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SPECIAL STUDIES

STUDENT PERSONNEL

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JESUIT EDUCATIONAL QUARTERLY

Contemporaneity: A Challenge for Our High Schools

CORNELIUS J. CARR, S.J.

To be Ignatian, to be Jesuit, is in part to be contemporary. And, strangely enough, to be contemporary implies being ahead of one's times, not merely apace with them. We need only read Father John Donohue's book on *Jesuit Education*¹ to discover how smoothly contemporary Saint Ignatius was and how effectively he inspired his associates to be the same. Although indebted to history and to the best schools of their times for much of their curriculum and many of their techniques, the men whose extraordinary talents gave form to Jesuit high schools during the first fifty years of the Society's existence were ahead of their time in curriculum structure, the refinement of teaching techniques, and the depth of their understanding of the varying talents and the psychology of the boys whom they taught. For this reason they achieved an enviable position in the educational world of their time.

It is difficult enough for a Jesuit on retreat to come to terms with himself as he is, his contemporary self, but to come to grips apostolically with his contemporary world, with his neighbor as *he* is, proves a vastly more challenging task. We are usually aware of the forces at work on ourselves, and in the analysis and reshaping of these we can achieve a personal renewal. It is far more difficult to analyze and reshape the forces at work on our neighbor. And yet only thus can we achieve contemporaneity in our apostolic efforts.

I am not convinced that, at least in our secondary schools today, we are sufficiently earnest in our efforts to achieve contemporaneity in every facet of our work. Our educational philosophy is as contemporary and as sound as it ever was. Our administrative organization is business-like and modern. Our curriculum content and structure are currently being updated throughout the Assistancy in keeping with the best in curriculum research. The latest techniques are under close scrutiny and evaluation by administrators and department heads, although wise caution and/or a lack of funds have delayed their adoption in many cases. I would suggest, however, that we are not as contemporaneous in our approach to the

¹Donohue, John W., *Jesuit Education*. New York: Fordham University Press, 1963. pp. 221.

modern American boy as we should be, and this because we are failing in our dealings with him to take into account the changes in his social climate and thinking which recent years have brought. It has always been a problem for us to bring boys to the point where they think of themselves as students rather than as teenagers, but if we are to succeed in today's teenage world, we must be more realistic and contemporary in our approach.

Innovations on the teaching scene such as educational television, team teaching, programmed instruction, learning laboratories and the like, are not inspired solely by the problem of trying to provide all Americans with an education of a quality not ordinarily characteristic of mass production, however significant this factor may be. The newer techniques are as much occasioned by the realization that today's student differs from yesterday's. Educationists are aware—and have leagued with technicians, psychologists and others to prove—that today's student learns more readily from a television set than from a textbook, more effectively from a team of teachers or small discussion groups than from a single teacher in a class of thirty-five who may do a conscientious job but who lacks the modern approach. This awareness of a new teenage psychology, therefore, has penetrated our contemporary educational world. I think we must admit that in many cases it has not had an impact on our Jesuit performance as teachers. What thoughts I have to offer are culled from a bit of experience, a bit of reading and a bit of reflection on both.

It is an anomaly of our times that while clamoring more loudly than ever before for freedom from restraint, today's youth has shackled himself to the demanding mores of his own age group. This results on the one hand in a strong resentment of authority which is wielded arbitrarily, and on the other in a near-total submission to an intellectually crippling set of values which take shape in such well-travelled meccas as the local pool room or the weekly neighborhood hop. Unaware of these values, or at least not realizing the strong pressures exerted by teenagers on each other to adopt them as rules of action, the new teacher finds himself confronted with student attitudes which are not the same as they were a short ten years ago. Far too often, rather than working to understand and shape these attitudes, the new teacher prefers to conduct his classes on the mistaken assumption that boys are no different than ever before. Teachers of long standing are even more prone to this delusion and maintain their belief that

"what was good enough for me is good enough for them." This is the beginning of trouble—for an administrator as well as a teacher. Those that hold to a conviction that boys have not changed much, if at all, in recent years would do well to ponder the decision of two experienced Jesuit retreat masters not to give retreats to high school boys in the future. Both of these men had been highly successful in conducting school retreats, but both are wise enough to recognize a change in American youth, and both are humble enough to admit their inability to understand it.

Boys are still boys in that they continue to have the usual personal problems of adolescence, continue to be inattentive and restless under a mediocre or poor teacher, and continue, at times, as Father Donohue puts it, to manifest "that joyous disregard for etiquette which naturally converts any all-male world into a barracks."² But boys differ today in the mental baggage which along with their books they bring to school each day, and since it is precisely in a boy's mind that a teacher must rummage and create order before he can begin to teach, it is imperative that he know what is there. Perhaps no one has made a more thorough and scientific inventory in terms of the modern teenager's social values and their impact on education than Dr. James Coleman of Johns Hopkins University.³ Heading a research team, Dr. Coleman spent several years' leave of absence studying the social climate of ten northern Illinois high schools of various type, size, social caste and location, one of them Catholic.⁴ The picture of the adolescent and his "subculture" which emerges from this study is well worth our consideration, not only because of its professional quality, but, important here, because the picture is contemporary. What is said in the next few paragraphs is drawn largely from his book.

Today's youth has not the close ties with his family that were common years ago. There are many reasons for this which need not detain us here. The fact, however, is incontrovertible and is responsible for the creation of adolescent society as it exists today. Boys are committed to educational institutions at an early age to be given the modern education and training which parents nowadays either have not the time to give or are incapable of giving. Further, these boys must be kept there longer than in the past to acquire the knowledge they need to take their place as responsible

² *op. cit.*, p. 64.

³ Coleman, James S., *Adolescent Society*. New York: Free Press of Glencoe, 1961. pp. 368.

⁴ The findings for the Catholic school do not depart from the pattern established for the others, and hence are not individually significant.

members of society in a new and fast-changing world. This longer absence from home gives forces outside the family more of an opportunity to influence them. The combination of these factors forces a boy to move more and more with his own age group, and thus he begins his initiation into an adolescent society which, like all societies, has its own language, its own culture centers (e.g., the local milk bar) and, most important, its own set of values. The parents have retreated meantime not only from their role as primary educators of their children in the face of advances in the world of learning, but even from the strong assertion of parental authority which has in the past always afforded such valuable help to high school teachers and administrators, and which has imposed a sense of values which could withstand that constructed by their children's teenage companions who are equally adrift.

Unfortunately the hierarchy of values in the modern teenage world militates strongly against study. Not all of our boys adopt this scale, granted; but enough of them do to influence powerfully the social and intellectual climate of our schools. Dr. Coleman's cross-picture of the ten schools studied reveals that "to be important and looked up to by the other fellows here at school," and "to be popular with girls around here who really rate" (two distinct questionnaire items, but yielding identical scales), boys listed in rank order that you must 1) come from the right family, 2) be a leader in activities, 3) have a nice car, 4) get high grades, 5) be a star athlete, and 6) be in the leading crowd.⁵ Qualifications for being a member of "the leading crowd" were ranked in this order: you must 1) have a good personality, 2) have a good reputation, 3) be an athlete, 4) be good-looking, 5) get good grades, 6) have a car, 7) dress well, 8) have money, and 9) come from the right neighborhood.⁶ Whether it ranks high or not on a popularity poll, boys have a strong desire to belong to the elite of their society.

School grades, we see, fare well on neither scale, and we can be sure that the voice of authority—principal's, teacher's or parents'—will do little to change this. A boy seeks rewards within the framework of *his* world, not his teacher's, whether it be in terms of popularity, being admitted into the circle of elite, or something else. Hence parents and teachers, as Coleman mentions, no longer have "control over the levers they could apply to motivate children. Now the levers are the other children themselves, acting as a small

⁵ *op. cit.*, pp. 43-44.

⁶ *op. cit.*, p. 40.

society, and adults must come to know either how to shape the directions this society takes, or else how to break down the adolescent society, thus reestablishing control by the old levers."⁷ Although motivating boys to attain good grades has always been one of a teacher's major problems, a student's apathy was usually the one obstacle he had to overcome, although often enough it was connected with other personal problems. Today there is still apathy, but harder to remove because it is rationalized and enforced by the constraints of the teenage culture.

Knowing these facts about today's adolescent, how are we to deal with him? To try to force him back into yesterday's mold would be a futile endeavor at best. More likely disastrous. The more logical approach seems to be Coleman's first alternative: to shape the directions this adolescent society takes. But how?

The boy as we must deal with him today is less an individual than a member of a group. No longer, it seems, are we dealing with Jack Burns alone when we call him aside for a talk or when we call on him in class. What we do or say to him becomes the immediate concern of the group. Treat one boy unjustly and the whole class assumes an aggressive stance. Resentment is not harbored: it is broadcast. Today we deal no longer with Burns, but with Burns and Company. Obviously this complicates the task of motivation immensely, not to mention discipline. Tarnished techniques and antiquated approaches, therefore, are no longer effective. The teacher or administrator who uses them is not contemporary.

As a member of a group, a boy's interests are the group's interests and to these his energies are directed. What transpires in the classroom are the teacher's activities, not his—the tests, recitations and so forth—not his because he has no control over them, no say in their conduct. Resentful of authority which gives him no say, although generally compliant with it, he becomes inactive, passive, doing only what he is told when he is told. Further, the norms of the adolescent community, as we have seen, militate against scholastic effort. Exertion in the cause of studies does not improve a boy's status in the eyes of his associates. In fact, conspicuous success in studies may be met with resentment or, at worst, rejection. To some boys, those who are "loners" or on the fringe of the group, this may cause little concern, but to the average boy it matters greatly because it erodes his relationship with his associates, a relationship he needs for social fulfillment.

⁷ *op. cit.*, pp. 11-12.

This induced passivity, of course, whatever its immediate cause, breeds group irresponsibility. If the teacher dictates every detail of class time and work, students are deprived of any opportunity to make decisions or to take action on their own. The very basis of responsibility, in other words, is denied them. This passivity is unnatural. Boys are essentially active, and so, lacking opportunity for responsible action in class and deprived of a say in what transpires, they vent their energy and enthusiasm on their own pursuits, not the teacher's. These may range anywhere from debating, dramatics or athletics to hootenannies, cars or beetle haircuts. But the important element here is that these interests are *theirs*. Here they have authority, here they make decisions, here they willingly take the responsibility for their actions. These endeavors call not for obedience, conformity and attention as much as they demand initiative, originality and dedication.

Let us recall here one obvious fact which Coleman's study fully supports, namely, that boys are as competitive by nature as they are active. Be it for girl or trophy, they compete. Modern educational psychologists have not succeeded in proving that scholastic competition inflicts any sort of damage on a student, emotional, social or otherwise, provided it is properly structured. Frustrations and failures are a part of life and a boy should be taught how to confront them. As Paul Woodring remarks in one of his books, the runner who, on the fourth down, is stopped one yard from the goal line should not be allowed to have a fifth down lest he feel frustrated.⁸ The dynamism which competition evokes should be taken advantage of wherever possible, be it on the debate rostrum, the sports field or in the classroom.

This being the picture of today's adolescent, how can we deal with him in the classroom in a way that will enlist his interest, enthusiasm and support? How, in other words, can we display in action a true contemporaneity of approach? A detailed answer to this crucial question may be hard to find in what follows, but I shall bravely attempt to lay out a few guidelines.

Admitting the foregoing sketch as applicable to a very great number of our students (those whom it does not fit are usually not scholastic problems), I think that as teachers and administrators we must tackle the basic problem of dealing with the group first, be it class, year or full student body, and with its members

⁸ Woodring, Paul, *Let's Talk Sense About Our Schools*. New York: McGraw-Hill, 1953. pp. 215.

second. This seems only logical if boys think and act first as members of a group, of their adolescent society, and only secondly as individuals; if they think of themselves first as teenagers, only secondly as students.⁹ But before we can effectively work with the group as such, we must develop the habit of thinking of, let us say, the class not as a collection of unrelated individuals, but as a segment of the larger teenage community which has so strongly shaped their values and to whose societal arcana they swear strong allegiance. The specific challenge of the teacher here is to alter his class's scale of values at least to the extent of moving scholastic achievement a few notches up the scale. If the teacher can make his subject appealing to the class as a group, make them see it through group action as being worthy of their energies, the efforts of individuals in the class to excel will no longer incur social sanction, which to most boys is a far greater threat than parental chagrin or teacher displeasure.

