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The National Catholic Educational
Association
BULLETIN

Vol. XXXI

NOVEMBER, 1934

No. 1

REPORT
OF THE
PROCEEDINGS AND ADDRESSES
OF THE
THIRTY-FIRST
ANNUAL MEETING
CHICAGO, ILL.
JUNE 27, 28, 1934

PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC
EDUCATIONAL ASSOCIATION

Subscription Price \$1.00 per Year

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION, INCLUDING
BULLETIN, \$2.00

Office of the Secretary General, 1312 Massachusetts Ave., N. W., Washington, D. C.

Entered as second-class mail matter June 4, 1930, under the Act of Congress of July
16, 1894, at the post office at Washington, D. C.

Acceptance for mailing at special rate of postage provided for in Section 1103,
Act of October 3, 1917. Authorized July 10, 1918.

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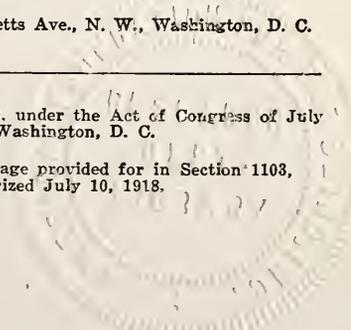
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Nihil Obstat:

GEORGE JOHNSON,
CENSOR DEPUTATUS

Imprimatur:

†MICHAEL J. CURLEY,
ARCHBISHOP OF BALTIMORE

BALTIMORE, MD., November 1, 1934.



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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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 Rev. Edward J. Gorman, Fall River, Mass.
 Brother Eugene, O.S.F., Brooklyn, N. Y.
 Brother John A. Waldron, S.M., M.S., A.M., Kirkwood, Mo.

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 Secretary—Rev. Carl J. Ryan, Ph.D., Cincinnati, Ohio.
 Editor—Rev. C. J. Ivis, Cherokee, Iowa.

Catholic Deaf-Mute Section

Chairman—
 Secretary—

Catholic Blind-Education Section

Chairman—Rev. Joseph M. Stadelman, S.J., New York, N. Y.
 Secretary—Sister M. Richarda, O.P., New York, N. Y.

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 Members of the Department Executive Committee:
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 Very Rev. Walter C. Tredin, S.M., Dayton, Ohio. }
 Sister M. Aloysius, A.M., Ph.D., Winona, Minn. }
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 Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind. } 1934-40
 Brother Jasper, F.S.C., A.M., New York, N. Y. }
 Rev. William C. Gianera, S.J., Santa Clara, Calif. }

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing

in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the President of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General;

and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-tempore* chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association

issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

The Thirty-first Annual Meeting of the National Catholic Educational Association was more or less of an experiment with a new type of convention. Due to the condition of the times, no diocese seemed ready to undertake the entertainment of a large gathering of Catholic educators on the scale that we have known heretofore. As a consequence, the Executive Committee decided that rather than have no meeting at all it would seem to be in order to give a trial to the suggestion so often made in the past to simplify the meeting and make it more or less executive in character.

The results were even better than had been hoped. A breathing space was afforded the various departments to take stock of themselves and to think of ways and means to make the Association serve better the cause of Catholic education in the United States. This does not necessarily mean that the larger conventions will be dispensed with in the future. For the year 1934, it was simply a question of having this kind of meeting or no meeting at all.

The present Report, while not as voluminous as those in the past several years, contains much valuable material. Of particular interest are the pages devoted to the Conference of Colleges for Women.

The value of the Association as a means of integrating Catholic educational thought in the United States becomes more apparent as the years go on. Perhaps certain changes in structure are necessary for better progress. The fact that the various departments are giving their best thought to this matter guarantees the future of the National Catholic Educational Association.

MEETING OF THE EXECUTIVE BOARD

CHICAGO, ILL., June 26, 1934, 3:00 P. M.

The meeting of the General Executive Board of the National Catholic Educational Association was held in the Stevens Hotel and was opened with prayer by the President General, the Most Reverend Francis W. Howard, D.D.

Those present were: Most Rev. Francis W. Howard, D.D., Rev. John B. Furay, S.J., Rev. Joseph J. Edwards, C.M., A.M., Brother Benjamin, C.F.X., A.M., Rev. Louis A. Markle, D.D., Ph.D., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. William F. Cunningham, C.S.C., Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Brother Philip, F.S.C., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. Charles A. Finn, D.D., P.P., Rev. George Johnson, Ph.D. The Very Reverend Francis V. Corcoran, C.M., Ph.D., S.T.D., was present at the invitation of the President General.

The minutes of the previous meeting were read by the Secretary General and approved as read.

The Secretary General read a report on the condition of the Association which was accepted and placed on file.

The report of the Treasurer General was read by the Right Reverend Monsignor John J. Bonner, D.D., LL.D.

A motion was made and carried that the President General name an Auditing Committee to audit the report of the Treasurer General. The President General appointed the following Committee: Rev. Daniel M. Galliher, O.P., J.C.D., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Brother Philip, F.S.C., A.M. The Committee submitted the following report:

"We have examined the report of the Treasurer General

and find it agrees with the receipts and vouchers and is correct.”

(Signed) DANIEL M. GALLIHER, O.P.

WILLIAM P. McNALLY.

PAUL E. CAMPBELL.

BROTHER PHILIP, F.S.C.

Auditing Committee.

A motion was carried authorizing the President General to appoint the regular Committees on Program, Finance, and Publications, said Committees to have the same powers heretofore granted to like committees.

It was moved and carried that the Executive Board request the Association to authorize the President General to appoint the usual Committees on Nominations and Resolutions.

A motion was passed that the customary message be sent to the Holy Father.

The Secretary General then made a report on the events that led up to the change in the character of the 1934 Meeting and the details of the preparation of the program. The Program Committee consisted of Most Rev. Francis W. Howard, D.D., Most Rev. John B. Peterson, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. Francis M. Connell, S.J., Very Rev. Thomas W. Plassmann, O.F.M., Ph.D., D.D., and the Secretary General. It was moved and carried that the program as prepared by the Committee be approved.

The President General addressed the meeting briefly expressing his gratification at the fine spirit of cooperation that had been manifested by the various departments and which promised to make the meeting a most successful one.

After a motion to adjourn was made and carried, the President General closed the meeting with prayer.

GEORGE JOHNSON,

Secretary.

FINANCIAL REPORT

OF

The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Philadelphia, Pa., June 30, 1934.

Receipts

1933	To Cash—	
July 1.	Balance on hand	\$ 637.00
Dec. 1.	Interest	4.60
1934		
Jan. 10.	Received per Secretary General	9,502.55
May 29.	Received per Secretary General	3,000.00
June 8.	Received per Secretary General	2,000.00
		\$ 15,144.15

Expenditures

1933	By Cash—	
July 22.	Order No. 1. Belvedere Press, Inc.	\$ 5,247.80
July 22.	Order No. 2. Rt. Rev. Msgr. John J. Bonner, D.D., Treasurer General, Allowance, July 1, 1932 to June 30, 1933	100.00
July 22.	Order No. 3. Advisory Committee—Expenses of Meeting, Cov- ington, Ky., April 19, 1933	116.60
July 22.	Order No. 4. Office Help—Salary, April 1 to June 30, 1933...	500.00
July 22.	Order No. 5. Security Storage Co.—Rental of vaults for pub- lications, building shelves, and hauling publi- cations	66.00
July 22.	Order No. 6. Business Management, N. C. W. C.—Office Rent, July 1 to August 31, 1933	50.00
July 22.	Order No. 7. Chas. G. Stott & Co., Inc.—Office Equipment...	1.75
July 22.	Order No. 8. American Council on Education—Annual Dues..	100.00
July 22.	Order No. 9. James J. Walsh, M.D., New York, Expense of ad- dressing Meeting at St. Paul, June, 1933.....	95.00
Sept. 25.	Order No. 10. Security Storage Co.—Rental of vaults for pub- lications and building shelves	51.00
Dec. 30.	U. S. Government Tax—Per Bank Statement....	.02
1934		
Jan. 10.	Order No. 11. Rev. George Johnson, Ph.D., Secretary General, Expenses, July 1, 1931 to June 30, 1933.....	1,000.00

Jan. 10.	Order No. 12.	Checks sent for membership dues returned by Bank unpaid	14.00
Jan. 10.	Order No. 13.	Checks sent for membership dues returned by Bank unpaid	6.00
Jan. 10.	Order No. 14.	Checks sent for membership dues returned by Bank unpaid	3.81
Jan. 10.	Order No. 15.	Exchange charged account—Per Bank Statement	.99
		U. S. Government Tax—Per Bank Statement...	.58
Jan. 24.	Order No. 16.	Belvedere Press, Inc.	40.00
Jan. 24.	Order No. 17.	Rev. F. A. Moeller, S.J., Chairman—Catholic Deaf-Mute Section Expenses	12.78
Jan. 24.	Order No. 18.	Virginia Paper Co.	6.10
Jan. 24.	Order No. 19.	Security Storage Co.—Rental of vaults for publications	39.00
Jan. 24.	Order No. 20.	Business Management, N. C. W. C.—Reimbursement for payment of telegrams.....	8.22
Jan. 24.	Order No. 21.	Boardman, Haas & Geraghty, Inc.—Premium, Insurance Bond, Treasurer General.....	12.50
Jan. 24.	Order No. 22.	Office Help—Salary, July 1 to Dec. 31, 1933...	1,000.00
Feb. 29.		U. S. Government Tax—Per Bank Statement...	.12
Apr. 18.	Order No. 23.	Bellevue-Stratford Hotel Co.—Expenses of Advisory Committee Meeting, Philadelphia, Pa., Feb. 6, 1934	13.60
Apr. 18.	Order No. 24.	Advisory Committee—Expenses of Meeting, Philadelphia, Pa., Feb. 6, 1934	113.20
Apr. 18.	Order No. 25.	Security Storage Co.—Rental of vaults for publications	39.00
Apr. 18.	Order No. 26.	Business Management, N. C. W. C.—Reimbursement for payment of telegrams.....	7.49
Apr. 18.	Order No. 27.	W. F. Roberts Co., Inc.—Printing.....	10.75
Apr. 18.	Order No. 28.	Terminal Press, Inc.	23.50
Apr. 18.	Order No. 29.	N. C. E. A.—Office Expense Account.....	20.00
		Postage—Annual Statements	98.25
Apr. 18.	Order No. 30.	Office Help—Salary, Jan. 1 to March 31, 1934..	500.00
Apr. 30.		U. S. Government Tax—Per Bank Statement...	.18
June 1.		U. S. Government Tax—Per Bank Statement....	.04
June 11.	Order No. 31.	Belvedere Press, Inc.	3,075.76
June 11.	Order No. 32.	Rev. D. M. O'Connell, S.J., Secretary—Expenses of Committee on Accrediting, July 1, 1933 to June 30, 1934	500.00
June 11.	Order No. 33.	Business Management, N. C. W. C.—Reimbursement for payment of telephone calls.....	12.05
		Office Rent, Sept. 1, 1933 to June 30, 1934...	250.00
		Mimeographing	12.60
June 11.	Order No. 34.	P. J. Kenedy & Sons, Official Catholic Directory	5.21
June 11.	Order No. 35.	Virginia Paper Co.....	4.41
June 11.	Order No. 36.	Terminal Press, Inc.	18.60
June 11.	Order No. 37.	Union Envelope Co.	32.76
June 11.	Order No. 38.	Rt. Rev. Msgr. John J. Bonner, D.D., Treasurer General, Allowance, July 1, 1933 to June 30, 1934	100.00
June 11.	Order No. 39.	Rev. George Johnson, Ph.D., Secretary General, Expenses, July 1, 1933 to June 30, 1934.....	500.00
June 11.	Order No. 40.	Office Help—Salary, Apr. 1 to June 30, 1934...	500.00

FINANCIAL REPORT

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June 11.	Order No. 41. Extra Office Help	34.25
June 11.	Order No. 42. N. C. E. A.—Office Expense Account.....	20.00
	Total cash expended	<u>\$14,358.87</u>

Summary

1933		
June 30	Total cash received to date.....	\$15,144.15
June 30.	Bills paid as per orders	<u>14,358.87</u>
June 30.	Cash on hand in Treasurer General's account.....	\$ 785.28
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1934	<u>\$ 2,315.05</u>
June 30.	Total cash on hand	\$ 3,100.33
	Total receipts of year.....	\$17,459.29
	Net receipts of year	\$ 3,100.88

(Signed) JOHN J. BONNER,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1933, to June 30, 1934.

July, 1933

1. Cash on hand.....	\$8,984 92
1. P. J. Cardinal Hayes, New York	100 00
1. Mt. Rev. A. J. Schuler, El Paso.	10 00
1. Mt. Rev. V. Wehrle, Bismarck...	10 00
1. St. Mary Lake Sem., Mundelein...	25 00
1. Coll. Misericordia, Dallas, Pa...	20 00
1. Inst. Notre Dame, Baltimore....	10 00
1. Bishop McDonnell Mem. H. Sch., Brooklyn.....	20 00
1. Nazareth Acad., Torresdale, Phila.	10 00
1. Our Lady Mercy H. Sch., Roch- ester.....	10 00
1. Pottsville Cath. H. Sch., Potts- ville, Pa.....	20 00
1. St. Joseph Acad., Cleveland.....	10 00
1. St. Victor H. Sch., Calumet City, Ill.....	10 00
1. Rev. J. Fallon, Belleville.....	10 00
1. Aquinas Acad., Tacoma, Wash...	2 00
1. Corpus Christi Sch., Philadelphia	2 00
1. Rev. P. J. Etzig, Oconowoc, Wis.....	2 00
1. Mr. F. P. Garvan, Roslyn, L. I., N. Y.....	2 00
1. Graammar Sch., Inst. Notre Dame, Baltimore.....	2 00
1. Rev. F. A. Houck, Toledo.....	2 00
1. Jesuit Fathers, Lewiston, Idaho...	12 00
1. Rev. P. J. Lydon, Menlo Park, Calif.....	2 00
1. Miss M. R. McDevitt, Philadelphia	12 00
1. Rev. J. J. McGarry, Lowell, Mass.	2 00
1. Miss W. L. McGrath, Brooklyn...	2 00
1. Rev. F. Norbert, Jasper, Ind....	2 00
1. Queens Borough Pub. Library, Jamaica, N. Y.....	2 00
1. Rev. H. J. Reis, Lake Linden, Mich.....	2 00
1. Mr. T. Ryan, Chicago.....	2 00
1. St. Augustine Sch., Milwaukee...	2 00
1. St. Francis de Sales Sch., New York.....	2 00
1. St. Joseph Acad., St. Paul.....	4 00
1. St. Patrick Sch., Pottsville, Pa...	4 00
1. St. Peter Coll., New Iberia, La...	2 00
1. St. Peter Sch., Philadelphia....	2 00
1. St. Stanislaus Sch., Milwaukee...	4 00
1. St. Victor Sch., Calumet City, Ill.	2 00
1. Sr. Fidelis, Stamford, Conn.....	2 00
1. Sr. M. Donato, Philadelphia....	2 00
1. Sr. M. Joanela, Cumberland, Md.	2 00
1. Sr. Superior, O. P., Mission San Jose, Calif.....	2 00
1. Srs. Mercy, Greenwich, Conn.....	2 00
1. Srs. St. Francis, O'Neill, Nebr...	4 00
1. Rev. J. E. Troy, Bay City, Mich...	4 00
1. Univ. Santo Tomas, Manila, P. I.	2 00
1. Holy Cross Sch., Maspeth, N. Y.	2 00
1. Holy Trinity Sch., Utica, N. Y...	2 00
1. C. L. Czenstochova Sch., Brooklyn	2 00
1. St. Adalbert Sch., Elmhurst, N. Y.	2 00

July, 1933

1. St. Aloysius Sch., Great Neck, L. I., N. Y.....	2 00
1. St. Barbara Dioc. H. Sch., Brook- lyn.....	2 00
1. St. Brigid Sch., Brooklyn.....	2 00
1. St. Christopher Sch., Baldwin, L. I., N. Y.....	2 00
1. SS. Cyril & Methodius Sch., Brooklyn.....	2 00
1. St. Joachim Sch., Cedarhurst, L. I., N. Y.....	4 00
1. St. Joseph Sch., Jamaica, N. Y...	2 00
1. St. Kilian Sch., Farmingdale, L. I., N. Y.....	2 00
1. St. Luke Sch., Whitestone, N. Y.	2 00
1. St. Nicholas Sch., Brooklyn....	2 00
1. SS. Simon & Jude Sch., Brooklyn	2 00
1. St. Stanislaus B. & M. Sch., Ozone Park, N. Y.....	2 00
1. St. Stanislaus Kostka Sch., Brooklyn.....	2 00
1. Sr. Benitia, Mineola, L. I., N. Y.	2 00
1. Sr. M. Charitina, Elmhurst, N. Y.	2 00
1. Sr. M. Imelda, Brooklyn.....	2 00
1. Sr. M. Olivia, Brooklyn.....	2 00
1. Sr. M. Rose Gertrude, Brooklyn	2 00
1. Srs. St. Joseph, Brooklyn.....	2 00
5. La Salle Mil. Acad., Oakdale, L. I., N. Y.....	10 00
5. Christian Bros., Oakdale, L. I., N. Y.....	6 00
5. Rev. P. H. Furfey, Washington..	2 00
5. Prof. J. E. Hagerty, Columbus..	6 00
5. Rev. M. S. Lynch, Toronto, Ont.	2 00
5. St. Aloysius Sch., Auburn, N. Y.	2 00
5. Sr. Miriam Anita, Southampton, L. I., N. Y.....	2 00
5. Sr. Superior, Pres. Sch., Chicago	2 00
5. Srs. St. Francis, Memphis, Tenn.	2 00
6. Rev. C. J. Ivis, Cherokee, Iowa...	2 00
6. St. Mary Sch., East Islip, L. I., N. Y.....	4 00
7. Msgr. J. F. Conlin, Chicopee, Mass.....	2 00
7. Rev. J. W. Gilrain, Manchester...	2 00
7. St. Lawrence Sch., Sayville, L. I., N. Y.....	2 00
7. St. Ludwig Sch., Philadelphia...	2 00
7. Msgr. A. B. Salick, Milwaukee...	2 00
8. Spring Hill Coll., Spring Hill, Ala.	20 00
8. Coll. & Acad. Sac. Heart, Cin- cinnati.....	20 00
8. Mother Josephine, Hartford.....	10 00
8. Rev. J. H. Griffin, Waterford, N. Y.....	2 00
8. Msgr. F. P. McManus, Council Bluffs, Iowa.....	2 00
11. St. Mary Coll. Library, St. Mary Coll. F. O., Calif.....	20 00
11. Acad. Visitation, Dubuque.....	10 00

July, 1933

11. Roman Cath. High Sch., Philadelphia	10 00
11. Msgr. P. McInerney, Topeka, Kans.	10 00
11. Cathedral Boys' H. Sch., New York	2 00
11. W. P. Dickerson, M.D., Newport News, Va.	2 00
11. Mt. Rev. J. P. McCloskey, Jaro, Iollo, P. I.	2 00
11. Mount Saint Mary, Hooksett, N. H.	2 00
11. Sr. Athanasius, Lansdale, Pa.	2 00
11. Sr. M. Ferdinand, Joliet, Ill.	2 00
12. Msgr. J. V. S. McClancy, Brooklyn	10 00
12. Rev. V. Hintgen, Dubuque	2 00
13. Sr. M. Remigia, St. Louis	10 00
13. Srs. Charity, Hempstead, L. I., N. Y.	2 00
14. St. Mary-of-the-Woods Coll., St. Mary-of-the-Woods, Ind	20 00
14. St. Joseph Fem. Orph. Asylum, Brooklyn	10 00
14. Rev. E. Carlin, Flemingsburg, Ky.	2 00
14. Rev. F. McNelis, Altoona	2 00
14. Salesian Sch., San Francisco	2 00
14. Sr. M. Clare, Baden, Pa.	2 00
14. Srs. Providence, St. Mary-of-the-Woods, Ind.	2 00
15. Sr. M. Jane Francis, Clinton, Ia.	2 00
15. Nazareth Coll., Nazareth, Mich.	20 00
17. Rev. A. G. Koenig, Cincinnati	2 00
17. Rev. R. McDonald, Braddock, Pa.	2 00
17. St. Patrick Acad., Chicago	4 00
17. Sr. Bertwina, Bethlehem, Pa.	4 00
18. Acad. Mt. St. Vincent-on-Hudson, New York	10 00
18. Sr. M. Aquin, Newark	2 00
18. Sr. M. Cyrilla, Yonkers, N. Y.	4 00
20. Msgr. H. A. Buchholtz, Marquette	2 00
20. Msgr. M. E. Kiely, Rome, Italy	2 00
20. Mother Superior, Allison Park, Pa.	2 00
20. Sr. Superior, St. Mary Conv., Beaver Falls, Pa.	2 00
20. Sr. Superior, St. Joseph Conv., Braddock, Pa.	2 00
20. Sr. Superior, St. Ann Conv., Castle Shannon, Pa.	2 00
20. Sr. Superior, St. Joseph Conv., Dover, Ohio	2 00
20. Sr. Superior, St. Joseph Conv., Duquesne, Pa.	2 00
20. Sr. Superior, All Saints Conv., Etna, Pa.	2 00
20. Sr. Superior, St. Mary Conv., Ford City, Pa.	2 00
20. Sr. Superior, St. Mary Conv., Glenshaw P. O., Pa.	2 00
20. Sr. Superior, St. Margaret Sch., Greentree, Pa.	2 00
20. Sr. Superior, St. Agnes Sch., Homestead P. O., Pa.	2 00
20. Sr. Superior, St. Mary Conv., Johnstown, Pa.	2 00
20. Sr. Superior, St. Michael Sch., Johnstown, Pa.	2 00
20. Sr. Superior, St. Mary Conv., McKeesport, Pa.	2 00
20. Sr. Superior, St. Mary Conv., McKees Rocks, Pa.	2 00
20. Sr. Superior, St. Francis Conv., Munhall, Pa.	2 00

July, 1933

20. Sr. Superior, Sacred Heart Conv., New Philadelphia, Ohio	2 00
20. Sr. Superior, St Boniface Conv., Penn Station, Pa	2 00
20. Sr. Superior, Holy Trinity Conv., Pittsburgh	2 00
20. Sr. Superior, Mt. Immaculata, E. E. Pittsburgh	2 00
20. Sr. Superior, St. Ambrose Conv., N. S. Pittsburgh	2 00
20. Sr. Superior, St. Basil Conv., Pittsburgh	2 00
20. Sr. Superior, St. Joseph H. Sch., Pittsburgh	2 00
20. Sr. Superior, St. Martin Conv., W. E. Pittsburgh	2 00
20. Sr. Superior, St. Norbert Conv., Pittsburgh	2 00
20. Sr. Superior, St. Cecilia Conv., Rochester, Pa.	2 00
20. Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	2 00
20. Sr. Superior, St. Alphonsus Conv., Springdale, Pa.	2 00
20. Sr. Superior, Sacred Heart Conv., Tarentum, Pa.	2 00
20. Sr. Superior, St. Alphonsus Sch., Wexford, Pa.	2 00
20. Sr. Superior, St. Alphonsus Conv., Wheeling	2 00
22. Rev. G. H. Tragesser, Baltimore	2 00
24. Dominican Srs., So. St. Paul	2 00
24. Rev. J. H. Gefell, Rochester	6 00
24. Rev. J. A. W. Reeves, Greensburg, Pa.	2 00
24. Rev. W. J. Ryan, New Orleans	2 00
25. Ottumwa Heights Coll., Ottumwa, Iowa	10 00
25. Mother M. Rose, New Orleans	2 00
25. Rev. B. Reithmeier, Latrobe, Pa.	2 00
27. St. Ann Sch., Bristol, Pa.	4 00
27. St. Francis Xav. Sch. for Deaf, Baltimore	2 00
28. Loyola Univ., New Orleans	20 00
28. Rev. J. M. Stadelman, New York	2 00
31. Mt. Rev. J. F. Rummel, Omaha	25 00
31. Exchange	10

CONVENTION RECEIPTS

June, 1933

26. O. L. Good Counsel Acad., Man-kato, Minn.	10 00
26. Rev. T. U. Bolduc, New Orleans	2 00
26. Bro. A. Schrufer, Kirkwood, Mo.	2 00
26. Bro. J. A. Waldron, Kirkwood, Mo.	2 00
26. Mr. F. M. Crowley, St. Louis	2 00
26. Mr. J. J. Crumlish, Emmitsburg, Md.	2 00
26. Miss M. Cuddy, St. Paul	2 00
26. Rev. J. J. Cullinan, St. Paul	2 00
26. Rev. F. Luddy, Rochester	2 00
26. Rev. L. V. Lyden, Chicago	2 00
26. St. Mark Study Club, St. Paul	2 00
26. St. Patrick Sch., St. Paul	2 00
26. Mr. V. L. Shields, Washington	2 00
26. Mr. L. J. Walsh, Chicago	2 00
27. Univ. Santa Clara, Santa Clara, Calif.	20 00
27. High Sch. of Srs. Poor Hand-maids of Jesus Christ, Donaldson, Ind.	5 00

