a percentage of 11.4 and Graduate with an increase of 1614 students or a percentage of 12.1. The largest decrease was in Pharmacy with a loss of 28 students or a percentage of 5.3. We do not include the category named Miscellaneous which shows a 13.6 percent loss inasmuch as it is just precisely what its name implies, a catch-all to include all schools and departments which do not appear under the main general headings. Of its very nature it changes quite noticeably each year. All other increases and decreases were very small percentage wise.

The six largest American Jesuit colleges and universities for the scholastic year 1961-1962 based upon Grand Total enrollment are:

University of Detroit	14,089
Marquette University	11,952
Loyola University, Chicago	10,371
Fordham University	9,864
St. Louis University	9,781
Boston College	8,444

Twenty-four of the American Jesuit colleges and universities show an increase in student population on the basis of Grand Total enrollment for all four years. Four of the colleges and universities show losses in student population.

The four largest numerical increases based upon Grand Total enrollment were Seattle University with 683 students; University of Santa Clara with 523 students; Marquette University with 451 students; St. Louis University with 409 students; and Regis College with 355 students.

The largest percentage increase occurred in the following schools: Regis College with 355 students or 45.4 percent; University of Santa Clara with 523 or 23.5 percent; Seattle University with 683 or 20.3 percent; St. Joseph's College with 711 or 16.8 percent; Wheeling College with 36 or 12.8 percent; and Canisius College with 283 or 11.2 percent.

The following schools showed decreases based upon all-over four Grand Total enrollment: LeMoyne College with a loss of 73 students or 4.7 percent; Xavier University with a loss of 175 or 4.5 percent; Fordham University with a loss of 382 or 3.8 percent; and Spring Hill College with a loss of 21 or 1.5 percent.

Individual Categories

The twenty-eight colleges and universities reported enrollment statistics on 192 schools or departments. Because of the complexity of schools and departments we are able to present only thirteen general categories and include all others in the category of Miscellaneous *Liberal Arts* (in all 28 schools) has a total enrollment of 46,958 students, an increase of 4814, or 11.4 percent. *Day Commerce* (in 20 schools) has an enrollment of 10,602, an increase of 397, or 3.8 percent. *Night Commerce* shows a loss this year of 34 students or 0.4 percent. The total enrollment for this category in 18 schools is 8417 students. *Dentistry* (7 schools) shows a decrease of 30 students or a percentage loss of 1.4. The total Dentistry enrollment this year is 2026 students. *Education and University College* is about the same as last year with an increase of 43 students over last year's enrollment for a total for this year of 6327 students. The percent of increase in 7 schools is 0.6. *Engineering* (in 8 schools) is showing a decrease for the fourth straight year. The loss is 84 students this year or 1.5 percent loss. The present Engineering enrollment is 5305. It should be noted that the University of Scranton although reporting under the Engineering category is really conducting a pre-engineering course. The *Graduate* division shows the biggest rate of increase among all the schools and departments reporting. There was an increase of 1614 stu-

dents over last year's total of 13,246 for a present Graduate enrollment of 14,860. The increase was 12.1 percent. Both *Day Law* and *Night Law* show a decrease this year. The decrease this year—0.3 percent for Day Law and 1.1 percent for Night Law is not as noticeable a decrease as last year's total when Night Law dropped 12 percent. Enrollments in both categories for this year are 2190 students for Day Law and 1862 students for Night Law. Twelve schools offer Day Law; ten schools offer Night Law. *Medicine* continues to rise in enrollment. Last year it showed a ten percent increase. This year the increase is 0.6 percent. The five medical schools have a current enrollment of 1816, an increase of 10 students over last year. *Nursing* shows a decrease but this is to be expected inasmuch as Gonzaga accepted no Freshmen in their School of Nursing this year. The present enrollment in 9 Schools of Nursing is 3231 students or a decrease of 94 students, or 2.9 percent. *Pharmacy* also shows a drop of 28 students. Present enrollment in three schools is 526 students. Percentage loss is 5.3. *Social Work* and *Social Service* (in 4 schools) shows an increase of 25 students for a total enrollment of 836 students. The increase is 3.0 percent.

Miscellaneous as its name implies is a category under which we try to fit all schools and departments not covered in the general tabular table under a specific category. In many cases these schools or departments are restricted to one school or at the very most to a few schools. It is manifestly impossible to prepare a tabular table for inclusion in a magazine of the size of the JEQ which would include all schools and departments in a single tabular table. Under this category of Miscellaneous, the following schools and departments have been listed. *Boston College* (386) all enrolled in the Graduate Business School, *Canisius College* (199 students) are enrolled as Pre-Clinical nurses. *Georgetown University* (1496 students) has 809 students in Day Foreign Service; 126 in Evening Foreign Service; 469 in Day Institute of Languages and 92 in Evening Institute of Languages. *Gonzaga University* (54 students) has 15 in Journalism; 31 in Medical Technology; and 8 in Music Education. *Holy Cross College* (5 students) has the five enrolled as Special Students. *Loyola University of Chicago* (433 students) has 206 students in Theology; 148 students in Industrial Relations; and 79 in C.P.A. Review. *Loyola University of Los Angeles* (262 students) has 159 students in its Evening Division and 103 students in the St. Vincent's College of Nursing. *Loyola University of New Orleans* (97 students) has 75 students in Music and 22 students in Night Liberal Arts. *Marquette University* (840 students) has 106 students in Dental Technology; 292 students in Journalism; 169 students in Medical Technology; 181 students