We have lost the feel for action in many of our classes today. All too often the teacher has turned lecturer or spends long minutes concentrating his attention on one student to the neglect of the whole. This is no small fault. It amounts to a betrayal of our Jesuit teaching tradition and supplies the perfect atmosphere for the student passivity which we have decried. Self-activity on the part of the student has been a cardinal principle of Jesuit methodology since our earliest educational ventures. Then, as it should be now, it was stimulated in great part through group action inspired by an imaginative use of the prelection, by contests and games both intraclass and intramural. Today we find ourselves shamefacedly reading in current educational literature that these techniques which we have allowed to fall into disuse are the very ones recommended to match the student psychology of today. Through these methods doors open to pupil initiative, enthusiasm and responsibility, to classroom situations where learning becomes *their* activity, not the teacher's alone, where individuals carry a team flag, not a personal one. Through team involvement in scholastic activity, the individual who excels is rewarded by increased status in his group once the group's energies are bent to this purpose. This is his greatest, and should suffice as his only, reward.

The school administrator, like the teacher, should employ similar

⁹ We have not helped to improve this attitude by the proliferation of extracurricular activities in many of our schools. On this, see CEEB's *College Admissions* No. 6, "The American Secondary School," p. 19.

group tactics in dealing with the student body or sections thereof. To illustrate this, I am able to trace briefly two successful experiments in the contemporary approach. Both were conducted in 1964 at McQuaid Jesuit High School in Rochester, New York.

1) *The Sunday Seminar*. Jointly conceived by Father John St. George, director of Student Government, and Mr. Edward Zogby, a third year Regent and senior class advisor, the Sunday Seminar was established to better the spirit of a highly troublesome senior year. Over a period of about ten Sundays, a group of about twelve to fifteen Seniors came to school for a 9:30 Mass (often *versus populum*, always dialogue with homily), after which they would repair to the Senior Lounge for coffee, donuts and a discussion of senior problems which often lasted till 1 P.M. The core of the group's student membership remained stable; others participated by invitation. The latter group was composed of those who would be able to contribute significantly to the solution of the problem under discussion. These latter boys, incidentally, were not always students most in favor with the administration, but boys who were influential in the life of senior year, for weal or woe—some of the elite referred to above. The aforementioned faculty members were always in attendance, joined occasionally by the principal and/or a faculty member who was having particular difficulties with a segment of senior year.

To one meeting which I attended as principal, a lay teacher of senior French was invited. A thoroughly cultured and urbane person himself, he was having difficulty understanding the attitude of the American boy towards learning—towards learning his subject at least. His classes, on their part, were having some difficulty understanding his approach to them, a situation not helped by his heavy foreign accent. The session yielded a candid discussion of the difficulties on both sides of the desk. The teacher complained of a lack of enthusiasm for the study of French, the antics of boys who seemed determined to undermine his efforts to teach the matter, and so forth. The boys, on the other hand, explained in responsible fashion that in Europe the proximity of one nation to another gives a strong utilitarian motive to a European's study of French, a motive not shared by Americans. The boys admitted to the presence of trouble-makers in each class and drew up new seating arrangements which they believed would help to eliminate much of the disturbance. However, they pointedly remarked that much of the trouble was created by the teacher himself: questions

asked by students were often misunderstood and serious protests to this effect had been habitually dismissed as stalling tactics by the teacher; once asked a question, students were not given sufficient time in which to reply; often the teacher would hover too long over a single pupil's desk for correction of a written theme; and so forth. The teacher had long since won the respect of these boys by his learning, his courtesy and his friendliness, and they proved themselves willing as a group to aid him regain the tactical losses which he had suffered in certain of his classes. At the end of some two hours, the teacher expressed his gratitude for this frank and constructive exchange of views, everyone had another cup of coffee, and class relationships vastly improved.

2) *The Big Brother Program*. Efforts had been made at the school in recent years to achieve solidarity within individual grade levels—horizontally, so to speak. Organizationally this had been achieved through the appointment of a “class advisor” for each of the four grade levels. It was suggested, however, at one of the aforementioned Seminars that a vertical solidarity was needed as well, achieved through some program which could build unity among all four grade levels. The Big Brother Program seemed like one answer. A member of the lay faculty who had experienced the effectiveness of the Program at Holy Cross was invited to explain the system at one of the Seminars. Student reaction to the proposal was highly favorable, and so, with the approval of Father Robert Keck, principal, the Program was initiated in September with the arrival of the new Freshmen. Plans had been carefully formulated in a series of summer meetings between Father St. George and the newly-elected president and vice-president of the Student Council. The latter official, who is *ex officio* president of the freshman class until the January freshman elections, was in direct charge of the senior and junior upperclassmen who conducted the two-day orientation program. The activities of these “Brothers” varied: presenting school officials at assemblies, introducing homeroom teachers to their classes, taking attendance, supervising the filling out of registration and other forms, distributing book lists, instructing in fire drill procedures, giving suggestion on study, explaining disciplinary regulations, and so forth. Most of these activities were accomplished in individual homerooms by the team of Brothers assigned to a particular homeroom. Following the second day's morning Mass which was attended by the Freshmen, their homeroom teachers and homeroom Brothers, the Freshmen were

formally seated in the cafeteria and their breakfast was served by the Brothers. Whereas the first day's theme had been the "Intellectual and Spiritual Aspects of McQuaid," the second day focused on the "Spirit of McQuaid and McQuaid Students." A picnic lunch and field events closed the second day. It should be added that, as one would expect, assembly addresses were given these days by the rector, principal, freshman counsellor and assistant principal.¹⁰

The results of this experiment, new to McQuaid at least, have been excellent. The Freshmen were immediately made to feel at home, came to know the upperclassmen as friends and advisors, and were quickly absorbed by them into the life of the school and its spirit. Nor, incidentally, has contact ceased. Once each month the homeroom Brothers conduct the weekly homeroom period with a planned follow-up program of talk and discussion. In terms of the Brothers themselves: not only did they convince the newly-arrived Freshmen of the need for study, discipline, spirit and so forth, but in the process developed convictions on the need for these things which they held only in token fashion before, convictions which they have been communicating to their classmates by word and example ever since. Here again we see group responsibility paying off, sparked by the chance to display initiative in a cause they came to believe in.

Both of the above-mentioned experiments employed the approach and tactics explained in this article. The allegiance, previously questionable, of a large segment of the student body was won by open discussion, mutual planning and a delegation of authority which developed a serious sense of responsibility in the students concerned. Nor did only these students profit. The student school community of which they were members quickly learned of the projects and saw in them an official school move to treat the student body generally in a more contemporaneous and mature fashion.

However, the good thus done on the administrative level in these projects can be quickly undone by the classroom performance of teachers who refuse to face up to the modern challenge and take no concurrent, measured steps towards dealing with today's students in a way geared to our times.

¹⁰ A dittoed schedule of the Freshman Orientation Program may be had by writing to the school's Registrar, Rochester, New York 14618.

Discussion Type Teaching

An Aspect of Contemporaneity in the High School

EDWARD G. ZOGBY, S.J.

In his article "Contemporaneity: Challenge to the High Schools," Fr. Cornelius J. Carr, S.J., Prefect of High Schools in the Buffalo Province, spoke of Sunday morning seminars which we ran at McQuaid Jesuit High School in Rochester, and the formative effect these meetings had on the students involved. These seminars, initially held for the students from the Senior Advanced Placement English class, were planned to add a social dimension to a new humanities-discussion class. This article will endeavor to give an academic aspect of the facts that Fr. Carr mentioned in his article.

During the last few years, under the direction of Fr. Carr, the Buffalo Province high schools were gradually introduced to a fresh approach to the teaching of high school English, to a newly revised syllabus, and to a clarification of aims and objectives. Among some of these new aims was the expressed wish that since Latin and Greek in our high schools today were no longer able to sustain the burden of transmitting the riches of the humanities, the burden of introducing these ideas would be expected to come from the English classes. This immediately raised a thorny problem of what then happens to high school English as a preparation for college English. Thus, many questions arose which had to be settled before any new project could be launched. The problem for us became localized initially in the Senior A.P.E., later branching off into other subjects such as Latin and History. Our reasoning went something like this: If we decide to teach the humanities, what will happen to the specifically English literature of the Senior English course? Will it end up as just a great books and ideas course without attention to the rigorous demands of literary style and writing? How will the new course bring in writing, composition and grammar? What books will it use as texts? Since the students will be from the most gifted of the honors program, what method of presentation will be used in motivating them to self-activity and self-initiative? Can one teach the humanities or do such great works demand a type of research-analysis approach proportionate to the depth of experience found in these works themselves? Is the classroom the right situation for learning by

personal involvement, meaningful and "felt" insight and, most important of all, self-discovery? Or will we need a seminar room?

I do not mean to give the impression that we actually sat down and worked out all of these details before the course started. This all happened one fine day when I could see that the regular type of teacher-centered teaching was just stifling the energies of the class. I simply announced that this was the last class without knowing what the next day would bring. The students were on stand-by alert. Fortunately for me, the principal was a man of vision and could see what was happening and he graciously allowed it to happen despite the risk involved. Consultation with several other teachers on the faculty that day after one month of regular class brought about the following decisions: The course would be taught as an experiment, a course-in-process, which would be continually refined and adjusted to meet the needs and abilities of the members of the class. The suggestions and capacities of the students were to be essential factors in determining the matter, method, and amount of time to be spent on an individual literary unit. We decided to start with the Greeks, leave Latin literature as such to the Latin department, and work our way up to the best of contemporary literature.

In this program, the teacher was to be a participant in discussions and not the group leader nor a divulger of too much information. He would guide by setting down the demands of a five to seven page paper at the end of each unit, establish the form to be used (M.L.A. Style Sheet), sit with various groups to check on those who might not have prepared for class, gently prod them and encourage them individually by specifying how they might go about researching in the public or university libraries, keeping notebooks on their findings, and different procedures in making entries into the notebooks. In preparation for discussions, I introduced the class to methods of literary analysis, mostly just brushing up what they had been taught previously. Taking one example of each literary genre, the class and I would study it minutely but quickly, looking for devices which the author used to compress ("pack") his language so that his experience became objectively correlated with the written work. For instance, in *Macbeth* imagery was studied as the key to the inner dimensions of characterization and the author's way of establishing mood and atmosphere. The technical terminology would be touched upon and pointed out when we came upon their application in the text. The

aim of all this was made very explicit to the class. They were to transfer this technique and others to the various other works that we were to take which were of the same genre. It is interesting to note here that whenever I spent too much time on these explications, the class would get immediately restless and someone would invariably inform me that they felt that they had gotten the point and wanted to move on. And invariably, they were right.

In this type of course, the teacher must be willing to surrender his power of total direction and take signals from the students' readiness for self-activity. Always proven true in my experience, I am sure that anyone using this method of instruction will find students offering suggestions and corrections to the teacher but rarely in anything but a courteous and *salva reverentia* manner. They will treat the teacher in the role that he assumes—as a fellow participant but not too often as one who will solve the problems they raise. This they must learn to do for themselves and usually they prefer to do the work on their own once the new unit has been introduced by the teacher. It was amazing to see the amount of creative energy that the experiment released within each student, and the amount of spiritual growth that went along with it, if one can judge from the remarks of many parents and acquaintances of the boys.

I. Presuppositions on which the course was based:

John Donne once wrote "No man is an island unto himself; he is part of the continent, part of the main." This quote, together with all its implications, was the truth about man which I wanted to teach the class. For centuries now literature has been speaking of man, not the *humana natura complete spectata* of an abstract philosophy, but man as living among friends and enemies. Literature has spoken of and echoed the dictum of Aristotle that man is a "political animal." He is a being made for cities. By reflection on his social situation and his personal encounters with life, the fates, storms, windmills, pilgrimages, the home, the traditional man—the *homo viator*—has learned to cope with life, to control it, and not be submerged by it. Man has seen death and opted for life. In the face of the stifling activity of pagan gods, man talked of freedom and asserted his individuality. Presented with falsehood, he chose personal integrity and spoke a truth which brought death upon him. Called by destiny to build a new society, man learned to put aside his own wishes and accept a life of obedience

and fidelity to God, man and his destiny. In the face of overwhelming odds, man became a hero and gathered followers to himself. He learned to laugh, to see himself honestly. He became a fighter for causes greater than himself, he opposed kings and defied the furies and the fates. Gradually man's picture of himself in literature changed as society itself changed. He began seeing himself as a spectator, a pawn, a mere "attendant lord," a hollow remnant of bygone days out of step with a changing world. He found himself a victim to a blind force. But soon a new picture began to form of man. He came to see himself as a value of unreproducible eternal dignity too sacred to be bartered to satisfy the selfish wishes of a disobedient authority; an oath, a signature, freedom and death: Thomas More, in Robert Bolt's *A Man for All Seasons*, is the modern man seeing personal integrity and his faith as something which makes death seem no more than a simple plaything.