June, 1933

27. Bro. E. A. Paulin, Kirkwood, Mo.	2 00
27. Rt. Rev. L. Burton, Lacey, Wash.	4 00
27. Rev. A. M. Guenther, Bronx, New York	2 00
27. Rev. J. J. Heim, St. Francis P. O., Wis.	2 00
27. Rev. C. J. Ivis, Cherokee, Iowa.	2 00
27. Rev. P. M. Judson, Villanova, Pa.	2 00
27. Rev. W. J. Kohl, Rochester.	2 00
27. Rev. P. Milde, Savannah.	2 00
27. Mother M. Solana, Pendleton, Oreg.	2 00
27. Rev. C. Popelka, St. Paul.	2 00
27. St. Canice Sch., Crookston.	2 00
27. St. Catherine Acad., Valley City, N. D.	2 00
27. Sr. M. Angeline, Dayton, Ohio.	2 00
27. Sr. M. Aquinas, Sioux City.	2 00
27. Sr. M. Eunice, Portsmouth, Ohio	2 00
27. Sr. M. Francis, Ashland, Ky.	2 00
27. Sr. M. Herbert, Richfountain, Mo.	2 00
27. Sr. M. Ignatia, Jefferson City, Mo.	2 00
27. Sr. M. Lucia, New Ulm, Minn.	2 00
27. Sr. M. Madeline, Portsmouth, O.	2 00
27. Sr. M. Rose, Duluth	2 00
27. Sr. Modesta, Duluth	2 00
27. Sr. Valeria, Fond-du-Lac, Wis.	2 00
27. Srs. St. Francis, Minot, N. D.	2 00
27. Srs. St. Francis, Portsmouth, O.	2 00
27. Rev. L. S. Sledz, St. Paul.	2 00
27. Rev. J. P. Treacy, Milwaukee.	2 00
27. Rev. E. J. Westenberger, Green Bay	2 00
27. Mrs. L. Yost, Shakopee, Minn.	2 00
28. Rev. J. A. Byrnes, St. Paul.	2 00
28. Mr. I. C. Baker, Springfield, Mass.	2 00
28. Brother Phillip, Scranton	2 00
28. Rev. W. P. Clancy, Hooksett, N. H.	2 00
28. Miss M. G. Linehan, New York.	2 00
28. Rev. J. J. McAndrew, Emmitsburg, Md.	2 00
28. St. Boniface Sch., Stewart, Minn.	2 00
28. St. Joseph Sch., St. Joseph, Minn.	2 00
28. St. Mark Sch., Shakopee, Minn.	2 00
28. St. Michael Sch., Stillwater, Minn.	2 00
28. St. Stephen Sch., Minneapolis.	2 00
28. Sr. Anne, Crookston, Minn.	2 00
28. Sr. Benedicta, Erie	2 00
28. Sr. Jane Marie, Grand Rapids.	2 00
28. Sr. Joan, Minneapolis	2 00
28. Sr. Marie Damian, Minneapolis.	2 00
28. Sr. M. Adelgunde, Milwaukee.	2 00
28. Sr. M. Alana, Sauk Centre, Minn.	2 00
28. Sr. M. Angelina, Immaculata, Pa.	2 00
28. Sr. M. Aquin, Grand Forks, N. D.	2 00
28. Sr. M. Aquin, Grand Rapids.	2 00
28. Sr. M. Bernadette, Epworth, Iowa	2 00
28. Sr. M. Carlos, Dubuque.	2 00
28. Sr. M. Cyrenia, Lansdowne, Pa.	2 00
28. Sr. M. Donata, Wabasha, Minn.	2 00
28. Sr. M. Gerard, Duluth	2 00
28. Sr. M. Henry, St. Louis	2 00
28. Sr. M. Hermina, Dickinson, N. D.	2 00
28. Sr. M. Justina, Milwaukee.	2 00
28. Sr. M. Loyola, Larchwood, Iowa	2 00
28. Sr. M. Marcella, Crookston.	2 00
28. Sr. M. Pacifica, St. Joseph, Minn.	2 00
28. Sr. M. Pius, St. Louis.	2 00
28. Sr. M. Rose Anita, Philadelphia.	2 00
28. Sr. M. Scholastica, Stevens Point, Wis.	2 00

June, 1933

28. Sr. M. Winifred, Rollingstone, Minn.	2 00
28. Sr. St. John, Augusta, Ga.	2 00
28. Srs. Notre Dame, Milwaukee.	2 00
28. Srs. St. Benedict, Minneapolis.	2 00
28. Xavier High Sch., Dyersville, Ia.	2 00
29. V. Rev. J. F. Barbian, Milwaukee	4 00
29. Rev. M. A. Dalton, Hopewell, N. J.	2 00
29. Rev. J. Hogan, Minot, N. D.	2 00
29. P. J. Kenedy & Sons, New York	2 00
29. Rev. J. J. McAllister, Grand Rapids	2 00
29. Rev. L. A. Markle, Toronto, Ont.	2 00
29. Mother M. Benedicta, Grand Rapids	2 00
29. Mt. St. Benedict Acad., Crookston	2 00
29. Rev. R. A. Neudecker, St. Leo, Minn.	2 00
29. St. Joseph Inst. for Deaf-Mutes, St. Louis	2 00
29. St. Joseph Sch., Minneapolis.	2 00
29. St. Mary Cathedral Sch., Covington	2 00
29. St. Mary Sch., Morris, Minn.	2 00
29. Sr. Annetta, Stillwater, Minn.	2 00
29. Sr. M. Annette, Dubuque.	2 00
29. Sr. M. Ida, Bemidji, Minn.	2 00
29. Sr. M. Hdephonse, Chicago.	2 00
29. Sr. M. Joseph, Green Bay.	2 00
29. Sr. M. Leona Norton, Dubuque.	2 00
29. Sr. M. Pia, Mankato, Minn.	2 00
29. Msgr. J. M. Wolfe, Dubuque.	2 00

August, 1933

1. St. Stanislaus Sch., Lansdale, Pa.	4 00
1. Sr. Superior, Coll. Holy Names, Oakland, Calif.	2 00
1. Srs. Charity, Detroit.	2 00
2. Miss M. R. Locher, Detroit.	2 00
4. Rev. R. Sampson, Oakland, Calif.	2 00
5. St. Dominic Acad., Waverley, Mass.	2 00
5. S. Srs. Notre Dame, Loretto, Minn.	2 00
7. Rev. J. F. Carroll, Shavertown, Pa.	2 00
7. Rev. A. J. Diersen, Cincinnati.	2 00
7. Rev. A. J. Gallagher, Tiffin, Ohio	2 00
7. Rev. F. A. Moeller, Cincinnati.	2 00
10. St. Mary Sch., Phoenixville, Pa.	4 00
11. Rev. W. L. Shea, St. Louis.	2 00
11. Srs. St. Benedict, St. Cloud.	2 00
12. Very Rev. A. H. Rabe, San Antonio	2 00
14. O. L. Blessed Sac. Sch., Cleveland	2 00
16. Holy Angels Acad., Milwaukee.	70 00
16. Rev. C. F. Carroll, San Francisco	2 00
16. Rev. P. Kenny, Willmar, Minn.	2 00
16. Sr. M. Irene, Dubuque.	2 00
16. S. Srs. Notre Dame, Comfrey, Minn.	2 00
22. Rev. L. D. Robert, Fall River.	2 00
24. Rev. G. A. Curran, Philadelphia	2 00
24. Rev. T. D. O'Connor, Niagara Univ. P. O., N. Y.	2 00
24. St. Michael Sch., Grand Forks, N. D.	2 00
25. St. Margaret Mary Sch., Rochester	2 00
29. Rev. E. J. Hickey, Grosse Ile, Mich.	2 00

August, 1933

30. Felician Srs., St. Paul.....	4 00
31. Srs. Charity, Chicago.....	4 00
31. Reports	3 00

September, 1933

1. Sr. M. Leona, Lodi, N. J.....	4 00
5. Rev. E. Deham, Philadelphia....	2 00
5. St. Francis de Sales Sch., New- port, Ky.	2 00
5. Sr. St. Rita, Buffalo.....	4 00
5. Rev. J. C. Vismara, Detroit.....	6 00
5. Rev. D. B. Zuchowski, Clayton, N. Mex.	2 00
6. St. John Sch., Canton, Ohio.....	2 00
7. Mrs. N. J. Cartmell, Forest Hills, L. I., N. Y.	2 00
8. Mr. H. Eagan, Chicago.....	4 00
9. Marywood Coll. Library, Scrant- on	2 00
12. Srs. St. Joseph, Waterbury, Conn.	2 00
14. Rev. J. F. Dwyer, Jersey City, N. J.	2 00
14. Sr. Adele, Pittsburgh.....	1 00
14. Rev. P. J. Ternes, Marine City, Mich.	4 00
16. Rev. D. A. Lord, St. Louis.....	2 00
19. St. Mary Coll., Winona.....	20 00
19. St. Joseph Acad., Columbus.....	20 00
19. Immc. Conception Sch., Toledo...	4 00
19. Rev. H. F. Klenner, Detroit.....	2 00
19. Mother M. Columba, St. John's, Nfld.	2 00
20. Rev. C. S. Kempker, Lacona, Ia....	2 00
20. Rudolphinum Paro. Sch., Protivin, Iowa	6 00
20. Sr. M. Agnes, Richmond	2 00
25. Srs. St. Aloysius Sch., Little Falls, Minn.	4 00
26. Sr. M. Clotilda, Nazareth, Mich.	2 00
27. Pancreatia Hall, Loretto P. O., Colo.	10 00
28. Rev. R. J. Connole, Washington.	2 00
28. St. Mary Sch., Aurora, Ill.....	2 00
29. Marquette Univ., Milwaukee....	20 00
29. Mr. M. L. Melzer, Milwaukee....	2 00
29. Srs. Visitation, Brooklvn	2 00
30. Acad. Mt. St. Ursula, New York.	10 00
30. Sr. M. Catherine Raynor, Wash- ington	2 00
30. Reports	3 00

October, 1933

2. Georgiancourt Coll., Lakewood, N. J.	40 00
3. Rev. W. J. Davis, Washington....	2 00
3. St. Augustine Sch., Bridgeport, Pa.	2 00
4. V. Rev. R. Butin, Washington...	2 00
7. SS. Cyril & Methodius Sem., Orchard Lake, Mich.	25 00
7. Rev. J. W. Colligan, Olcott, N. Y.	6 00
7. Rev. E. J. Tavor, Detroit.....	4 00
10. St. Columbkille Sch., Brighton, Mass.	2 00
10. Srs. Notre Dame, Cheviot, Ohio...	2 00
11. Srs. Notre Dame, St. Louis.....	2 00
17. Acad. Sacred Heart, Philadelphia	20 00
17. Sr. M. St. Charles, Santa Rosa Calif.	10 00
17. Bro. Francis Louis, Poughkeepsie, N. Y.	2 00
17. Miss A. C. Ferry, San Francisco	2 00
17. Sr. Micaela Cuenca, Manila, P. I.	2 00

October, 1933

18. Newman Sch., Lakewood, N. J....	10 00
19. Sr. M. Bronislava, Detroit.....	2 00
20. Rev. H. F. Flock, Sparta, Wis....	2 00
20. Srs. St. Dominic, Blauvelt, N. Y.	2 00
21. John Carroll Univ., Cleveland...	40 00
27. Fitton Sch., East Boston.....	4 00
31. Report	1 00

November, 1933

1. Rev. L. W. Seemann, Washington	2 00
1. Mr. H. T. Vlymen, Brooklyn....	2 00
6. Cathedral Central H. Sch., Detroit	4 00
6. Mr. B. W. Ferbeck, Washington	2 00
6. Rev. A. R. Kuenzel, Prairie du Chien, Wis.	2 00
6. Mr. F. J. Rooney, Chicago.....	4 00
6. St. Stanislaus Sch., Meriden, Conn.	2 00
7. Rev. J. J. Walsh, Philadelphia....	4 00
8. Rev. J. W. Peel, Buffalo.....	20 00
8. Rev. W. D. McCarthy, Denver....	2 00
8. St. Hedwig Paro. Sch., E. Cam- bridge, Mass.	4 00
10. Rev. P. E. Campbell, Pittsburgh.	10 00
10. Sr. M. Felicitas, Chicago.....	2 00
13. Msgr. F. A. Rempe, Chicago....	2 00
13. St. Paul High Sch., Binghamton, N. Y.	2 00
13. Sr. M. Mechtildis, Lakewood, O..	8 00
13. Rev. J. A. Smith, Sayville, L. I., N. Y.	2 00
20. Sr. M. Theophane, Truro, N. S....	2 00
21. St. John Coll., Toledo.....	20 00
24. Rev. J. H. MacDonald, Sydney, N. S.	2 00
28. Acad. H. C. Jesus, Sharon Hill, Pa.	30 00
28. Rev. J. B. Mullin, Boston.....	2 00
28. Srs. H. Child Jesus, Sharon Hill, Pa.	4 00
29. Rev. J. T. McMahon, South Perth, Australia	2 25
30. Report	1 00

December, 1933

6. Bro. Edward, Providence.....	4 00
6. Srs. Notre Dame, Port Washing- ton, Wis.	2 00
8. Rev. J. J. Collins, Albany.....	2 00
13. Rev. C. A. Hart, Washington....	8 00
22. Rev. J. J. Wynne, New York....	4 00
26. Dr. G. H. Derry, Detroit.....	4 00
28. Rev. V. Fernandez, Malolos, Bulacan, P. I.	2 00
29. Immc. Conception Gram. Sch., Lowell, Mass.	2 00
30. Mr. T. B. Lawler, New York....	2 00
30. Interest	4 60

January, 1934

3. Boys' Cath. High Sch., Pitts- burgh	20 00
22. Mr. M. R. Kneif, St. Louis.....	2 00
24. Rev. W. J. Donovan, Batavia, Ill.	2 00
25. Rev. G. Mongeau, San Antonio..	2 00
25. V. Rev. V. J. Ryan, Fargo, N. D.	2 00
27. Rosati-Kain H. Sch., St. Louis..	10 00
27. Rev. P. J. Ritchie, St. Louis...	2 00
29. Sr. M. Liguori, Riverside P. O., R. I.	2 00

February, 1934

2. Dominican Coll., San Rafael, Calif.	20 00
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February, 1934

5. Mount Carmel Acad., Wichita...	10 00
5. Sr. M. Clemenza, Wichita.....	2 00
13. V. Rev. A. M. Keefe, W. De Pere, Wis.	2 00
15. Sacred Heart Acad., Grand Rapids	20 00
20. Dominican College, San Rafael, Calif.	20 00
21. Rev. L. S. Hauber, Osawatomie, Kans.	2 00
26. Ursuline Acad., Toledo.....	40 00
26. S. Srs. Notre Dame, Chicago....	2 00
28. Report	1 00

March, 1934

8. Rev. F. M. Kenny, Malone, N. Y.	4 00
15. Srs. Cong. Notre Dame, Kanka- kee, Ill.	2 00
15. Rev. C. Wiederhold, Reading, Ohio	2 00
17. St. Augustine Sch., Rensselaer, Ind.	2 00
19. Dominican Coll., San Rafael, Calif.	20 00
19. Msgr. N. Pfeil, Cleveland.....	2 00
23. Rev. C. Orth, Angola, Ind.....	2 00

April, 1934

3. Bro. J. W. Whelan, Longueuil, P. Q.	5 00
4. Rev. L. A. Brown, Catonsville, Md.	6 00
5. Rev. A. Bertman, Highland, Ill...	2 00
9. Coll. St. Catherine, St. Paul....	20 00
19. St. Francis Coll., Loretto, Pa....	20 00
21. Villa Maria Acad., Green Tree, Pa.	10 00
23. Rev. J. M. Duffy, Rochester....	20 00
24. St. Louis' Sch., Yeaddon, Pa.....	4 00
30. Reports	3 00
30. Postage	33

May, 1934

3. Coll. New Rochelle, New Rochelle, N. Y.	20 00
3. Marymount Coll., Salina, Kans...	20 00
3. Marianist Prep., Beacon-on-Hud- son, N. Y.	10 00
3. St. Benedict Prep. Sch., Newark	10 00
3. W. Philadelphia Cath. High Sch. for Boys, Philadelphia	10 00
3. Rev. J. I. Barrett, Baltimore....	2 00
4. Mt. St. Mary Sem., Cincinnati...	25 00
4. St. John Bos. Eccl. Sem., Boston	25 00
4. St. Mary Manor & Ap. Sch., So. Langhorne, Pa.	10 00
4. Emmanuel Coll., Boston	20 00
4. Boston Acad. Notre Dame, Bos- ton	10 00
4. Cecilian Acad., Philadelphia....	10 00
4. Nazareth Acad., Philadelphia....	10 00
4. St. Brendan Dioc. H. Sch. Brook- lyn	10 00
4. St. Francis Xav. Acad., Provid- ence	10 00
4. St. Mary Paro. High Sch., Colum- bus	10 00
4. Rev. T. V. Cassidy, Providence...	10 00
4. Rev. F. A. Brady, Philadelphia..	4 00
4. Mr. H. S. Brown, New York....	2 00
4. Rev. W. T. Dillon, Brooklyn....	2 00
4. Sr. Teresa Gertrude, Union City, N. J.	2 00
4. Srs. Chris. Charity, Philadelphia.	2 00

May, 1934

4. Srs. St. Joseph, Tacony, Phila- delphia	2 00
4. Mr. J. J. Sturm, Buffalo	2 00
4. Rev. F. E. Tourscher, Villanova, Pa.	2 00
5. Cathedral Coll., New York.....	10 00
5. Univ. Dayton, Dayton, Ohio.....	20 00
5. St. Joseph Coll. Women, Brooklyn	20 00
5. Acad. Our Lady, Chicago.....	10 00
5. Fenwick High Sch., Oak Park, Ill.	10 00
5. Wm. Cullen McBride H. Sch., St. Louis	10 00
5. Marist Coll., Atlanta, Ga.....	10 00
5. Mt. St. Agnes Sch., Baltimore..	10 00
5. St. Angela Hall Acad., Brooklyn	10 00
5. St. Francis High Sch., Brooklyn	10 00
5. Srs. Notre Dame, Milwaukee....	10 00
5. Rev. J. G. Cox, Philadelphia....	10 00
5. Rev. H. E. Keller, Harrisburg...	10 00
5. Assumption B. V. M. Cath. Sch., Baltimore	2 00
5. Benedictine Srs., N. S. Pittsburgh	2 00
5. Benziger Bros., New York.....	6 00
5. Bro. Joseph, Newport, R. I.....	2 00
5. Bro. C. S. McManus, New Roch- elle, N. Y.	10 00
5. Mr. F. Bruce, Milwaukee.....	2 00
5. Christian Bros., Scranton	2 00
5. Msgr. E. J. Connelly, Washington	2 00
5. Eastman Teaching Films, Roches- ter	2 00
5. Rev. E. J. Fitzgerald, Worcester, Mass.	2 00
5. Msgr. H. T. Henry, Washington..	2 00
5. Rev. A. F. Hickey, Cambridge, Mass.	2 00
5. Rev. C. M. Kavanagh, Green- wich, Conn.	2 00
5. P. J. Kennedy & Sons, New York	2 00
5. Rev. F. M. Kirsch, Washington..	2 00
5. Rev. M. J. Larkin, New Rochelle, N. Y.	2 00
5. Msgr. T. H. McLaughlin, Dar- lington, N. J.	2 00
5. Rev. D. J. Maguire, Lowell, Mass.	2 00
5. Rev. C. J. Merkle, Newport, Ky.	2 00
5. Rev. G. Meyer, Louisville.....	2 00
5. Mother M. Medulpha, Baltimore..	2 00
5. Mother Monica, Elizabeth, N. J.	2 00
5. Rev. J. J. Murphy, Brighton, Bos- ton	2 00
5. Rev. J. F. Naab, Winfield Junc- tion, N. Y.	2 00
5. Rev. L. O'Donovan, Baltimore..	2 00
5. O. L. Guadalupe Sch., Brooklyn..	2 00
5. Queen of All Saints Sch., Brook- lyn	2 00
5. Rev. W. H. Russell, Washington..	2 00
5. St. Agnes High Sch., New York	6 00
5. St. Helena Sch., Philadelphia....	2 00
5. St. Joseph Acad., Dumbarton, Va.	2 00
5. St. Mary Sch., Nutley, N. J.....	2 00
5. St. Monica Sch., Jamaica, N. Y.	6 00
5. Rev. V. Schaaf, Washington....	2 00
5. Mr. V. L. Shields, Washington..	2 00
5. Sr. Francis Marie, Putnam, Conn.	2 00
5. Sr. Leo Xavier, New York.....	2 00
5. Sr. M. Tharsilla, Willimantic, Conn.	2 00
5. Srs. Charity, Hempstead, L. I. N. Y.	2 00

May, 1934

5. Srs. Immc. Heart Mary, Philadel- phia	2 00
5. Srs. St. Francis, Glen Riddle, Pa.	2 00
5. Srs. St. Joseph, Broad St., Phila. 2 00	2 00
5. Srs. St. Joseph, 62nd St. Phila. 4 00	4 00
5. Msgr. P. W. Smith, Jersey City, N. J.	2 00
5. Rev. E. A. Stapleton, Yardley, Pa.	2 00
5. Rev. J. V. Tracy, Brighton, Bost- on	2 00
5. Rev. C. J. Warren, Brooklyn.....	10 00
5. Xaverian Bros., Lowell, Mass.....	2 00
7. St. Francis Sem., St. Francis, Wis.	25 00
7. St. Meinrad Ecl. Sem., St. Mein- rad, Ind.	25 00
7. St. Mary Coll., North East, Pa... 10 00	10 00
7. Salvatorian Sem., St. Nazianz, Wis.	10 00
7. St. Francis Coll., Brooklyn.....	20 00
7. St. Norbert Coll., West De Pere, Wis.	20 00
7. Seton Hall Coll., So. Orange, N. J.	20 00
7. Spring Hill College, Spring Hill, Ala.	20 00
7. Xavier Univ., Cincinnati.....	20 00
7. Coll. Mt. St. Joseph-Ohio, Mt. St. Joseph, Ohio	20 00
7. Coll. St. Rose, Albany	20 00
7. Mundelein Coll., Chicago.....	20 00
7. Nazareth Coll., Louisville.....	20 00
7. Rosary Coll., River Forest, Ill... 20 00	20 00
7. St. Joseph Coll., Emmitsburg, Md.	20 00
7. Acad. Holy Cross, Washington... 10 00	10 00
7. Acad. Mt. St. Joseph-Ohio, Mt. St. Joseph, Ohio	10 00
7. St. Joseph Acad. H. Sch., Tipton, Ind.	10 00
7. St. Mary Pines Acad., Chatawa, Miss.	30 00
7. Seton Hall H. Sch., So. Orange, N. J.	10 00
7. Rev. A. F. Munich, Bloomfield, Conn.	10 00
7. Rev. R. R. Rooney, Florissant, Mo.	10 00
7. V. Rev. R. Adams, Callicoon, N. Y.	2 00
7. Rev. J. S. Barry, Bondsville, Mass.	2 00
7. Rev. W. J. Barry, East Boston... 2 00	2 00
7. Rev. H. D. J. Brosseau, Gren- ville, P. Q.	2 00
7. Bro. Cassian, Buffalo	2 00
7. Bro. Fred. Hartwich, Dayton, Ohio	2 00
7. Bro. H. Flaynick, Cincinnati.....	2 00
7. Bro. Michael, Nivelles, Belgium... 2 00	2 00
7. Bro. P. J. Ryan, West Park, N. Y.	2 00
7. Bros. Mary, Baltimore	2 00
7. Rev. H. F. Brucker, Detroit.....	4 00
7. Rev. J. J. Burke, Peoria.....	2 00
7. Rev. G. J. Cairns, Monroe, Mich. 2 00	2 00
7. Rev. L. J. Carroll, Mobile.....	2 00
7. Rev. F. J. Connell, Esopus, N. Y. 2 00	2 00
7. Msgr. J. N. Connolly, New York 2 00	2 00
7. Msgr. T. Conry, Dubuque.....	2 00
7. Rev. J. G. Cook, Detroit.....	2 00
7. Rev. J. B. Culemans, Moline, Ill. 2 00	2 00

May, 1934

7. Msgr. W. A. Cummings, Chicago 4 00	4 00
7. V. Rev. A. M. Cyr, Bedford, Mass. 2 00	2 00
7. Rev. C. F. Deady, Ypsilanti, Mich.	4 00
7. Rev. A. J. Diersen, Cincinnati... 2 00	2 00
7. V. Rev. J. H. Dolan, Newton, Mass.	2 00
7. Msgr. J. J. Donnelly, Fitchburg, Mass.	2 00
7. Rev. J. J. Doyle, St. Mary-of- Woods, Ind.	2 00
7. V. Rev. P. H. Durkin, Rock Island, Ill.	2 00
7. Rev. G. C. Eilers, St. Francis, Wis.	2 00
7. Elder High Sch., Cincinnati.....	2 00
7. Rev. D. J. Gormley, St. Paul.... 6 00	6 00
7. Msgr. H. J. Grimmelsman, Worth- ington, O.	2 00
7. Rev. J. E. Hamill, Indianapolis... 4 00	4 00
7. Rev. H. Hammeke, Philadelphia... 2 00	2 00
7. Rev. J. B. Herbers, Dyersville, Iowa	2 00
7. Rev. H. Heringhaus, Bellevue, Ky.	2 00
7. Rev. C. A. Hickey, Cincinnati.... 2 00	2 00
7. Holy Trinity Sch., Boston.....	2 00
7. Rev. F. A. Houck, Toledo.....	2 00
7. Immaculate Seminary, Washing- ton	2 00
7. Immaculate Conception Sch., Re- vere, Mass.	2 00
7. Immc. Conception Sch., Rochester 2 00	2 00
7. Immc. Heart Mary Sch., Brook- lyn	2 00
7. Rev. S. Klopfer, St. Francis, Wis. 4 00	4 00
7. V. Rev. A. A. Klowo, Orchard Lake, Mich.	2 00
7. Msgr. A. Ph. Kremer, Genoa, Wis.	2 00
7. La Commission des Ecoles Cath- oliques, Montreal	2 00
7. Library, Univ. Philippines, Ma- nila	2 00
7. Rev. J. M. Louis, Detroit.....	2 00
7. Rev. J. E. Lynch, Taunton, Mass.	2 00
7. Mr. E. McCarthy, Cleveland.... 2 00	2 00
7. Rev. F. J. Martin, Louisville... 2 00	2 00
7. Rev. C. A. Monteleone, Cortland, N. Y.	2 00
7. Mother M. Anselm, Amityville, L. I., N. Y.	2 00
7. Mother M. Rose, Concordia, Kans.	2 00
7. Rev. R. Neagle, Malden, Mass... 2 00	2 00
7. Rev. R. R. Noll, Indianapolis.... 2 00	2 00
7. Oblate Fathers, Buffalo	2 00
7. Rev. G. J. O'Bryan, Lexington, Ky.	2 00
7. Rev. J. P. O'Reilly, Chicago..... 2 00	2 00
7. Rev. J. H. Ostdiek, Omaha..... 2 00	2 00
7. O. L. Nazareth Sch., Roanoke, Va.	2 00
7. O. L. Pompeii Sch., Philadelphia 2 00	2 00
7. V. Rev. Father Provincial, S. J., St. Louis	2 00
7. Minister Provincial, O. M. C., Louisville	2 00
7. Redemptorist Fathers, Philadel- phia	2 00
7. Rev. G. Regenfuss, St. Francis, Wis.	2 00