in Speech; and 92 students in Physical therapy. *St. Louis University* (166 students) has them all enrolled in Theology. *St. Peter's College* (127 students) has them all enrolled in Night Liberal Arts. *Seattle University* (448 students) has them enrolled as follows: 183 students as Pre-Majors; 224 students in Sister Formation; 41 students as Transients. *University of Detroit* (3292 students) has 73 students in Dental Hygiene; 764 students in General Studies; 2404 students in Evening Division of Liberal Arts and Engineering; 51 in Not Listed; 37 in Dental Assistants. *University of San Francisco* (414 students) has these students enrolled in Science. *University of Scranton* (506 students) has them enrolled in Natural Science. *Xavier University* (423 students) has 325 students enrolled in Night Liberal Arts; 98 in Milford Novitiate.

Part Time Enrollment

In this section only, for the purposes of comparison we are using a different set of figures from those used in the rest of this article. The figures used here will be the combined full and part time enrollment but not including the low tuition and extension enrollment figures. The rest of the article uses Grand Total enrollment figures, that is, full and part time plus low tuition and extension enrollment. *Boston College*: Full time, 6125; Part time, 1919; Total 8044. *Canisius College*: Full Time, 1219; Part Time, 1293; Total, 2512. *Creighton University*: Full Time, 2480; Part Time, 688; Total, 3169. *Fairfield University*: Full Time, 1349; Part Time, 675; Total, 2024. *Fordham University*: Full Time, 5738; Part Time, 2985; Total, 8273. *Georgetown University*: Full Time, 4975; Part Time, 1294; Total, 6269. *Gonzaga University*: Full Time, 1765; Part Time, 262; Total, 2027. *Holy Cross*: Full Time, 1827; Part Time, none; Total, 1827. *John Carroll University*: Full Time, 2273; Part Time, 1845; Total, 4118. *Le Moyne College*: Full Time, 1267; Part Time, 88; Total, 1355. *Loyola College, Baltimore*: Full Time, 846; Part Time, 944; Total, 1790. *Loyola University, Chicago*: Full Time, 5251; Part Time, 3630; Total, 8881. *Loyola University, Los Angeles*: Full Time, 1348; Part Time, 564; Total, 1912. *Loyola University, New Orleans*: Full Time, 1714; Part Time, 1018; Total, 2732. *Marquette University*: Full Time, 7168; Part Time, 3174; Total, 10,342. *Regis College*: Full Time, 847; Part Time, 289; Total, 1136. *Rockhurst College*: Full Time, 793; Part Time, 1366; Total, 2159. *St. Joseph's College*: Full Time, 1740; Part Time, 2955; Total, 4695. *St. Louis University*: Full Time, 6255; Part Time, 2231; Total, 8486. *St. Peter's College*: Full Time, 1725; Part Time, 356; Total, 2081. *Seattle University*: Full Time, 2703; Part Time,

1027; Total, 3730. *Spring Hill College*: Full Time, 1063; Part Time, 275; Total, 1338. *University of Detroit*: Full Time, 5785; Part Time, 5172; Total, 10957. *University of San Francisco*: Full Time, 2145; Part Time, 2189; Total, 4334. *University of Santa Clara*: Full Time, 1477; Part Time, 1265; Total, 2742. *University of Scranton*: Full Time, 1530; Part Time, 875; Total, 2405. *Wheeling College*: Full Time, 481; Part Time, 12; Total, 493. *Xavier University*: Full Time, 1717; Part Time, 2251; Total, 3824.

FRESHMAN ENROLLMENT

To preface this section, we must repeat the remark made in an earlier section of this article that the compiler of these statistics is dependent upon the information furnished by the registrars of the various institutions. Consequently at times the figures used in this article and the figures appearing in publicity releases from the various schools are at variance. For instance, in the reports sent to us by the various registrars this year there is a discrepancy in the grand totals of 37 students, as against figures furnished us by the registrars who sent in last year's statistics. If you should, perchance, check last year's article you will find the following differences in the totals of the three schools of Liberal Arts, Engineering, and Commerce for the year 1960-1961: Liberal Arts—last year's report, 12,540, this year's report, 12,465; Engineering—last year's report, 1454, this year's report, 1504; Commerce—last year, 3786, this year, 3774. Total for last year's report was listed as 17,780; this year's reporting of last year's figures is 17,743. The difference is 37 students.

Freshman enrollment in the colleges and universities presents a puzzling picture in this year's statistics. Although only four of the twenty-eight American Jesuit colleges and universities showed an all-over Grand Total decrease, seventeen of the twenty-eight colleges and universities showed Freshman enrollment decreases. Furthermore these decreases were not confined to one school or department but were spread over the three schools on which we check registration figures, namely, Liberal Arts, Engineering, and Commerce.