By studying and reflecting on such profound portrayals of man throughout the centuries, the meaning of man stands out with a growing clarity. He is a creature who knows and loves; he is a creature faced with options, free to choose from among the options, yet limited once he freely chooses. The relevance of such study today in our democratic and pluralistic society is to show that man has always been constant in his hopes, aspirations, his love of freedom, his rights and obligations. Man remains constant in his needs despite the historical changes of situation and possibility. In other words, the presupposition is that the humanities can teach us how to live responsibly and integrally in today's somewhat battered and broken world. We are dealing with a thing "ever old and ever new"—beauty, truth, goodness—life. This is God and also, within his own compass, this is man. Man's task is to build the city of man and commune with his neighbors. His main tool is language; communication (the expression of truth in love) his way of dealing with others and learning to respect differences of opinion and belief, of personality and of race. Sincerity and honesty are not mere commodities, but basic values in life. These he must presuppose that all others have. Man's life is a process of integration which is in constant need of re-examination and refinement. This is especially true in a pluralistic society where so many divergent factors must be harmonized in justice and charity if freedom is to be preserved.

To teach this type of awareness to our students, the humanities

must be seen not only as a value in themselves, but as a vehicle in understanding the problems of today. The humanities can best be seen as relevant, it seems to me, by reading the works and talking about them in groups, and then providing opportunities for writing about what the students themselves find relevant in them. The means we used in dealing with the humanities was the discussion, varying as need arose between a large group of twenty or small groups of five.

We studied, first of all, the very idea of discussion and saw it to be saying much about the needs of modern man to grow in his ability to live in society and contribute personally to its development. For, discussion is rapidly becoming one of our main means of solving social problems and maintaining personal and social freedom. National and international "conferences" are fast becoming the modern battlefields in which issues and ideologies face and fight one another. In the light of the complexity of our present day, I feel that we must give a training which affects the students by causing them to interiorize the values which they discover in literature. Discussion brings things out into the open and challenges opinions and ideas. It causes the student to take a stand for what to him is meaningful. In this way, the process of interiorization is hastened and made more conscious, and gradually the person himself becomes less prejudiced and more honest and authentic.

II. Matter and Method of the course:

Even though we decided to study the humanities through the discussion format, we nonetheless strove to keep the literary aspect of what we were reading in the foreground. In this way we always approached them from the point of view of literary genres which have a connotative or figurative way of revealing and embodying the truth about man. The chief emphasis was placed on language and communication, i.e. man is saying something significant to man, and each author and speaker has his own peculiar idiom. We asked the question "what is the author saying and how does he say it?" In this question we have one expression of the duality underlying the course: the artistic aspect and the social aspect—the way the artist says something about living man.

Another expression which we used to express the same duality but with more emphasis on hidden truth or falsehood, prejudice, "going beyond the facts," i.e. analysis and discovery of the author's hidden agenda, was the Laswell formula. This formula, to be

found also in Aristotle's *Poetics*, can be stated as: *who says what to whom through what medium and to what effect?* To explain this: first of all, to say "who," we mean the author or speaker of a work, or, in real life, someone like a clergyman, who assumes a definite role and speaks from that position. Transfer of this, for instance, was made to people playing roles either authentically or inauthentically in real life as well as literature—from Socrates and the Sophists to the people of today, and the problem of prejudice. Secondly, by saying "says what" we mean the way this person becomes identified in life by what he does, limits what he has to say and what he can say when he speaks as an authority in and outside of his field. Thirdly, the phrase "to whom" refers to the speaker's audience. In this sense, a great work of literature, ringing deep-echoing resonances from man's own experience (e.g. the tragedies of Sophocles, and the divine-comic tragedies of Christian writers) has a wider audience than a news article on a family which lost all its possessions in a fire which destroyed their home. Both are tragic, but they elicit vastly different depths of response. Fourthly, the means one takes (sermon for a clergyman) to communicate his experience is what the phrase "through what medium" involves.

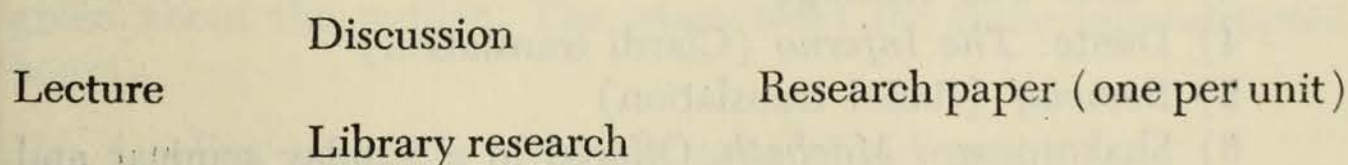
It was in this category that most of the analytical work took place by determining the precise literary genre involved and how the author went about structuring his experience so that it went beyond mere writing into the realm of art. Here the students learned to differentiate and isolate artistically effective use of connotative language from what might be called uninspired writing. (I would like to add here that we omitted purely creative writing in this course. This would be more in place if the course were protracted into a three-year course. But in the final year of high school, I think the emphasis should be on clear thinking, and the ability to write a technical, analytical essay by combining a lively style with textural precision.) Finally, the phrase "to what effect" means the purpose the author had in writing what he did or the speaker saying what he did say. In this we would include movies, TV shows, radio programs, and the various other art forms. Is this work mainly literary, philosophical, and so forth? Is it just one of them or is it a blend? How so? Is it propaganda? Is there any hidden, unstated motive involved? Here we took up the matter of logic and the present public means of communication. In dealing with this precise point, we made use of the thoughts George

Orwell expressed in his essay "Politics and the English Language," as well as ideas found in *Dynamics of Discussion* by Barnlund and Haiman (Boston: Houghton Mifflin, 1960). The use of L. Susan Stebbing's *Thinking to Some Purpose* proved disastrous, but the reasons for its failure would need another paper just to explain it. Logic *qua* logic never seems to be too popular.

The discussion groups we had were patterned after what Barnlund and Haiman call "learning" groups. They were teacherless groups in which everyone was a teacher, and leaderless groups (not leadershipless) in which everyone was a leader. Everyone was responsible for a certain amount of preparation and research for each class as if he were preparing to teach something specific to the group the next day. This gave them confidence because they had something to share; they were training themselves to follow out their hunches and insights, gradually coming to see that for each person there were varied significances attached to a single word or figure of speech.

Another effect mentioned towards the middle of the course was that they found themselves automatically listening to the "words behind the words" when others were speaking. They were becoming aware of the variety of implications which statements and untested assumptions that they and others were making (including the Prime Participant, the teacher) could have. They began seeing that this type of thinking was "for life," and that they had basic values of their own, both culturally induced and personally synthesized. The advantage to this group-teaching and group-learning is that the educational experience is immediately the synthesized thinking of the whole group.

Our precise method of procedure was to break the matter down into specific units, alternating, for the sake of variety, between past and contemporary literature. We had five periods each week, each period going for forty-five minutes. Classes were held in the Senior Lounge where students were allowed to smoke during class. The following diagram will explain much:



The lecture was given by myself or a teacher from a subject which touched upon the matter of the unit, e.g. the Greek teacher

giving a background lecture with bibliographical information. At most, the introductory lectures went for three periods.

The discussion, most frequently in groups of five in the first year and most often in large groups in the second year, would be followed up at night privately by research at home or at the library. This research was to help the student prepare himself on precise points concerning the text being studied in class, as well as a preparation for the paper that would come due a few days after we had finished a particular unit. Both the discussion and the research had the purpose of working ultimately towards a paper, consequently there was to be a continual dovetailing. The title of the paper was to come from the student's main interest during the discussions.

We worked to avoid both slavish recourse to text and line and the other danger of vague generalities by insisting that the footnoting and bibliographic methods outlined by the MLA Style Sheet be followed carefully. At least this had the effect of creating a serious scholarly habit of research and writing which many came to think was one of the strongest features of the course as far as their work in college was concerned.

In the first year, speakers were brought in once a month from schools and businesses in the Rochester area that touched on language and communications. This was not repeated in the second year of our experiment because the interests of the group were different from those of the first year group. Nonetheless, such a speakers' program can be a vital aspect of the entire course and should be thought of as such. These lectures were always open to other Senior English classes if our schedules happened to coincide.

The texts used were all paperbacks:

- 1) Sophocles: *Oedipus Rex*
Oedipus at Colonus
Antigone (Lattimore translation)
- 2) Homer: *The Odyssey*
- 3) Plato: *The Apology*
- 4) Dante: *The Inferno* (Ciardi translation)
- 5) *Beowulf* (Raffel translation)
- 6) Shakespeare: *Macbeth*. Offered in a Sunday seminar and attended by at least half the class were: *The Sonnets*, *King Lear*, *Hamlet*, *Othello*, *The Tempest*.
- 7) Bolt: *A Man for All Seasons*

- 8) Miller: *Death of a Salesman*
- 9) West: *The Devil's Advocate*
- 10) Golding: *Lord of the Flies*
- 11) Lee: *To Kill a Mockingbird*
- 12) Waugh: *Brideshead Revisited*
- 13) Greene: *The Power and the Glory*
- 14) Fitzgerald: *The Great Gatsby*
- 15) Eliot: *The Love Song of J. Alfred Prufrock*
- 16) Selected poems and poets from all periods with readings taken from the Caedmon poetry series.
- 17) Selected essays mimeographed—on fiction, poetry, criticism, art, and so forth.

This list represents the syllabus I would have followed if I were teaching again this year. I have omitted Chaucer which, while delightful, was too much to handle. This list contains what appealed to each group. A questionnaire given out at the end of the first year mentioned a lack of poems and essays. The next year I increased the amount of matter in both of these genres, and increased the amount of analysis of news articles. The result was too much time spent on logic. The questionnaire was made up by one of the students, checked over by a planning committee and myself, and handed out to the entire group. In this regard, it is important to hand out the questionnaire with a time limit and before the students get too involved with exams. It is disastrous to wait until after exams.

The final exam consisted in one essay question with a rather long quote from a book or article which touched upon an important aspect of the humanities. The question asked the students to bring together all the material covered during the semester into a coherent focus. The exam was given out a week ahead of time, but no notes were permitted during the exam. The one new thing that I asked of them at the time of the actual exam was that they take the first fifteen minutes to outline their essay on a separate sheet of paper. This had a sobering effect. No warning had been given about the outline. The exam went for three uninterrupted hours.

III. A follow-up study after one year of college:

Present at the follow-up discussion were ten out of the original twenty students, representing such schools as Boston College,

M.I.T., University of Rochester, Fordham, Canisius College of Buffalo, Princeton, Notre Dame, and LeMoyne. The following is an attempt to represent the common opinion of the group and pull together the many remarks that were made. None of the ideas expressed below were in any way suggested by me, and they came up within the framework of a discussion of the relation of science to the humanities. The discussion began with the question did this course prepare you for what you found to be your task in college?

"Yes, it did; but not only in the field of literature and English composition, but in other subjects as well." It was also seen as a good introduction to one's life task in that "it helps to bring about a personal philosophy." It does this by an unfolding set of realizations which touch upon the values of education, reasoning from experience, seeing all subjects as so many ways of getting at one truth, a willingness to accept mystery, seeing a reciprocity between reading and one's own experience, the ability to see what is valuable and worthwhile in a subject, the ability to test one's own honesty and sincerity of effort—putting blame for failure where it belongs. Basically, what they expressed was that they had learned to be open to the many possibilities and dimensions in their experience of people, ideas and reading.

On education and gaining a philosophy of life: This is one man's statement to which all the others gave their assent. "The course gives, in a flowing and evolving order, a development of human thought, the growth in man's view of life and the world, that life is not just random activity, but a thing which is developed from age to age. It teaches you not just to pass an exam but to understand what life is going to mean for you. It teaches you that ideas must not only be viewed in themselves in isolation but as part of something; that ideas have grown out of one another—ideas fuse and beget new ideas. You come to see that education is not just memory, man is not just a machine or cog. Education is not a chore but a necessity to get a philosophy of life. It gives the realization that one needs before going to college that maturity needs a goal—the need to get somewhere. It provides the shock value necessary to realize that a structure is necessary if one is to fit details into a context, the trained mind can go to a background and see the total complexity. Such education brings to life the ability to gain perspective through one's own discoveries; it broadens one's own personal background by showing that man is always synthesizing; it creates a need to continue to know more about the

meaning of man in such fields as science, theology, sociology, philosophy and mathematics."

They went on to stress the fact that to make a contribution to society, no matter how small, implies a struggle towards being on the part of all men, that truth becomes a thing you *do* and something that you love. Knowledge breeds love and awareness of others. It breeds a patience with those who find for some reason that they cannot love.

On the utilitarian level: They all felt that writing the documented paper helped in all their subjects, while analysis of the works taught a valuable "habit of thinking towards analysis and seeing the value of ideas in writing." They mentioned that the notebooks and library work were most essential and an effective preparation towards organization and saving time in college. Further, it was felt that we did not have enough creative papers in which they could be freer in expressing their opinions. (They still could not see that the discipline involved in being precise while still maintaining creativity was of that much value. They felt that both papers were necessary.) They emphatically felt that this type of course should start with sophomore year in high school. Carefully planned summer readings which would continue a gradual build-up to the end of Senior year would add cohesion to such a course. Therefore, make it one total experience ranging over three years. Further, they added that not all students would achieve the intended interiorization at the same time—insights cannot be forced into cohesion.