May, 1934

7. Rev. G. J. Rehring, Norwood, Ohio	2 00
7. Rev. J. S. Reiner, Chicago	2 00
7. Resurrection Sch., Chester, Pa.	2 00
7. Sacred Heart Jesus Sch., Highland Falls, N. Y.	2 00
7. Sacred Heart Sch., West Lynn, Mass.	2 00
7. St. Agatha Sch., Philadelphia	2 00
7. St. Benedict Sch., Philadelphia	6 00
7. St. Bernard Sch., St. Paul	2 00
7. SS. Cyril & Methodius Sch., Coaldale, Pa.	2 00
7. St. Gabriel Sch., Norwood, Pa.	4 00
7. St. Hedwig Sch., E. Cambridge, Mass.	2 00
7. St. Liborius Sch., St. Louis	2 00
7. St. Michael Sch., Lansford, Pa.	2 00
7. St. Nicholas Sch., Brooklyn	2 00
7. St. Nicholas Tolentine Sch., North Jamaica, N. Y.	2 00
7. St. Thomas A. P. Sch., Woodhaven, N. Y.	4 00
7. Mr. P. P. Schaefer, Champaign, Ill.	4 00
7. Msgr. J. H. Schengber, Cincinnati	2 00
7. Sr. Alexandrine, Elmhurst, N. Y.	4 00
7. Sr. Elizabeth Garner, Emmitsburg, Md.	4 00
7. Sr. Isabelle McSweeney, Emmitsburg, Md.	2 00
7. Sr. M. Angela, Des Moines	2 00
7. Sr. M. Callista, Cleveland	4 00
7. Sr. M. Cecilia, New York	4 00
7. Sr. M. Claudine, Waterbury, Conn.	2 00
7. Sr. M. Cosmas, Newark	2 00
7. Sr. M. Edmundine, Davenport	2 00
7. Sr. M. Gonzaga, Albany	2 00
7. Sr. M. Patricia, St. Louis	2 00
7. Sr. M. St. James, Boston	2 00
7. Sr. Noela, New York	2 00
7. Sr. St. M. Cyrilla, Chicago	2 00
7. Srs. Charity, So. Lawrence, Mass.	2 00
7. Srs. Charity, Mt. St. Joseph, Ohio	2 00
7. Srs. Divine Providence, Kalida, Ohio	2 00
7. Srs. Holy Cross, Washington	6 00
7. Srs. Immc. Heart Mary, Detroit	2 00
7. Srs. Mercy, W. Hartford	2 00
7. Srs. Notre Dame, Chicago	2 00
7. Srs. Notre Dame, Marinette, Wis.	2 00
7. Srs. Notre Dame, Milwaukee	2 00
7. Srs. Notre Dame, New Orleans	2 00
7. Srs. Notre Dame, Providence	2 00
7. Srs. Notre Dame, Somerville, Mass.	2 00
7. S. Srs. Notre Dame, Teutopolis, Ill.	6 00
7. Srs. St. Casimir, Chicago	2 00
7. Srs. St. Francis, Rochester, Minn.	2 00
7. Srs. St. Joseph, Brooklyn	2 00
7. Srs. St. Joseph, Buffalo	2 00
7. Srs. St. Joseph, Orange, N. J.	2 00
7. Srs. St. Joseph, G St. Phila.	2 00
7. Srs. St. Joseph, Summer St., Phila.	4 00
7. Srs. St. Joseph, Mt. Airy, Phila.	2 00
7. Rev. T. E. Stritch, New Orleans	2 00
7. Visitation Nuns, Washington	2 00

May, 1934

7. Rev. C. Wallbraun, Teutopolis, Ill.	2 00
7. Rev. O. M. Ziegler, St. Francis, Wis.	2 00
8. St. Fidelis Prep. Sem., Herman, Pa.	10 00
8. St. Benedict Coll., Atchison, Kans.	20 00
8. Coll. O. L. Elms, Chicopee, Mass.	20 00
8. Nazareth Coll., Rochester	20 00
8. Aquinas Inst., Rochester	10 00
8. Loyola Sch., New York	10 00
8. Notre Dame Acad., Cincinnati	10 00
8. Regis High Sch., New York	10 00
8. St. Joseph Nor. Coll., Springfield, Mass.	10 00
8. St. Mary Springs Acad., East Columbus	10 00
8. Srs. Notre Dame, Dayton, Ohio	10 00
8. Rev. D. C. Gildea, Syracuse	10 00
8. Benedictine Srs., Yankton, S. D.	2 00
8. V. Rev. J. Berens, St. Bernard, Ohio	2 00
8. Blessed Agnes Sch., Chicago	2 00
8. Rev. C. A. Branton, Andover, Mass.	2 00
8. Msgr. A. C. Breig, St. Francis, Wis.	2 00
8. Bro. Adolph, Poughkeepsie, N. Y.	2 00
8. Bro. Amian, Pawtucket, R. I.	2 00
8. Bro. Anthony, Brooklyn	2 00
8. Bro. Anthony Saletel, Hamilton, Ohio	2 00
8. Rev. R. J. Campion, Brooklyn	2 00
8. Cathedral Acad., Albany	2 00
8. Cathedral Boys' High Sch., New York	2 00
8. Couvent Jesus-Marie, Woonsocket, R. I.	4 00
8. Dominican Srs., East Columbus	2 00
8. Rev. E. T. Dunne, Wellesley, Mass.	2 00
8. Mr. D. C. Fauss, New York	2 00
8. Felician Srs. Lodi, N. J.	2 00
8. Franciscan Fathers, Chicago	6 00
8. Rev. P. J. Furlong, New York	2 00
8. Rev. J. E. Grady, Rochester	2 00
8. Rev. J. J. Griffin, Brooklyn	4 00
8. V. Rev. J. J. Haffert, Washington	2 00
8. V. Rev. E. F. Harrigan, Catonsville, Md.	2 00
8. Holy Family Sch., Nazareth, Pa.	4 00
8. Holy Name Jesus Sch., Philadelphia	2 00
8. Holy Trinity Sch., Roxbury, Boston	2 00
8. Holy Trinity Sch., Norfolk, Va.	4 00
8. Immc. Conception Sch., Philadelphia	6 00
8. Rev. P. Kenny, Willmar, Minn.	2 00
8. Rev. A. G. Koenig, Cincinnati	2 00
8. Mother Clarissa, Oldenburg, Ind.	2 00
8. Mother Loba, Covington	2 00
8. Mother God Sch., Covington	2 00
8. Mother Verecunda, Philadelphia	2 00
8. Msgr. T. J. O'Brien, Brooklyn	2 00
8. O. L. Consolation Sch., Philadelphia	2 00
8. Msgr. F. Rupert, Delphos, Ohio	2 00
8. St. Adalbert Sch., Philadelphia	2 00

May, 1934

8. St. Aloysius Sch., Great Neck, L. I.	2 00
8. St. Aloysius Sch., Newburyport, Mass.	4 00
8. St. Alphonsus Sch., Philadelphia	2 00
8. St. Charles Sch., Bellows Falls, Vt.	2 00
8. St. Joseph Sch., Marshall, Minn.	2 00
8. St. Joseph Sch., Red Wing, Minn.	2 00
8. St. Joseph Sch., Yonkers, N. Y.	6 00
8. St. Mary Sem., Buffalo	2 00
8. St. Stephen Hungary Sch., New York	4 00
8. Rev. H. P. Shea, New York	2 00
8. Msgr. J. F. Sheahan, Poughkeepsie, N. Y.	2 00
8. Sr. Ignatius Loyola, Montreal.	2 00
8. Sr. Immaculata, Detroit	10 00
8. Sr. M. Cassiana, Chicago	2 00
8. Sr. M. Clarissa, Brooklyn	2 00
8. Sr. M. Evangelista, New York.	2 00
8. Sr. M. Fidelis, Chicago	4 00
8. Sr. M. Imelda, Brooklyn	2 00
8. Sr. M. Jean, Rochester	4 00
8. Sr. M. Lawrence, St. Bernard, Ohio	2 00
8. Sr. M. Pascaline, Baltimore.	2 00
8. Sr. M. Pierre, Great Neck, L. I., N. Y.	6 00
8. Sr. Xavier Mary, Brooklyn.	2 00
8. Srs. Charity, Martinsburg, W. Va.	2 00
8. Srs. Div. Prov. Ky., Melbourne, Ky.	2 00
8. Srs. Immc. Heart Mary, Philadelphia	2 00
8. Srs. Mercy, Baltimore	2 00
8. Srs. Mercy, Naugatuck, Conn.	2 00
8. Srs. Mercy, New Britain, Conn.	2 00
8. S. Srs. Notre Dame, Roxbury, Boston	2 00
8. Srs. Notre Dame, Central Covington	2 00
8. Srs. Notre Dame, Rochester.	2 00
8. Srs. Notre Dame, Toledo	2 00
8. S. Srs. Notre Dame, Westbury, L. I., N. Y.	2 00
8. Srs. Providence, Chelsea, Mass.	2 00
8. Srs. St. Francis, Syracuse	2 00
8. Srs. St. Joseph, York Rd., Philadelphia	2 00
8. Srs. St. Joseph, St. Louis.	6 00
8. Srs. St. Mary, Lockport, N. Y.	6 00
8. Rev. H. Slocemyer, Cincinnati.	2 00
8. Mr. D. P. Towers, New York.	2 00
8. Ursuline Srs., Tiffin, Ohio.	2 00
8. Msgr. H. Waldhaus, Cincinnati.	2 00
8. V. Rev. N. A. Weber, Washington	2 00
9. Conception Coll., Conception, Mo.	10 00
9. Boston Coll., Newton, Mass.	20 00
9. Georgetown Univ., Washington.	20 00
9. La Salle Acad., Providence.	20 00
9. St. Procopius Coll., Lisle, Ill.	20 00
9. Mount Mercy Coll., Pittsburgh.	40 00
9. Regis Coll., Weston, Mass.	20 00
9. Acad. Notre Dame, Belleville.	10 00
9. Boston Coll. High Sch., Boston.	10 00
9. Loretto Acad., Kansas City, Mo.	10 00
9. Marycliff Acad., Arlington Heights, Mass.	20 00
9. Melrose Acad., Melrose, Pa.	20 00
9. St. Clara Acad., Sinsinawa, Wis.	10 00
9. St. Ursula Acad., Cincinnati.	10 00
9. Rev. M. A. Delaney, New York.	10 00

May, 1934

9. Ascension Sch., New York.	2 00
9. Assumption Sch., St. Paul.	2 00
9. Rev. K. G. Beyer, La Crosse.	2 00
9. Bro. Edward, Providence	2 00
9. Mr. W. C. Bruce, Milwaukee.	2 00
9. Msgr. J. M. Corrigan, Philadelphia	6 00
9. Rev. J. J. Cullinan, St. Paul.	2 00
9. Rev. H. DeGryse, Monroe, Mich.	4 00
9. Mr. J. C. Dockrill, Chicago.	2 00
9. Rev. C. J. Drew, New York.	2 00
9. Rev. F. Edie, Rensselaer, N. Y.	2 00
9. Rev. S. Erbacher, Detroit.	2 00
9. Rev. W. Haberstock, Milwaukee.	4 00
9. Rev. J. J. Heim, St. Francis, Wis.	2 00
9. Rev. H. F. Hillenmeyer, Ft. Thomas, Ky.	2 00
9. Holy Trinity Sch., New Ulm, Minn.	2 00
9. Rev. F. Hufnagel, Duluth.	2 00
9. Rev. G. Kaczmarek, Granby, Mass.	2 00
9. Rt. Rev. A. Koch, Latrobe, Pa.	4 00
9. Rev. A. R. Kuenzel, Prairie du Chien, Wis.	2 00
9. Librarian, St. Anthony Monastery, Marathon, Wis.	2 00
9. Rev. R. Lutzowski, Detroit.	4 00
9. Msgr. P. J. McCormick, Washington	2 00
9. V. Rev. T. S. McDermott, New York	2 00
9. Rev. P. J. McHugh, Newton, Mass.	2 00
9. Mother M. Lucia, Baltic, Conn.	2 00
9. Mother Prioress, Sinsinawa, Wis.	2 00
9. Mother St. Paul, Ozone Park, N. Y.	2 00
9. Msgr. J. F. Newcomb, Huntington, W. Va.	2 00
9. Rev. Provincial, S. J., New York	2 00
9. St. Ann Sch., Buffalo	2 00
9. St. Boniface Sch., Minneapolis.	2 00
9. St. Cunegunda Sch., McAdoo, Pa.	6 00
9. St. James Pro-Cathe., Brooklyn	2 00
9. St. Joachim Sch., Cedarhurst, L. I., N. Y.	2 00
9. St. John Sch., Canton, Mass.	2 00
9. St. Joseph Inst. Deaf, Westchester, N. Y.	2 00
9. St. Kieran Sch., Heckscherville, Pa.	4 00
9. St. Mary Acad., Leavenworth.	2 00
9. St. Mary Coll., Leavenworth.	2 00
9. St. Mary Springs Acad., Fond-du-Lac, Wis.	2 00
9. St. Michael Sch., St. Paul.	2 00
9. St. Michael Sch., Milwaukee.	2 00
9. St. Monica Sch., Philadelphia.	2 00
9. SS. Peter & Paul H. Sch., So. Boston	2 00
9. Salvatorian Fathers, Milwaukee.	2 00
9. Rev. M. Schexnayder, Baton Rouge, La.	2 00
9. Rev. W. L. Shea, St. Louis.	2 00
9. Sr. M. Charles, Peekskill, N. Y.	2 00
9. Sr. M. Emmanuel, Cincinnati.	4 00
9. Sr. M. Eunice, Portsmouth, Ohio	2 00
9. Sr. M. Ignatia, Jefferson City, Mo.	2 00
9. Srs. Charity, Detroit	2 00
9. Srs. Charity, Paterson, N. J.	2 00
9. Srs. Christian Charity, Chicago.	2 00

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9. Srs. Christian Charity, Wilkes-Barre, Pa.	2 00
9. Srs. Holy Child Jesus, Chicago...	2 00
9. Srs. Mercy, Greenwich, Conn.....	2 00
9. Srs. Mercy, Hartford.....	2 00
9. Srs. Mercy, New Orleans.....	6 00
9. Srs. Notre Dame, Wabasha, Minn.	4 00
9. Srs. Notre Dame, Worcester, Mass.	2 00
9. Srs. Precious Blood, Omaha.....	2 00
9. Srs. St. Joseph, Marquette.....	2 00
9. Srs. St. Joseph, Tucker St. Philadelphia	2 00
9. Miss Z. E. Stauff, Baltimore.....	2 00
9. Rev. G. F. Strohaber, Washington	6 00
9. Rev. T. A. Walsh, Washington..	2 00
9. Xavier High Sch., Dyersville, Iowa	2 00
10. St. Joseph Sem., Yonkers, N. Y.	25 00
10. St. Paul Sem., St. Paul.....	25 00
10. Fordham Univ., Fordham, New York	20 00
10. Good Counsel Coll., White Plains, N. Y.	20 00
10. Acad. St. Scholastica, Chicago...	10 00
10. Cathedral Latin Sch., Cleveland..	10 00
10. Daughters SS. Cyril & Methodius, Danville, Pa.	10 00
10. Fordham Coll. High Sch., New York	10 00
10. Mater Misericordiae Acad., Merion, Pa.	10 00
10. Mt. St. Joseph Urs. Acad., St. Joseph, Ky.	20 00
10. O. L. Good Counsel Acad., Mankato, Minn.	10 00
10. St. Joseph Prep. Coll., Kirkwood, Mo.	10 00
10. St. Margaret Acad., Minneapolis	10 00
10. Msgr. J. J. Bonner, Philadelphia	10 00
10. Msgr. F. J. Macelwane, Toledo..	10 00
10. Miss J. M. Barry, Derby, Conn...	4 00
10. Benedictine Srs., St. Cloud.....	2 00
10. Mr. A. Bodde, Detroit.....	2 00
10. Rev. F. C. Campbell, New York..	2 00
10. Rev. M. W. Deck, Jefferson City, Mo.	2 00
10. Msgr. T. J. E. Devoy, Manchester	2 00
10. Dominican Srs., Chicago	2 00
10. Dominican Srs., St. Louis.....	2 00
10. Rev. J. C. Fallon, Pittsburgh..	2 00
10. Franciscan Fathers, Cincinnati..	2 00
10. Franciscan Srs., Syracuse	2 00
10. V. Rev. C. M. Hegerich, Allison Park, Pa.	2 00
10. Miss E. Horan, Chicago.....	2 00
10. Librarian, St. Andrew-on-Hudson, Poughkeepsie, N. Y.	2 00
10. Mother M. Joseph, Ossining, N. Y.	2 00
10. Mother Superior, Ursuline, St. Martin, Ohio	2 00
10. Rev. J. M. O'Leary, Chicago.....	2 00
10. O. L. Holy Souls Sch., Philadelphia	2 00
10. O. L. Mercy Sch., Bronx, New York	8 00
10. Rev. D. C. Riordan, Watertown, Mass.	2 00
10. St. Francis Sales Sch., Charlestown, Mass.	2 00

May, 1934

10. St. James Sch., Philadelphia....	2 00
10. St. Joseph Acad., Green Bay....	2 00
10. St. Joseph Sch., Lawrence, Mass.	2 00
10. St. Mary Sch., Wilmington.....	2 00
10. Msgr. G. X. Schmidt, Cincinnati	4 00
10. Sr. M. Antonina, Chicago	2 00
10. Srs. Humility Mary, Cleveland..	2 00
10. Srs. Mercy, New Haven, Conn...	2 00
10. Srs. Notre Dame, Lawrence, Mass.	2 00
10. Srs. Notre Dame, Norwalk, Ohio	2 00
10. S. Srs. Notre Dame, St. Louis....	2 00
10. Srs. Prec. Blood, Dayton, Ohio...	2 00
10. Srs. St. Francis, Cleveland.....	2 00
10. Srs. St. Francis, New Orleans...	2 00
10. Srs. St. Joseph, Wichita.....	10 00
10. Rev. J. Stapleton, Detroit.....	4 00
10. Mr. E. N. Stevens, Boston.....	2 00
10. Rev. G. Sweeny, Chicago.....	2 00
10. V. Rev. J. B. Tennyly, Washington	4 00
10. Mr. H. T. Vlymen, Brooklyn....	2 00
10. Rev. J. J. Walsh, Philadelphia....	2 00
10. Rev. L. Wernsing, Evansville, Ind.	2 00
10. Rev. J. H. Whalen, Williamstown, Ky.	2 00
11. Immc. Conception Sem., Oconomowoc, Wis.	25 00
11. St. Mary Sem., Baltimore.....	25 00
11. St. Joseph Coll., Mountain View, Calif.	10 00
11. St. Joseph Prep. Sem., St. Benedict, La.	10 00
11. Coll. Holy Cross, Worcester, Mass.	20 00
11. Coll. St. Thomas, St. Paul.....	40 00
11. St. Louis Univ., St. Louis.....	20 00
11. Coll. St. Benedict, St. Joseph, Minn.	20 00
11. La Salle Inst., Glencoe, Mo.....	10 00
11. Mt. St. Joseph Coll., Baltimore..	10 00
11. Rosati-Kain High Sch., St. Louis	10 00
11. St. John Prep. Sch., Danvers, Mass.	10 00
11. Brother Director, F. S. C., Glencoe, Mo.	2 00
11. V. Rev. J. A. Burns, Notre Dame, Ind.	4 00
11. Cathedral Boys' Sch., Richmond..	2 00
11. Rev. W. P. Clancy, Hooksett, N. H.	2 00
11. Dujarie Inst., Notre Dame, Ind...	2 00
11. Rev. D. V. Fitzgerald, Somerville, Mass.	6 00
11. Rev. H. M. Hald, Elmhurst, N. Y.	2 00
11. Mr. J. L. Hunt, Mt. Vernon, N. Y.	2 00
11. Rev. R. E. McHugh, Brooklyn....	2 00
11. Miss A. M. Marceron, Washington	2 00
11. Miss. Helpers Sac. Heart, Towson, Md.	2 00
11. Mother M. Antoinette, San Antonio	2 00
11. Mother M. Florence, San Antonio	2 00
11. Mother M. Rose, New Orleans...	2 00
11. Mr. L. N. Recktenwald, Milwaukee	2 00
11. Redemptorist Fathers, Roxbury, Boston	2 00
11. Redemptorist Fathers, Detroit...	2 00

May, 1934

11. Sacred Heart Sch., Phoenixville, Pa.	4 00
11. St. Anthony Sch., Minneapolis....	8 00
11. St. Francis Sales Inst., Rock Castle, Va.	2 00
11. St. John Sch., Orange, N. J.	2 00
11. St. Joseph Inst., Deaf-Mutes, St. Louis	2 00
11. St. Jude Thaddeus Conv., Havre, Mont.	2 00
11. St. Martin Tours Sch., Philadelphia	2 00
11. St. Mary Sch., New Ulm, Minn....	2 00
11. St. Patrick Sch., Philadelphia....	2 00
11. St. Stephen Sch., Minneapolis....	4 00
11. Sr. Benitia, Mineola, L. I., N. Y.	2 00
11. Sr. Eugenia Fealy, Normandy, Mo.	2 00
11. Sr. Helen Marie, St. Louis.....	4 00
11. Sr. Margaret Rosaire, W. New Brighton, S. I., N. Y.	2 00
11. Sr. M. Florida, Rochester.....	2 00
11. Sr. M. Pulcheria, Brooklyn.....	2 00
11. Srs. Charity, Roxbury, Boston....	2 00
11. Srs. Charity, Davenport	2 00
11. Srs. Div. Providence, Cincinnati	2 00
11. Srs. Notre Dame, Lynn, Mass....	2 00
11. Srs. Sac. Heart Mary, Bronx, New York	2 00
11. Srs. St. Francis, Memphis, Tenn.	2 00
11. Srs. St. Joseph, Auburn, N. Y....	2 00
11. Srs. St. Joseph, Bayonne, N. J....	4 00
11. Rev. M. Stork, Arcadia, Iowa....	4 00
11. Rev. H. J. Watterson, Westfield, N. J.	2 00
11. V. Rev. A. T. Zeller, Oconomowoc, Wis.	2 00
12. Immc. Conception Sem., Darlington, N. J.	25 00
12. St. Louis Prep. Sem., Webster Groves, Mo.	10 00
12. Univ. San Francisco, San Francisco	20 00
12. Coll. Sacred Heart, Manhattanville, New York.....	20 00
12. Seton Hill Coll., Greensburg, Pa.	20 00
12. Brooklyn Prep. Sch., Brooklyn..	10 00
12. Gonzaga Coll., Washington.....	10 00
12. Mt. St. Joseph Acad., Philadelphia	10 00
12. Nazareth Acad., Rochester	10 00
12. O. L. Angels High Sch., Glen Riddle, Pa.	10 00
12. Villa Duchene, Clayton, Mo.....	10 00
12. Mr. I. C. Baker, Springfield, Mass.	2 00
12. Rev. G. J. Bullion, Mt. Pleasant, Pa.	6 00
12. Rev. J. H. Gefell, Rochester	2 00
12. Rev. H. Hanses, Lynch, Ky.....	2 00
12. Msgr. C. F. McEvoy, Syracuse....	2 00
12. Mother Hedwig, Reading, Pa....	6 00
12. Mother M. Domitilla, Brighton, Boston	2 00
12. Mother M. Mercedes, New Rochelle, N. Y.	2 00
12. Mother M. Pacifica, Peoria	6 00
12. Mt. St. Mary, Hooksett, N. H....	2 00
12. Rev. R. D. Murphy, Uxbridge, Mass.	2 00
12. Redemptorist Fathers, New Orleans	2 00
12. St. Agnes Sch., Arlington, Mass.	2 00

May, 1934

12. St. Anne Sch., Readville, Boston	4 00
12. St. Anthony Sem., Santa Barbara, Calif.	2 00
12. St. Augustine Sch., Brooklyn....	2 00
12. St. Mary Sch., Elyria, Ohio....	2 00
12. V. Rev. J. B. Scully, Kingston, N. Y.	4 00
12. Sr. Leonora, Newark	2 00
12. Sr. M. Dafrose, Brooklyn	2 00
12. Sr. M. Florence, Tuckahoe, N. Y.	6 00
12. Sr. M. Irene, West New York, N. J.	2 00
12. Sr. M. Oswaldine, Milwaukee....	2 00
12. Sr. M. Theotima, Parkersburg, W. Va.	2 00
12. Sr. M. Thomasina, New York....	2 00
12. Srs. Charity, Dorchester, Boston	2 00
12. Srs. Charity, Dubuque	8 00
12. Srs. Charity, Halifax, N. S....	2 00
12. Srs. Charity, Newark	2 00
12. Srs. Charity, Wilkingsburg, Pa....	2 00
12. Srs. Holy Child Jesus, Chicago..	2 00
12. Srs. Holy Family Naz., Pittsburgh	2 00
12. Srs. St. Dominic, Poughkeepsie, N. Y.	2 00
12. Srs. St. Francis, Columbus.....	2 00
12. Srs. St. Francis, Minot, N. D....	2 00
12. Srs. St. Joseph, Springfield, Mass.	2 00
12. Msgr. C. A. Sullivan, Springfield, Mass.	2 00
14. Kenrick Sem., Webster Groves, Mo.,	25 00
14. Niagara Univ., Niagara P. O., N. Y.	25 00
14. St. Charles Sem., Overbrook, Phila.	75 00
14. St. John Sem., Little Rock.....	25 00
14. St. Francis Prep. Sem., Cincinnati	10 00
14. St. Joseph Prep. Sem., Grand Rapids	10 00
14. De Paul University, Chicago....	20 00
14. Manhattan Coll., New York.....	20 00
14. Regis Coll., Denver	20 00
14. H. Angels Inst., Fort Lee, N. J..	10 00
14. Holy Trinity High Sch., Chicago	10 00
14. Immaculata High Sch., Chicago..	10 00
14. St. Joseph Coll. H. Sch., Emmitsburg, Md.	10 00
14. Rev. T. E. Dillon, Huntington, Ind.	10 00
14. Acad. Visitation, St. Louis.....	2 00
14. Rev. L. V. Barnes, Lincoln	2 00
14. Rev. S. Brennan, Willits, Calif..	2 00
14. Bro. J. H. Fink, St. Boniface, Man.	2 00
14. Bro. Patrick, New York.....	4 00
14. Rev. W. Byrne, Ithaca, N. Y....	2 00
14. Rt. Rev. J. E. Cassidy, Fall River	2 00
14. Rev. R. J. Connole, Washington..	2 00
14. Rev. I. Cwiklinski, Sturtevant, Wis.	2 00
14. Dominican Srs., Aurora, Ill.....	2 00
14. Dominican Srs., Fall River.....	2 00
14. Dominican Srs., Portland, Oreg..	2 00
14. Dominican Srs., San Francisco..	2 00
14. Dominican Srs., Vallejo, Calif..	2 00
14. Mr. J. J. Dreher, Dubuque.....	4 00
14. Rev. G. J. Flanigen, Nashville..	2 00
14. Holy Family Conv., Manitowoc, Wis.	2 00