According to both Ronald B. Thompson in his "Enrollment Projections for Higher Education, 1961-1978" and Ernest V. Hollis, director of college and university administration at the United States Office of Education, the enrollment for freshmen for the current school year 1961-1962 is projected for a seven percent increase over last year's enrollment. These figures are, of course, projected both upon Junior colleges and male and female enrollment. Too, we must consider, if past statistics are to be followed, that the female enrollment will heavily influence the in-

creased enrollment figures. Incidentally Mr. Thompson, who figures that 38.9 percent of the college age group (18 to 21 years old) were in college in 1960-61, projects that 57 percent of this age group will be in college in 1978.

With this projected Freshman increase of seven percent predicted by both Thompson and Hollis in mind, we look to this year's Freshman enrollment in the twenty-eight American Jesuit colleges and universities and find an all-over decrease of 3.9 percent. The full picture, including the lack of increase of 7.0 percent and the decrease of 3.9 percent, would indicate that we are close to 11 percent below the national increase in Freshman enrollment for the current year. As was mentioned earlier in this article, the decreases appear in all three schools. Liberal Arts shows a 1.8 percent decrease; Engineering, 7.7 percent; Commerce, 9.7 percent.

The following schools showed freshman *decreases*. Figures are again based upon all three schools, Liberal Arts, Engineering, and Commerce. Number of student decreases and percentage of Freshman Class decrease is as follows: *Fairfield* (38 students) 12.5 percent; *Fordham* (229 students) 3.0 percent; *Georgetown* (40 students) 6.7 percent; *John Carroll* (81 students) 12.4 percent; *Loyola of Baltimore* (18 students) 5.4 percent; *Loyola of Chicago* (62 students) 4.8 percent; *Loyola of Los Angeles* (19 students) 5.9 percent; *Loyola of New Orleans* (114 students) 28.5 percent; *Marquette* (74 students) 5.0 percent; *Regis* (48 students) 16.6 percent; *St. Joseph's* (35 students) 15.8 percent; *St. Louis* (39 students) 2.3 percent; *Spring Hill* (147 students) 54.4 percent; *Detroit* (21 students) 1.8 percent; *Scranton* (15 students) 3.1 percent; *Wheeling* (15 students) 9.2 percent; and *Xavier* (66 students) 11.0 percent.

Increases in Freshman class were noted in the following colleges and universities: *Boston College* (65 students) 5.7 percent; *Canisius* (13 students) 4.2 percent; *Creighton* (17 students) 2.6 percent; *Gonzaga* (14 students) 3.4 percent; *Holy Cross* (7 students) 1.3 percent; *Le Moyne* (5 students) 1.4 percent; *Rockhurst* (6 students) 2.1 percent; *St. Peter's* (3 students) 0.5 percent; *Seattle* (86 students) 13.1 percent; *San Francisco* (87 students) 22.1 percent; *Santa Clara* (99 students) 23.4 percent.

ENROLLMENT IN EDUCATIONAL HOUSES OF OURS

This year, for the first time, we included in this article the statistics on enrollment for the various educational institutions of the American Assistancy used exclusively for Jesuits.

Tertiaships: *Manresa Hall*—34 Tertiaships; *Auriesville*—44 Tertiaships; *Cleveland*—27 Tertiaships; *Decatur*—18 Tertiaships; *Pomfret*—23 Tertiaships.

Total Tertians in United States Tertianships—146. Brothers' Tertianship—13 Tertians plus 5 for Long Retreat only.

Theologates: Alma—26 in First Year; 31 in Second Year; 28 in Third Year; 23 in Fourth Year. Total, 108 Theologians. *St. Mary's*—40 in First Year; 49 in Second Year; 41 in Third Year; 38 in Fourth Year. Total, 168 Theologians. *West Baden*—26 in First Year; 20 in Second Year; 28 in Third Year; 37 in Fourth Year. Total, 111 Theologians. *Weston*—35 in First Year; 31 in Second Year; 26 in Third Year; 25 in Fourth Year. Total, 117 Theologians. *Woodstock College*—62 in First Year; 64 in Second Year; 62 in Third Year; 65 in Fourth Year. Total, 253 Theologians. The Assistancy Totals are: First Year, 189 Theologians; Second Year, 195 Theologians; Third Year, 185 Theologians; Fourth Year, 188 Theologians. Total of all Four Years in Assistancy is 757 Theologians.

Philosophates: Shrub Oak—65 in First Year; 42 in Second Year; 47 in Third Year. Total, 154 Philosophers. *Fusz, St. Louis*—73 in First Year; 59 in Second Year; 53 in Third Year. Total, 185 Philosophers. *Assumption Hall, Mobile*—24 in First Year; 32 in Second Year; 35 in Third Year. Total, 91 Philosophers. *Mount St. Michael*—54 First Year; 35 in Second Year; 46 in Third Year. Total, 135 Philosophers. *West Baden*—42 in First Year; 27 in Second Year; 27 in Third Year. Total, 96 Philosophers. *Weston*—19 in First Year; 17 in Second Year; 24 in Third Year. Total, 60 Philosophers. Assistancy Totals are: 277 in First Year; 212 in Second Year; 232 in Third Year. Total number of Philosophers in American Assistancy is 721.