They agreed that, in comparison with students in college from other schools which covered many more works than we did, it is still better in the long run to take fewer works and concentrate on genre analysis as we did: "you know how to read intelligently, there is less name-dropping, while retention after discussions and tone of conversations were greater and better."

The carry-over for one person working with outstanding success in a heavily science and math-oriented program at M.I.T. meant that he was "able to read, think, write and organize ideas because it gave me an analytical depth which I did not see evidenced in others in my courses." He wrote me the following letter which I think is highly significant:

"What I liked best, and what I found most useful at M.I.T., were small discussion groups, the notebooks, and the reports. The discussion groups taught me how to read a work and dig out what

the author was really trying to say. I don't think a person can learn this alone, nor do I think it can be taught; only by thinking alone, then discussing the ideas with other people, and then more thinking, discussing, thinking can a person learn how to get the most out of a work. At M.I.T. each week we had three humanities classes in which the professor gave a prepared lecture on some part of the work we were reading. Twice a semester we had to write a 1,500 word paper either bringing together several ideas on one author or comparing two authors. The only problem was that the paper topics weren't the same material that the professor had lectured on. So unless a person could dig out the ideas and compare them with other ideas, as we did in the discussion groups, he was lost trying to write a paper. The people who hadn't had a course with much discussion in high school didn't know how to start or what to do to even get started thinking. They knew what had been said in class, but they couldn't dig up new ideas on their own. Most people thought the final was very difficult because it was six questions of the type—compare this author with that author on this topic. I actually enjoyed it because it was like a conclusion to the two hour discussion I had with my friends the night before comparing different authors on different topics.

The notebooks served two purposes. It taught me how to look up information on a specific topic and quickly pick out what I needed; and it increased my background information. At M.I.T. we didn't have to look up much information since the topics were straight from the work itself. But the fact that I had this background information was a help since I understood what kind of audience the author was writing to.

The reports taught me how to express in writing what I learned in the discussion groups and the research I did for the notebooks. Since my grade at M.I.T. was dependent only on the reports I wrote and the final exams, the ability to write was most important. There were some people who had good ideas, but they couldn't express them in a well written paper. Either the paper was a series of good ideas connected by meaningless sentences or it was so logical that it read exactly like a mathematical proof. I have done well because I learned how to express my ideas in a clear, concise, yet convincing manner. This could be learned in other English courses, yet coupled with the discussion group and research notebooks, I learned it better in your course.

I credit most of my success at M.I.T. not to my science background, but to my English background, which was brought together and perfected by your course."

IV. Concluding unscientific postscript:

For me, organizing and teaching this course has been a tremendous education as well as an exhilarating experience. It taught me to work more closely with other members of the faculty and to

come to realize that without them we are really just fighting wind-mills. Many ideas came to a new focus in my discussion with them. They, in turn, were aware of what this class was getting and soon the experimentation filtered off into other courses and into other years. More group discussions were to be seen in other English, History and Latin classes.

What has all this to do with Jesuit education today? We are involved today with a mushrooming of technology, a narrowing down of the spirit of man, the loss of the individual, and the man-to-man relationship essential to the building up of any social structure. This is the age of the threat of automation, the threat of nuclear annihilation, the loss of freedom through over-specialization. What we need is more of an emphasis on the worthwhileness of the person, a stress on the ethical discipline of the Greeks so necessary if we are to carry out the mandate of democracy and of Christ. Man is being stifled by a lack of emergence. He is like the butterfly that is prematurely coaxed out of the cocoon by the warm breath of a prankish boy but doomed to die because its wings were not yet strong enough to withstand the heat of the sun. Man is measuring himself against the world of the machine, the computer, and space, and finds himself becoming insignificant. Yet, we educators must offer hope from the very beginning. Automation must be looked upon not as a threat but as an aid to man. Man must see himself as the master and controller of the machine, and the controller of the specialization. Education must show that there are standards and hope in society; there must be an adherence to a structure "above" reality as we see it which can provide a context for hope. We are not pushed around by fate, nor destined to a frozen state of participation like the ants. Man has unlimited freedom to become himself and he must see that in this process of becoming many adherences are involved and called for; he must hope, set up goals, desire to live, want to enter into the lives of others and have them enter into his. We need an education which implants this hope—the hope of the Protestant Principle, if you will, of the "in spite of," "at the risk of"—in spite of the machine, despite vulgarity, despite lack of concern for others in the world, at the risk of becoming or seeming like some Don Quixote, man must surge forward but from within himself. We must aid in the building of the human city, it is our task as educators to build a human city with an ethically and spiritually disciplined citizenry. I think we must return to the classics in our high schools and follow through on

the principles which they teach by giving room for the child to grow into a man, reducing the threat of punishment so that he can spread his wings and take flight. We must positively foster responsibility by teaching the boy to examine and discover his life while we examine and discover ours along with him. In this we teach him that in life one must be always honest and authentic, and that we, his teachers, are not outside of society nor above it—but within it and working for it.

Status of Special Studies

1964-1965

EDWARD B. ROONEY, S.J.

The first annual report on the status of special studies in the American Assistancy was published in the September, 1942 issue of the *Jesuit Educational Quarterly*. This year's report, therefore, is the twenty-third such report. While 17 of these reports showed increases, and 6 decreases in the number of full-time special students, manpower statistics for the entire American Assistancy for those same years indicated an increase of 2,504. The total number in the Assistancy in 1942 was 5,912; the latest figures for 1964 show a total of 8,416. It should be remembered that during this period American Missions in Ceylon, China, India, and the Philippines were transferred to other Assistancies with a consequent sizeable decrease in the manpower total of the American Assistancy.

Statistics for the academic year 1961-1962, published in the March, 1962, *JEQ*, reported an all-time high in the number of American Jesuits assigned to full-time special studies. It was difficult to maintain this pace, and for the next two years we had to report small decreases. Fortunately, the downward trend has been reversed. It is a source of great satisfaction that this year, we are able to report a record high of 365 full-time special students.

TABLE ONE—COMPARATIVE STATISTICS, 1960-1965

	60-61	61-62	62-63	63-64	64-65
Full Time	293	314	309	306	365
Priests	178	202	210	220	274
Scholastics	115	112	99	86	91
Ph.D.	183	196	195	185	214
Other Doctor	27	39	38	48	58
M.A.	43	27	31	24	30
M.S.	20	17	10	20	23
Other Master	7	10	4	4	7
Other Degree	6	6	15	7	7
No Degree	7	19	16	18	26

As Governor Al Smith used to say, "Let's look at the record." A quick glance at the last two columns of Table I shows that this year's total of 365 special students represents an overall increase

of 59 over 1963-1964. Keeping one's finger on these same two columns, we see the following increases over last year's figures: 54 priests, 5 scholastics; 29 Ph.D.'s; 10 Other Doctorates; 6 M.A.'s; 3 M.S.'s; 3 Other Master's; 8 No Degrees. Other Degrees unspecified in this Table, remain the same as last year.

The number of priests assigned to special studies has increased every year since 1957; the number of scholastics had shown a slight drop each year from 1960 on. But that trend, too, has changed with this year's increase of 5 scholastics.

TABLE TWO—DEGREE SOUGHT

	Buf.	Cal.	Chi.	Det.	Md.	Mo.	N.E.	N.O.	N.Y.	Or.	Wis.	Total
Full Time	24	34	30	31	34	36	48	14	45	29	40	365
Priests	20	31	24	23	26	22	36	7	36	23	26	274
Scholastics	4	3	6	8	8	14	12	7	9	6	14	91
Ph.D.	13	26	20	21	18	19	20	12	22	18	25	214
Other Dr.	5	4	5	4	6	5	11	1	10	0	7	58
M.A.	1	0	2	2	2	8	3	0	3	7	2	30
M.S.	1	2	1	1	6	3	2	0	4	2	1	23
Other Master	1	1	1	0	0	0	1	0	2	0	1	7
Other Degree	1	1	0	0	1	1	1	0	1	0	1	7
No Degree	2	0	1	3	1	0	10	1	3	2	3	26
New	10	24	10	18	15	20	21	5	18	15	17	173
Continuing	14	10	20	13	19	16	27	9	27	14	23	192
Total 64-65	24	34	30	31	34	36	48	14	45	29	40	365
Total 63-64	17	26	24	19	29	24	52	12	49	19	35	306
Plus or Minus	+7	+8	+6	+12	+5	+12	-4	+2	-4	+10	+5	+59

Table II, using the same categories as those of Table I, gives the figures of this year's special students by provinces. It adds two revealing columns which indicate how many of these special students have been newly assigned, and how many are continuing from last year. It also gives comparative province totals for this year and last year and indicates the increase or decrease over last year.

One of the most perplexing problems for provincials in planning the work of a province is that of manpower. This is especially true of educational work with the ever increasing demand for men with special training to staff our educational institutions. For this reason, as well as to satisfy the natural curiosity to see how one province compares with another in its long-range manpower training, an examination of Table II may prove rewarding.

Leaving our readers free to draw a more pointed conclusion about their own provinces, here are a few of the most obvious data revealed by this Table. Of the 365 special students, 173 are new, and 192 are continuing their studies. Nine of the eleven provinces show increases over last year's totals as follows: Buffalo 7, California 88, Chicago 6, Detroit 12, Maryland 5, Missouri 12, New Orleans 2, Oregon 10, Wisconsin 5. Of the two provinces that still lead the rest in the total number of special students, New England and New York, each shows a decrease of 4 students over last year.

The figures given in Table II take on their full significance only in terms of the manpower of the province. To assist readers in making further comparisons, here are the latest figures on the ranking of American provinces according to manpower: New York 1,149, New England 1,127, California 890, Maryland 845, Missouri 793, Wisconsin 784, Oregon 698, Chicago 688, New Orleans 582, Detroit 538, Buffalo 322.

Here is how the picture varies when we rank the provinces according to numbers assigned to special studies: New England 48, New York 45, Wisconsin 40, Missouri 36, California 34, Maryland 34, Detroit 31, Chicago 30, Oregon 29, Buffalo 24, New Orleans 14.

Those administrators who are looking forward to receiving Jesuit Ph.D's on their faculties, may be interested in knowing how the provinces line up according to the number of Jesuits studying full-time for the doctorate (these figures do not include those who have completed courses, and, while working on dissertations, are doing some teaching): New York and Wisconsin 32, New England 31, California 30, Chicago and Detroit 25, Maryland and Missouri 24, Buffalo and Oregon 18, New Orleans 13.

If you wish to know the subject matter fields of Jesuit special students this year, with further details of your own province, this may all be found in Table III. Combining some of the totals, we find that this year our special students are engaged in 41 general subject areas. As might be expected, because of province and Society needs, theology and philosophy lead with 61 and 38 students respectively. Physics, English and History with 27, 26, and 21 students in that order. The other 7 subject matter fields with 12 or more students are as follows: Psychology 18, Biology 17, Economics and Sociology 14 each, Mathematics 14, Chemistry 13, Education and Classics 12 each.