May, 1934

14. Rev. J. W. Huepper, Sheboygan, Wis.	2 00
14. V. Rev. A. W. Kieffer, Princeton, N. J.	2 00
14. Rev. R. Lamoureux, Ottawa, Ont.	4 00
14. Rev. C. G. MacMahon, Butte Mont.	2 00
14. Rev. R. Mollaun, Oldenburg, Ind.	4 00
14. Mother M. Eveline Mackey, Gr. Rapids	2 00
14. Mother M. Redempta, Oakland, Calif.	2 00
14. Mother M. Solana, Pendleton, Oreg.	2 00
14. Rev. P. D. O Malley, Dubuque... ..	2 00
14. Rev. J. R. Ready, Burlington... ..	2 00
14. Mr. W. L. Reenan, Cincinnati... ..	2 00
14. Rudolphinum Paro. Sch., Proti- vin, Iowa	2 00
14. Rev. J. Rybinski, Orchard Lake, Mich.	2 00
14. St. Anthony Par. Sch., San Fran- cisco	4 00
14. St. Casimir Sch., St. Paul.	2 00
14. St. Catherine Genoa Sch., Somer- ville, Mass.	2 00
14. St. Cecilia Sch., Coatesville, Pa.	2 00
14. St. Charles Borromeo Sch., Phila.	2 00
14. St. Charles Sch., Detroit.	4 00
14. St. Francis Assisi Sch., Milwaukee	4 00
14. St. Hedwig Sch., Chester, Pa.	2 00
14. St. John Paro. Sch., San Fran- cisco	2 00
14. St. Joseph Acad., Dubuque.	2 00
14. St. Joseph Sch., Lowell, Mass.	2 00
14. St. Leo Abbey, Saint Leo, Fla.	2 00
14. St. Mary Sch., Le Center, Minn.	2 00
14. St. Patrick Sch., Eau Claire, Wis.	2 00
14. St. Rose Conv., La Crosse.	2 00
14. St. Viator Sch., Chicago.	2 00
14. Rev. R. Sampson, Oakland, Calif.	2 00
14. Sr. M. Bernadette, Pittsburgh.	2 00
14. Sr. M. Euphemia, Saint Paul.	2 00
14. Sr. M. Gonzaga, Rayside, N. Y.	2 00
14. Sr. M. Joan, Oswego, Oreg.	4 00
14. Sr. M. John, Grand Forks, N. D.	14 00
14. Sr. M. Pia, Mankato, Minn.	2 00
14. Sr. St. Benedict, Brooklyn.	2 00
14. Sr. Superior, Presentation Sch., Chicago	2 00
14. Srs. Charity, Dorchester, Boston.	2 00
14. Srs. Charity, Carnegie, Pa.	2 00
14. Srs. Mercy, Philadelphia.	2 00
14. Srs. Mt. Prec. Blood, O'Fallon, Mo.	2 00
14. Srs. Notre Dame, Linwood, Cin- cinnati	2 00
14. Srs. Notre Dame, Covington.	4 00
14. Sch. Srs. Notre Dame, Malden, Mass.	2 00
14. Sch. Srs. Notre Dame, New Trier, Minn.	2 00
14. Srs. Notre Dame, Waltham, Mass.	2 00
14. Srs. SS. Cyril & Methodius, Chi- cago	2 00
14. Rev. E. Suppan, New Lexing- ton, Ohio	2 00
14. Mr. W. A. Walsh, Lawrence, Mass.	6 00
15. Coll. Notre Dame, Md., Baltimore	20 00

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15. Mt. Carmel High Sch., New Or- leans	20 00
15. Notre Dame Md. High Sch., Bal- timore	10 00
15. Ursuline Acad., Springfield, Ill.	20 00
15. Rev. P. A. Barry, Ludlow, Vt.	2 00
15. Bro. Charles Reiter, Covington, ...	2 00
15. Dominican Srs. San Leandro, Calif.	4 00
15. Rev. B. Gerold, Pittsburgh.	2 00
15. Holy Name Boys' Sch., Brook- lyn	2 00
15. Rev. J. J. Jepson, Washington.	2 00
15. Rev. F. Mayer, Rensselaer, N. Y.	2 00
15. Rev. J. L. Paschang, Omaha.	2 00
15. V. Rev. Provincial, C. SS. R., Brooklyn	2 00
15. Rev. W. J. Ryan, New Orleans.	2 00
15. Sacred Heart Sch., Norfolk, Va.	2 00
15. St. Andrew Sch., Saint Paul.	6 00
15. St. David Sch., Willow Grove, Pa.	2 00
15. St. John Sch., Kingsbridge, New York	2 00
15. St. Joseph Acad., Sch. Dept., St. Paul	2 00
15. St. Margaret Mary Sch., Roch- ester	2 00
15. St. Mary Boys' H. Sch., Lynn, Mass.	2 00
15. St. Mary Sch., Gloucester, N. J.	4 00
15. St. Michael High Sch., New York	4 00
15. St. Michael Sch., Cleveland.	2 00
15. Sr. M. Bertholda, Verona, Pa.	2 00
15. Sr. M. Fidelis, Elmira, N. Y.	2 00
15. Sr. M. Justina, Prairie du Chien, Wis.	2 00
15. Sr. M. Thomas, Jersey City, N. J.	2 00
15. Srs. Charity, Swissvale, Pa.	2 00
15. Srs. Divine Providence, Dayton, Ky.	2 00
15. Sch. Srs. Notre Dame, Brooklyn.	2 00
15. Srs. Notre Dame Namur, St. Mary Annunciation Sch., Cam- bridge, Mass.	2 00
15. Sch. Srs. Notre Dame, St. Peter Sch., Cambridge, Mass.	2 00
15. Srs. Notre Dame, Cleveland.	4 00
15. Sch. Srs. Notre Dame, Detroit.	2 00
15. Srs. Notre Dame, Hamilton, Ohio	2 00
15. Srs. St. Francis, Fairmount, Cin- cinnati	4 00
15. Rev. F. S. Smith, Cincinnati.	2 00
15. Ursuline Srs., Springfield, Ill.	4 00
16. Passionist Prep. Coll., Nomandy, Mo.	10 00
16. Coll. Mt. St. Vincent-on-Hudson, New York	20 00
16. D'Youville Coll., Buffalo.	20 00
16. Canisius High Sch., Buffalo.	10 00
16. St. Joseph Acad., Des Moines.	10 00
16. St. Mel High Sch., Chicago.	20 00
16. St. Victor High Sch., Calumet City, Ill.	10 00
16. St. Francis Assisi Conv., St. Francis, Wis.	10 00
16. Ascension Sch., Minneapolis.	2 00
16. Augustinian Fathers, Lawrence, Mass.	2 00
16. Col. F. L. Devereux, New York.	2 00
16. Dominican Srs., Ottawa, Ill.	8 00
16. Miss Helen M. Ganey, Chicago.	2 00

May, 1934

16. Rev. W. B. Heitker, Cincinnati..	2 00
16. Rev. J. A. Hogan, Medina, N. Y.	2 00
16. Prof. H. Hyvernatt, Washington...	2 00
16. Rev. W. A. Kane, Youngstown, Ohio	2 00
16. Librarian, Novitiate, Los Gatos, Calif.	2 00
16. Mother General, Loretto Motherhouse, Loretto, Ky.	2 00
16. Mother M. Kostka, West Chester, Pa.	2 00
16. Mother Superior, Ursuline, Alton, Ill.	2 00
16. Mother Superior, Cong. Notre Dame, Waterbury, Conn.	2 00
16. V. Rev. A. J. Muench, St. Francis, Wis.	2 00
16. St. Francis de Sales Sch., New York	2 00
16. St. James Sch., Haverhill, Mass..	2 00
16. St. Mark Sch., Shakopee, Minn...	2 00
16. St. Mary Sch., East Islip, L. I., N. Y.	2 00
16. St. Peter Girls' Sch., San Francisco	2 00
16. St. Victor Sch., Calumet City, Ill.	2 00
16. Salesian Sch., San Francisco....	2 00
16. Sr. Adele, Pittsburgh	2 00
16. Sr. M. Albert, West Chester, Pa.	2 00
16. Sr. M. Dionysia, Cleveland.....	4 00
16. Sr. M. Donata, Wabasha, Minn...	2 00
16. Sr. M. Julia, Akron, Ohio.....	2 00
16. Srs. Charity, Petaluma, Calif....	10 00
16. Srs. Holy Union Sac. Hearts, Taunton, Mass.	2 00
16. Srs. Mercy, Middletown, Conn...	2 00
16. Sch. Srs. Notre Dame, 11th St., St. Louis	2 00
16. Srs. Notre Dame, Geyer Ave., St. Louis	2 00
16. Srs. Notre Dame, Youngstown, Ohio	2 00
16. Srs. St. Dominic, Blauvelt, N. Y.	2 00
16. Srs. St. Francis, Chicago Heights, Ill.	2 00
16. Srs. St. Francis, La Fayette, Ind.	4 00
16. Srs. St. Joseph, McSherrystown, Pa.	2 00
16. Srs. St. Joseph, Waterbury, Conn.	2 00
16. Msgr. R. M. Wagner, Cincinnati	4 00
17. SS. Cyril & Methodius Sem., Orchard Lake, Mich.	25 00
17. Loyola Coll., Baltimore	20 00
17. Acad. Notre Dame, Roxbury, Boston	10 00
17. Benedictine Nor. Sch., Lisle, Ill.	10 00
17. Holy Angels Acad., Milwaukee	20 00
17. Marywood Sem., Scranton	10 00
17. Mt. St. Scholastica Acad., Atchison, Kans.	10 00
17. Northeast Cath. High Sch., Philadelphia	10 00
17. St. Xavier Coll., Louisville.....	10 00
17. Weber High Sch., Chicago.....	10 00
17. Bro. Benjamin, Louisville.....	2 00
17. Christian Bros. High Sch., St. Louis	2 00
17. Rev. J. M. Cooper, Washington..	2 00
17. Country Day Sch. Sac. Heart, Newton, Mass.	6 00
17. Rev. E. J. Donovan, Great Neck, L. I., N. Y.	2 00
17. Rev. J. J. Healy, Little Rock....	6 00

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17. Rev. L. J. Krzyzosiak, Orchard Lake, Mich.	2 00
17. Rev. T. A. Lawless, Philadelphia	2 00
17. Rev. L. A. Lindemann, New Albany, Ind.,	4 00
17. Rev. L. A. McNeill, Wichita....	2 00
17. Rev. F. A. Moeller, Cincinnati..	2 00
17. Rev. F. X. Orlik, Orchard Lake, Mich.	2 00
17. Presentation Acad., Louisville...	4 00
17. Rev. J. J. Schmit, Cleveland...	2 00
17. Rev. J. J. Shaw, Lowell, Mass...	2 00
17. St. Cecilia Cath. Sch., Omaha...	2 00
17. St. Dominic Acad., Waverley, Mass.	2 00
17. St. Hugh Sch., Philadelphia....	2 00
17. St. Sebastian Sch., Woodside, L. I., N. Y.	2 00
17. Sr. Grace Benigna, Conv. Sta., N. J.	4 00
17. Sr. Marie Annette, New York...	2 00
17. Sr. M. Bertrand, Williamsbridge, N. Y.	2 00
17. Sr. M. Henry, St. Louis.....	2 00
17. Sr. M. Severine, Chicago.....	2 00
17. Srs. Notre Dame, Roxbury, Boston	2 00
17. Srs. Notre Dame, Cleveland....	2 00
18. St. Vincent Sem., Latrobe, Pa...	25 00
18. Cath. Univ. America, Washington	20 00
18. Acad. Notre Dame, Philadelphia	10 00
18. Camden Cath. High Sch., Camden, N. J.	10 00
18. Rev. T. F. Connors, Rochester...	10 00
18. Rev. D. F. Cunningham, Chicago	10 00
18. Catholic School Board, Chicago...	2 00
18. Mr. J. E. Cummings, Washington	2 00
18. Rev. J. H. Fitzmaurice, New Haven, Conn.	2 00
18. Rev. H. J. Gebhard, New York...	2 00
18. Rev. W. J. Kalina, Leavenworth	10 00
18. Rev. J. S. Murphy, Galveston...	2 00
18. St. Boniface Sch., Elmont, L. I., N. Y.	2 00
18. St. Philip Neri Sch., Philadelphia	2 00
18. St. Raphael Conv., Boston.....	2 00
18. St. Stephen Sch., Milwaukee....	2 00
18. Sr. M. Eugene, Brooklyn.....	2 00
18. Rev. A. W. Tasch, Latrobe, Pa.	2 00
19. Providence, Coll., Providence...	20 00
19. St. John Coll., Brooklyn.....	20 00
19. St. Xavier Coll. for Women, Chicago	20 00
19. Acad. Mercy, Philadelphia.....	10 00
19. Acad. O. L. Light, Santa Fe....	10 00
19. Benedictine Acad., Elizabeth, N. J.	10 00
19. Holy Family Acad., Chicago....	10 00
19. St. John High Sch., Brooklyn...	10 00
19. Rev. R. J. Quinlan, Boston.....	10 00
19. Acad. Notre Dame Prov., Newport, Ky.	2 00
19. Bro. Director, F. S. C., San Francisco	2 00
19. Rev. I. De Ceulaer, Echo, La....	4 00
19. Rev. J. P. Glueckstein, New Holstein, Wis.	2 00
19. Missionary Srs. Sacred Heart, Chicago	6 00
19. Rev. J. A. O'Connor, Clairton, Pa.	2 00
19. Msgr. John Rogers, San Francisco	2 00
19. Rev. C. J. Ryan, Cincinnati....	2 00

May, 1934

19. St. Barbara Dioc. High School, Brooklyn	2 00
19. St. Bernard Sch., West Newton, Mass.	2 00
19. St. Paul Sch., Philadelphia.	2 00
19. St. Peter Alcantara Sch., Port Washington, N. Y.	2 00
19. Sr. Hilary, St. Louis.	2 00
19. Sr. M. Tertulla, Chicago.	4 00
19. Sr. Superior, St. Monica Sch., Santa Monica, Calif.	2 00
19. Srs. Immc. Heart Mary, New York	2 00
19. Sch. Srs. Notre Dame, Wabasso, Minn.	2 00
19. Srs. Ste. Chretienne, Salem, Mass.	2 00
19. Rev. J. M. Voelker, Washington	2 00
21. Creighton Univ., Omaha	20 00
21. Trinity Coll., Washington.	20 00
21. Ursuline Coll., Cleveland.	20 00
21. Acad. Sacred Heart, San Francisco	10 00
21. Acad. Villa Madonna, Covington	10 00
21. St. Joseph Acad., Stevens Point, Wis.	10 00
21. St. Louis' Coll., Honolulu, T. H.	10 00
21. Srs. St. Benedict, Ferdinand, Ind.	10 00
21. Rt. Rev. L. Burton, Lacey, Wash.	2 00
21. Dominican Srs., Mission San Jose, Calif.	2 00
21. Dominican Srs., San Francisco. .	2 00
21. Mr. H. Egan, Chicago.	2 00
21. Felician Srs., O. S. F., Buffalo. .	2 00
21. Msgr. F. L. Gassler, Baton Rouge, La.	2 00
21. Holy Angels' Conv., St. Cloud. . .	2 00
21. Holy Rosary Sch., Columbus. . . .	2 00
21. Immc. Conception Sch., Toledo. . .	2 00
21. Rev. J. A. McAndrew, Brooklyn	2 00
21. Rev. J. F. McCarthy, Oconomowoc, Wis.	2 00
21. Msgr. W. J. McMullen, Pittsburgh	2 00
21. Maryknoll Sch., Los Angeles. . . .	2 00
21. Mother D. McMenamy, Omaha. . .	2 00
21. Mother M. Gerard, Stella Niagara, N. Y.	2 00
21. Mother M. Samuel, Sinsinawa, Wis.	2 00
21. Rev. J. J. Murphy, Columbus. . . .	2 00
21. Rev. J. H. O'Hara, Scranton. . . .	4 00
21. Rev. C. Piontek, Green Bay. . . .	2 00
21. Redemptorist Fathers, St. Louis	2 00
21. Rev. W. A. Roddy, Cincinnati. . .	2 00
21. St. Aloysius Sch., Philadelphia. . .	2 00
21. St. Francis Orph. Asylum, New Haven, Conn.	8 00
21. St. Helena Sch., Minneapolis. . . .	2 00
21. St. Stanislaus' Sch., Meriden, Conn.	2 00
21. Rev. J. Sholar, Duluth.	8 00
21. Sr. Kenneth, Del Rio, Tex.	2 00
21. Sr. Lucia, Missoula, Mont.	4 00
21. Sr. Marie Damian, Minneapolis. . .	2 00
21. Sr. M. Endoxia, Chicago.	2 00
21. Sr. M. Jutta, Milwaukee.	4 00
21. Sr. M. Victoria, Pasadena, Calif.	2 00
21. Sr. Superior, O.P., Mission San Jose, Calif.	2 00
21. Srs. Christian Charity, Wilmette, Ill.	2 00
21. Srs. Holy Child Jesus, Philadelphia	6 00

May, 1934

21. Srs. Notre Dame, Namur, Waltham, Mass.	2 00
21. Srs. St. Dominic, Cornwall-on-Hudson, N. Y.	2 00
21. Srs. St. Francis, Ashland, Pa. . . .	2 00
21. Srs. St. Francis, Gardenville, Md.	2 00
21. Srs. St. Francis, Portsmouth, Ohio	2 00
21. Theologian's Library, St. Mary's, Kans.	2 00
22. Duquesne Univ., Pittsburgh.	20 00
22. Immc. Conception Acad., Davenport	10 00
22. Mt. St. Mary-on-Hudson, Newburgh, N. Y.	10 00
22. Rev. T. J. Flanigan, New Madrid, Mo.	2 00
22. Rev. T. J. Hanney, Bala-Cynwyd, Pa.	2 00
22. Rev. W. Kirby, Batavia, N. Y. . . .	2 00
22. Mother M. Priorsess, O.S.B., St. Mary's, Pa.	4 00
22. Mother Petra, Rockville Centre, L. I.	2 00
22. Mother Superior, C.N.D., Antigonish, N. S.	2 00
22. St. Casimir Sch., Shenandoah, Pa.	2 00
22. St. Charles School, Cornwells Heights, Pa.	2 00
22. St. Dominic Sch., Oyster Bay, L. I., N. Y.	2 00
22. St. Jean Baptiste Sch., New York	4 00
22. St. Jerome Sch., Bronx, New York	2 00
22. St. Joachim School, Frankford, Philadelphia	2 00
22. St. Joseph Pres. Acad., Berkeley, Calif.	2 00
22. Sr. M. Patricia, O.P., Linden, N. J.	6 00
22. Srs. Notre Dame, Newport, Ky. . .	2 00
22. Srs. St. Joseph, Dunkirk, N. Y. . .	2 00
23. Univ. Notre Dame, Notre Dame, Ind.	20 00
23. Ancilla Domini High Sch., P. O. Donaldson, Ind.	15 00
23. St. Mark High Sch., St. Louis. . .	20 00
23. Rev. C. R. Baschab, Sausalito, Calif.	2 00
23. Mr. P. R. Byrne, Notre Dame, Ind.	2 00
23. Dominican Srs., So. St. Paul. . . .	2 00
23. Rev. V. Hingtgen, Dubuque. . . .	2 00
23. John Ireland Sch., St. Peter, Minn.	2 00
23. Mr. M. E. Lord, Boston.	2 00
23. Mother Celestine, Decatur, Ill. . .	2 00
23. O. L. Peace Sch., Milmont Park, Pa.	6 00
23. St. Francis Sales Sch., Lenni, Pa.	1 00
23. St. Mary Sch., Galena, Ill.	4 00
23. St. Patrick Sch., Corning, N. Y.	4 00
23. St. Stanislaus' Sch., Lansdale, Pa.	2 00
23. Sch. SS. Simon & Jude, Bethlehem, Pa.	4 00
23. Sr. M. Herbert, Richfountain, Mo.	2 00
23. Sr. M. Mercedes, Joliet, Ill.	4 00
23. Sr. Superior, St. Ann Acad., Victoria, B. C.	2 00
23. Srs. Blessed Sacrament, New York	2 00
23. Srs. H. Union Sac. Hearts, Pawtucket, R. I.	2 00
23. Srs. Notre Dame, Cheviot, Ohio. .	2 00

May, 1934

23. Sch. Srs. Notre Dame, Madison, Minn.	2 00
23. Srs. St. Francis, Hammond, Ind.	2 00
23. Srs. St. Joseph, 12th St., Philadelphia	2 00
23. Srs. St. Joseph, Pittsburgh.....	4 00
23. Msgr. M. R. Spillane, Trenton... ..	2 00
23. Trinity High Sch., Bloomington, Ill.	8 00
24. Xavier High Sch., Coll. St. Francis Xav., New York.....	10 00
24. Rev. F. X. E. Albert, New York	2 00
24. Rev. P. J. Judge, Omaha.....	2 00
24. Rev. C. Orth, Angola, Ind.....	2 00
24. Our Mother G. C. Sch., Bryn Mawr, Pa.	6 00
24. St. Mary Sch., Waterloo, Iowa.....	2 00
24. Srs. Notre Dame, Bellevue, Ky.....	2 00
24. Srs. St. Joseph, Baden, Pa.....	2 00
24. Srs. St. Joseph, Dorchester, Boston	2 00
25. John W. Hallahan Cath. Girls' High Sch., Philadelphia.....	10 00
25. Jesuit High Sch., New Orleans.....	10 00
25. Ursuline Acad., Pittsburgh.....	20 00
25. Rev. H. F. Flock, Sparta, Wis.....	2 00
25. Rev. J. A. Riedl, Waukesha, Wis.....	2 00
25. Sr. M. Bronislava, Detroit.....	2 00
25. Sr. M. Luca, Carlyle, Ill.....	2 00
25. Srs. Charity, Tompkinsville, S. I.	2 00
25. Srs. Notre Dame Namur, Woburn, Mass.	2 00
25. Rev. J. A. Smith, Sayville, L. I., N. Y.	2 00
26. St. Mary Coll. Library, Notre Dame, Ind.	20 00
26. Mother M. Berchmans, Halifax, N. S.	10 00
26. St. Mary Acad., Notre Dame, Ind.	10 00
26. Msgr. D. A. Coyle, Bayonne, N. J.	10 00
26. Msgr. W. F. Lawlor, Bayonne, N. J.	10 00
26. Dominican Coll. Library, Washington	2 00
26. Rev. J. W. Haun, Winona.....	4 00
26. Rev. C. E. Kennedy, San Francisco	2 00
26. Notre Dame Acad., Cincinnati.....	2 00
26. Sac. Heart Jesus Sch., Philadelphia	6 00
26. St. Francis Xavier Sch., Cincinnati	2 00
26. St. John Sch., Cincinnati.....	2 00
26. St. Michael Sch., Brooklyn.....	2 00
26. Srs. Adorers Prec. Blood, Steelton, Pa.	2 00
26. Srs. Notre Dame, Andover, Mass.	2 00
26. Srs. St. Francis, Chicago.....	2 00
26. Srs. St. Francis, Jemez, N. Mex.	2 00
26. Rev. F. Valerius, Covington.....	2 00
28. Immaculata Coll., Immaculata, Pa.	20 00
28. St. Mary Acad., O'Neill, Nebr.....	10 00
28. Shenandoah Cath. High Sch., Shenandoah, Pa.	20 00
28. Rev. U. M. Churchill, Dubuque.....	4 00
28. Rev. J. W. Colligan, Olcott, N. Y.	2 00
28. Dominican Srs., San Gabriel, Calif.	4 00
28. Rev. R. J. Gabel, Fremont, Ohio	2 00
28. Rev. A. J. Gallagher, Tiffin, Ohio	2 00
28. Rev. L. J. Gallagher, Newton, Mass.	2 00

May, 1934

28. Rev. H. J. Heck, Worthington, Ohio	2 00
28. Rev. E. B. Jordan, Washington.. ..	2 00
28. Rev. L. V. Lyden, Chicago.....	2 00
28. Mother M. Loyola, Immaculata, Pa.	2 00
28. Rev. W. Reding, Wisconsin Rapids, Wis.	2 00
28. St. Joseph Conv., F. C. J., Fitchburg, Mass.	2 00
28. Sr. Leona, Mt. St. Joseph, Ohio	2 00
28. Srs. Immc. Heart Mary, Philadelphia	4 00
28. Sch. Srs. Notre Dame, Rochester	2 00
28. Srs. St. Francis, O'Neill, Nebr.....	2 00
28. Mrs. E. E. Sullivan, Kansas City, Mo.	2 00
28. Transfiguration Sch., W. Philadelphia	2 00
29. Rev. F. M. Connell, New York.....	4 00
29. Rev. H. D. Gartland, Union City, N. J.	2 00
29. Marymount Mil. Acad., Tacoma, Wash.	6 00
29. St. Boniface Par. Sch., San Francisco	2 00
29. Sr. Fidelis, Stamford, Conn.....	2 00
29. Sr. M. Clarissa, Ferdinand, Ind.	6 00
29. Sr. M. Thomas Aquinas, Highland Falls, N. Y.	2 00
29. Srs. Mercy, Fremont, Ohio.....	2 00
29. Sch. Srs. Notre Dame, Brooklyn	2 00
29. Srs. Prec. Blood, Cincinnati.....	2 00
31. Pontifical Coll. Josephinum, Worthington, Ohio	25 00
31. Blessed Sacrament High Sch., Cornwells Heights, Pa.	10 00
31. Madonna High Sch., Aurora, Ill.	20 00
31. St. Joseph Acad., Adrian, Mich.	10 00
31. Sr. M. Ignatius, Nazareth P. O., Ky.	10 00
31. Rev. P. E. Campbell, Pittsburgh	2 00
31. Rev. F. J. Holweck, St. Louis.....	2 00
31. Mr. A. A. McDonald, St. Louis.....	2 00
31. Rev. N. Maas, Milwaukee.....	4 00
31. Mother M. Kath. Drexel, Cornwells Heights, Pa.	2 00
31. Rev. R. B. Navin, Cleveland.....	2 00
31. St. Andrew Sch., Philadelphia.....	6 00
31. St. Joseph Par. Sch., Tiffin, Ohio	6 00
31. Sr. M. Josepha, Milwaukee.....	2 00
31. Sr. M. Michael, Brooklyn.....	2 00
31. Sr. Raymond, Adrian, Mich.....	2 00
31. Sr. St. Eliza, Montreal.....	4 00
31. Sr. St. Rita, Buffalo.....	2 00
31. Srs. St. Joseph, Cape May, N. J.	2 00
31. Donation	8 00