Juniorates: Colombiere—has 11 in First Year; 14 in Second Year; Total, 25 Juniors. *Florissant*—22 in First Year; 17 in Second Year; Total, 39 Juniors. *Grand Coteau*—18 in First Year; 16 in Second Year; Total, 34 Juniors. *Los Gatos*—32 in First Year; 15 in Second Year; Total, 47 Juniors. *Milford*—30 in First Year; 22 in Second Year; Total, 52 Juniors. *Plattsburgh*—21 in First Year; 24 in Second Year; Total, 45 Juniors. *Shadowbrook*—26 in First Year; 12 in Second Year; Total, 38 Juniors. *Sheridan*—19 in First Year; 17 in Second Year; Total, 36 Juniors. *St. Andrew's*—24 in First Year; 25 in Second Year; Total, 49 Juniors. *St. Bonifacius*—27 in First Year; 22 in Second Year; Total, 49 Juniors. *Wernersville*—37 in First Year; 19 in Second Year; Total, 56 Juniors. Assistancy totals are 267 Juniors in First Year, 203 Juniors in Second Year and 470 Juniors in both years.

Novitiates: Colombiere has 15 First Year Novices and 22 Second Year Novices and a total of 37 Novices. *Florissant* has 39 in First Year, 33 in Second Year and a total of 72 Novices. *Grand Coteau* has 24 in First Year, 23 in Second Year and a total of 47 Novices. *Los Gatos* has 42 in

First Year, 40 in Second Year and a total of 82 Novices. *Milford* has 29 in First Year, 27 in Second Year and a total of 56 Novices. *Plattsburgh* has 27 in First Year, 27 in Second Year and a total of 54 Novices. *Shadowbrook* has 41 in First Year, 33 in Second Year and a total of 74 Novices. *Sheridan* has 27 in First Year, 23 in Second Year and a total of 50 Novices. *St. Andrew's* has 34 in First Year, 30 in Second Year and a total of 64 Novices. *St. Bonifacius* has 55 in First Year, 25 in Second Year and a total of 80 Novices. *Wernersville* has 35 in First Year, 27 in Second Year and a total of 62 Novices. The *Assistancy* totals are 368 First Year Novices and 310 Second Year Novices or a grand total of 678 Novices. To recapitulate, enrollment in the House of formation for the members of the Society in the United States are: 146 in *Tertiarieships*, 757 in *Theologates*, 721 in *Philosophates*, 470 in *Juniorates*, 678 in *Novitiates*. The *Grand Total* is 2772.

The Society in America also staffs one major seminary and three minor seminaries for the diocesan clergy. The enrollment in these institutions is as follows: *Mundelein* (Major seminary) has 120 theologians and 276 philosophers; *Corpus Christi* (Minor Seminary) has 102 students; *Ryan of Fresno* has 103 students; *San Ildefonso of Aibonito* has 54 students. The *School of St. Philip Neri* (for delayed vocations) has an enrollment of 115 students.

Private institutions of higher learning have important and unique functions to perform. They give American education a diversity and scope not possible in tax-supported institutions alone, and they have an opportunity to emphasize, if they wish, individualistic patterns of thought, courses of social action, or political or religious activity. In New York State, private colleges and universities have performed this function with great competency in the past. For the years ahead we propose that the State help to insure the continuance of their effectiveness by inaugurating a program of direct aid to private colleges and universities.

—Governor Rockefeller's Report on Higher Education

Jesuit Scholarly Publications

AMERICAN ASSISTANCY (1958-1961)

The eighth annual list of Jesuit scholarly publications covers the period from June 1, 1960 to May 31, 1961. It reports 211 contributions, a slight increase from the 180 of last year; and 132 contributors, slightly more than the 123 of a year ago.

The largest number of contributions was in philosophy (40) and in theology (29); the third largest was in history (20); the fourth largest was in biology (17).

ANTHROPOLOGY

EWING, J. FRANKLIN (Fordham Univ.) "Current Roman Catholic Thought on Evolution," Pp. 19-28, in *Evolution After Darwin*, Vol. 3 (Eds. Sol Tax & Charles Callender), U. of Chicago Press, 1960.

———, "The Human Phenomenon." *Theological Studies*, March 1961, Vol. 22, No. 1, Pp. 86-102.

ARCHAEOLOGY

COSTELLOE, M. JOSEPH (Creighton U.) Translation of *The Roman Catacombs and Their Martyrs*. (Eds. Ludwig Hertling, S.J. & Engelbert Kirschbaum, S.J.) London, England: Darton, Longman & Todd, 1960, xiv-274.