Making other combinations, we see that Science-Math studies

Continued on page 242

TABLE THREE—MASTER FIELDS

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.E.	N.O.	N.Y.	Or.	Wis.	Totals
Anthropology	1 PhD	—	—	—	—	—	—	—	—	1 PhD	1 PhD	3 PhD
Architecture	—	—	—	—	—	—	—	—	—	—	1 ND	1 ND
Astronomy	—	—	1 PhD	—	—	—	—	—	—	—	—	1 PhD
Biology	2 PhD	2 PhD	1 PhD	1 MS	2 PhD	—	1 PhD	—	3 PhD	1 MS	1 PhD	12 PhD 1 PD
	1 BS	—	—	—	1 PD	—	—	—	1 MS	—	—	3 MS 1 BS
Business Admin.	1 MBA	—	1 MS	—	—	—	—	—	—	—	1 PhD	1 PhD 1 MBA
	—	—	—	—	—	—	—	—	—	—	—	1 MS
Canon Law	—	—	—	—	—	2 JCD	2 JCD	—	—	—	1 JCL	4 JCD 1 JCL
Catechetics	—	—	—	—	—	1 ND	1 STD	—	1 Cert	—	—	1 STD 2 Cert
	—	—	—	—	—	—	1 Cert	—	—	—	—	1 ND
Chemistry	—	1 MS	—	1 PD	2 PhD	1 MS	1 PhD	1 PhD	1 PhD	—	2 PhD	7 PhD 2 PD
	—	—	—	—	—	—	1 PD	—	1 MS	—	1 MS	4 MS
Communication Arts	—	—	—	—	—	—	1 PhD	—	—	—	1 PhD	2 PhD
	—	—	—	—	—	—	1 MA	—	—	—	—	1 MA
Drama	—	—	—	—	—	—	—	—	1 MA	—	—	1 MA
Economics	1 PhD	—	—	2 PhD	2 PhD	1 PhD	2 PhD	—	2 PhD	1 MA	3 PhD	13 PhD
	—	—	—	—	—	2 MA	—	—	—	—	—	3 MA
Education	1 MS	2 PhD	1 PhD	—	—	1 PhD	1 PhD	1 PhD	1 PhD	—	1 PhD	8 PhD 2 D Ed
	—	—	1 M Ed	—	—	—	1 D Ed	—	1 D Ed	—	—	1 M Ed 1 MS
Engineering	—	—	—	—	—	—	1 PhD	—	—	—	—	1 PhD
English	1 PhD	4 PhD	1 PhD	1 PhD	—	3 PhD	1 MA	3 PhD	1 PhD	4 PhD	4 PhD	23 PhD 2 MA
	—	—	—	—	—	1 MA	1 ND	—	—	1 MA	—	1 ND 1 ND
History	2 PhD	1 PhD	3 PhD	2 PhD	—	2 PhD	3 PhD	—	—	1 PhD	1 PhD	15 PhD 1 D'Univ
	—	1 D'Univ	1 MA	—	—	3 MA	1 ND	—	—	—	—	4 MA 1 ND
Hospit. Admin.	—	—	—	—	—	1 MS	—	—	—	—	—	1 MS
Languages:	—	—	—	—	—	—	—	—	—	—	—	—
Arabic	—	—	—	—	—	—	5 ND	—	—	—	—	5 ND
Classical	1 PhD	1 PhD	1 PhD	2 PhD	1 PhD	—	1 PhD	1 PhD	1 PhD	1 MA	1 MA. Ox	9 PhD 1 PD
	—	—	—	1 PD	—	—	—	—	—	—	—	1 MA 1 MA Ox
French	—	1 PhD	—	—	—	—	—	—	—	1 MA	—	1 PhD 1 MA

claim the full time of 77 Jesuits; Ecclesiastical studies claim 75; 56 students are working in the fields of Philosophy and Psychology; Humanities claim 65 and Social Studies 62.

Where in the world are all these special students? Table IV will give a detailed answer to this question. But here are a few items culled from Table IV: This year our 365 Jesuits are doing special studies at 88 institutions; 64 secular and 24 Catholic, in 12 different countries.

Of the 88 institutions they are attending, 56 are within the United States and 32 are outside. Ten institutions enroll 152 (41.6) of the 365. They are: Gregorian 25; Fordham 23; Saint Louis 21; Harvard 17; Georgetown 13; Boston College 11; University of California 11; Marquette 11; Institut Catholique (Paris) 10; and Columbia 10. Forty-four other American and foreign institutions enroll two to nine Jesuit students; forty-four others have one Jesuit student.

At the XXXI General Congregation of the Society of Jesus, scheduled to open in Rome on May 7, 1965, there will undoubtedly be much consideration of the various apostolates of the Society and how best to prepare our men for them. The great majority of those who go on for special studies in the American Assistancy, sooner or later, are engaged in the apostolate of our schools, either as teachers or as administrators. The above report on the status of special studies in the American Assistancy will, therefore, offer evidence both tangible and timely of the Assistancy's commitment to education. Reading between the lines and assessing the figures of this report, it is not difficult to calculate in general terms the time and the money devoted to this program of special studies. From these facts, one can gather the estimation and importance in which we hold the apostolate of our schools.

In the past, the writer of these annual reports on special studies has not hesitated to comment frankly when the totals showed a downward trend. He is more than happy to register his satisfaction over this year's all-time high of special students. Such a report is an indication of the courage of the provincials in refusing to yield to temporary demands that would reduce the number of special students. It is also proof of the vision of the provincials in assigning priorities to a program that is so costly, and the results of which cannot be measured in immediate achievement. Most of all, it is clear evidence of their belief in and devotion to the apostolate of education which is the hallmark of the Society.

TABLE FOUR—SCHOOLS

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.E.	N.O.	N.Y.	Or.	Wis.	Total
Al Hikma*	---	---	---	---	---	---	5	---	---	---	---	5
Biblical*	---	3	---	---	1	---	1	---	2	---	1	8
Boston College	---	---	1	1	1	---	2	1	4	---	1	11
Bonn*	---	---	1	---	---	---	---	---	---	---	---	1
Brandeis	---	---	---	---	2	---	2	---	---	---	---	4
Bristol*	---	---	---	1	---	---	---	---	---	---	---	1
Brown	---	---	---	---	---	---	2	---	---	---	---	2
Buffalo	2	---	---	---	---	---	---	---	---	---	---	2
Bur. of Standards	---	---	---	---	---	---	---	1	---	---	---	1
California	---	6	---	1	---	1	---	---	1	1	1	11
Cambridge*	---	---	---	---	---	---	1	---	---	---	---	1
Case	---	---	---	1	---	---	1	---	---	---	---	2
Catholic U.	1	---	1	---	1	2	---	1	1	---	2	9
Chicago	---	1	2	---	1	1	---	1	1	1	---	8
Cincinnati	---	---	---	---	1	---	---	---	---	---	---	1
Clark	---	---	---	---	1	---	---	---	---	---	---	1
Colorado	---	---	---	---	1	---	---	---	---	1	---	2
Columbia	3	1	---	1	---	---	2	---	3	---	---	10
Cornell	1	---	---	---	---	1	---	---	1	---	1	4
Denver	---	---	---	---	---	---	---	---	---	---	1	1
Detroit	---	1	---	3	---	---	---	---	---	1	---	4
Duke	---	---	1	---	---	---	---	---	---	---	---	1
Ecol. Poly.*	---	---	---	---	---	---	---	---	1	---	---	1
Fordham	1	---	1	2	4	---	4	1	8	1	1	23
Freiburg*	---	---	1	---	---	---	---	---	1	---	---	2
Geneva*	---	---	---	---	---	---	---	---	---	1	---	1
Georgetown	---	1	4	2	4	---	---	---	1	---	1	13
Gottingen*	---	---	---	---	---	---	1	---	---	---	---	1
Gregorian*	2	---	3	1	1	2	6	1	2	3	4	25
Harvard	3	---	---	3	3	1	4	---	1	---	2	17
Hawaii	1	---	---	---	---	---	---	---	---	---	---	1
Illinois	---	---	---	---	---	1	---	---	---	---	1	2
Innsbruck*	---	---	1	---	---	---	---	---	---	---	---	1
Instit. Cathol.*	1	1	1	---	1	---	2	---	3	---	1	10
Javeriana*	---	---	---	---	---	---	---	---	---	---	1	1
Johns Hopkins	---	---	1	---	1	---	---	---	2	---	1	5
Kansas	---	---	---	---	---	1	---	---	---	---	1	2
Laval*	---	---	---	---	---	---	---	---	---	1	---	1
London*	---	1	1	---	---	---	---	---	---	---	---	2
Louisiana St.	---	---	---	---	---	---	---	2	---	---	---	2
Louvain*	1	---	1	---	---	1	---	2	---	1	---	6
Loyola, Chi.	---	---	4	---	---	1	---	---	---	---	2	7
Lumen Vitae*	1	---	---	---	---	1	2	---	1	---	---	5
Madrid*	1	---	---	---	---	---	---	---	---	---	---	1
Marquette	---	---	---	2	1	2	---	---	2	3	1	11
Maryland	---	---	---	---	1	---	---	---	---	---	---	1
Massachusetts	---	---	---	---	1	---	1	---	---	---	---	2
Mass Inst. T.	---	---	---	---	---	---	2	---	---	---	---	2
Mellon Inst.	---	---	---	---	1	---	---	---	---	---	---	1
Michigan	---	2	---	1	---	---	2	---	1	1	2	9

* Non-United States Schools.

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.E.	N.O.	N.Y.	Or.	Wis.	Total
Michigan St.	---	---	---	---	---	---	1	---	---	---	---	1
Minnesota	---	---	---	---	---	2	---	1	---	---	1	4
Munich*	---	1	---	---	---	---	---	---	---	1	---	2
Munster*	---	---	---	1	---	---	---	---	---	---	---	1
N.Y. Aquarium	---	---	---	---	1	---	---	---	---	---	---	1
North Carolina	1	2	---	---	---	1	---	---	---	---	1	5
Northwestern	1	1	---	1	---	---	1	---	---	---	1	5
Notre Dame	---	---	---	---	---	---	---	---	1	---	---	1
Nymegan*	---	---	---	---	---	---	1	---	---	---	---	1
Oriental Inst.*	---	---	---	---	---	---	2	---	---	---	---	2
Ottawa*	---	2	---	1	---	---	---	---	---	1	---	4
Oxford*	---	---	---	---	---	---	---	---	1	---	1	2
Paris*	---	2	1	1	---	1	---	---	---	---	---	5
Pennsylvania	---	1	1	1	1	2	---	---	---	---	2	8
Pittsburgh	---	---	---	---	1	---	---	---	---	---	---	1
Princeton	---	1	---	---	---	---	---	---	---	---	1	2
Rochester	1	---	---	---	---	---	---	---	---	---	---	1
Rome*	---	---	---	1	---	---	---	---	---	---	---	1
Rutgers	---	---	---	---	1	---	---	---	---	---	---	1
St. Anselm*	---	---	---	1	---	---	---	---	---	---	---	1
St. Louis	1	2	1	1	1	9	---	---	1	2	3	21
St. Pietersabdig*	---	---	---	1	---	---	---	---	---	---	---	1
San Fran. St.	---	---	---	---	---	---	---	---	---	1	---	1
Simmons	---	---	---	---	---	---	1	---	---	---	---	1
Sorbonne*	---	---	1	---	---	1	---	---	---	---	---	2
So. California	---	---	---	---	---	---	---	2	---	---	---	2
Stanford	---	1	---	---	---	---	---	---	1	---	1	3
Strasbourg*	2	---	---	---	2	---	---	---	1	---	---	5
Syracuse	1	---	---	---	---	---	---	1	---	---	---	2
Toronto*	---	1	---	---	---	---	---	---	---	1	---	2
Vienna*	---	---	---	---	---	---	---	---	---	---	1	1
Washington	---	---	---	---	---	3	---	---	---	3	1	7
Western Res.	---	---	1	---	---	1	1	---	---	---	---	3
Wisconsin	---	---	---	---	---	---	---	---	---	4	---	4
Woodstock	---	---	---	---	1	---	---	---	1	---	---	2
Xavier	---	---	1	---	---	---	---	---	---	---	---	1
Yale	---	1	---	---	---	1	1	1	2	---	2	8
Yeshiva	---	---	---	1	---	---	---	---	---	---	---	1

* Non-United States Schools.

Anthropology (3) Catholic U. (1), St. Louis (1), Wisconsin (1); *Architecture* (1), Princeton (1); *Astronomy* (1), Georgetown (1); *Biology* (17) Boston College (1), Brandeis (2), Buffalo (1), California (1), Catholic U. (1), Colorado (1), Columbia (1), Detroit (1), Fordham (1), Hawaii (1), Johns Hopkins (1), Marquette (1), Munich (1), N.Y. Aquarium (1), Princeton (1), Yale (1); *Business Administration* (3) Harvard (1), Northwestern (1), Xavier (1); *Canon Law* (5) Gregorian (4), Oriental Institute (1); *Catechetics* (4) Lumen Vitae (4); *Chemistry* (13) Brandeis (1),

Clark (1), Detroit (1), Fordham (1), Gottingen (1), Johns Hopkins (2), Louisiana State (1), Loyola Chicago (1), Massachusetts (1), Mellon Institute (1), Pennsylvania (1), St Louis (1); *Communication Arts* (3) Michigan State (1), Northwestern (1), Stanford (1); *Drama* (1) Catholic U. (1); *Economics* (16) Boston College (3), Columbia (2), Gregorian (1), Maryland (1), Massachusetts (1), M.I.T. (1), Michigan (1), Pennsylvania (4), St. Louis (1), Wisconsin (1); *Education* (12) California (1), Chicago (1), Denver (1), Fordham (1), Harvard (2), Michigan (3), Minnesota (2), St. Louis (1); *Engineering* (1) Case (1); *English* (26) Boston College (1), California (1), Colorado (1), Fordham (1), Harvard (4), Kansas (1), London (1), Louisiana State (1), Loyola Chicago (1), Michigan (2), North Carolina (5), Oxford (1), Pennsylvania (1), San Francisco State (1), Syracuse (1), Wisconsin (1), Yale (2); *History* (21) Boston College (1), Brown (2), California (1), Duke (1), Fordham (1), Georgetown (1), Harvard (1), London (1), Loyola Chicago (1), Michigan (1), Minnesota (1), North Carolina (1), Paris (1), Rochester (1), St. Louis (5), Wisconsin (1); *Hospital Administration* (1) Chicago (1); *Languages: Arabic* (5) Al Hikma (5); *Classical* (12) Buffalo (1), Cornell (1), Fordham (2), Louvain (1), Nymegan (1), Oxford (1), Rome (1), Pennsylvania (1), St. Pietersabdig (1), Stanford (1), Washington (1); *French* (2) Laval (1), Paris (1); *German* (2) Northwestern (1), St. Louis (1); *Modern* (1) Washington (1); *Spanish* (3) California (1), Javeriana (1), Madrid (1); *Law* (2) Georgetown (1), Yale (1); *Library Science* (2) Columbia (1), Washington (1); *Linguistics* (4) Georgetown (4); *Literature, Comparative* (1) Southern California (1); *Mathematics* (14) Chicago (1), Cincinnati (1), Detroit (3), Fordham (2), Harvard (1), Illinois (1), Notre Dame (1), Pittsburgh (1), Washington (2), Yeshiva (1); *Medicine* (2) Harvard (1), Western Reserve (1); *Middle East Studies* (1) Harvard (1); *Music* (1) Washington (1); *Philosophy* (38) Bonn (1), Bristol (1), California (1), Chicago (1), Fordham (6), Freiburg (2), Georgetown (1), Gregorian (2), Innsbruck (1), Louvain (5), Munich (1), Paris (2), St. Louis (7), Sorbonne (1), Southern California (1), Toronto (2), Yale (3); *Physics* (27) Boston College (5), Bureau of Standards (1), Case (1), Catholic U. (1), Columbia (2), Ecole Polytechnique (1), Fordham (3), Georgetown (2), Harvard (1), Johns Hopkins (1), Kansas (1), M.I.T. (1), Pennsylvania (1), Rutgers (1); St. Louis (3), Stanford (1), Syracuse (1); *Political*