June, 1934

1. Rev. J. A. Karalius, Shenandoah, Pa.	2 00
1. Sr. M. Georgianna, New York.....	2 00
1. Srs. St. Joseph, So. Boston.....	2 00
1. Srs. St. Joseph, Shelton, Conn.....	2 00
2. Notre Dame Coll., So. Euclid, Ohio	20 00
2. St. Joseph Female Orph. Asylum, Brooklyn	10 00
2. Rev. G. F. Hickey, Cincinnati.....	14 00
2. Mother M. Seraphica, Williams-ville, N. Y.	2 00
2. Rev. J. M. Petter, Rochester.....	4 00

June, 1934

2. Msgr. N. Pfeil, Cleveland.....	2 00
2. St. John Sch., Stiles P. O., Pa...	2 00
2. St. John Sch., Whiting, Ind.....	6 00
2. St. William Sch., Philadelphia...	2 00
2. Srs. Charity, Milwaukee.....	2 00
2. Srs. St. Basil, Uniontown, Pa...	4 00
2. Srs. St. Joseph, San Francisco...	2 00
2. Rev. J. B. Surprenant, Saginaw, Mich.	2 00
4. St. Bede Coll., Peru, Ill.....	20 00
4. Holy Trinity H. Sch., Trinidad, Colo.	10 00
4. Bethlehem Acad., Faribault, Minn.	6 00
4. Bro. A. J. Loosbrock, Belleville...	2 00
4. Rev. W. Butzer, Goodland, Kans.	2 00
4. Rev. E. J. Duchene, Grainfield, Kans.	2 00
4. Rev. G. Eisenbacher, Chicago....	2 00
4. Rev. M. J. Flaherty, Arlington, Mass.	4 00
4. Rev. S. V. Fraser, Aurora, Kans.	2 00
4. Mr. W. F. Hergarten, Bruno, Sask.	2 00
4. Msgr. J. F. Hickey, Norwood, Ohio	4 00
4. Holy Angels' Conv., Jonesboro, Ark.	2 00
4. Jesuit Fathers, Yakima, Wash...	2 00
4. Rev. A. P. Koerperich, Greenleaf, Kans.	2 00
4. Rev. A. J. Luckey, Manhattan, Kans.	2 00
4. Most Bl. Sacrament Sch., West Philadelphia	2 00
4. Rev. C. Popelka, St. Paul.....	2 00
4. St. Ambrose Sch., Philadelphia...	2 00
4. St. Joseph Sch., Minneapolis....	2 00
4. Rev. F. L. Sebastiani, Trinidad, Colo.	2 00
4. Rev. W. P. Shaughnessy, Pitts- burgh	2 00
4. Srs. St. Francis, West Point, Nebr.	2 00
4. Srs. St. Joseph, Bayonne, N. J.	2 00
4. Rev. J. G. Wolf, Salina, Kans...	2 00
5. Rev. L. E. McWilliams, Jersey City, N. J.	10 00
5. Pottsville Cath. High Sch., Potts- ville, Pa.	10 00
5. Mrs. P. A. Brennan, Brooklyn...	2 00
5. Mother Jane Francis, Brentwood, L. I., N. Y.	2 00
5. Rev. J. F. Ross, Brooklyn.....	2 00
5. St. Aloysius Sch., Auburn, N. Y.	2 00
5. St. Patrick Sch., Pottsville, Pa...	2 00
5. Sr. M. Cyrilla, Yonkers, N. Y...	2 00
5. Rev. J. A. Tiekens, Cincinnati...	2 00
6. Webster Coll., Webster Groves, Mo.	20 00
6. Mr. L. J. Burke, Chicago.....	2 00
6. Dominican Sisters, New York....	2 00
6. Rev. D. A. Lord, St. Louis.....	2 00
6. Mother of Mercy Sch., Washing- ton, N. C.	8 00
6. Rev. F. N. Ryan, Princeton, N. J.	2 00
6. St. Benedict Paro. Sch., Richmond	6 00
6. St. Joseph Acad., Galesburg, Ill.	2 00
6. St. Louis' Sch., Yeadon, Pa.....	2 00
6. St. Stanislaus' Sch., St. Paul....	2 00
6. Sr. M. Adelgunde, Milwaukee....	2 00
6. Sr. M. Alexandra, Quincy, Ill....	4 00

June, 1934

6. Sr. M. Scholastica, Stevens Point, Wis.	2 00
6. Sr. Monica, Chicago	2 00
6. Srs. Notre Dame Namur, Pea- body, Mass.	2 00
7. Newman Sch., Lakewood, N. J...	10 00
7. St. Michael H. Sch., Crowley, La.	10 00
7. Bro. F. J. Wohlleben, Chicago...	2 00
7. Bro. George, Brooklyn	2 00
7. Mrs. N. J. Cartmell, Forest Hills, N. Y.	2 00
7. Mother Margaret Bolton, New York	2 00
7. St. Francis Sales Sch., Lenni, Pa.	1 00
7. St. Gregory Sch., Dorchester, Boston	2 00
7. Sr. M. Arnolda, Tomahawk, Wis.	4 00
7. Sr. M. Innocentia, St. Louis....	2 00
7. Srs. Mt. Bl. Sacrament, Crow- ley, La.	2 00
7. Sch. Srs. Notre Dame, St. Louis	4 00
8. Rev. J. J. Cullen, San Francisco	6 00
8. Rev. J. T. Halpin, New York...	5 00
8. St. Anthony Sch., Rockford....	2 00
8. St. Joseph Sch., Pomona, Calif...	2 00
8. St. Vincent Sch., Denver.....	6 00
8. Srs. Loretto, Kansas City, Mo...	2 00
8. Srs. Mercy, Norwalk, Conn.....	2 00
8. Rev. W. M. Stinson, Newton, Mass.	2 00
9. Columbia Coll., Dubuque	20 00
9. St. John Coll., Toledo.....	20 00
9. Rosemont Coll. H. C. J., Rose- mont, Pa.	20 00
9. Coll. St. Francis, Joliet, Ill....	2 00
9. Dominican Srs., Port Richmond, S. I.	6 00
9. Rev. L. Haas, Latrobe, Pa.....	4 00
9. Rev. F. S. Legowski, Toledo....	16 00
9. St. Joseph Sch., Milwaukee....	8 00
9. St. Joseph Sch., Cleveland....	2 00
9. Sr. St. John, Augusta, Ga.....	2 00
9. Srs. St. Benedict, Duluth.....	2 00
9. Srs. St. Francis, Springfield, Minn.	2 00
11. Acad. Sacred Heart, St. Louis...	10 00
11. Msgr. H. A. Buchholtz, Mar- quette	2 00
11. Mount Mercy Acad., Buffalo...	2 00
11. R. C. Orphan Asylum, San Fran- cisco	2 00
11. Sacred Heart Sch., So. Richmond, Va.	2 00
11. St. Agnes Acad., Indianapolis...	2 00
11. St. Aidan Sch., Brookline, Mass.	2 00
11. Sr. M. Theophane, Truro, N. S.	2 00
11. Sr. M. Viola, Vincennes, Ind...	2 00
11. Srs. Mercy, W. Hartford, Conn.	2 00
11. Srs. St. Francis, Sylvania, Ohio	2 00
12. Benedictine High Sch., Cleveland	20 00
12. St. Joseph Acad., Cincinnati...	10 00
12. Miss F. G. Donovan, Philadelphia	4 00
12. Miss Teresa L. Maher, Joliet, Ill.	2 00
12. Miss. Franciscan Srs., Newton, Mass.	2 00
12. Principal, Cathedral Central High Sch., Detroit	4 00
12. St. Clement High Sch., West Somerville, Mass.	4 00
12. St. Joseph Sch., Waconia, Minn.	2 00
12. Srs. Charity Naz., Brockton, Mass.	4 00

FINANCIAL REPORT

June, 1934

12. Mr. J. P. Spaeth, Linwood, Cincinnati	2 00
13. Marywood Coll., Scranton	20 00
13. Mt. St. Mary Acad., Burlington	10 00
13. Srs. St. Francis, Green Bay	10 00
13. Bro. Malachy, Detroit	6 00
13. Nativity B. V. M. Sch., Philadelphia	2 00
13. St. Francis Xav. Sch. Deaf, Baltimore	2 00
13. St. Mary Sch., Aurora, Ill.	2 00
13. Sr. M. Clare, Baden, Pa.	2 00
13. Srs. Holy Hum. Mary, Canton, Ohio	2 00
13. Srs. Immc. Heart Mary, River Rouge, Mich.	2 00
13. Srs. St. Joseph, 49th St., Phila.	6 00
13. Srs. Visitation, St. Paul	2 00
14. Acad. Visitation, Dubuque	10 00
14. Rev. J. Fallon, Belleville	10 00
14. Bro. Jasper, New York	2 00
14. Foley Sch., St. Paul	4 00
14. Principal, Holy Trinity Sch., Winsted, Minn.	2 00
14. Sacred Heart Junior Coll. & Nor. Sch., Louisville	2 00
14. St. Mark Sch., St. Paul	2 00
14. St. Mary H. Sch., Oshkosh, Wis.	2 00
14. St. Mary Sch., La Fayette, Ind.	2 00
14. St. Peter Sch., Delano, Minn.	2 00
14. Sch. St. Thomas Apostle, New York	2 00
14. Sr. M. Annette, Dubuque	2 00
14. Sr. M. Crescentia, Saginaw, Mich.	6 00
14. Srs. Immc. Heart Mary, Fox Chase, Philadelphia	2 00
14. Sch. Srs. Notre Dame, Chicago	2 00
15. Acad. Sacred Heart, Galveston	10 00
15. Covington Latin Sch., Covington	10 00
15. St. Gabriel H. Sch., Hazleton, Pa.	10 00
15. Librarian, Loyola Coll., Montreal	6 00
15. Srs. St. Francis, Buffalo	2 00
16. W. Cardinal O'Connell, Brighton, Mass.	100 00
16. Mt. Rev. J. E. Cassidy, Fall River	100 00
16. Mt. Rev. F. W. Howard, Covington	100 00
16. Mt. Rev. T. E. Molloy, Brooklyn	50 00
16. Mt. Rev. J. F. Noll, Fort Wayne	25 00
16. St. Lawrence Coll., Mt. Calvary, Wis.	10 00
16. Roman Cath. High Sch., Phila.	10 00
16. St. Ignatius High Sch., Chicago	10 00
16. Rev. N. Brust, St. Francis, Wis.	4 00
16. Msgr. G. P. Jennings, Cleveland	2 00
16. Rev. M. S. Lynch, Toronto, Ont.	2 00
16. Mother M. Joseph, Caldwell, N. J.	2 00
16. Sacred Heart Sch., Waterbury, Conn.	4 00
16. Srs. Notre Dame, Milwaukee	2 00
18. Mt. Rev. J. J. Cantwell, Los Angeles	10 00
18. Mt. Rev. J. A. McFadden, Cleveland	15 00
18. Coll. St. Elizabeth, Convent Station, N. J.	20 00
18. Marygrove Coll., Detroit	20 00
18. Daughters Cross, Shreveport	10 00
18. Sacred Heart Acad., Grand Rapids	10 00
18. St. Catherine Acad., Lexington, Ky.	10 00

June, 1934

18. Msgr. P. McInerney, Topeka, Kans.	10 00
18. Rev. L. V. Barnes, Lincoln	2 00
18. Rev. R. Collins, San Francisco	14 00
18. B. Herder Book Co., St. Louis	2 00
18. Holy Redeemer Sch., Detroit	6 00
18. Immc. Conception Sch., Lonsdale, Minn.	4 00
18. Rev. J. J. McGarry, Lowell, Mass.	2 00
18. Mary, Star of Sea Sch., Los Angeles	6 00
18. Mother Clotilde Murphy, Newtownharry, Ireland	2 00
18. Mother M. Florence, Trinidad, Colo.	4 00
18. Mother M. Vincentia, Notre Dame, Ind.	2 00
18. V. Rev. P. J. O'Rourke, St. Louis	4 00
18. St. Mary Perp. Help Sch., Chicago	2 00
18. Sr. M. Francesca, St. John, N. B.	10 00
18. Sr. St. Beatrice of Rome, Chicago	2 00
19. Mt. Rev. H. C. Boyle, Pittsburgh	25 00
19. Mt. Rev. C. E. Byrne, Galveston	10 00
19. Mt. Rev. J. B. Morris, Little Rock	10 00
19. Loyola High Sch., Baltimore	10 00
19. Cong. Resurrection, Chicago	2 00
19. Mother M. Alexandrine, Newark	2 00
19. St. John Sch., New Haven, Conn.	2 00
19. St. Rose Parish Sch., Lima, Ohio	2 00
19. Sr. Francis Xavier, Wyandotte, Mich.	2 00
20. St. Charles Coll., Catonsville, Md.	10 00
20. Coll. St. Teresa, Winona	20 00
20. St. Augustine Acad., Lakewood, Cleveland	10 00
20. Rev. J. S. Middleton, Yonkers, N. Y.	2 00
20. Mother Marie Marguerite, New York	2 00
20. Mother M. Clara, St. Paul	2 00
20. Mt. St. Benedict Acad., Crookston, Minn.	2 00
20. Sr. Superior, Conv. Mary Immaculate, Key West, Fla.	4 00
20. Srs. Cong. Notre Dame, Lewiston, Me.	2 00
20. Srs. Mercy, East Boston	2 00
21. V. Rev. J. P. Aldridge, Springfield, Ky.	2 00
21. Bro. C. E. Huebert, St. Louis	2 00
21. Fitton Sch., East Boston	2 00
21. Rev. G. J. McShane, Montreal	2 00
21. Mother Teresa, Bronx, New York	8 00
21. V. Rev. Father Rector, Dunkirk, N. Y.	10 00
21. St. Mary Sch., St. Clair, Pa.	2 00
21. St. Patrick Paro. Sch., Scranton	2 00
21. Sr. Marie Damian, Minneapolis	2 00
21. Srs. St. Francis, Mansfield, Ohio	2 00
21. Srs. St. Joseph, New Orleans	2 00
22. Our Lady Mercy High Sch., Rochester	10 00
22. Bro. Dunstan, Lawrence, Mass.	6 00
22. Rev. P. H. Furfey, Washington	2 00
22. Rev. L. S. Hauber, Osawatomie, Kans.	2 00
22. V. Rev. A. M. Keefe, West De Pere, Wis.	2 00
22. Miss M. G. Linehan, New York	2 00
22. Rev. Rector, Mt. Angel Coll., St. Benedict, Oreg.	2 00

June, 1934

22. St. Raphael Cathe. Sch., Dubuque	6 00
22. Sr. M. Concepta, Trenton.....	2 00
22. Sr. M. Pius, Trenton.....	6 00
23. Mt. Rev. V. Wehrle, Bismarck..	5 00
23. St. Francis Xavier Sch., New Orleans	2 00
23. Sr. M. Rosalie, Brooklyn.....	2 00
23. Srs. St. Joseph, Broad St., Phila.	4 00

June, 1934

23. Reports	4 00
Total receipts	<u>\$17,459 20</u>
Cash on hand, July 1, 1933.....	\$8,984 92
Receipts of year	8,474 28
Total receipts	<u>\$17,459.20</u>

GENERAL MEETINGS

PROCEEDINGS

CHICAGO, ILL., June 27, 1934.

The Thirty-first Annual Meeting of the National Catholic Educational Association was held at the Stevens Hotel in Chicago, Ill., on Wednesday and Thursday, June 27 and 28.

Because of the circumstances of the times the Executive Board of the Association decided to dispense with the large convention and in its place to hold a smaller meeting of a more executive character. All public features such as the general meetings, the opening Mass, et cetera, were accordingly eliminated and the program was so arranged as to make the discussions as practical as possible.

A special meeting of religious superiors of communities of women or their representatives was held on June 28 and 29 at the Quigley Preparatory Seminary in Chicago. The Conference of Colleges for Women also met at the Quigley Preparatory Seminary on June 28 and 29.

His Eminence, George Cardinal Mundelein, Archbishop of Chicago, gave his gracious approval to the holding of these meetings and sent as his representative the Reverend D. F. Cunningham, Superintendent of Schools of the Archdiocese of Chicago.

Father Cunningham and other officials of the Archdiocese of Chicago cooperated with the officers of the Association in making the meetings a success.

An enjoyable feature was a dinner meeting that was held at 7:00 P. M., Wednesday, June 27th. His Excellency, Most Rev. Francis W. Howard, D.D., presided at this meeting and introduced the speaker, the Reverend Thomas F. Coakley, D.D., Pastor of Sacred Heart Church, Pittsburgh, Pa. The title of the Reverend Doctor Coakley's address

was "The Pastor Looks at the School." This address was followed by a discussion in which a number of the delegates participated.

FIRST GENERAL SESSION

WEDNESDAY, June 27, 1934, 9:00 A. M.

A short general meeting of the National Catholic Educational Association and its departments was held in the Assembly Room of the Stevens Hotel. After opening the meeting with prayer, the President General, the Most Reverend Francis W. Howard, D.D., explained the purpose of the meeting. His Excellency expressed the hope, in his address, that the deliberations and conferences would give perseverance and enduring courage to all who labored in the noble cause of Catholic education.

Rev. George Johnson made the announcements in regard to the program and the arrangements for the convention.

The minutes of the meeting held by the Association in St. Paul, Minn., in 1933, were approved as printed in the Report of the Thirtieth Annual Meeting of the Association.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Resolutions. The members who were appointed on these Committees are as follows:

On Nominations: Rev. Charles A. Finn, D.D., P.P., Rev. William F. Cunningham, C.S.C., Ph.D., Brother Benjamin, C.F.X., A.M., Rev. James A. Byrnes, B.Ph.

On Resolutions: Rev. George Johnson, Ph.D., Rev. Richard J. Quinlan, A.M., S.T.L., Rev. Felix M. Kirsch, O.M. Cap., Rev. Joseph S. Reiner, S.J., Brother Agatho, C.S.C.

It was then announced that the following cablegram had been sent to the Holy Father:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

"Most Holy Father:

"The National Catholic Educational Association gathered in Chicago for its Thirty-first Annual Meeting humbly begs the Apostolic Blessing."

(Signed) GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

† FRANCIS W. HOWARD,

Bishop of Covington,

President General, N. C. E. A.

The following cablegram was received from the Vatican City:

"Cardinal Mundelein, Chicago, Ill.:

"Holy Father readily bestows desired Apostolic Blessing upon National Catholic Educational Association and deliberations."

(Signed) CARDINAL PACELLI.

SECOND GENERAL SESSION

THURSDAY, June 28, 1934, 1:00 P. M.

The second general session was in the form of a luncheon meeting that was held in the Assembly Room of the Stevens Hotel. Most Rev. Francis W. Howard, D.D., President General, presided. The following officers were nominated and unanimously elected for the year 1934-35:

President General, Most Rev. Francis W. Howard, D.D.; Vice-Presidents General, Most Rev. John B. Peterson, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D.; Treasurer General, Rt. Rev. Msgr. John J. Bonner, D.D., LL.D.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Joseph J. McAn-

drew, A.M., LL.D., Rev. Charles A. Finn, D.D., P.P., Rev. Michael J. Early, C.S.C.

From the College Department: Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Francis M. Connell, S.J.

From the Secondary-School Department: Brother Benjamin, C.F.X., A.M., Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., A.M.

From the Parish-School Department: Rev. Michael A. Dalton, A.M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph.D.

The Secretary read the following report of the Committee on Resolutions:

RESOLUTIONS

To Our Holy Father, Pope Pius XI, we present our filial homage and respect.

To His Eminence, Cardinal Mundelein, we are deeply grateful for his kind invitation to hold our Thirty-first Annual Meeting in Chicago, and for the interest he has manifested in the success of our deliberations.

The decline of the influence of supernatural religion upon the thought and action of the American people, is cause for the deepest concern. In the degree that man's supernatural destiny is lost to view, there comes about a recrudescence of paganism with all that it implies of the loss of human dignity and the denial of the fundamental realities of human existence. Values purely temporal and transient are substituted for those which are eternal and permanent, and society is made subject to the tyranny of the expedient.

The pagan is sensitive to no other motivation than that which is inspired by the impulse of self-love and self-glorification. His refusal to admit the fact of original sin and his denial of the necessity of depending on any power higher than the resources of his own nature, establishes his life on a false basis, and render it impossible for him to discover any adequate solution for the problems that are facing humanity today.

At the present moment reforms of far-reaching importance are being launched, affecting almost every phase of our national existence. Back of these reforms, whoever may sponsor them, there is without doubt, a sincere desire,

to better the lives of our people; yet in the light of the past experience of the race as well as of the teaching of divine revelation, we are safe in predicting for these reforms only failure, if naturalism and irreligion come to dominate more and more, the minds and hearts of our people. "Unless the Lord shall build the house, they that build it, build in vain."

The Catholic school stands forth as a witness for the supernatural. It exists to teach the Truth revealed by God through Jesus Christ, His Son. Its success or its failure is determined by the measure in which it is faithful to this fundamental purpose.

The Catholic school is essentially an institution for the formation of character. However, it does not entertain the loose conception of character, so widely prevalent at the moment. Character training in Catholic schools is moral training—moral training, moreover, based not upon some evanescent psychological theory involving a compromise between right and wrong, but moral training based on sound principles of reason, instructed by divine revelation and inspired by divine grace.

In the prosecution of her educational mission the Church should not be hampered and restrained by any unwarranted and unreasonable interference on the part of the State or any other temporal agency. The right of the Catholic parent to educate his children according to the dictates of his conscience is guaranteed by the law of God. The principle of religious freedom to which this nation is dedicated, protects him in the exercise of this right. The schools which he makes such great sacrifices to maintain must enjoy to fullest liberty to provide that kind of education which is dictated by the faith which he as a Catholic professes.

The responsibility which rests upon the teachers in our Catholic schools is a tremendous one, and nothing short of the highest tribute of praise is due them for the brave and splendid manner in which they are acquitting themselves of their sacred task. Their zeal is undiminished in the face of odds, at times almost overwhelming. Gladly and tirelessly do they labor to provide Church and nation with graduates capable of maintaining in thought and in action, the standards of Christian living in a world that is stranger to Christ. The strength and vitality of Catholicism in the United States bears witness to the fact that their work is pleasing in the sight of God, and that it draws from Him constantly, blessing and grace.

We are living in a social order that is abnormal. It impedes human beings from leading lives in full conformity, with the nature that God has given them. Because the social order is abnormal, government tends to become abnormal and to take upon itself responsibilities that are not within its rightful province. This is particularly true in the field of education. The modern state, with its totalitarian tendencies, assumes more and more of the direction and control of the lives of its citizens. It usurps the right to form their minds and mould their characters. The modern program of tax-supported education, implies an acceptance of a principle of state monopoly in education which is quite untenable and most dangerous to basic human liberties.

Bureaucracy of its nature tends in the direction of irresponsibility. The danger of the development of an educational bureaucracy in the United States, should not be overlooked by thoughtful men. The spectacle of teachers and school administrators turning to the Federal Government in Washington for the support and direction of American education, either in whole or in part, may well fill any lover of American liberty with dismay.

The present educational arrangement in the United States, under which monies collected by public tax are used exclusively for the benefit of those parents who desire for their children, a non-religious and secular education sins against the principle of sound justice. Because of compulsory-education laws, the parent whose conscience demands that he educate his children in the spirit of religion, has no alternative save to provide schools of his own; thus he is forced to bear a double burden—a burden which becomes the heavier, according as in the search for additional sources of public revenue, newer forms of taxation are devised which of their nature affect most those who are least able to bear them.

The Church will never relinquish her right to direct and control her own schools; yet we trust the time must soon come, when in the interest of justice and honor, Catholic parents will cease to be penalized for exercising their right to freedom of conscience.

By stimulating and encouraging the young to make proper use of their leisure time and surplus activity, they are prompted to put forth effort to struggle for excellence. The abuse and misuse of free time tends to a debasing and degradation of life.

Licentious and ribald entertainment renders nugatory

to a great extent, the vast sums that are expended for education and break down those habits of self-control and resistance, which the careful and conscientious educator seeks to cultivate in the young. The moving-picture industry in particular, has been in many ways detrimental to the purposes of true education. The studies that have been made of the effects of motion pictures on the mental and moral development of children, show how frequently harm is done. Habitual attendance at motion pictures has been found to beget a distracted mind and to arouse a pernicious excess of emotion.

A vast amount of capital is invested in the business of furnishing amusement. Mass production appears and results in an inferior form of entertainment. Scenic art becomes an industry operated solely for profit.

When such an industry becomes a practical monopoly and seeks greater profit by sensational portrayals of vice and crime and by excessive appeal to the sex emotion, when it uses its power for various forms of propaganda, it becomes a national menace. The legal conditions that permit the growth of an irresponsible monopoly, that exploits the weakness of human nature, and especially the weakness and inexperience of children, that vulgarizes manners and debases national culture, merits the earnest attention of the lawmakers of the country.

We recommend and urge that in every school the Legion of Decency be explained that the young may be encouraged to adopt and observe its pledge.

(Signed) GEORGE JOHNSON.
RICHARD J. QUINLAN.
FELIX M. KIRSCH, O.M.Cap.
JOSEPH S. REINER, S.J.
BROTHER AGATHO, C.S.C.

GEORGE JOHNSON,
Secretary.

COLLEGE DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, June 27, 1934, 2:30 P. M.