ASTRONOMY

HEYDEN, FRANCIS J. (Georgetown U.) (with Dr. Baldini & Dr. Banks) "Reduction of the North Atlantic Hiran Tie." *Georgetown Observatory Special Report* No. 3, 1960.

———, "Georgetown Observatory Graph No. 16," in *A Survey of Geomagnetism*, Francis Glover, S.J., Washington, D.C.: Georgetown U. Press, 1961, Pp. 54.

MILLER, WALTER J. (Fordham University) (with Arthur A. Wachmann, Hamburg Observatory) "Nine RR Lyrae Variables in the Cygnus Cloud, VV 78-86." *Ricerche Astronomiche*, Feb. 1961, Vol. 6, No. 11, Pp. 325-338.

———, (with Dr. Arthur A. Wachmann, Hamburg Observatory) "Five Cepheid Variables in the Cygnus Cloud, VV 87-91." *Ricerche Astronomiche*, May 1961, Vol. 6, No. 14, Pp. 361-371.

BIOLOGY

- ACKER, THOMAS S. (Detroit Province) "The Comparative Morphology of the Male Terminalia of Neuroptera (Insecta)." *Microentomology*, Aug. 1960, Vol. 24, No. 2, Pp. 25-84.
- BAUMILLER, ROBERT C. (Maryland Province) (With I. H. Herskowitz) "The Relationship between phenotypic detriment of heterozygous mutations & genetic load in *Drosophila*." *Rec. Genet. Society of America*, 1960, Vol. 29, Pp. 56-57;
- , and in *Genetics*, Aug. 1960, Vol. 45, Pp. 974-975.
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UNITED

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

—Pope Pius XI

Foundation Dates American Jesuit Provinces and Schools

EUGENE F. MANGOLD, S.J.

EDITOR'S NOTE: The following foundation dates of the various American Jesuit Provinces and educational institutions are compiled from information sent in by officials of the Provinces and schools themselves. The question asked was: What do you consider to be the official foundation date of your institution? Under these circumstances, we believe the following dates may be considered as the official foundation dates of the various Provinces and schools. The asterisk (*) after certain dates indicates an explanatory note on this institution will be found at the end of the tables.

PROVINCES

Chronological

1833	Maryland
1863	Missouri (Mission—May 31, 1823) (Vice-Province—Mar. 9, 1840)
1907	New Orleans (Independent Mission—Apr. 28, 1880)
1909	California
1926	New England (Vice-Province—July 31, 1921)
1928	Chicago (Ohio Vice-Province—Nov. 1, 1925)*
1932	Oregon
1943	New York
1955	Detroit (Regio—June 25, 1954)
1955	Wisconsin (Regio—June 25, 1954)
1960	Buffalo

Alphabetical

Buffalo	June 21, 1960
California	Sept. 8, 1909
Chicago	Aug. 15, 1928
Detroit	Aug. 15, 1955
Maryland	Feb. 2, 1833
Missouri	Dec. 3, 1863
New England	July 31, 1926
New Orleans	Aug. 15, 1907
New York	July 2, 1943
Oregon	Feb. 2, 1932
Wisconsin	Aug. 15, 1955

COLLEGES AND UNIVERSITIES

1789	Georgetown University	Boston College	1863
1818	St. Louis University	Canisius College	1870
1830	Spring Hill College	Creighton University	1878
1831	Xavier University	Fairfield University	1947
1841	Fordham University	Fordham University	1841
1843	Holy Cross College	Georgetown University	1789*
1851	St. Joseph's College	Gonzaga University	1887
1851	Santa Clara University	Holy Cross College	1843

Chronological

1852	Loyola College, Baltimore
1855	San Francisco University
1863	Boston College
1870	Canisius College
1870	Loyola University, Chicago
1872	St. Peter's College
1877	Detroit University
1878	Creighton University
1881	Marquette University
1886	John Carroll University
1887	Gonzaga University
1887	Regis College
1888	Scranton University
1891	Seattle University
1910	Rockhurst College
1911	Loyola University, Los Angeles
1912	Loyola University, New Orleans
1946	Le Moyne College
1947	Fairfield University
1954	Wheeling College

Alphabetical

John Carroll University	1886
Le Moyne College	1946
Loyola College, Baltimore	1852
Loyola University, Chicago	1870
Loyola University, Los Angeles	1911
Loyola University, New Orleans	1912
Marquette University	1881
Regis College	1887
Rockhurst College	1910*
St. Joseph's College	1851
Saint Louis University	1818*
St. Peter's College	1872
Seattle University	1891
Spring Hill College	1830*
University of Detroit	1877
University of San Francisco	1855
University of Santa Clara	1851
University of Scranton	1888*
Wheeling College	1954
Xavier University	1831*