Science (7) California (1), Chicago (1), Columbia (1), Cornell (1), Georgetown (3); *Psychiatry* (1), Harvard (1); *Psychology* (18) California (1), Catholic U. (1), Chicago (1), Fordham (3), Gregorian (1), Harvard (1), Illinois (1), Loyola Chicago (3), Michigan (2), Minnesota (1), Ottawa (3); *Scripture* (5) Biblical Institute (5); *Semitics* (5) Chicago (1), Johns Hopkins (1), Harvard (2), Vienna (1); *Social Work* (2) Fordham (1), Simmons (1); *Sociology* (16) Brandeis (1), California (3), Chicago (1), Columbia (3), Cornell (2), Fordham (1), Harvard (1), Loyola Chicago (1), St. Louis (1), Washington (1), Western Reserve (1); *Speech* (3) Northwestern (2), Western Reserve (1); *Theology* (61) Biblical Institute (4), Cambridge (1), Catholic U. (4), Geneva (1), Gregorian (17), Institut Catholique Paris (10), Institut St. Anselm (1), Lumen Vitae (1), Marquette (10), Munster (1), Oriental Institute (1), Ottawa (1), Paris (1), Sorbonne (1), Strasbourg (5), Woodstock (2), Yale (1).

A Statistical Comparison of the Curricula of Jesuit and non-Jesuit High Schools

RICHARD H. TWOHIG, S.J.

The purpose of this study is to compare: first, the scholastic requirements for graduation of Jesuit and non-Jesuit high schools; second, the number of academic courses offered by these schools; and, third, the amount of work, in terms of class hours, required of the students. For this study forty non-Jesuit and twenty-four Jesuit schools were selected; twenty-nine of the non-Jesuit and nineteen of the Jesuit schools supplied the information requested, a school catalogue or its equivalent.* The schools were chosen from various sections of the country with the heaviest representation from the east and the mid-west; all eleven Provinces of the American Assistancy are represented. Most of the schools in both categories were selected on the basis of the number of National Merit Semifinalists they produced in 1962; the majority of the Jesuit schools had eight or more; the non-Jesuit schools had ten or more. While this criterion may not be altogether satisfactory, it does give some indication of the quality of the education being offered by the schools.

TABLE I
PERCENTAGES OF SCHOOLS REQUIRING
A GIVEN NUMBER OF SOLIDS PER YEAR

Solids Required Per Year	Non-Jesuit	Jesuit
4	42.3	31.6
4 or 5	19.2	21.1
5	30.8	36.8
4, 5 or 6	3.85	
6	3.85	10.5

SOLIDS. A solid is a course which meets regularly for five or more periods each week for a full year. Table I gives the statistical information concerning the number of solids required each year by the various schools. In both categories—Jesuit and non-Jesuit—many

* A list of the schools that responded will be found at the end of the article.

TABLE II
PERCENTAGES OF SCHOOLS REQUIRING A GIVEN NUMBER OF SEMESTER COURSES

Semester Courses Required	ENGLISH			MATHEMATICS			NATURAL SCIENCES		
	Non- Jesuit	Jesuit Schools	Jesuit Curricula	Non- Jesuit	Jesuit Schools	Jesuit Curricula	Non- Jesuit	Jesuit Schools	Jesuit Curricula
0							3.8		
1				19.2			46.2	63.1	42.8
2							3.8		
3				50.0	47.4	18.4	42.2	31.6	40.8
4									2.1
5				23.1	26.3	22.5		5.3	14.3
6	15.4								
7				7.7	26.3	59.1	3.8		
8	84.6	100.0	100.0	46.2	36.8		26.9	21.1	
AP*	42.3	36.8							
Semester Courses Required	SOCIAL SCIENCES			FOREIGN LANGUAGE I**			FOREIGN LANGUAGE II		
	Non- Jesuit	Jesuit Schools	Jesuit Curricula	Non- Jesuit	Jesuit Schools	Jesuit Curricula	Non- Jesuit	Jesuit Schools	Jesuit Curricula
0				19.1			80.9	36.8	18.4
1							3.8		2.1
2	11.5								
3				34.7	52.6	28.6	3.8	63.2	67.3
4	42.3	57.8	52.9						
5	11.5	10.5	4.1	23.1	5.3	4.0	7.7		12.2
6	23.1	21.2	28.6						
7	7.7								
8	3.9	10.5	14.4	23.1	42.1	67.4	3.8		
AP*	34.6	21.2		26.9	10.5		19.2	5.3	

* Percentages of schools offering Advanced Placement programs.

** For all but one of the Jesuit curricula the "Foreign Language I" is Latin.

of the schools that require four solids per year permit superior students to take five or, in a few instances, six solids. The percentage of Jesuit schools requiring five or more solids is somewhat higher than that of the non-Jesuit schools—47.3% to 37.0%.

REQUIRED COURSES. The minimum number of semester courses required for graduation is given in Table II. Only the major academic areas are listed. In addition to these, the Jesuit schools require religion, speech, and physical education courses and the non-Jesuit schools require physical education courses plus from two to sixteen semester courses of electives. The Jesuit requirements are given both by schools and by curricula. The category "Jesuit Schools" gives the minimum requirements when the several curricula or "courses" (*e.g.*, "Honors Course," "Scientific Course," etc.) of each school are taken together; that is, looking at the requirements of the three or four curricula of a particular school, it gives the school's absolute minimum requirements. "Jesuit Curricula" gives the requirements for each of the individual curricula, taken separately, of all the schools; these curricula number forty-nine for the nineteen schools. Since only two of the Jesuit schools employ a modified elective system, the latter category gives a more complete picture of the Jesuit school requirements. For example, in 47.4% of the Jesuit schools some of the students can graduate with only four semester courses in mathematics; however, 81.6% of the individual curricula require six or eight semester courses in mathematics.

Jesuit schools have a considerable edge over their non-Jesuit counterparts in the areas of mathematics and foreign languages. (For all but one of the Jesuit curricula, the "Foreign Language I" is Latin.) In mathematics 59.1% of the Jesuit curricula require eight semesters while 50.0% of the non-Jesuit schools require only half that number; only 7.7% of the non-Jesuit schools require eight semesters.

Eight semesters of Latin plus at least four semesters of a second foreign language are required in 67.4% of the Jesuit curricula; in addition, 12.2% of the Jesuit curricula call for four semesters of a third foreign language (a fact not noted in the tables). In contrast, only 23.1% of the non-Jesuit schools require eight semesters of one foreign language (80.9% require at least four semesters); and 80.9% require no courses in a second foreign language.

In English and the natural sciences, Jesuit and non-Jesuit schools are about even. All Jesuit schools require eight semesters of En-

lish while 84.6% of the non-Jesuit schools also require eight semesters; almost all the others recommend eight semesters for students planning to enter college. In the natural sciences, 42.8% of the Jesuit curricula and 46.2% of the non-Jesuit schools require two semesters; in the Jesuit schools this is usually a year of physics or chemistry.

Statistically the two groups are on a par in the area of social studies with 47.1% of the Jesuit curricula and 46.2% of the non-Jesuit schools requiring more than the basic four semesters of world history and American history. In this instance, however, the statistics are deceptive since the majority of the Jesuit curricula requiring more than four semesters are those followed by our poorer students. As a result the majority of our students receive no courses in political science and current social problems.

ADVANCED PLACEMENT. The percentages of schools offering Advanced Placement programs in the major academic areas are given in Table II. These figures are slightly lower than they should be for both groups since some of the schools offering Advanced Placement programs do not list them as such in their catalogues. In all areas the Jesuit schools are somewhat below the non-Jesuit schools, noticeably in social studies and foreign languages.

COURSES OFFERED. The statistics on the number of semester courses offered in academic areas are given in Table III. Special attention should be called to five of these areas: calculus, biology, modern foreign languages, creative art, and music theory. Parenthetically, it may be consoling to note that only one of the non-Jesuit schools does not offer courses in Latin and that all but one of the remaining twenty-eight offer eight or more semesters of Latin.

CALCULUS. High school calculus is usually the fourth year of an Advanced Placement program in mathematics. Of the non-Jesuit schools, 61.5% offer at least one semester of calculus; in contrast, an even greater percentage of the Jesuit schools—68.3%—offer no calculus at all.

BIOLOGY. Two semesters of biology are offered by 42.4% of the non-Jesuit schools while another 53.8% offer four or more semester courses. More than half of the Jesuit schools—52.6%—offer no courses in biology.

MODERN FOREIGN LANGUAGES. All of the non-Jesuit schools offer at least six semesters of French and four semesters of

PERCENTAGES OF SCHOOLS REQUIRING A GIVEN NUMBER OF SEMESTER COURSES

[illegible]

German (all but one offer at least six semesters of German). Of the Jesuit schools, 21.1% offer no French and 57.8% offer no German. Only 11.5% of the non-Jesuit schools offer no Spanish; the rest offer at least six semester courses. Nearly half of the Jesuit schools—47.4%—offer no Spanish.

In those Jesuit schools that do offer French, German, or Spanish, few offer more than four semesters of any of these languages; only three schools go beyond four semesters of French and two go beyond four semesters of German and Spanish.

Table IV gives the percentages of schools offering courses in several foreign languages. Of the non-Jesuit schools, 88.9% offer courses in four or more foreign languages, including Latin; of the Jesuit schools, 57.8% offer three foreign languages and 31.6% offer only two, one of which is Latin.

CREATIVE ART AND MUSIC THEORY. Three or more semester courses in creative art are offered by 65.4% of the non-Jesuit schools while only 6.3% of the Jesuit schools offer a single semester course. One or more semester courses in music theory (this does not include band and glee club practice) are offered by 46.1% of the non-Jesuit schools while only another 6.3% of the Jesuit schools offer any courses in music theory.

CONCLUSIONS. A number of observations might be made on the foregoing facts. For the present we shall confine ours to the topics of solids, social studies, and modern foreign languages.

The statistics show that a large percentage of Jesuit schools require their students to take five solids per year. They do not show the further fact that some of the Jesuit schools that require four solids permit their better students to add a fifth solid to their program. This is a healthy trend. It seems that such a practice is highly desirable and that every effort should be made to put it into practice in all our schools. This would serve, in part at least, to provide the better students with that challenge that they so often do not meet in a Jesuit high school.

Jesuit schools have often been criticized for failing to imbue their students with a Christian social consciousness. We have been accused of training our students to better themselves, not at the expense of others, but with little or no thought about others. An expanded program in the social sciences might be one means of counteracting this tendency that exists in our education. A semester or two in senior year devoted to current social problems and slanted toward the apostolic awareness which should be a part

of the makeup of every educated Catholic ought to have a place in our schools. To this there could well be added some classes treating of the composition of our government and the way in which it functions.

Finally, we have the topic of modern foreign languages. The statistics give clear evidence that Jesuit schools are woefully behind the times in this area, both in the variety of languages they offer and in the number of courses they offer in any given language. During the 1962-63 school year, Father James J. King of West Baden College made a survey of a number of Catholic grade schools in the Chicago and Detroit Provinces; the results of his study showed that in a large percentage of these schools the pupils are receiving at least two or three years of training in modern foreign languages, particularly French and Spanish. If we can presume that this practice will continue and increase and that it is not confined to the mid-west, then all Jesuit schools will soon be faced with the problem of what to do with incoming freshmen who have already had the equivalent of a year or two of high school French or Spanish. To let such a foundation crumble away while these boys begin a new language—Latin—is not a satisfactory answer. We should be willing to experiment with new curricula that will permit these students to continue with their modern language and to learn Latin as well, if you will. Such an experiment is now under way at St. Louis University High School where the incoming freshmen are taking a course in Latin along with another in a modern foreign language. Here they will be permitted, if they wish, to continue with both languages through all four years. This, it seems, is another healthy trend and one that is highly desirable.