Due to the untimely death of the President, Rev. Charles F. Carroll, S.J., of San Francisco, Calif., the meeting was called to order by the Vice-President, Rev. William F. Cunningham, C.S.C., of Notre Dame, Ind., who presided as chairman.

The Chairman entertained a motion to appoint a Committee on Committees, which would take up all questions pertaining to the National Catholic Educational Association, and which would appoint subsidiary committees to study and deal with the individual problems. The motion was seconded and carried. The Chair then appointed the following to this Committee: Rev. William F. Cunningham, C.S.C., Ph.D., of the University of Notre Dame, Notre Dame, Ind., Chairman; Rev. Samuel K. Wilson, S.J., President of Loyola University, Chicago, Ill.; Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., President of De Paul University, Chicago, Ill.

The Chairman presented to the delegates the six proposed topics for discussion, namely:

I. EDUCATIONAL POLICY. What is our position on the problem of standardization for higher institutions of learning? What should be our relations with secular standardizing agencies and our policy in dealing with them? Can we guarantee the value of the A.B. degree? How can the inefficient and the incompetent college be regulated or kept out of the field?

II. STATEMENT ON EDUCATION PROGRAM. The confusion existing at present. Departure from our own traditions.

Is a reorganization or realignment of the divisions of our system impending? Consideration of the Hutchins plan. Shall we take a definite stand of our own on the problem, or shall we seek by constructive criticism to influence the general trend?

III. PRESENT FUNDAMENTAL NORMS OF A CATHOLIC COLLEGE. Definition of the Objective of a Catholic College. Vocational and cultural aims in college education. Requirements for the A.B. degree.

IV. THE SMALL UNIT IN THE COLLEGE FIELD WITH SIMPLE AND DEFINITE OBJECTIVE VERSUS THE COLLEGE THAT MEETS THE VARIED NEEDS OF MANY CLASSES OF STUDENTS. Our interest in this problem.

V. COLLEGE-ENTRANCE REQUIREMENTS.

VI. CONSIDERATION OF A PROGRAM FOR THE ADEQUATE FINANCIAL SUPPORT OF CATHOLIC INSTITUTIONS OF HIGHER LEARNING.

The Chairman opened the discussion by presenting his views on Subject I (EDUCATIONAL POLICY). "The primary function of the Catholic college is to train the intellect along with the principles of the Catholic Church. There should be intellectual training and religious training, not disjointed, but united. If Catholic colleges have as their primary function only intellectual training, they would be in direct competition with non-Catholic schools. We must compete with them intellectually, but we must infuse this intellectual training with religious principles."

The subject of educational policy was further discussed by Dr. Edward A. Fitzpatrick, President of Mount Mary College, Milwaukee, Wis., and the Reverend Thomas J. Higgins, S.J., President of St. Joseph's College, Philadelphia, Pa.

The Very Reverend Anselm M. Keefe, O. Praem., Rector of St. Norbert College, West De Pere, Wis., inquired as to what ought to be done about the relationship between the Catholic colleges and the standardizing agencies in the

different parts of the country. This question was discussed by the Very Reverend James H. Moynihan, Ph.D., S.T.D., Rector of the College of St. Thomas, St. Paul, Minn.; the Reverend Edward J. Walsh, C.M., Vice-President of St. John's College, Brooklyn, N. Y.; the Reverend Henry A. Constantineau, O.M.I., of Our Lady of the Lake College, San Antonio, Tex.; the Reverend William T. Dillon, J.D., Dean of St. Joseph's College for Women, Brooklyn, N. Y.; the Reverend Alcuin W. Tasch, O.S.B., of St. Vincent College, Latrobe, Pa.; Dr. Edward A. Fitzpatrick, Brother Jasper, F.S.C., A.M., Dean of Arts and Sciences, Manhattan College, New York, N. Y.; the Very Reverend Joseph M. Noonan, C.M., S.T.D., Ph.L., Rector of Niagara University, Niagara Falls, N. Y.; Dr. George Hermann Derry, President of Marygrove College, Detroit, Mich.; the Reverend J. Leonard Carrico, C.S.C., Ph.D., Director of Studies, University of Notre Dame, Notre Dame, Ind.; the Reverend Albert C. Fox, S.J., LL.D., A.M., Dean of John Carroll University, Cleveland, Ohio; the Reverend Sylvester Schmitz, O.S.B., Dean of St. Benedict's College, Atchison, Kans.; the Reverend Hubert Vecchierello, O.F.M., St. Bonaventure's College, St. Bonaventure, N. Y.; the Reverend William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind.; the Reverend Albert H. Poetker, S.J., Ph.D., President of the University of Detroit, Detroit, Mich.; the Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., President of De Paul University, Chicago, Ill.; the Reverend Aloysius J. Hogan, S.J., President of Fordham University, New York, N. Y.; the Very Reverend Louis M. Kelly, C.S.C., S.T.D., President of Columbia University, Portland, Oreg.; the Reverend Daniel M. O'Connell, S.J., Ph.D., of Loyola University, Chicago, Ill.; the Very Reverend Anselm M. Keefe, O. Praem., Rector of St. Norbert College, West De Pere, Wis.

It was moved by Doctor Fitzpatrick that this matter of standardizing agencies in regard to Catholic colleges be referred to a committee. The motion was seconded and

carried. Doctor Derry, in his discussion, raised the question as to how many of the delegates present believe that their colleges have been benefited by the secular standardizing agencies. It was moved, seconded, and carried that Doctor Derry's question should not be settled at this meeting.

The meeting then adjourned until the afternoon session.

SECOND SESSION

WEDNESDAY, June 27, 1934, 2:30 P. M.

The meeting was called to order by Rev. William F. Cunningham, C.S.C.

A motion was made, seconded, and carried that the Chairman appoint a Committee on Nominations. The Chairman appointed Rev. Daniel M. Galliher, O.P., J.C.D., Dean of Admissions, of Providence College, Providence, R. I., to act as chairman of the Committee; Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova College, Villanova, Pa., as treasurer; and Rev. James J. Lyons, S.J., Rector of University of Santa Clara, Santa Clara, Calif.

It was moved, seconded, and carried that the Committee on Committees appoint a Committee on Educational Policy and Program to study this question during the coming year.

The Chairman brought up for discussion Subject II (STATEMENT OF EDUCATION PROGRAM). Very Rev. Anselm M. Keefe, O. Praem, Ph.D., Rector of St. Norbert College, West De Pere, Wis., submitted the following: "What is the trend in the high schools today? Colleges have to pay attention to this because on this we have to plan our curriculum. If there are any radical changes, we have to be ready to meet them."

Because of the seeming need to discuss Subject III (PRESENT FUNDAMENTAL NORMS OF A CATHOLIC COLLEGE) along with Subject II or before it, Doctor Fitzpatrick suggested that either one or the other be done. The Chairman advised the delegates to include both Subject II and Subject III in the discussion.

The following then participated in the discussion of these subjects: Doctor Fitzpatrick, Brother Jasper, the Reverend Louis J. Gallagher, S.J., President of Boston College, Boston, Mass.; Father Cunningham, Father Fox, Father Higgins, Father Keefe, the Reverend Daniel H. Conway, S.J., President of Rockhurst College, Kansas City, Mo.; Doctor Derry, the Reverend Francis M. Connell, S.J., Prefect General, Society of Jesus, New York, N. Y.; Father Tasch, Father Corcoran, Father Hubert Vecchierello, Father Hogan, and Father Fox.

His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, addressed the delegates thanking them for their fine work, and reminding them that one of the main objectives is the training of the students toward lay leadership.

The meeting then adjourned until the morning of Thursday, June 28, at 9:30 A. M.

THIRD SESSION

THURSDAY, June 28, 1934, 9:30 A. M.

The meeting was called to order by the Chairman, Rev. William F. Cunningham, C.S.C.

Most Rev. Francis W. Howard, D.D., Bishop of Covington and President General of the Association, suggested that instead of committees being appointed to investigate all the various sides of education that had been discussed, the delegates should write to Father Cunningham offering their services to certain committees on which they believe they could do the most good.

Catholic Action and its need in Catholic colleges was brought up. Although every one believed in Catholic Action, it was found that there was not enough time to discuss it thoroughly or to decide on anything definite.

Father Cunningham brought up for discussion Subject VI (CONSIDERATION OF A PROGRAM FOR THE ADEQUATE FINANCIAL SUPPORT OF CATHOLIC INSTITUTIONS OF HIGHER

LEARNING) at this time because of its importance to so many of the colleges.

During the discussion the ideas on finance and maintenance of the Catholic schools were: (1) Catholic colleges have always been too lax in internal finances, there being too much wasteful expenditure. (2) The Bishops, Archbishops, and Cardinals should be asked to cooperate more with the Catholic colleges, not from the standpoint of donating money, but from the standpoint of helping the college to present itself to the Catholic people.

Rev. William T. Dillon, J.D., Dean of St. Joseph's College for Women, Brooklyn, N. Y., suggested that some layman or priest be appointed by the Association to represent it at all the meetings of the secular associations. Either that, or to have under this man five others who would attend such meetings in their own regions. Nothing was decided.

Dr. George Hermann Derry, President of Marygrove College, Detroit, Mich., presented a motion to the meeting that the requirements of a Catholic College A.B. degree be a major in philosophy, 20 semester hours, and a double major in expression, 40 semester hours. By expression Doctor Derry meant those subjects that train the mind, such as Latin, Greek, the classics, etc. The motion was rejected.

Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary of the Committee on Accrediting of Colleges, read his report with his recommendations, and it was accepted unanimously by the meeting.

The report of the Committee on Nominations was read by Rev. Daniel M. Galliher, O.P., J.C.D., Dean of Admissions, Providence College, Providence, R. I., and the report was accepted unanimously by the delegates.

Following are the officers elected: President, Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Vice-President, Very Rev. Francis J. Dolan, S.J., Worcester, Mass.; Secretary, Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.

Members of the General Executive Board: Rev. Daniel M. Galliher, O. P., J. C. D., Providence, R. I.; Rev. Francis M. Connell, S.J., New York, N. Y.

Members of the Department Executive Committee: Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Rev. Paul J. Foik, C.S.C., Ph.D., Austin, Tex.; Very Rev. Thomas F. Ryan, C.M., A.M., Brooklyn, N. Y.; Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Providence, R. I.; Brother Thomas, F.S.C., A.B., New York, N. Y.; Rev. Albert C. Fox, S.J., LL.D., A.M., Cleveland, Ohio; Brother Jasper, F.S.C., A.M., New York, N. Y.; Sister Helen Madeleine, S.N.D., Boston, Mass.; Rev. Edward V. Cardinal, C.S.V., Bourbonnais, Ill.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Rev. Alphonse M. Schwitalla, S.J., Ph.D., St. Louis, Mo.; Rev. Miles J. O'Mailia, S.J., Washington, D. C.; Very Rev. James A. Wallace Reeves, S.T.D., Greensburg, Pa.; Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., Chicago, Ill.; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Mr. Edward A. Fitzpatrick, Ph.D., Milwaukee, Wis.; Rev. Daniel J. McHugh, C.M., M.S., Chicago, Ill.; Very Rev. John W. Hynes, S.J., New Orleans, La.; Rev. Patrick J. McHugh, S.J., Newton, Mass.; Sister M. Frederic, C.S.C., Notre Dame, Ind.; Mother M. Cleophas, H.C.J., Rosemont, Pa.; Rev. Charles J. Deane, S.J., New York, N. Y.; Sister Jeanne Marie, S.S.J., St. Paul, Minn.; Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Sister M. Evelyn, O.P., River Forest, Ill.; Rev. Thurber M. Smith, S.J., St. Louis, Mo.; Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.

Committee on the Accrediting of Colleges: Chairman, Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R.I.; Secretary, Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.

For 1930-36: Very Rev. J. W. R. Maguire, C.S.V., Bourbonnais, Ill.; Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.

For 1932-38: Rev. George Johnson, Ph.D., Washington,

D.C.; Rev. Daniel J. McHugh, C.M., M.S., Chicago, Ill.; Mr. Edward A. Fitzpatrick, Ph.D., Milwaukee, Wis.

For 1934-40: Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Brother Jasper, F.S.C., A.M., New York, N. Y.; Rev. William C. Gianera, S.J., Santa Clara, Calif.

The minutes of the meeting were prepared by the Reverend Francis L. Meade, C.M., Acting Secretary, in the necessary absence of the Secretary over whose signature they are herewith presented.

JULIUS W. HAUN,
Secretary.

REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES

For the Year Ending June 30, 1934

During the past year, four colleges applied for membership in the National Catholic Educational Association; five for reinspection.

Information blanks were sent to each of these colleges and in due time the colleges were visited by an inspector.

The replies from each college and the report of the inspector on each college were studied by your Committee during the present meeting. A vote was taken by the Committee on each college. The following recommendations of the Committee were approved by the College Department:

The St. Mary College, Leavenworth, Kans., be admitted to full membership.

Villa Maria College, Erie, Pa., be admitted to full membership.

San Francisco College for Women, San Francisco, Calif., be admitted to full membership.

Mt. St. Scholastica College, Atchison, Kans., be admitted to full membership.

Rockhurst College, Kansas City, Mo., be admitted to full membership.

Nazareth College, Nazareth, Mich., be continued on the 1934-1935 list.

St. Joseph's College, Adrian, Mich., be continued on the 1934-1935 list.

With the addition of these colleges, the total number of colleges in the National Catholic Educational Association is 106. The list is appended below:

LIST OF ACCREDITED COLLEGES OF THE NATIONAL
CATHOLIC EDUCATIONAL ASSOCIATION

JUNE 30, 1934

Albertus Magnus College, New Haven, Conn.
St. Ambrose College, Davenport, Iowa.
St. Benedict's College, Atchison, Kans.
College of St. Benedict, St. Joseph, Minn.
St. Bonaventure College, St. Bonaventure, N. Y.
Boston College, Boston, Mass.
Canisius College, Buffalo, N. Y.
College of St. Catherine, St. Paul, Minn.
Catholic University of America, Washington, D. C.
Clarke College, Dubuque, Iowa.
Columbia College, Dubuque, Iowa.
Creighton University, Omaha, Nebr.
University of Dayton, Dayton, Ohio.
DePaul University, Chicago, Ill.
University of Detroit, Detroit, Mich.
Dominican College, San Rafael, Calif.
Duquesne University, Pittsburgh, Pa.
St. Edward's University, Austin, Tex.
St. Elizabeth's College, Convent Station, N. J.
Emmanuel College, Boston, Mass.
Fontbonne College, St. Louis, Mo.
Fordham University, New York, N. Y.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
Georgetown University, Washington, D. C.
Georgiancourt College, Lakewood, N. J.
Gonzaga University, Spokane, Wash.
Good Counsel College, White Plains, N. Y.
Holy Cross College, Worcester, Mass.
College of the Holy Names, Oakland, Calif.
Immaculata College, Immaculata, Pa.
College of the Immaculate Heart, Hollywood, Calif.
Incarnate Word College, San Antonio, Tex.
St. John's College, Brooklyn, N. Y.
St. John's University, Collegeville, Minn.
St. John's College, Toledo, Ohio.
John Carroll University, Cleveland, Ohio.
St. Joseph's College, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Joseph's (Junior) College, Ottumwa, Iowa.

Our Lady of the Lake College, San Antonio, Tex.
Loretto Heights College, Denver, Colo.
St. Louis University, St. Louis, Mo.
Loyola College, Baltimore, Md.
Loyola University, Chicago, Ill.
Loyola University, Los Angeles, Calif.
Loyola University, New Orleans, La.
Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wis.
The St. Mary College, Leavenworth, Kans.
St. Mary's College, Notre Dame, Ind.
St. Mary's College, Oakland, Calif.
Mt. Mary College, Milwaukee, Wis.
St. Mary's College, Winona, Minn.
St. Mary of the Springs, East Columbus, Ohio.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
St. Mary's University, San Antonio, Tex.
Marygrove College, Detroit, Mich.
Mary Manse College, Toledo, Ohio.
Marymount College, Salina, Kans.
Marywood College, Scranton, Pa.
College Misericordia, Dallas, Pa.
Mt. St. Joseph College, Chestnut Hill, Philadelphia, Pa.
Mt. St. Joseph-on-the-Ohio College, Cincinnati, Ohio.
Mt. St. Mary's College, Emmitsburg, Md.
Mt. St. Scholastica College, Atchison, Kans.
College of Mt. St. Vincent, Mt. St. Vincent-on-the-Hudson, N. Y.
Mundelein College, Chicago, Ill.
Nazareth College, Louisville, Ky.
Nazareth College, Rochester, N. Y.
College of New Rochelle, New Rochelle, N. Y.
Niagara University, Niagara Falls, N. Y.
St. Norbert College, West De Pere, Wis.
Notre Dame College, South Euclid, Ohio.
University of Notre Dame, Notre Dame, Ind.
College of Notre Dame of Maryland, Baltimore, Md.
Providence College, Providence, R. I.
Regis College, Denver, Colo.
Regis College, Weston, Mass.
Rockhurst College, Kansas City, Mo.
Rosary College, River Forest, Ill.
Rosemont College, Rosemont, Pa.
College of the Sacred Heart, Manhattanville, New York, N. Y.
University of San Francisco, San Francisco, Calif.

San Francisco College for Women, San Francisco, Calif.
University of Santa Clara, Santa Clara, Calif.
College of St. Scholastica, Duluth, Minn.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.
Spring Hill College, Spring Hill, Ala.
St. Teresa College, Winona, Minn.
St. Thomas College, St. Paul, Minn.
Trinity College, Washington, D. C.
Ursuline College, Cleveland, Ohio.
St. Viator College, Bourbonnais, Ill.
Villanova College, Villanova, Pa.
Villa Maria College, Erie, Pa.
St. Vincent College, Beatty, Pa.
Webster College, Webster Groves, Mo.
St. Xavier College, Chicago, Ill.
Xavier University, Cincinnati, Ohio.
D'Youville College, Buffalo, N. Y.
St. Joseph's College, Adrian Mich. (1934-1935)
Nazareth College, Nazareth, Mich. (1934-1935)

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,
Secretary.

PAPERS

THE CATHOLIC COLLEGE—ITS CHIEF DANGER

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Returning after many years to my Alma Mater, I look for the gabled houses in the college-yard. I see instead an ornate group of buildings in well-laid-out grounds. "What is that?" I ask my driver. "That's the Catholic College. University, they call it now." "Yes," I say to myself. There is the Cross topping the chief building, and the chapel, a real chapel, not a library or an auditorium disguised as an old English church. There too are grave men in the familiar habit; and a statue of the Sacred Heart of Jesus; another, of His Holy Mother; again another, of St. Joseph. I salute the outward signs. None would fail to recognize them. The very children know them.

The dear old place is drawing to its centenary. The fathers, grandfathers, even some great-grandfathers of the present students were educated here. That little building, almost lost in its surroundings, was its first home. I introduce myself, an alumnus, to one of the black-robés. He leads the way, we enter; the well-known portrait of the founder confronts me. We then pass to the chapel. A picture of the first modest structure hangs on the sacristy wall. It was poor; this is splendid. Yet the same Cross crowns each. In both is the Altar of the perpetual Sacrifice. The faded vestments of the first house are preserved in honor. I see the great Crucifix, the Stations of the Cross, the Sanctuary Lamp, the Mother of God, Saint Joseph, Saint Benedict or Saint Ignatius or Saint Augustine or Saint Dominic or Saint Francis. It is indeed a Catholic College.

I approach the chief entrance and ask for Father Rector. "He is not at home today." "Well, I have a son to enter, so I must see the Prefect of Studies." The young man, apparently a student—looks puzzled: "Ah, the Dean of the Faculties. Here is his office." He knocks, a voice cries: "Come in." I enter and a brisk young father greets me courteously. I mention my business. He counters with high-school credits, number of units and other such things I do not quite understand. He explains that I must get my son's standing from the high-school principal. In leaving I ask for the Spiritual Father. "We call him now Adviser of Men or Dean of Men. You'll meet him when you bring your son for registration. During vacation he is abroad, engaged in retreats, and, incidentally, looking up recruits for the coming year."

So names are changed. I hear that in some places the religious habit is no longer worn in the classroom. The father has become a professor, with the omission of prayer at the beginning of class as a logical consequence. "Even so," some say, "what of it? All those things are unessential. The Catholic spirit remains." Perhaps so. Yet as I think over them, words of long ago continually recur, the strong words of Thucydides on the changing according to one's changing notions of the accepted names of things (III, 82); words that so impressed Sallust that he borrowed them to put into the mouth of no less a personage than Cato of Utica. (Catiline 52.)

Thucydides understood that man, by nature rational, is necessarily logical. Giving a new name to any habit, he conforms his action to the name. He calls prudence timidity, not to correct timidity but to condemn prudence. Calling rashness patriotic fortitude, he does not check rashness, but justifies it. So the old notion of the Rector, a father among his children; of the Spiritual Father, the confidant of one's soul, divinely enlightened to open to one the heavenward way; of the Prefect of Studies, the heir to the wisdom and experience of centuries; of the

Teacher or Master, a scholar in the strictest sense, but, first of all, a Religious, with his scholarship founded in religion, tends to pass imperceptibly into that of the impersonality of a mere system, of the natural equality between the advised and his adviser, of the Professor's narrowness in his specialty, the sole interest of his life.

Still what has been done cannot be undone. The change was made by men of character, in good faith, expectant of good results. That there have been such, I do not deny. Still a tendency to secularism involved in the change has become so obvious that every Catholic educator should be eager to do his best to check it.

In this the first step must be to keep before the mind the pedagogy proved by centuries of use which we inherit. Benedictines, Jesuits, Augustinians, Franciscans, Dominicans, the later Congregations, the Congregations of women have each their traditional methods, differing in details, but all founded in objective realities, in truth absolute and immutable, in the creature demonstrating the Creator, the beginning and end of the intelligent creature, and through him of every creature however insignificant. Of all this is the inevitable corollary that man is not an independent theorizing entity, but a dependent being, dependent on his Creator for life bound to service; dependent on creatures for means of service, demanding to be taught his duty and practice. He investigates and theorizes only secondarily and this within due limits. In his boldest investigations he may never cease to be docile. So far then as youth is concerned, Catholic education is the actualization of what lies at the very root of man's social nature, the pupil's instinctive readiness to accept without question his master's doctrine. On the teacher's part it is the same actualization of the equally instinctive horror of the slightest insincerity in communicating the truth, illuminated, amplified, strengthened in its appeal, guaranteed in its presentation by the Christian revelation. Schools exist because God has created man, first a taught and then a teaching

being; otherwise the school would be not only non-existent but also inconceivable. The teacher, as the parent, lies close to the Creator, as the instrument is close to the artifex. Examine your traditional method, and you will find this to be its very soul.

Turn now to the modern theory. It contradicts every element of the Christian school. Its purely subjective philosophy leads necessarily to the denial of all objective reality, all individual personality. For it truth is but relative, variable, pragmatic. Whatever is in the actual phase of necessary evolution is true and right. If this has any meaning, false and wrong become impossible. As the phase changes, its rightness and truth vanish, not by sudden catastrophe, but truth fades into falsehood, right into wrong, as in the old dissolving views; until what was true becomes false, what was false becomes true; what was right becomes wrong, what was wrong becomes right. There is neither Creator nor creature, but an incessant evolution of the Thing itself, whether this be matter and force, or force only, or in the ultimate, most logical development, the substantial Idea, the Impersonal Divine. According to this teacher and pupil in the rigorous sense is an anomaly. Indeed their mutual functions, if any, are reversed. The so-called teacher belongs to the passing phase: the pupil, to the one coming in. What for the former is true, is becoming false: the latter perceives the first glimmer of his dawning truth. Each human being, according to his necessary place in the everlasting process must work out his own truth, receiving according to that same process mere suggestions necessarily offered, as necessarily received or rejected. This is the foundation of education by individual research, beginning with the sand-box in the kindergarten. There is some kind of tutorial supervision. If one is to attain necessarily to a degree one will necessarily respect it; otherwise the examiners would necessarily reject the candidate. But there are no objective principles binding professor and student alike.

What? Has research no place in Christian education? "All things have their seasons," says Ecclesiastes. "A time to get and a time to lose. A time to keep and a time to cast away." Had he lived today he might have added to his catalogue: "A time to hear and a time to apply. A time to be taught and a time to discover." This the Christian teacher understands and puts in practice. He explains in Lower Grammar the Instrumental Gerund or the Ablative Absolute—direct teaching. He then says: "Go through all we have read this month, pick out as many examples as possible and give the particular English equivalent of each—teaching by research. The method goes through the whole course to graduation, to be continued in post-graduate schools. Research is of the essence of scholarship. But it is research according to the Christian formula: Truth received and applied to the further uncovering of Truth. From the highest to the lowest, from the Creator to the least of His creatures, the Christian Alpha and Omega is Truth absolute and immutable.

Our controversy with the modern system is that *logically*, it can admit of no such distinction of times. We say *logically*. As we shall show, nature, which none can divest himself of, compels professors and students to forget their principles. But the modern University in its perfection would cease to educate. Without objective principles, it would but furnish some current ideas to the student at the gateway, starting him along the road to come immediately to partings of the way, where he must choose his own course, not in things accidental, remediable, but in very essentials.

This, one will say, has no place in practice. Not so. The system, as such, rests upon the theory. What is true is that in the system teachers speak of their pupils and with them, much as we do; and this for two reasons. Either they do not trouble themselves with the metaphysics of education, and so follow instinctively their human nature, of which our philosophy is the expression; or else,

philosophizing, as did William James, for instance, they have no words to express notions so contrary to all experience. Every language is bound up with objective realities, specific persistences, truth absolute and immutable, the principles of contradiction and sufficient reason. They may make what reservations they will in their sense of terms. These the normal mind receives in their accepted sense. Thus in both cases the pupil, following his instinct, accepts as absolutely true what according to the theory can be but the moment's truth, or a glimpse of what may become true in another phase of the evolution of the Idea. Hence incongruities, contradictions, ruinous for souls made for truth, fruitful in scepticism; corruption of morals; revolt against law, both positive and natural, nay against the very primary instincts.

To desert our Christian pedagogy would be apostacy. One says: "We must live. To live we must be recognized. Recognition demands a sacrifice." True. But not the sacrifice of our very title to live. Recognition can be bought or won. We might buy it at the price of our traditions. We can win it by adhering closely to them. Every now and then one of the modern school, either from a careful study of the idea of the Christian school or its effects, is compelled to confess its admirable psychology, as the phrase is today. For a moment one exults. Then comes conscience asking: "Why do you not stick to it?" Nor is there need of conscience. The other is prompt with the question: "How is it that you do not give us such men today as you did twenty or thirty years ago?"