HIGH SCHOOLS

1789	Georgetown Prep.	Bishop's Latin, Pittsburgh	1961
1818	St. Louis U. High	Bellarmino, San Jose	1851*
1821	Gonzaga, D. C.	Bellarmino, Tacoma	1928
1841	Fordham Prep.	Boston College High	1863
1841	St. Xavier High	Brebeuf Prep., Indianapolis	1962
1847	Jesuit High, N. O.	Brooklyn Prep.	1908
1847	Xavier, N. Y.	Brophy Prep.	1928
1851	Bellarmino, San Jose	Campion	1880*
1851	St. Joseph's	Canisius High	1870
1852	Loyola, Towson	Chaplain Kapaun	1956
1852	St. Ignatius, S. F.	Cheverus	1917*
1857	Marquette U. High	Colegio San Ignacio	1952
1863	Boston College High	Cranwell	1939
1865	Loyola High, L. A.	Creighton Prep.	1878*
1869	St. Ignatius, Chicago	Fairfield Prep.	1942
1870	Canisius High	Fordham Prep.	1841*
1872	St. Peter's	Georgetown Prep.	1789
1877	U. of D. High	Gonzaga High, D. C.	1821*
1878	Creighton Prep.	Gonzaga Prep., Spokane	1887*
1880	Campion	Jesuit College Prep., Houston	1959*
1886	St. Ignatius, Cleveland	Jesuit High, Dallas	1941
1887	Gonzaga, Spokane	Jesuit High, El Paso	1959
1887	Regis, Denver	Jesuit High, New Orleans	1847*
1892	Seattle Prep.	Jesuit High, Portland	1955
1899	Jesuit High, Tampa	Jesuit High, Shreveport	1902*
1900	Loyola, N. Y.	Jesuit High, Tampa	1899
1902	Jesuit, Shreveport	Loyola Academy, Wilmette	1909*
1908	Brooklyn Prep.	Loyola High, Los Angeles	1865*
1909	Loyola, Wilmette	Loyola High, Missoula	1911*
1910	Rockhurst	Loyola High, Towson	1852

Chronological

1911	Loyola, Missoula
1913	Regis, N. Y.
1928	Bellarmino, Tacoma
1928	Brophy Prep.
1939	Cranwell
1941	Jesuit High, Dallas
1942	Cheverus
1942	Fairfield Prep.
1944	Scranton Prep.
1952	Colegio San Ignacio
1954	McQuaid
1955	Jesuit, Portland
1956	Chaplain Kapaun
1959	Jesuit High, El Paso
1959	Jesuit College Prep., Houston
1961	Bishop's Latin
1962	Brebeuf Prep., Indianapolis
1962	Xavier High, Concord

Alphabetical

Loyola School, N. Y.	1900
Marquette U. High	1857
McQuaid	1954
Regis High, Denver	1887
Regis High, N. Y.	1913
Rockhurst High	1910*
St. Ignatius, Chicago	1869
St. Ignatius, Cleveland	1886
St. Ignatius, San Francisco	1855
St. Joseph's	1851*
St. Louis U. High	1818
St. Peter's	1872
St. Xavier High, Cincinnati	1841
Scranton Prep.	1944
Seattle Prep.	1892
University of Detroit High	1877*
Xavier High, Concord	1962
Xavier High, N. Y.	1847

TERTIANSHIPS

1898	St. Stanislaus	Manresa Hall	1927
1927	Manresa Hall	Our Lady of Martyrs	1939
1937	St. Robert's Hall	St. Joseph Hall	1947
1939	Our Lady of the Martyrs	St. Robert's Hall	1935
1947	St. Joseph Hall	St. Stanislaus	1898
1958	Colegio San Alonso (Brothers)	Colegio San Alonso	1958

THEOLOGATES

1869	Woodstock College	Alma College	1934
1922	Weston College	St. Mary's College	1931*
1931	St. Mary's College	West Baden College	1939
1934	Alma College	Weston College	1922
1939	West Baden College	Woodstock College	1869

PHILOSOPHATES

1916	Mount St. Michael's	Assumption Hall	1937
1922	Weston College	Fusz Memorial	1954*
1934	West Baden College	Loyola Seminary	1955
1937	Assumption Hall	Mount St. Michael's	1916*
1954	Fusz Memorial	West Baden College	1934
1955	Loyola Seminary	Weston College	1922

NOVITIATES AND JUNIORATES

1823	St. Stanislaus, Florissant	Bellarmino College	1955
1888	Sacred Heart, Los Gatos	Colombiere College	1959
1889	St. Charles College, Grand Coteau	Jesuit College	1959
1903	St. Andrew-on-Hudson	Milford Novitiate	1927

Chronological

1922	Shadowbrook
1927	Milford Novitiate
1930	Novitiate of St. Isaac, Wernersville
1932	St. Francis Xavier, Sheridan
1955	Bellarmino College, Plattsburgh
1959	Jesuit College, St. Bonifacius
1959	Colombiere College

Alphabetical

Novitiate of St. Isaac Jogues	1930
Sacred Heart Novitiate	1888
St. Andrew-on-Hudson	1903
St. Charles College	1889
St. Francis Xavier	1932
St. Stanislaus	1823
Shadowbrook	1922

EXPLANATORY NOTES

Ohio Vice-Province
November 1, 1925

The institutions of Chicago and the State of Illinois remained under the jurisdiction of the Province of Missouri. The Vice-Province territory consisted of all the territory presently belonging to the Provinces of Chicago and Detroit, exclusive of the State of Illinois.