If Jesuit high schools are to remain among the leaders in secondary education, we must have the boldness and foresight to initiate experimental programs and we must be willing to set aside our traditional courses and methods if they are shown to be outmoded and ineffective.

NON-JESUIT SCHOOLS PARTICIPATING IN THIS STUDY

Palo Alto Senior High School
Palo Alto, California

St. Anselm's Abbey School
Washington, D.C.

Coral Gables Senior High School
Coral Gables, Florida

Evanston Township High School
Evanston, Illinois

Highland Park High School
Highland Park, Illinois

New Trier Township High School
Winnetka, Illinois

Shawnee Mission High School Shawnee Mission, Kansas	University City High School University City, Missouri
North Central High School Indianapolis, Indiana	Phillips Exeter Academy Exeter, New Hampshire
Baltimore City College Baltimore, Maryland	Erasmus Hall High School Brooklyn, New York
Baltimore Polytechnic Institute Baltimore, Maryland	The Bronx High School of Science Bronx, New York
Bethesda-Chevy Chase High School Bethesda, Maryland	Stuyvesant High School New York, New York
Phillips Academy Andover, Massachusetts	Shaker Heights High School Shaker Heights, Ohio
Boston Latin School Boston, Massachusetts	Walnut Hills High School Cincinnati, Ohio
Ann Arbor High School Ann Arbor, Michigan	Woodrow Wilson High School Portland, Oregon
Cass Technical High School Detroit, Michigan	Central High School Philadelphia, Pennsylvania
Grosse Pointe High School Grosse Pointe Farms, Michigan	La Salle College High School Philadelphia, Pennsylvania
Horton Watkins High School Ladue, Missouri	Mount Lebanon High School Pittsburgh, Pennsylvania
St. Louis Country Day School St. Louis, Missouri	

JESUIT SCHOOLS PARTICIPATING IN THIS STUDY

Brophy Preparatory School Phoenix, Arizona	St. Louis University High School St. Louis, Missouri
Bellarmino Preparatory School San Jose, California	Regis High School New York, New York
St. Ignatius High School San Francisco, California	McQuaid Jesuit High School Rochester, New York
Brebeuf Preparatory School Indianapolis, Indiana	St. Xavier High School Cincinnati, Ohio
Loyola Academy Wilmette, Illinois	St. Ignatius High School Cleveland, Ohio
Jesuit High School New Orleans, Louisiana	St. Joseph's High School Philadelphia, Pennsylvania
Jesuit High School Shreveport, Louisiana	Gonzaga Preparatory School Spokane, Washington
Cheverus High School Portland, Maine	Marquette University High School Milwaukee, Wisconsin
Georgetown Preparatory School Garrett Park, Maryland	Campion Jesuit High School Prairie du Chien, Wisconsin
Boston College High School Boston, Massachusetts	

TABLE IV
PERCENTAGES OF SCHOOLS OFFERING COURSES
IN FOREIGN LANGUAGES

Language Courses Offered	Non-Jesuit	Jesuit
Latin, French, German, Spanish, Russian	55.6	5.3
Latin, French, German, Spanish	33.3	
Latin, French, German, Russian		5.3
Latin, French, German	7.4	26.2
Latin, French, Spanish		21.0
Latin, German, Spanish		5.3
Latin, Russian, Spanish		5.3
Latin, Spanish		15.8
Latin, French		15.8
French, German, Russian	3.7	

Philosophy of Personnel Services

VICTOR R. YANITELLI, S.J.

The philosophy of student personnel services is an outgrowth of that philosophy of education which envisions the education of the whole man as its primary formal object. The philosophy of Jesuit student personnel services therefore, derives from the traditional concept of Jesuit education as the harmonious growth of the entire person to a full and balanced Christian maturity.

In this context, the broad concept of Jesuit education comprises not only the intellectual development of the student but also his physical, emotional, moral, religious and spiritual maturation as well. Jesuit education is rooted in the deep theological understanding of the Catholic Faith while at the same time, it feeds upon and is fed by all the positive scientific and humanistic values of the western Judaeo-Christian culture. It involves a readiness for citizenship in a democratic society and a sense of apostolic responsibility in a pluralistic world. Thus, in the Jesuit system, the program of student personnel services is conceived as the educational complement to the student's formal learning. As such, it comprises all the non-instructional but nevertheless integrally educational functions which are part of the total educational process in Jesuit institutions of higher education.

The primary aim of the Jesuit student personnel program is necessarily education. Its primary purpose is to function as a service in getting the total job of education done. There exists a philosophical relationship between the Jesuit student personnel program and the Jesuit academic program which, in the concrete, recognizes the intrinsic contributions of both programs to the formation of the student and to the fulfillment of the Jesuit college's or university's objectives as expressed in the "Profile of the Jesuit College Graduate" of the Los Angeles Workshop, August 1962. In the forum of classroom, lecture hall and library, the academic program works specifically to the development of the student's intellect, his imagination, critical judgment and powers of analysis and synthesis. On the other hand, the student personnel program operates in whatever forum of student life that exists outside the classroom, in counseling, in dormitories, in dining halls and theatre,

in clubrooms and chapels, toward the social, cultural, moral, religious and spiritual formation of the student as a man. This conceptual relationship between the academic program and the student personnel program is the keystone of the philosophy of Jesuit student personnel services.

While each personnel program must be tailored to suit the specific needs of the individual institution according to its size and complexity, the traditional concept of Jesuit education, with its emphasis on the individual's total growth as a person, demands a program in which the student will be able to effect his own maximum personal identity, even in the relatively complex and sometimes impersonal society of today.

The Aims of a Four Year ML Syllabus in Jesuit High Schools

JOHN G. AUER, S.J.

Liberal Education As a definition of liberal education, I borrow from Frank Aydelotte: The essence of liberal education is the development of mental power and moral responsibility in each individual. It is based upon the theory that each person is unique, that each deserves to have his own powers developed to the fullest possible extent—his intellect, his character, and his sensitiveness to beauty—as over against merely learning some useful technique.

Intellectual Powers Ever since the restoration, the Society has been dedicated to a revised "Disciplinae" theory of human intellectual powers and achievement. The human mind is neither a sponge which absorbs, nor an attic into which may be tossed, casual oddments of knowledge. It is an instrument. In identically the same sense in which a typewriter or a piano is an instrument. Both have a very limited number of keys, and both are almost infinite in their capacity to express human thought or human emotions. Preparatory education must be an experience in which a developing mind experiences and discerns for himself the A.B.C.s of those peculiarly human activities which differentiate him from an animal and by which he can discover his own heart and soul. Traditionally in the new Society, this has been effected by the two "disciplinae," the first two years of Latin supplemented by the mathematics of Algebra and Geometry. These supply the double keyboard to all that is known of the human mind as an instrument of logic and of reason.

Lingual Age To comprehend this we must differentiate elementary school training from secondary or preparatory education. At the age of 12, with or without formal education, the human mind breaks loose from the concrete shell of individual experiences within which it has been formed during its elementary stages and of and by its own nature begins to seek the universal, the intrinsic logic and reasoning of the way and the where and the what and the how of life. Only a very few of the phenomena of adolescence can be related to sex. Almost all are due to the more fundamental cause of a natural mental awakening. The adolescent mind, suddenly and mysteriously even to itself, is driven by an irresistible urge to comprehend and rationalize both its past and its future

activities, and to formulate and follow a dynamic personal philosophy of life. No transformation from egg to chicken or from caterpillar to butterfly is less anticipated or more dramatic in its suddenness. It is universal, and almost invariably occurs at the age of twelve. By fourteen it has crystallized. Both boys and girls become completely independent and locked within their own minds. Two years before they were incapable of intrinsic analysis or of abstract logic. Today, and such as they are, these are the only dominant influences in their lives. In foreign language terminology the period previous to its occurrence when two or more languages can be learned simultaneously without overlapping, comparison or interference, is called the bi-lingual age and pertains to F.L.E.S. The first few years following the transformation, when language analysis and comparisons can become the most absorbing interests of their lives, are called the Lingual Age, and pertain to Jesuit secondary education.

The Double Keyboard The Jesuit response to this particular and very obvious phenomenon of human nature has been the "Double Keyboard" of our two "Disciplinae." The child, now a young adult, can no longer be reached or directed except through reason. To reason properly he must acquire the alphabet of all right reason. And he must do it immediately—first—before anything else. The function of mathematics is well understood. Through Algebra and Geometry the student finds and explores the keys which unlock the gates of one side of human understanding and achievement just as surely as they abstract from and screen out all else. No philosophy and no logic beyond the mere numerical relationships of Einstein is even remotely possible without the study and comprehension of language as language and of words as words. These provide the preliminary concepts which direct and guide all human logic into proper channels and from which we educe the objective validity and value of all that we can perceive. "Educe" is worth pondering. Education is education. Without it we can have neither the reality nor the word. Nor, in this instance, is it anything purely idealistic or grandiose. It is a twelve year old boy putting noun endings on nouns, adjective endings on adjectives, adverbial endings on adverbs, and verb endings on verbs, with full consciousness of the particular quota of meaning which he is adding or subtracting to the power of human understanding and the communication of minds and hearts and souls. He has long been relating an enormous quantity of subjects and objects and expressing countless physical

and emotional relationships, but he must now rediscover them all from his new reflex and universal perspective in which he is conscious at every moment of how it must or must not be understood and evaluated, and how it can or cannot be expressed. He must know the distinctive character and the value of words. Technical terminology is as unimportant to this particular keyboard as it is to the keyboard of an organ, yet he must know that subjects and objects differ essentially from adjectives and adverbs, that one and the same preposition can express a very wide variety of distinct purposes and relationships, and that verb constantly differs from verb. He must know this as simply and as clearly as he perceives that "beans ain't potatoes," even if he never hears that a noun or pronoun is called a noun or pronoun, and even if he does not know that a verb is called a verb. He simply must grasp it in its entire simplicity, and he will never again be reduced to that state of utter frustration where a word is just a word is a word.

Language as a Discipline Latin, as a discipline, achieves this effect simply, directly, concretely, relatively without effort, and with ineradicable permanence and clarity. Within a few months, that same child of twelve who begins with nouns, adjectives, and verbs will be using ablative cases and penetrating to the precise meaning of manner, means, instrument, cause, agent, result, purpose, fact, hypothesis, supposition, and conjecture, all as permanent categories of being which establish and clarify his intellectual life. Jesuits are entirely familiar with the process. Within two years the sum total of all that he has ever thought or read or heard or experienced in his previous life, as well as all that he is now experiencing, emerge as pertaining to some specific category or other of which he is fully conscious or remain forever submerged as utterly incoherent and without possibility of human analysis or expression. These constitute the keyboard of the mind. They have been sifted by the centuries until not a single key is missing, nor is there a single one educed that will lie very long unused. Even when applied remedially, and already two years late, the freshman who comes to a Jesuit school ready for unreasonable revolt and disaster invariably attains a power of correct human reasoning before his Junior year, and we have a student who is capable of understanding and interpreting all that can elicit his interest or attention and be made to pertain to his own individual world. These are physical facts, not theories, and the reason why liberal education is the only possible answer at this particular stage and

age. Look again at Frank Aydelotte's definition and re-evaluate his words.

Culture and Disciplinae Modern educators are becoming increasingly aware that words are relatively devoid of what they choose to call "meaning" except in their relationships to each other in individual situational contexts. They have not yet discovered that the particular relationships which moulded the mind of Western Man and forged his patterns and habits of thought into their present indestructible casts are precisely those made concrete and objective in the cases, moods, and tenses so readily discerned and so obviously illustrated by Latin Grammar and syntax. The vernaculars came late, after the educated mind had long been formed by the Latin distinctions, and for centuries it was believed, probably correctly at the time, that they were inadequate to convey very precise or complicated abstract thought. Hobbes, Locke, Wolff, and even Fr. George Ganss in his penetrating historical study of Jesuit Education, have entirely missed the essential point of the "disciplinae" which makes Jesuit Education both comprehensible and indispensable. There is not now, nor has there ever been, any question of transfer of training. It is a far more fundamental project than that. It is the question of establishing the foundations for the correct and precise system of human comprehension and reason upon which all of Western civilization's understanding was founded and still depends. As a discipline, Modern Languages have yet to prove their case.