I sometimes dream that when President Eliot of Harvard upset the educational world, the Catholic College had the chance that may never occur again. We had no doubt of the essential error of his ideas. Many still survive to recall their masterly refutation by Father Timothy Brosnahan. For the Catholic school it was a mere matter of opportunism versus principle, with a hope in the Opportunists that enough of Catholicity would be saved to justify the

calling of our institutions Catholic Colleges, Universities, and Schools. The clear-sighted saw that in embracing the Harvard heresies the secular institutions were abandoning the field. What if we had held fast to our Christian principles and practice?

Here would have been the sacrifice, the price of recognition, some ten years of difficulty, struggle; of poverty, wholesome for both body and soul. The first Edinburgh Reviewers took for themselves the punning motto: *Tityre tu tenui Musam meditaris avena*. The Catholic teacher might have done worse than to pursue his task nourished with a slender diet of oatmeal. It would have taken that time for men to discover that the new method had destroyed the substance of education, leaving only the husk. Then they might have begun to ask: "Where can one get the truly liberal education of former days with its scholarship, its morals, its manners?" There could have been but one answer: "In the Catholic College." Had we taken such a course our Colleges today might have been flourishing in their own vigorous life; their professors, not only ripe scholars, but glowing also with a piety, the fruit of suffering; their pupils, a multitude; and above all, they would have been independent, resting on a body of alumni, who had tested them and proved their worth, good citizens of high station and sound principles, whom none dare challenge. This would have been national recognition won through merit.

Nor was my dream of a blind adherence to the nineteenth-century curriculum. As has been said, the lean years would have produced ripe scholars, appreciating the new studies. These they would have taken to themselves, not forced by circumstances, hurriedly, by exterior addition, hardly understood, to be taught according to the modern method with all its dangers; but of free choice, deliberately, duly digested, by interior assimilation, to take their place in a curriculum of studies taught effectively according to the Catholic tradition in a Catholic school.

It was but a dream. In the reality some compliance with the modern spirit has marked our action. Of this the effect is perceptible in those who today have in their hands the teaching and administration of our colleges and universities. Brought up in these after the modern movement had begun, they are less familiar than they ought to be with the Catholic tradition; and, charged now with the office of teaching, their unconscious tendency seems to be to conform to the method almost everywhere in use. Of their good will none may doubt. Their deficiency is their misfortune, not their fault, the result of environment. Why not look into the history of Catholic teaching and study its practice. They will then see that to give out a general bibliography of the class matter, to specify references, to leave the pupil to work things out for himself; and, for this, to meet the moment's demand to reduce lectures, so that for every hour of class there will be two hours of private research, a method flowing necessarily from the principles of modern educators, or rather from their lack of principle, is not to teach.

Of this, exposition, demonstration, repetition are the three elements. The teacher comes to class a Master, prepared to do his part. For his model he has Him who "taught with authority, not as the scribes." He has behind him the authority of the Catholic Church, its immutable doctrines, dogmatic and moral, and their authentic exposition from the Apostolic Chair of Truth. Here we must observe a peculiar strength in the Catholic teacher of today, in this, that as the irreligious world gives itself more and more to the relativity of truth, the changeableness of morals, the impossibility in any science of absolute certainty, the Catholic Church grows more and more definite in dogma and morals, more frequent and detailed in its teaching and decisions coming from Roman Congregations and Commissions and from the Pontiff himself. "Our preaching which was to you, was not *It is* and *It is not*. For the Son of God, Jesus Christ, who was preached by

me, was not *It is* and *It is not*; but *It is* was in Him." (2 Cor. I, 18, 19.)

History, too, is unfolded for him by scholars naturally the equals of any Rationalist, superior to all in this, that, instinct with the Catholic ethos, they do not beat blindly about the entrance to disputed questions, but go so straight to the crucial point, that they have, in general but to proceed as they have begun; rarely having to retrace their steps. So, also, with physical science, theology and Christian metaphysics mark out the dividing line between the allowable and the forbidden. The Christian logic, studied so carefully in the schools, indicates what has been proved, what is, as yet, but probable and its degree of probability, what further conclusions may be allowed by way of hypothesis, what are pure assertions.

All this is implied in the teacher's exposition, which means arduous study. One who undertakes to teach must not be afraid to learn. A teacher who fails in this duty becomes a bankrupt, not only to man but to God also. Human souls are involved to be saved or lost. Their loss may sometimes be traced to the school of philosophy, science or literature, in which the master failed to satisfy duly the pupils on the Catholic position.

Next comes demonstration. The careful reader must have observed how modern philosophers and men of science rarely demonstrate. They aim at popular presentation, accumulating words, illustrations, comparisons, analogies, parallelisms, suggestions, quotations, begging the question time and again, but proving nothing. A few months ago, while strike followed strike throughout the country, I was in a train. At one of the stations we took up a passenger, evidently a professor, who was no sooner in his chair, than he began to lecture on what was in the minds of all. With an even flow of language he gave the history of the strike locally interesting. In an apparent explanation he made assertions, quoted documents, but really said nothing; yet the passengers listened open-mouthed. Nor need one be

surprised at this. The pure subjectivist is in some way conscious that rational demonstration rests on objective realism. With this in doubt, logical demonstrations are dubious also. The thorough-going Hegelian is clear on the point. In the evolution of the substantial Idea the phase of individual objectivity, true in its own period, has passed away, and with it, ratiocination. To it succeeds subjective intuition. I, indistinguishable from the Idea except analogically, as a passing mode from the thing modified, need no longer reason from cause to effect or from effect to cause, from universal to particular or from particular to universal. All are unreal. I look into the Idea, the universal Self, and perceive directly what Is, and, therefore, what must be true. A truly satanic ontology.

The Catholic teacher's procedure is quite different. In the higher faculties he puts his thesis and demonstrates it according to the strictest logic. To be guilty of a sophism would be a disgrace. In the lower classes of humane letters, even in the grammar school, the process is analogous. The thesis is proved from basic principles, it is confirmed from the deliberate judgments of the experienced, from the evil effects that would follow from the acceptance of its contradictory, from the formal teaching of the Holy See, from history. Here again we must remark that for the modern school, history as the guide of conduct is impossible. Since truth and error, right and wrong, change continually with world-evolution, however this be viewed, there is little to be learned for the present from the processes of the past. Moreover, as has been seen, the modern college does not consist of masters and scholars, but of young investigators of an actual present and a probable proximate future, with maturer minds to lend their aid. Thus the study of history often degenerates into a criticism of existing politics, domestic and foreign, as presented in newspapers, magazines, and reviews; profitless, because the actors never fully reveal the conditions of their problem, nor the real motives of

their actions. Nothing is more certain than that "history begins only a hundred years after the event."

We come now to what is of supreme moment, though the modern school, except in what is dignified with the name of "exact science," is fiercely antagonistic to it; namely, repetition. For a professor who follows the method of individual research, to demand a repetition would be absurd. He gives no positive doctrine: what then would there be for a pupil to repeat. In the Catholic school the case is different. Our formula for research: "Truth received and applied to the further uncovering of truth," makes this evident. Exact research can be founded only in truth exactly apprehended and exactly comprehended.

The Master teaches: the pupil learns by assimilating his doctrine. This is accomplished by means of exact repetition. In the old universities this was everything. The method was as follows: The professor lectured; the pupils heard him with fixed attention, in itself an admirable training. The lecture over, the pupils broke up into small groups, each directed by a senior, who called upon one to repeat the chief points of the lecture. His companions heard him, correcting faults and supplying omissions. After ten minutes or so of this exercise the pupils, who had come from different colleges, went home. There an assistant professor went over the whole lecture. During all this notes were taken, and after a brief repetition next day before the lecturer a final abstract was made. Repetition was the crown of the work. In the lecturer was seen a true Master; in the pupil, a true disciple. The latter returned to the former what he had received. From his way of doing so the Master judged the reception, whether it was duly adequate, reiterating and amplifying until the doctrine was grasped. The pupil might propose his doubts and difficulties. To repeat was not *jurare in verba Magistri*, a mechanical rendering of his very words, but an intelligent exposition of his doctrine. Cases occurred in which the repetition surpassed the lecturer's words in

clearness and depth. On the other hand the lecture hour was not for disputation. Provision was made for this also. But disputation was not for a deliberate attack upon the Master's doctrine, but for the bringing out of its truth by the solution of objections brought against it.

But are our young men to go always in leading-strings? Are their minds to be cramped, deprived of originality? You mean, I suppose: Are they to be always pupils? No. Their time will come when they may be masters. But even then, as we have said, they must not disdain to be learners. But while they are pupils they may not attempt to be masters. The parable of Phaeton is eternally true. The stern mental discipline of the school-dialectic is necessary to prevent the future master from making originality the cloak of error, as sad examples, both ancient and modern, have proved.

All this must seem strange to many, so contrary is it to the modern view. Yet our contention comes to this only, that as true science is the knowledge of things by their causes, original research must start, not only from certain facts, but also from certain principles. It is possible, of course, to start from a probable hypothesis provided the investigator sees clearly the weakness of his foundation and makes his followers understand the same; so that when his speculations fail in contradictions, he does not hesitate to reform the hypothetical principle. Indeed such speculations honestly undertaken have their value. For years mechanical theories of the universe were in full possession. Christians could use them as abstracting from the First Cause of all, and dealing with secondary causes only. Others indeed welcomed them as they enabled the creature to ignore the Creator. Now Sir James Jeans tells us that the mechanics are insufficient, that the universe demands insistently intelligence and will as its ultimate principles. This brings every scientific man face to face with the question: Is that intelligence to be the Hegelian pantheistic Idea; or the personal Creator? A great gain for mankind;

and a convincing illustration of the great truth, that for permanent results, research must begin with certainty: that the only really worthwhile original thought is that which is based on the mastery of what has gone before.

After all, the Catholic pedagogy is but the following of nature. In the other system when young men are set down to some so-called original research, what do they do? They gather the books about them, taking a few lines from one, a paragraph from another, a page from a third and so on. All that is original are the few words with which they put the patches together. Why is this? Some say it is laziness that would shun the labor of synthesizing the thoughts of many and drawing from them one's own conclusions. It may be so. But there is a deeper reason. The young men are still in pupillage. Their instinct is to turn to teachers, to see with their eyes, to walk hand in hand with them, rather than to venture out into the world alone.

This, with due proportion, is in all classes and grades the very essence of the Catholic school. It supposes three things: Truth, absolute and attainable; Masters, commissioned to teach it; Pupils, for whom it is necessary to attain the end of their creation. The modern secular school, rejecting them, corrupts necessarily the whole idea of education, debauching the mind of the young; and, for this, using the teachers themselves as instruments. Our method, on the contrary, disposes the mind most admirably for what is highest in education, the Christian doctrine. Saint Thomas puts, apparently so simply, really so profoundly, the remote disposition for the first act of faith in man's social nature. In constant need of aid from without, he accepts instinctively the word of others. This appears most strongly in the relation of master and pupil. The proximate disposition is this natural inclination illuminated and moved by actual grace. The act of faith itself is simultaneous with the infusion of sanctifying grace, which elevates the entire nature, its faculties and operations. Among the greatest obstacles of the Faith today is a paradoxical

complexity of mind, that, through its natural instinct to believe the teacher, accepts the mere assertions of men who abhor the very thought of God; yet has apparently so deadened the natural instinct as to have acquired an unnatural self-sufficiency.

Christian education is, then, one unique, harmonious whole. The very alphabet calls for a confidence in the teacher participating wonderfully in that demanded by God's life-giving revelation. In the long process through grammar, humane letters, philosophy, science (whether this be geology, biology, political economy, or any kindred branch) to Christian doctrine or philosophy of religion, there is neither break nor change of method. The Christian teacher teaches with authority, not as the scribes; the Christian pupil receives his teaching, each branch, in its own degree, tested and approved by the Divine Word, until that highest is reached, in which the word of man is silent and the Word of God is all in all. (I Thess. II, 13.)

This ideal of Christian education should never be lost sight of by the Christian teacher. Though, through frailty he may fall short of its perfection, he will thus never in practice contradict it. But what of the so-called Christian educator who draws his inspiration regarding organization, administration, method from the modern school, accepts from it his scientific mind, tolerates its philosophy, uses its terminology, makes the secular university his model its dictamina his court of appeal? To hear from younger lips that the Catholic college or university differs from the state-institution only in this, that to a common secular programme of studies, it tacks on a course of religion, shocks older ears. Yet the assertion is a natural consequence of that neglect of Christian method in which the present generation has been brought up. The Christian tradition of education is in danger of dying with the older generation on the point of disappearing.

Should this happen, which may God avert, young men and young women would be seen in the so-called Catholic

school, living nevertheless in an atmosphere of incredulous self-sufficiency, trained by the system to be critics, rather than disciples, eager to hear, to read, to see everything, restless under wholesome restraint, ignoring the objective moral law, to become a law to themselves. The course in religion would still be added, and, one must presume, would be obligatory. Twice a week then, these young people would come together, and would be expected to put off at the classroom door their daily habit of mind, to don the docility of the Christian pupil. But what, if they should find a teacher, teaching as one of the scribes?

This is no vain fancy. Few, if any, teaching religion in the best of our Colleges, does not meet the evil spirit working among their pupils. They strive against it, hoping with God's grace to overcome it. Yet at times it seems a hoping against hope. What hope would there be, if the whole institution were tainted with the corruption of modernism?

THE LEISURE OF COLLEGE AND THE LEISURE OF LIFE*

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It is a very happy circumstance that you graduates begin your last week at Alma Mater with the Feast of Pentecost, with the coming of the Spirit of Wisdom. Today it was that the apostles and disciples were assembled about the Mother of Jesus and received their divine diplomas. Not upon perishable parchment was the seal of their approbation affixed, but the tongues of fire above their heads were an outward token of the everlasting seal set upon their immortal souls. Their Teacher, their Lord, had delivered to them their baccalaureate sermon, when He stood upon the mountain in Galilee and told the students that He had taught for three wonderful years: "All power is given to me. Go teach all nations, teaching them to observe all things and behold I am with you all days even to the consummation of the world." "All power," "all nations," "all things," "all days." There is the height and the breadth and the length and the depth of the Kingdom of Christ. "All, all, all, all," peal forth like the inspiring tones of a divine clarion, summoning the host to heavenly warfare.

Today I am not going to repeat for you that greatest of all baccalaureate sermons. That sermon belongs to Ascension Day, and today is Pentecost, the day of the conferring of degrees upon the souls of the first Christians, the day when your fostering mother sends you forth endowed with her spirit of wisdom, send you forth with an apostolic commission, sends you forth as bravely, as joyously as the apostles, before fearful, then emboldened by the Spirit of Wisdom, faced their world. "And they indeed went rejoic-

* A Baccalaureate Address.

ing that they were accounted worthy to suffer reproach for the name of Jesus."

SCHOOL MEANS LEISURE

Consider then why you are rightfully held to possess the Spirit of Wisdom; probe with me the profound significance of that collegiate Pentecost on your spirits; and look forward to the life towards which you advance rejoicing, whether you are to suffer or succeed, or better, are to suffer and succeed. "The wisdom of a scribe comes by his time of leisure, and he that is less in action shall receive wisdom." That is what Ecclesiasticus, the Preacher, tells you. You have been to school, and school, the Greek students inform us, means leisure. My Fordham Sophomores, who for my three subjects alone, gave me this year almost four thousand assignments, or more than one hundred and twenty-five for each student, laugh long and loud when they are told that school means leisure in any language. I hesitate to tell how many hours they have been forced to listen to me, and I was only one of their enemies. Yet despite the tedium of classes and the burden of papers, school is leisure, dear graduates, and it is the necessary and effective preparation for the greater leisure of life. Leisure is not idleness; leisure is not what our Italian brethren so musically call, *dolce far niente*, delightful do-nothingness. Leisure, your dictionaries will tell you is freedom from necessary occupation; leisure is time available after enforced labor. Leisure is that precious time in life that you can devote to yourself, to your own improvement, in body, in mind, in soul. Leisure is the time after toil, after office-hours, from the alarm-clock to the time-clock, from the closing hour to the sleeping hour. Leisure indeed may be wasted in idleness, but it may be made to pay precious dividends in purposeful enjoyment, in enriching self, and in compounding the interest of early investments.

LEISURE NECESSARY FOR WISDOM

Your college life, therefore, has been a school, a time of leisure, and your leisure was absolutely necessary for the acquisition of wisdom. The idler thinks of nothing, the worker thinks of his business; the one at leisure thinks of self and exercises self and enjoys self. You may, it is true, garner wisdom from experiencing the evils of idleness and garner even more from enduring the toils of life, but in those cases wisdom, is a by-product. In well-employed leisure wisdom is a direct product. "Well-employed," notice the word. "There's the rub," well-employed leisure. See the Apostles at Pentecost. For three years they had the best teacher in the world, the God-man Himself, and yet to prepare themselves for the coming of the Spirit of Wisdom, they made the first novena, the first spiritual retreat. They were told by Christ and His angels to go into leisure. Saint Paul with all his learning, with his marvelous conversion, with the scales fallen from his eyes, still went apart into the desert. Saint John Chrysostom spent two years as an anchorite before he went forth rejoicing to his combats. Saint Ignatius of Loyola attained to the wisdom of his Spiritual Exercises in the silent leisure of the Cave at Manresa. These are a few of many instances where wisdom came from leisure. More remarkable than all is the example of Our Lord Himself, Who after thirty years of hidden life, though He Himself is the Wisdom of the Father, yet was led by the Spirit into the desert. Behold Christ issuing from the school of solitude, from the leisure of lonely places, without even the distractions of food and drink, witness Him facing the enemy of mankind with the wisdom that overcame the temptations of flesh, of wealth, of pride.

The leisure of all these was not the leisure of laziness, but the leisure of action; not the leisure of dissipation, but the leisure of concentration and of focussed energy. Their leisure was the anticipation of the leisure of heaven where the toils of life shall be replaced not by sloth or sleep or slug-

gishness, but where existence is eternal wakefulness and divine activity, where the infinite wisdom of the triune God never ceases to elicit from responsive spirits the music of everlasting bliss.

PRACTICAL STUDIES

You, then, dear graduates, have employed the leisure of school in acquiring the wisdom necessary for the larger and ever-increasing leisure of life. Perhaps you have been told by cynics that you were wasting your time. Perhaps you yourselves may have had some misgivings. "Is all this practical?" "What use is all this college drudgery?" "Where will all this bring me?" Have whispers like that haunted you during your college career? Then be assured that such vague objections are groundless. Let me tell you in all confidence that the subjects of your courses which seemed perhaps most unpractical were most practical. I look out of the classroom where I have been, teaching and taught, more than fifty years. What were the practical subjects in my school life, what have been the practical subjects in my teaching life? Have they been trades? Every trade of fifty years ago is antiquated today. Are the practical subjects the latest novels and modern writers? They have passed away with the popular songs and the mid-Victorian fashions. Were the practical subjects even the chemistry and physics of my college days? I would fail now in chemistry for saying what I got a prize for saying fifty years ago, and fifty years from now every experimental science will be entirely rewritten. Happily for these sciences the processes are educational even when facts become commonplace or theories are proved untenable. The practical subjects of my education and your education are strangely enough the subjects which prepared you for the leisure of life rather than for the labors of life. The practical education is a liberal education, and a liberal education is an education for leisure.

INCREASED LEISURE OF TODAY

Liberal education was at first an education for the freed-man in a land where slaves did the manual work, an education for the ruling classes. What is the greatest need in education today? It is that very liberal education held in honor in Athens, in Rome, in Jerusalem, in all civilization through the ages. The age of slavery has passed, and the age of machinery takes its place. Without making a fad of technocracy, without stultifying ourselves by extravagant assertion, we all know, nevertheless, that the hours of labor have shortened from decade to decade. The ten-hour day, the eight-hour day, the six-hour day are replaced by the five-hour day now at our doors. Leisure has multiplied as labor has decreased. Products are abundant and can be kept indefinitely. Canning and refrigerating have solved the cook problem but have ruined the farmer. Machines are the slaves of today and vitamins may tomorrow change even meal times to times of leisure. The only practical subjects in that case will be the can-opener and the electric switch, and you will not need four years at college to learn how to touch a button or puncture a container.

You then, dear graduates, need have no vain regrets for your education. You have been educated for the best part of life; you have been educated for that greater leisure which is upon you, and you know that the proper use of leisure is the measure and standard of right living. Leisure can lift men to higher wisdom or sink them deeper into sin. The proverbs of mankind are full of warnings about idleness and idle minds, and those who are not educated for leisure will be found, it is to be feared, leaders in the hosts who precipitate themselves from the parapets of heaven and not among those who stand in service at the throne of the Eternal King.

TRIPLE WISDOM

You will admit with me then that leisure rightly understood is a necessary condition to attaining to wisdom, as

history amply proves. You will agree too that the future will be a time of greater leisure for every one and that leisure if not properly used will befog the mind, debase the taste, and demoralize mankind. But how, you will ask, has your leisure here been a preparation for your leisure to come? Has the spirit of wisdom flamed above you during your college life and illuminated your souls? Have you caught up the heavenly torch which is to light your path away from the dark demoralization of idleness to fields of more resplendent wisdom? I think that I can say that each and every one of you has had a Pentecost and that the spirit of wisdom has come to you in a triple form, in a spirit of science to guide your minds, in a spirit of art to guide your imaginations, in a spirit of enlightened conscience to guide your wills. With that trinity you can feel certain that the leisure of college which has sown within you the seeds of wisdom, will make the leisure of life a fertile field for the full harvest of wisdom.

I know a college professor, dear graduates, who objects vehemently to the use of the word, spirit. I sympathize with his objection. I admit that spirit is one of those large, comforting words which in these economic days needs much deflation; yet despite the abuse of the word, spirit, we need it. We need a word to describe that condition of soul which persists through all places, all times, all weathers; that quality which permeates a man's whole existence, imparting to it as blood does to the body, warmth and color and life; that antidote to weariness and discouragement; that something which allows not a man to grow stale, that militant morale which makes the foot light and the ears keen and the eyes bright and the jaw set and the voice a constant song.

WISDOM OF TRUTH

Your college has given you the spirit of science, of devotion to truth. You have not the shallowness which does not know the realities that correspond to a glib terminology.

You have not the arrogance of half-knowledge. If you do not know the full answer, (and who does?) at least you know your limitations. You know enough not to take your philosophy from tabloids, or from flaming magazines, or from the latest charlatan to whom the incense of college cigarettes is wafted.

Every Catholic by his very living as a Catholic has attained to a sublime philosophy of life, but you have reflected on Catholic life, and you have apprehended, dimly perhaps but with some certainty, that wonderful philosophy which was hewn out of truth by Plato and Aristotle, which was tried and tested and freed from imperfection by an Augustine and a Cyprian and a host of Doctors, which was fashioned into a thing of beauty by a Scotus, a Bonaventure, and an Aquinas, and which has received a glorious finish from ten thousand other minds. You are as yet too close to the multiplicity of scholastic philosophy to have a distinct view of its unity, its thoroughness, and its comprehensiveness. In the leisure of your future life the principles of that philosophy will be standards of measurement for every freakish view which theorists may flaunt in glaring head-lines, or exaggerated advertising may shout aloud in its columns. You will welcome any solidly established truth, because you know that truth is God and you are not afraid of God. God has given you the desire for truth, and the leisure of your life will not only dispel all mists which may enshroud your principles now or hereafter but will also bring into a brighter daylight that system of truth by which you live as Catholics, which you studied in college, which you will admire with every application of its principles, and which will be leading you ever to Eternal Truth. You will all live up to the one supreme test that reveals a college graduate. You will be serious readers and lovers of books, sure in the conviction that book readers are life's leaders.

WISDOM OF BEAUTY

Besides the spirit of science that leads to divine truth, your college has given you the spirit of art that leads to divine beauty. Again, as to live the Catholic life is to learn a wise philosophy, which in your college days you transformed from experience into science, so also to be a member of the Church is to participate in an art-training, which your college leisure has begun to change into an educated taste. In the glorious ages of faith the Catholic Cathedral was the home of all the arts. Architecture and sculpture and painting and music and oratory and poetry, gave lavishly of their beauty to adorn the house of God. The Catholic Church took the festivals of paganism and made them Christian holy days. The Catholic Church took the philosophy of paganism and transformed it into a true philosophy. The Catholic Church in like manner took the best of pagan literature and pagan art and modeled upon them its own art and literature. Saint Augustine called the Emperor Julian a persecutor of the Church because that Emperor told the Christians to go to their own writings and forbade the Christians to read the classics of Greece and Rome. Your teachers have followed Saint Basil and Saint Gregory and Saint Augustine and Saint Jerome. They have cultivated your taste by bringing your minds into contact with the finest art and literature of Greece and Rome and of the subsequent art and literature created by the classics. They do not wish to incur the reproach that Saint Augustine put upon the Emperor Julian.

In the increased leisure of your future life that spirit of art will find a wider application. You will not be led astray by the craze for the latest. You will not be duped by any clamorous barker of advertising who will invite you to see in his side-show, freaks that pass for literature and art. The best-sellers for you will be the best-sellers of the ages. You will hear, "Everybody is reading it," and for you that everybody is not the paltry few who read the verse and

prose of one land for a few months in a few cities, but the everybody for you is of all times and of all countries.

If there is on this earth any one who is able to make better use of the leisure of life, should it not be the graduate of a college, of a Catholic college, a graduate of your college? You who have been educated in this Cathedral of Catholic learning are surely not of those whose horizons are confined to the bridge-table, the moving picture, the newspaper, the lurid magazine, the sensational novel. You will, of course, have and must have recreation, but recreation is not leisure, and recreation should not be permitted to dull your sight to the visions disclosed you here. You have been selected out of multitudes to go up the Mountain of Tabor, and all your life you will keep unmarred and undimmed that vision of God, that beauty of God, which is the true spirit of all art.