Georgetown University
1789

Honored by Pope Pius XI in 1924 as "alma mater of all catholic colleges and universities in the United States of America."

Rockhurst College
1910

The Charter was granted in 1910. The high school started in 1914. The college started in 1917.

St. Louis University
1818

The St. Louis Academy was founded by Bishop DuBourg in 1818. From 1820 to 1827 it was conducted by the diocesan clergy under the name of St. Louis College. The Society took over control in 1827.

Spring Hill College
1830

Under control of the Bishop and diocesan clergy until 1847, when the Society assumed control.

University of Scranton
1888

Founded as St. Thomas College in 1888. The Society assumed control in 1942.

Xavier University
1831

Founded as the Athenaeum by Bishop Fenwick. The Society assumed control in 1840 and changed name to St. Xavier College.

Bellarmino Prep.
1851

Moved to separate location in 1926. Up to 1929 was known as University of Santa Clara High School.

Brophy College Prep.
1928

School closed from 1935 to 1952.

Campion
1880

Founded as Sacred Heart College. Name changed to Campion in 1913.

Cheverus
1917

Under diocesan control until 1942 when Society assumed control.

Creighton Prep.
1958

Originally founded in 1878. Date given indicates the setting up of the Prep. as a separate and independent community.

Fordham Prep.
1841

St. John's College founded by Archbishop Hughes. Jesuits from St. Mary's in Kentucky take over administration in 1846. From 1906 to 1931, Fordham Prep. was known as St. John's College High School.

Gonzaga High, D. C. 1821	Originally started as Washington Seminary. Gonzaga College charter granted in 1858. College classes discontinued in 1907.
Gonzaga Prep. 1887	Title changed from Gonzaga High to Gonzaga Prep. in 1954, when the school moved into new building.
Jesuit College Prep., Houston 1959	First classes in September 1961.
Jesuit High, New Orleans 1847	Started as College of the Immaculate Conception. School moved to separate location in 1926.
Jesuit High, Shreveport 1902	Operated for many years under the title of St. John's High School.
Loyola Academy, Wilmette 1909	Separate incorporation in 1955. Moved to new building in 1956.
Loyola High, Los Angeles 1865	Under direction of the Vincentian Fathers under the name of St. Vincent's from 1865 to 1911. Taken over by the Society in 1911 and name changed to Loyola High.
Loyola High, Missoula 1911	This school was closed from 1932 to 1952.
Rockhurst High 1910	First high school classes in 1914.
St. Joseph's 1851	School catalogue states that the school functioned as far back as 1781 under the title of "the Old School."
University of Detroit High 1877	High school moved to separate location in 1931. It was separately incorporated in 1948.
St. Mary's College 1931	Founded as an Indian Mission in 1848. College was started in 1869. College was closed and School of Theology was started in 1931.
Fusz Memorial 1954	Philosophate of Missouri Province at St. Louis University dates from 1889. The date of 1954 marks the foundation of the new scholasticate building.
Mount St. Michael's 1916	Philosophate of Oregon Province was originally opened at St. Ignatius Mission in 1895. In 1899 it was transferred to Gonzaga College and in 1916 it was transferred to its present location.

FOR GOD, NATION

We need men of genius who live for God and their country; men of action who seek for light in the company of those who know; men of religion who understand that God reveals Himself in science, and works in nature, as in the soul of man, for the good of those who know (and . . .) those who love Him.

—Bishop John L. Spalding

News from the Field

SOCIETY STATISTICS taken from the latest official prospectus published by the Roman Curia show the following figures for the beginning of the year 1961. The total membership in the Society for 1961 is listed as 35,086 members. The ten Assistancies listed in order of size are: *United States*, 8101 members—23.1 percent; *Spain*, 5281 members—15.1 percent; *England*, 5016 members—14.3 percent; *India and Oriental Asia*, 3667 members—10.5 percent; *Germany*, 2872 members—8.2 percent; *Central America*, 2473 members—7.0 percent; *France*, 2286 members—6.5 percent; *Italy*, 2074 members—5.9 percent; *South America*, 1892 members—5.4 percent; *Slavic*, 1424 members—4.1 percent. The three Assistancies of *United States*, *Spain* and *England* with a total membership of 18,398 members comprise 52.4 percent of the entire Society membership.

The *American Assistancy* with its membership of 8101 members comprises 23.34 percent of the priests, 29.21 percent of the scholastics, and 11.43 percent of the brothers of the entire Society.

American Provinces listed in order of size for the year 1961 are *New York* (13.86 percent); *New England* (13.66 percent); *Maryland* (10.25 percent); *California* (10.04 percent); *Missouri* (9.32 percent); *Wisconsin* (8.88 percent); *Oregon* (8.42 percent); *Chicago* (8.15 percent); *New Orleans* (7.43 percent); *Detroit* (6.27 percent); *Buffalo* (3.72 percent).