Hence language used as a *discipline* must be kept entirely distinct from language as a living medium for the transfer of culture and for the liberal understanding of man as man. In the educational structure of the Society the two are equally important. Confusion arises from the fact that in the old Society, prior to the suppression, it was not only possible but extremely practical to use Latin for both. Latin, as a medium for the transfer of culture has nothing in common with Latin as a discipline, not in nature, nor in objectives, nor in method, nor in content, nor in its suitability for any particular age group or class of society, nor in its application to the specific needs of any particular civilization in any particular age or time. As a discipline it is forever linked with the language analysis we have come to call its grammar and syntax and with the understanding of these particular language patterns precisely as patterns, and more specifically as the patterns which expose the foundations of the whole of Western civilization as well as of all clearly defined

thought. It functions through conscious awareness of the content of two widely diverse media of expression and through the constant interplay of the many and varied translations which do or do not adequately contain the same thought. All this is precisely what language, as a humanistic medium for the understanding of a foreign culture, seeks to minimize or avoid altogether, and precisely what it most abhors and fears.

Methods and Norms The first document pertinent to this question in Jesuit education is Part Four of the Constitutions, written by St. Ignatius himself. It is utterly incomprehensible unless it is understood that Latin was the primary means of transmitting both knowledge and culture in that day, and that only secondarily and subsequently was it discovered as a discipline. Fr. Ganss, S.J. has a very adequate summary in his book, *St. Ignatius' Idea of a Jesuit University*, pp. 81-82.

The sum and substance of the matter for the sixteenth century is this. The teachers brought the boys to master the speaking, reading, and writing of Latin by keeping them at it all the hours of the school day, from eight in the morning till five in the evening, for almost eleven months of the year through eight or ten years when they were between the ages of five or seven and fifteen or seventeen.

The pupils studied Latin to use it as a means of acquiring and communicating ideas after its study in school should have been completed The manner of teaching was (much more than) that which has since been named the direct method In other words, the prime objective was not discipline of mind but the acquisition of ready skill in using the language; and any discovery which increased efficiency in attaining the prime objective was adopted. Since Latin was then as necessary for any career of an educated person as the vernacular is today, the parents had a motive which they never questioned in making their children learn the Latin. And the children in turn accepted the Latin as naturally as children of similar ages today accept the arithmetic, reading, spelling, history, and other subjects of their curriculum.

Teachers spoke only Latin in the classroom and with the boys. Older boys spoke only Latin among themselves and with the younger, and the younger were presumed to speak only Latin among themselves and with their elders, and there was an official spanker, by explicit rule not to be a member of the Society of Jesus, to see that they did.

Present Objectives That is the absolute ideal of any Foreign Language teaching today, and precisely what Latin is not, cannot

achieve, and must not become—even if explicitly supported by direct rules of the constitution. The distinction between the use of a language as a discipline and its use as a medium of a cultural transmission was probably well understood in the old Society. Of the new Society I am not at all sure. The old Ratio of 1599 by Fr. Aquaviva is one of the historic landmarks in the history of education. At the time of the suppression in 1773 it was still in force and the Society was the strongest force in Education in the world. If modern theory and experimentation with the direct methods can uncover anything not known and practiced in those two centuries by the 669 colleges for externs and the 176 seminaries which were closed by the suppression, I have yet to discover what it is. The dialogues are simpler and more practical and in far better psychological sequence than those of the A.L.M., and far richer in practical experience through trial and error than those of the Encyclopaedia Films Corporation, which seem far in advance of A.L.M. There is also the question of learning a language for use on the clear supposition that the student will use it as a spoken medium all the remaining days of his life as against its temporary employment as an instrument of Jesuit humanistic education in the case of that vast majority for whom its employment will be only an occasional event.

Present Legislation When the Society was restored in 1814, it faced tremendous obstacles and never regained its pre-eminence. Those who are in administration will recognize that I am quoting almost verbatim from the JEA manual for TEACHING in Jesuit High Schools. Its members had been dispersed and could not be replenished. The continuity of training and the passing down of experience was cut off. The colleges had been confiscated, their libraries plundered and their books and manuscripts scattered. The "Enlightenment" had set in, and education was now directed by the state. The ancient "ratios" were studied to determine courses for the new institutions, but it is all too obvious that not a man was left alive who had participated in the previous Jesuit program or who was capable of re-evaluating it and adapting it to the changed conditions of the times. A committee of seven men began their deliberations in October, 1830, and in July 1832 Father Roothaan issued a new edition of the Ratio. On the secondary level the chief feature was the raising of the vernacular to the position of major subject in all classes, from lowest grammar to rhetoric. Latin and Greek were continued, but without the time required to make them

a spoken medium of culture, without the direct methods, and without explicit understanding of their proper function as a discipline. History, geography, and elementary mathematics, though classed as accessory subjects, were given a place in the daily schedule. This ratio of 1882 was never approved by a general congregation and remained merely as a directive. The congregation of 1906 was forced to concede that the scattered practices of the Society in various countries made any revision impossible. Father Ledochowski promised one, but was never able to accomplish it. Two world wars and the communist activities in Spain and France frustrated it. Jesuit educators have remained true to their tradition, but in a state of considerable confusion and disagreement. The restored Society has not yet been restored as a single-minded educational institution with thorough understanding of our complete historical commitment to foreign language training as the foundation upon which all else rests, or with any consciousness that language training consists in a dual application of two entirely separate things, once and at a particular age as the most essential discipline of a lifetime, and once, at any age, as a means of cultural understanding and humanistic growth. In practice, the Society's educational policy today is based on a compromise between an adherence to traditional principles and the need to conform to modern requirements and modern standards.

Our Position in Relation to Latin and the Classics Latin, as a discipline, is as fundamental and as indispensable to Jesuit Education as it ever was, and as readily achievable. As a discipline it has its definite place and its definite time in our curriculum, ideally in 7th and 8th grade, of necessity postponed to Freshman and Sophomore year of High School. As a direct medium of communication and culture it has no place whatsoever. That has been attempted again and again even in isolated places such as in Jesuit Seminaries, always unsuccessfully, and only for clearly defined pragmatic purposes of constantly diminishing usefulness, and now in this post-Conciliar period, practically all invalid or non-existent. As a discipline, Latin has no need to develop the tremendous vocabulary necessary for a spoken language or for a subsequent "native language" reading and appreciation of the classics. It must be taught in the vernacular with a grammatical text in the traditional method of the New Society, very similar to the Henle texts as first published and before confusion of aim and objective and methodology brought objectionable and destructive revision after

revision. If confined to its proper purpose and use it makes no greater demands upon the student's time and energy than his other academic subjects and readily permits a six subject academic load. The direct reading and appreciation of the classics is no longer a practical or legitimate goal for any large percentage of our students. The Classical department of Creighton University has long since recognized this as a present reality, and Professor Jacks, its Director, has been pioneering for at least thirty years in a more realistic approach to the preservation of our Classical inheritance.

Our Objectives as Modern Language Teachers Jesuit pre-eminence in Liberal Education can only be re-established upon a linguistic basis, and this can be achieved only in the modern language field. Culture is no longer the simple Latin culture. Culture as well as mutual harmony and understanding and world peace are now the conglomerate sum total of the various and widely differing languages of the world. This cultural objective can be well attained within the moderate limits of the norms outlined for us by the J.E.A. in 1958 on page 158 of the Manual, but we must also provide for a liberal contribution of direct speakers in the case of the exceptional and the few.

Our Methods It is now certain that only the direct methods can attain our objective, even in the cases where the real cultural objective will be attained mainly through reading and familiarity with the modern literature of the countries concerned. It is certainly advisable that we begin in this manner and that it be continued throughout four years. It is hoped that modern language teachers can lay the groundwork for an adequate and satisfactory understanding with administrators, with due respect to our status as constructive and well informed Jesuit Educators, and that we can arrange and propose an entirely satisfactory syllabus to provide the most satisfactory materials now available for the two years of language training we still lack and must have. This is not merely a professional recommendation. It is an absolute and imperative MUST.

News from the Field

LOYOLA UNIVERSITY PRESS (Chicago) and Father Jerome E. Breunig, S.J. announce the publication of HAVE YOU HAD YOUR RICE TODAY. The book is Father Breunig's description of the opening days of the Wisconsin's Province opening of So Gang University in Korea and pictures the life and problems of running a Jesuit university in Korea.

UNIVERSITY OF DETROIT has made a double announcement in revealing the closing of the Department of Aeronautical Engineering and the opening of a School of Architecture. The decrease of applicants for the Aeronautical program and the lack of suitable opportunities for co-op jobs prompted the closing of this department. The increasing divergence of the training of the future architect from the engineering curriculum was the reason given for the establishment of the new School of Architecture. This School opened officially in the Fall of 1964 semester.

The UNIVERSITY OF SAN FRANCISCO SCHOOL OF LAW has been selected as the first law school in the United States to receive a grant from the National Defender Project.

The Defender Project is a nationwide effort aimed at assuring adequate legal counsel for poor persons charged with crime. It also seeks to improve the caliber of attorneys entering the practice of criminal law.

The Project, set in motion Jan. 1, 1964, is administered through the National Legal Aid and Defender Association, by virtue of a major grant from the Ford Foundation. Its headquarters is in Chicago.

Twelve thousand dollars was granted to the Law School. The funds will be used to establish a model defender workshop in advanced criminal law for selected third-year students.

A feature in the workshop will be the students' assignment as research assistants to attorneys handling indigent criminal defense matters in the United States District Courts here. Their work will be aimed at all phases of criminal law as they learn from doing. The students will be involved in pretrial investigation and research work for attorneys in the preparation of trial and appellate briefs.

Although the other colleges and universities seem to be picking the high risers for dormitories on their campuses, GONZAGA UNIVERSITY believes in building small dormitories. In fact they are ready to start construction on six new small dormitories with housing for 340 students. One dormitory, housing about 100 students, will be for women students. The six structures will be built at an approximate cost of \$1.6 million. Gonzaga also broke ground recently for their \$400,000 dining hall.

LOYOLA UNIVERSITY OF LOS ANGELES is proud to announce that Brian Fay, a Loyola senior has been awarded a coveted Rhodes scholarship. Fay began his studies in October at St. Edmund's Hall, Oxford in political theory. His grant is for two years with a possible third year in the offing. Only thirty-two scholarships are awarded in the United States each year. Fay was one of the two nominees from the seven Southwest District states.

ST. LOUIS UNIVERSITY is breaking ground for a new classroom building in the Mill Creek area. The four story building will house the Departments of Mathematics and Modern Languages of the College of Arts. Construction is scheduled for Fall of 1966 completion.

JOHN CARROLL UNIVERSITY is also in the ground-breaking business with their plans to start construction of a Science Center this coming June. They hope to have it ready for use for the summer of 1967. Besides lab and classrooms it will contain offices for 67 faculty members.

Construction has started on the new Husman Residence Hall at XAVIER UNIVERSITY. The hall will accommodate 292 men in suites designed for four men. This new male accommodation will bring the Xavier residency for male students to 837 students. The building, entirely air-conditioned, is expected to be finished for September 1965 occupancy. Designers and builders of the building are the O'Meara-Chandler Corporation of Houston, Texas, specialists in campus housing facilities.

ST. PETER'S COLLEGE is well on its way to the construction of a new library with a grant of some \$550,000 from the New Jersey State Commission on Education.

The many Special Students who have studied at FORDHAM will be happy to hear that the reconstruction of Dealy Hall has been completed. The entire interior of the building had been ripped out and new floors, wiring and plumbing were installed. The venerable building in its new construction will house faculty offices, laboratories, administration offices and a computation center.

LOYOLA of NEW ORLEANS has announced the closing of its School of Pharmacy with the completion of the June 1965 scholastic year. The School has more than fifty years of service but declining enrollments and the annual deficit of some \$1400 for each student enrolled have tolled the death knell of the School. This closing will mean that only three Jesuit institutions, Creighton, Fordham, and St. Louis will have Schools of Pharmacy.

HOLY CROSS COLLEGE has released architectural plans on their proposed four million dollar Campus Center. Although it will be built as one unit the Center, for practical purposes, will consist of a five storied office building and basement and a four storied recreational building. For those who know the Holy Cross campus, it will be located above and behind the Dinand Library.

ONE MILLION DOLLARS is the gift of John F. Healy and his wife Ramona Hayes Healy to the University of San Francisco. The money will be used to construct the Hayes-Healey Hall for USF co-eds. Construction of the nine-story building will commence in April 1965. It will accommodate 400 co-eds and is scheduled for an August 1966 completion. Mr. and Mrs. Healy, although now resident in Chicago, are both native San Franciscans.

FATHER A. A. LEMIEUX, S.J. steps down from the presidency-rectorship at University of Seattle after a 17 year term. Father Lemieux was the dean of all presidents of American Jesuit universities in point of service. He will be succeeded in the presidency by Father John A. Fitterer, S.J. who has been Dean of Arts at Seattle since 1956. The first year of Father Lemieux's term he had a campus of six buildings on six acres. When he left his position at Seattle there were 26 buildings on forty acres.

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