Provinces of the Society According to Assistancies

	Province	Vice-Province	Missio	Total
Italian	5	0	0	5
German	6	2	1	9
French	4	2	0	6
Spanish	7	0	0	7
English	7	2	0	9
America—United States	11	0	0	11
Slavic	3	3	0	6
South America	4	2	0	6
India and Oriental Asia	6	8	0	14
Central America	3	4	0	7
	<hr/> 56	<hr/> 23	<hr/> 1	<hr/> 80

MANPOWER STRENGTH

(based upon ineunte 1960 figures of Roman prospectus)

Traditional Regional Groupings

EASTERN	Regional	
	Buffalo	3.72%
	Maryland	10.25%
	New England	13.66%
	New York	13.86%
	REGIONAL TOTAL	<u>41.49%</u>
MID-WESTERN	Regional	
	Chicago	8.15%
	Detroit	6.27%
	Missouri	9.32%
	New Orleans	7.43%
	Wisconsin	8.88%
	REGIONAL TOTAL	<u>40.05%</u>
FAR WEST	Regional	
	California	10.04%
	Oregon	8.42%
	REGIONAL TOTAL	<u>18.46%</u>

GRANTS AND GIFTS. This year's annual benefit dinner for the Stritch Medical School of LOYOLA UNIVERSITY OF CHICAGO was a very happy occasion. Mrs. Frank J. Lewis, widow of the great benefactor of Loyola, electrified the audience with the surprise announcement of a gift of one million dollars to the medical school. The gift was to be matched with the raising of another three million dollars for the construction of the new medical school and teaching hospital. Right on the heels of this gift, it was announced that the first million of the matching funds had already been contributed by another donor who was identified only as "a very close friend of Loyola." Negotiations are under way for clearance to purchase ground for the new medical set-up on the grounds of the Hines Veterans Hospital in suburban Maywood.

CREIGHTON UNIVERSITY announces a federal matching grant of \$617,723 for the construction of their Medical Research facility. The federal grant will be joined to the recent gift of an undisclosed sum—"by far the largest ever made to Creighton"—from Mrs. Mabel L. Criss. Present plans call for the construction of a six-story structure at an esti-

mated cost of one and a quarter million dollars. The new Medical Facility will contain research and office facilities, an out-patient department, a classroom-laboratory unit, and will also house the School of Pharmacy.

ST. LOUIS UNIVERSITY has received a gift of \$250,000 from the Louis D. Beaumont Foundation of Cleveland to be used for the establishment of the Beaumont Physics Research Center in the new 22.5 acre extension of the University into the Mill Creek Area. This whole new University area is to be developed at the cost of \$3,483,100. Besides the Science and Engineering Center, it will provide student union facilities for the University.

DORMITORIES have been announced by the following schools: *John Carroll University*, a three story dorm for 400 men at a cost of \$1,911,000; *Fairfield University*, a four story dorm for 200 men at a cost of \$950,000; *Rockhurst College*, a three story dorm for 216 men at a cost of \$850,000; *St. Louis University*, a seventeen story dorm for 853 men at a cost of over \$2,000,000; *Gonzaga University*, a dorm for 368 women at a cost of \$700,000. Connected with the new dorm, Gonzaga will build a \$100,000 addition to their Union Building.

BOSTON COLLEGE had the grand opening of their McElroy Commons in late November. The largest building on the Boston College campus it contains lounges, dining rooms, conference rooms, an auditorium and the facilities to serve 3,600 meals a day. At approximately the same time, SANTA CLARA announced the breaking of ground for their Benson Student Union.

JESUIT COLLEGE PREP of Houston which just opened up its freshman year this September already has the eyes of Houston on it. A gift—unrestricted—of \$750,000 has just been given this newest Jesuit high school by the estate of the late T. J. O'Connell. Added to the original gift of an 85 acres of land worth \$810,000 from the non-Catholic family of Frank Sharp for the site of the school, Houston seems destined—we hope—to become a sharer of some of that fabulous oil money of Texas.

CAMPION PREP of Prairie du Chien broke ground in October for their new \$900,000 athletic center. The center will contain a spectator gym and an olympic size swimming pool.

J.E.A. PUBLICATIONS—PRICE LIST

(some publications in short supply—all plus postage)

REPRINTS:

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The Teacher and Scholar in Jesuit Institutions, by Weigel, Ong, Gibbons25
St. Ignatius and Humanism, by De Dainville50

PROCEEDINGS AND SYLLABI:

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Deans' Institute—Spokane 1961	6.00
Institute of College Religion—Holy Cross 1951	3.00
Institute for Schools and Departments of Business Administration—Denver 1960	5.00
Institute for High School Principals—Denver 1959	3.50
Manual for High School Administrators	out of print
Teaching in Jesuit High Schools (excerpts from Manual)	1.65
Speaking—A Teacher's Handbook—1954	1.50
Speech Syllabus for Houses of Ours—Four Year Course 1960	2.50
Principles and Policies Concerning Graduate Programs in Jesuit Institutions—1958 . . . . .	.50