WISDOM OF GOODNESS

The highest wisdom of all remains, my dear graduates, the wisdom of an enlightened conscience, of a good life, of solid character. That spirit of wisdom you began to develop in your college leisure; that spirit of wisdom you will perfect in the leisure of life. You all lived a life of virtue and goodness during your years of schooling, and in college you learned how reasonable your Catholic virtue is. You have learned that the Church is not Puritanical with false standards or with rigidly cold standards; that the Church is not pagan with no standards at all; that conscience is not some "phobia" or boggy-man devised to frighten children. You have had proved to you in your lectures that conscience is the recognition of God's law. That law, which is God Himself, does not fall upon your educated souls as a darkening shadow. You have brightened the mirrors of your minds until they reflect perfectly the transcendent order and sublimity of the eternal law. The psalmist saw that law in the glory told by the constellations of heaven. Sophocles saw in the constant light of the stars the sleepless eyes of divine justice. That ideal

of character which came to you through reason and revelation and literature and art was ennobled and made tangible in your histories, in the lives of the heroes of church and state. That ideal was before you day in and day out in the unselfish labor of those who have devoted their lives to lead you to the spirit of wisdom.

Surely then you have been prepared for the leisure of life in the enlightened principles and fine ideals taught and lived here. You will perfect that spirit of wisdom. Cardinal Newman has told us that it takes years to realize the value of classical literature. Words and sentences and passages are cold, shadowy abstractions when looked up in the printed dictionaries of your classroom. But look up those thoughts in the vivid experience of age, in the pulsing joys and throbbing sorrows of years, then words bleed and abstractions are realities and college happenings are transfigured into wisdom. Then you yourselves practice what you saw practiced here. Then you take up your cross daily. You will be in your community, unselfish, virtuous, active in all good, devoted. You will see that it is not wisdom to be coldly critical or to hold aloof in arrogant altitude like some snow-clad mountain. The wisdom of will and character which you began to master here is humble, is helpful, is ready to serve in any capacity, and when your time comes to lead, and it will come early if you are true to the wisdom of your college, you will step into leadership, triply armed with the wisdom of the mind in right principles, with the wisdom of the imagination in true and lofty tastes, with the wisdom of the will in enlightened Christ-like character.

THE SPIRIT OF A CATHOLIC COLLEGE

You all have seen that vigorous, energetic painting called "The Spirit of '76." Across the battle-field, strewn with the fragments of the fight, march three figures, youth, manhood, and old age, wounded but ignoring their wounds, tired no doubt by forced marches, but giving no evidence of fatigue. They are far out in front of the lines which

they are leading. Their standard is rent but held proudly aloft. Their drum-beat sets the pace for treading thousands. Their music finds an echo in marching millions. Those glorious figures are you, dear graduates, you, The Spirit of your college. No, even better than that you graduates are The Spirit of Pentecost. That is a picture for which each one of you must be the artist. That image is to be depicted upon your souls. For the three figures of the painting you have the triple spirit of truth, of beauty, and of goodness. Those are the tongues of fire enkindled here in your college life which are to light you on the way through principles, through ideals, through character to the acquisition of fuller wisdom in the leisure of life. One more word. The Scriptures tell us that the fear of the Lord is the beginning of wisdom. Compulsion may have been needed to make you enter upon the quest of wisdom but not now. If fear is the beginning of wisdom, love is its perfection. I see you all going forth from these halls, like the Apostles, changed from timorous men into intrepid martyrs. They went rejoicing because love had cast out fear. They loved what was best in life; through love they labored and through greater love they laid down their lives. Charity has a perfect work, and you, graduates taught by Charity will yourselves be children of charity, educated to the fullest wisdom by the Eternal Spirit of Charity who descends upon the Church and upon you, the Class of 1934.

THE CATHOLIC COLLEGE AND THE CATHOLIC MIND*

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Not infrequently it is remarked—"charged" would perhaps be the better word—that graduates of Catholic colleges are often unable to meet hostile criticisms of their religious beliefs and practices or are insufficiently prepared to explain them to others. A young man, say, has received his education in parochial schools, in a Catholic high school or academy, and finally in a Catholic college. Intellectually, such a one should be equipped to defend the faith, to answer objections, and to maintain his position in the face of open criticism. More than that, he should have the will, energy, and ability to spread his faith as well as to defend it, to be aggressive in the midst of indifference as well as defensive before attacks. Such determination and ability, it has been more than once remarked, are precisely what too many Catholic college men lack. They are held to be unable to meet the modern world, its ways of action, thought, and utterance, and to give full and correct expression of their own faith and thought. The conclusion, made explicit or left to be drawn, is that there is something wrong with Catholic education, and especially with Catholic-college education. Somewhere, perhaps throughout the entire system, there may be a great vitiating flaw that is responsible for this impotence of intellect and will in a situation where their powers are most needed.

Like most objections to things human, this criticism is in part only too true; yet for all its partial truth it is essentially unconsidered and unwarranted because it does

* Also printed in *The Catholic Educational Review*, December, 1934.

not take account of all the facts that conspire to produce a unique and intricate situation. The criticism exemplifies the common human fallacy of attempting to assign a single immediate and sufficient cause to a given effect, whereas reality, especially where human beings are concerned, is too rich and varied to be subject to any such simplification. A graduate of a Catholic college, just emerged from youth into manhood, is suddenly transported into an almost completely different world. He is unable to give full and final answer to all the objections that may be proposed by skeptical pagans and Jews, or, perhaps as often, by skeptical Protestants and Catholics. It is regrettable that he cannot always give instant and invincible answers to all the thousand and one difficulties that he may meet. Yet when he is unable to do so, is it so simple a matter as the direct and culpable result of a single cause? Is it a matter of personal failure, responsibility and blame at all? May it not be a sign of something that goes beyond mere methods of instruction and study and rests in the heart of the Catholic religion and at the base of Catholic life itself?

Consider. In our time, the educated Catholic, if he is really "to know his religion," as the consecrated phrase puts it, and thus to be ready to meet all the countless objections that may be put to him, must be more literal and ambitious than Bacon himself in taking all knowledge as his province. He must know dogmatic theology with all its various divisions and tracts. He must know moral theology, and not it alone but something also of the principles and practices of casuistry. He must be a philosopher, able to give an exposition and defense of his solutions of the perennial problems of metaphysics, cosmology, theodicy, epistemology, and ethics. His philosophic tenets are those of Plato and Aristotle, of Saint Augustine and Saint Thomas. They are the teachings, in other words, of the greatest of philosophers, and merely for that reason, if for no other, they are not the easiest doctrines to grasp and communicate to others. To a knowledge of his own system

he must add a knowledge of other systems as well, if he is to meet objections drawn from them. Thus for the modern educated Catholic it is not enough to know the traditional ethic and moral and ascetic theology of sex; he must also be acquainted with the teachings, for instance, of Sigmund Freud, Havelock Ellis, and Bertrand Russell. Liturgy, canon law, something at least of mystical theology—these, too, have their claims on his knowledge. History, science, economic doctrines, political and sociological theories—all these must of right be studied by the modern Catholic, for they all have their direct and immediate references to his religious faith. It is significant that Bacon at the end of the sixteenth century spoke of taking all knowledge as his "province." His fields were nothing if not provincial in comparison with the imperial, the cosmic, reaches that the modern educated Catholic is expected to explore and conquer.

The reasons in history for this emphasis upon the apologetic, with its accompanying demand that the educated Catholic be above all an apologist, are familiar. For the past four hundred years the Church has been on the defensive. What Ralph Adams Cram has called "the three R's" of the modern world—Renaissance, Reformation, and Revolution—launched their several attacks upon almost every Catholic belief, practice, and institution. Against such attacks defenses had to be raised so quickly and so constantly that a leading place in the Church's educational program was necessarily given to preparation for defensive warfare. Such warfare was not lessened when the forces of Renaissance, Reformation, and Revolution exhausted themselves. In their stead and partly as their fruition arose modern science, and it was inevitable that conflicts real or apparent should result between the fixed doctrines of the Church and the constantly changing stream of scientific theories. More than this, the entire spirit and method of modern scientific thought have been essentially critical and analytic and there has been no possibility of escape

by the Church's doctrine from the universal processes of criticism and analysis with their attendant occasions for controversy. Finally, in addition to such abstract realities as methods, spirits, and doctrines, there have been the countless men and women who have made their *ex professo* personal attacks upon the Church and everything connected with it. So universal, so varied, so continuous, and so penetrating have been these attacks that some of them have even become matters of internal controversy as well as points of argument between Catholic and non-Catholic. Thus, to give an instance that is minor, even trivial, it has been known for Catholics as well as others to find a sinister theological and moral meaning in the fact that certain political machines are largely manned by what are called "practical Catholics." Is it any wonder that apologetics have been stressed in Catholic education even at the cost of other things that are deeper, more abiding, and more important?

The Catholic presents no exception to the rule that in our times an educated man must know everything about something and something about everything. Yet it is certainly not according to the mind and nature of the Church that Catholics of today, "to know their religion," should bear all the burden of knowledge that the modern situation seems to make their duty. It is the need and hope of the Church now as in the past to produce specialists who are able and ready to defend its dogmas and advance its claims in specific fields of thought and action. Now as in the fifth century the Church strives to produce the author of a *Contra Faustum Manichaeum* and a *Contra Academicos*. In the twentieth century as in the thirteenth it hopes to produce one who has the ability and will to write a *Summa contra Gentes*. But no more now than in the fifth and thirteenth centuries is it in the Church's hope or to its advantage to give issue to a race or even a class of Augustines or Aquinases. Divinely founded and endowed, it is not the essential teaching function of the Church to transform all, or even any

large part, of the human beings confided to its care into a sect of apologetes. Rather is it the Church's high and essential purpose to give to all its subjects a view of life and a way of life. With divine authority it strives to give to the most as well as to the least educated of its members the mind and the will to see life steadily and to see it whole, and this in a deeper and truer sense than any ever dreamed of by Sophocles or Mathew Arnold.

In marked contrast to this essential purpose of the Church to give to all men an inclusive and energizing view and way of life are the almost necessary tendencies of an overemphasis upon the merely apologetic. These several tendencies are towards the diverse conditions that Father Erich Przywara in a remarkable article once called "defensive," "critical," "compromising," and "adaptive" Catholicisms.¹ In the case of our own efforts for higher education the tendency towards a purely defensive Catholicism is most obvious and of most immediate danger. The dangers of this purely defensive Catholicism lie in its incomplete character and in its false contention, expressed more vividly by negative facts than by any actual words or deeds, that merely to secure what we possess as individuals and as a group is the fulfilment of Catholic duty in modern times. Its dangers arise, to quote Father Przywara again, from a "fear of (secret) unbelief," which is only passively defensive because it recoils from the true daring required by belief." In its extremest form such defensive Catholicism is almost sectarian, an almost open acceptance of an attitude that is both logically and theologically impossible for the genuine Catholic. For it involves the thought that the Church should content itself with being but a part among parts, that it should preserve what it already possesses but make no serious effort to gain anything more, that it should adapt itself as best it can to new events but not arouse itself to mould and direct them, that it should

¹ Rev. Erich Przywara, S.J., *Catholicism Today: the Situation and the Challenge*. THE CATHOLIC EDUCATIONAL REVIEW, March, 1931.

give over its duty of teaching all nations, including our own, and give up its final goal of universal dominion over the minds and hearts of men.

The dangers arising from this almost sectarian spirit of defensive or, as it may also be called, apologetic Catholicism, are not fanciful. They are real and working and they come from the facts that have already been stated. In its complete form apologetic Catholicism expects the ordinary Catholic to bear an intolerable burden of knowledge and to possess an impossible dialectic skill. Much more does it expect the Catholic-college graduate to bear this burden. It expects this because it is at heart content that the universal Church should accept an anomalous and unnatural position in the modern world, and in being so content it effectively presents the Church in a false and incomplete way as merely one institution among many. Such an interpretation of the Church's character is, of course, no more tenable today than it was in the first or the thirteenth centuries, nor will it find any formal defenders. But it is nevertheless the logical outcome of a mere apologetic Catholicism, and for such Catholicism there is only one answer. That is the answer of an integral Catholicism that brings with it, among other things in both the natural and supernatural orders, a knowledge of the true nature of the Church, an intuition of the profounder meanings of its doctrines and the will both to live the Catholic life and to communicate it to others. To transmit this integral Catholicism must be the aim of every Catholic educational agency and especially of those that are called "higher"—the seminary, the university, and the college.

In its attempts to produce men and women possessed of and informed by this integral Catholicism, the college cannot be content with mere compromises and makeshifts. Its duty is not fulfilled by a perfunctory and grudging admission of religion as one element in its curriculum and the easy allotment of one or two hours to various religion

courses with imposingly technical titles. Nor does the first duty of the Catholic college lie in the negative process of keeping doctrines contrary to Catholic belief and practice from being taught in non-religious courses. Even if religion courses are provided and even if the other courses contain no source of positive danger, the duty of the Catholic college is forgotten and unfulfilled if the college allows itself to become completely secularized in the content of its teaching, in its cultural concerns, in its extra-curricular interests and activities, and in its general way of life. There is no possibility of the Catholic college hovering like Mahomet's coffin between heaven and earth, part secular and part Catholic. Trying to be such, it will fail most abjectly in whatever half-measures it takes to realize its own essential character and attain its primary ends. It is only by an integral and integrating Catholicism in the college itself, in its life and spirit and atmosphere, and in the lives and thoughts and activities of its faculty, that this same integral and integrating Catholicism can be transmitted to the students for whom the college exists. It is within college walls and in college years that the very type and ideal of Catholic life should have their beginning for the educated Catholic.

Since what is indicated here is Catholic life, it cannot be confined to any single part or place of the college, nor does it begin or end there; yet there is one place in the college where this Catholic life should show itself intellectually with an especial vigor and vividness, and that is in the classes in religion. Often these classes provide illustrations of another variety of the fallacy of oversimplification that has already been mentioned. Fond of talking about the depth and richness of Catholic truth, we too frequently proceed to express that truth in its lowest and most atomic terms. For such simplifications there are obvious needs and occasions, as in the case of children but there are greater occasions and needs for fuller and more mature statements of Catholic truth. As Dean Gauss of Princeton

has said, the cry of the modern college man is, "Treat us like men!" and in the religion class as elsewhere on the campus the things of childhood ought to give place to those of a man. It is in the college course in religion, if ever in education and life, that attempts should be made to grasp and express not the bare essentials of Catholic doctrine but rather its deepest and fullest meaning. For Catholic men and women who are nearing the end of their formal education there is need not for the simplicities of the catechetical hornbook and primer of apologetics but for the best and highest and most moving things in the Church's theology and philosophy.

The most direct and in effect the only way in which the college student can learn to know these best and most moving things is by reading them in their most complete and authoritative expressions. John Erskine once remarked that the practice of the entire American-college system is based on the theory that the students cannot read, and it may be added that nowhere has this theory been put into more rigorous practice than in our own religion courses. There is more than one graduate of a Catholic college who can look back over his college career and search in vain for a single instance in his classes in religion where books other than the text itself were assigned to be read. As a result there were countless wasted hours and an almost complete lack of stimulation and development in the intellectual appreciation of Catholic truth. It was not that there was a lack of ability or inclination to read the great Catholic authors both ancient and modern. It was simply that through lack of direction, advice, and encouragement these writers were names or even less, or at most were known only through a reference or a quotation, a poem or a stray essay. And the most unforgivable part of the whole bleak situation in years past was that the best students, when left to themselves, turned indiscriminately to men like Wells and Shaw, Schopenhauer and Nietzsche and Anatole France; just as at present the best

students, when left undirected and unadvised, turn indiscriminately to the dissolving pages of Bertrand Russell and Eugene O'Neill, Aldous Huxley and Noel Coward, Havelock Ellis and Sigmund Freud. The waste that springs from the conviction that students cannot read is not only of time but as well of the minds, and ultimately of the efforts and complete loyalty, of those in whom should lie the Church's highest hopes.

"Give them big ideas," according to Father Joseph Rickaby, was the advice offered by an archbishop "to one still young and inexperienced, who was about to enter upon the spiritual charge of Church students."² It is precisely such ideas that Catholic-college students as well as seminarians must be given and must acquire for themselves. Big ideas are genuinely Catholic ideas, ideas that are universal and eternal in their meaning. They have been drawn from the depths of divine revelation, from the history of a divine institution in twenty centuries and in every land, and from the reflective experience of sages who were also saints. These are the ideas that have been given expression by fathers of the Church, by medieval philosophers, by men of the Renaissance, of the Grand Century and of these latter centuries as well, for the springs of Catholic thought and utterance have never run dry. And whether these big ideas are found on the pages of Augustine of Hippo or Thomas of Aquin, of Thomas More or Blaise Pascal, of Newman or Karl Adam, they can be grasped by men of today and become principles that will dominate their thinking and give force and direction to their decisions and actions. To read of the best that has been thought and done and thus to become aware of what the Church is and what it stands for, of what it has done in the past and what it faces today—to read of all this in the words of those who can write of it with the dignity of authority is an indispensable means to the development of the completely

² Rev. Joseph Rickaby, *An Old Man's Jottings*, p. 7. London, 1925.

Catholic mind. For these Catholic ideas are what their name really means, universal mental forms by which and in which particular things and events can be known and understood.

If it is the goal of the Catholic college "to send forth men and women informed by a Catholic philosophy of life, an intellectualism not rigid, cold, and sterile but completely Catholic and therefore warm, vital, and fruitful,"³ the college must concern itself most urgently with its more gifted students. It is in them, with their resources of intellect and will, that leaders are to be found and developed; hence it is by them and by the intellectual and cultural attainments of which they are capable, and not by the mediocre and the inferior students, that standards are to be set. To do otherwise, to be satisfied with simplifications and understatements and the bare minimum suited to the poorest, instead of the maximum and optimum attainable by the best, is to continue that tragic waste of which the past is so guilty. For now as in the past we have been given students of great talents as well as of great devotion to their religion. Given such students, the Catholic college has the strict duty of fashioning in them Catholic minds that are able to see the world and life and the present thoughts and deeds of men in the white light of eternal truth. For such Catholic minds with their ability to interpret, integrate, and synthesize, the apologetic problem is what it should be, something secondary and subsidiary. For them a thousand difficulties do not make a doubt, because they are not mere apologetic Catholics trying to accept and compromise with an alien order. Seeing life *sub specie aeternitatis* and conscious of the essential strength and certainty that come from this integrating and searching view of life, they are able to take their place in the modern world and yet rise above it.

Particularly in an age such as this is it imperative that

³ Rev. John K. Ryan, "The Goal of a Catholic College Education." *The Catholic Educational Review*, January, 1934.

the Catholic college strive to inform its best students with a completely Catholic philosophy of life. Such students so informed will have a better perception of the true nature of the Church and of the true meaning of the present chapter in human history. Being not merely adaptive or apologetic Catholics, they will see that it is the character and office of their faith to dominate and direct rather than to accept and compromise with existing conditions. They will not fail to see that our present era is one of the great critical periods in history, when the race is turning to new directions and towards new objectives. They will see that these new directions are not determined by blind chance or inexorable law, but by human leaders, men and women who have conceived, however obscurely, certain objectives and are working towards them. Finally, they will have the light to see that they themselves have the ability and the duty of leadership, that it is their part and within their power not merely to accept and adapt but rather to change and direct. In the place of the poor and often futile measures of an apologetism that savors almost of defeatism, the completely Catholic mind has to offer the hope of constructive and creative efforts in behalf of a distracted and driven humanity.

Not for a moment can one fail to see how difficult to fulfill is the Catholic college's duty of producing educated Catholics who will have the ability and determination to be instruments in the Church's long task of reformation and reconstruction. That is a task for heroes and the Catholic college will have no part in fashioning such men and women if it is willing to minimize and hurry over the tremendous, the glorious, the ancient, and ever-new truths of Catholic belief and practice, and give in their place some shabby compromise or shoddy novelty. "Or what man is there among you, of whom if his son shall seek bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent?" Intellectually as well as morally and spiritually it is the goal of the Catholic college to pro-

duce "the scribe instructed in the kingdom of heaven," one who can live the old faith in a new world, one who will bring forth "out of his treasure new things and old." Today, as never before, is the true scribe needed to take his effective part in our epic time. Only by striving to train him and to endow his mind from the treasure house of high Catholic thought can the Catholic college achieve its purpose and realize its essential character.

CONFERENCE OF COLLEGES FOR WOMEN

PROCEEDINGS

SESSION

THURSDAY, JUNE 28, 1934, 2:00 P. M.

The meeting of the representatives of the Conference of Colleges for Women of the National Catholic Educational Association met at 2:00 o'clock on the afternoon of June 28 at Quigley Preparatory Seminary, under the chairmanship of Mother Antonia, of the College of St. Catherine, St. Paul, Minn.

As this was the first meeting presided over by Mother Antonia since her election to the office of Chairman of the Conference of Colleges for Women at the June, 1933, meeting, she outlined her constructive policies for the organization. The primary function of the college being efficient teaching, Mother Antonia recommended that the first consideration of the delegates be an effort to improve teaching at the college level.

The general theme of all the papers read at this meeting was improvement of college teaching. This year four subjects were considered: Philosophy, Social Sciences, English, and Biology. After Mother Antonia had interpreted the theme, Sister Jeanne Marie gave a report on the series of interdepartmental conferences supplemented by colloquia and sectional meetings, which was initiated at St. Catherine's College during the last year.

The program follows:

Application of the theme in Four Fields of Study.

In Philosophy:

Author of paper, Sister M. Thomas Aquinas, O.P.,
Ph.D., Rosary College, River Forest, Ill.

Leaders of discussion, Sister M. Angele, St. Xavier College for Women, Chicago, Ill.; Dr. Elizabeth G. Salmon, College of Mt. St. Vincent-on-Hudson, New York, N. Y.

In Social Sciences:

Author of paper, Mother M. Lawrence, Rosemont College of the Holy Child Jesus, Rosemont, Pa.
Leaders of discussion, Rt. Rev. Msgr. William J. Kerby, S.T.L., LL.D., The Catholic University of America, Washington, D. C.; Sister Joseph Aloysius, S.S.J., Fontbonne College, St. Louis Mo.

In English:

Author of paper, Sister M. Eleanore, C.S.C., Dean of English, St. Mary's College, Notre Dame, Ind.
Leaders of discussion, Sister M. Catharine, Sister of Charity, College of St. Elizabeth, Convent Station, N. J.; Sister Angela Elizabeth, S.N.D., Trinity College, Washington, D. C.

In Biology:

Author of paper, Sister St. Mark, S.S.J., The College of St. Catherine, St. Paul, Minn.
Leaders of discussion, Sister M. Remberta, O.S.B., College of St. Benedict, St. Joseph, Minn.; Sister Gertrude Joseph, S.S.J., St. Mary's College, Los Angeles, Calif.

In the course of the meeting of the Conference of the Colleges for Women, Rev. William F. Cunningham, C.S.C., of Notre Dame, Ind., President of the College Department of the National Catholic Educational Association, reported on the meetings of the representatives of the colleges for men, and seminaries. The representatives of the colleges for women had also the pleasure of a brief address by the Most Reverend Francis W. Howard, D.D., Bishop of Covington, and President General of the Association,

and the privilege of his blessing. The Secretary General, Rev. George Johnson, Ph.D., Washington, D. C., also addressed the meeting.

Mother Antonia outlined her plans for the 1935 meeting, which will continue the study of the improvement of college teaching along other fields of study.

SISTER M. ELEANORE, C.S.C.,
Acting Secretary.

THE IMPROVEMENT OF TEACHING AT COLLEGE LEVEL

ADDRESS OF THE CHAIRMAN OF THE CONFERENCE OF COLLEGES
FOR WOMEN, MOTHER ANTONIA, S.S.J., PRESIDENT, THE
COLLEGE OF ST. CATHERINE, ST. PAUL, MINN.

It is a splendid asset for any college to have exceptional equipment, handsome buildings, a spacious campus. It is praiseworthy to have established traditions. It is admirable to draw students from far and wide. But there is one aspect of college life which is still more important. So significant is it that it cannot be dispensed with. It is THE essential. I refer specifically to the teaching.

We are first and foremost, in the Church and in society, religious teachers. Teaching is our profession, our service, our responsibility. By its quality we are sure to be judged; in fact, whether we acknowledge it or not, we are being judged even now by the quality of our teaching.

Examination of what we are teaching and how we are teaching must be continuously and systematically made if we are to direct our own progress.

To this end, at The College of St. Catherine this past year we initiated a series of interdepartmental conferences supplemented by colloquia and sectional meetings. Our series has yielded more than a little fruit. I shall ask Sister Jeanne Marie to explain very briefly what we did and why and what came of it.

It was gratifying to me to read in *School and Society* for June 16, 1934 an exposition of "A Technique for College Teaching" presented by Mr. Roswell H. Johnson of the University of Pittsburgh. His generalizations on teaching in college are based upon twenty-one years of teaching. Evidently those have been critical years as well as full, rich years, for his generalizations are sound and dependable.

To test whether or not we had investigated the twenty-

three points Mr. Johnson considers salient, we restated his generalizations in question form. Every point he suggests, we have attacked at St. Catherine's. On several points we are accumulating experimental data. Our repertoire is more extensive than his. And we are attempting what he at least does not refer to; namely, controlled experiments in teaching.

Because we believe that in other Catholic colleges much is being done to improve the teaching, we have invited representatives to participate in today's program. These participants will present their own gains in such a way as to encourage every one present to contribute whatever she can for the good of us all.

This year our reports are limited to four fields. Next year we ought to report improvement of teaching in religion, fine arts, foreign languages, and the physical sciences.

We may proceed directly now to the presentation of reports and their discussion.

**GREATER INTEGRITY ACHIEVED BY A WOMEN'S
COLLEGE FACULTY THROUGH INTERDEPART-
MENTAL CONFERENCES SUPPLEMENTED
BY COLLOQUIA AND SECTIONAL
MEETINGS**

SISTER JEANNE MARIE, S.S.J., THE COLLEGE OF ST. CATHERINE,
ST. PAUL, MINN.

**INTERDEPARTMENTAL CONFERENCES
THE COLLEGE OF ST. CATHERINE
1933-1934**

Fall Quarter. (A Sequence of Prepared Reports Read by
three or four Members Each Time.)

- (1) Our Program for the Year: "The Improvement of
Teaching at College Level."
 - (2) Our Students: Who are they? Where do they come
from? What do they want? How capable are
they?
 - (3) Professional Reading on "The Improvement of
Teaching at College Level."
 - (4) What Constitutes a Controlled Experiment in the
Improvement of Teaching in College.
 - (5) The Place of Tests in Experiments in Teaching in
College.
 - (6) Proposed Experiments in Teaching the Biological
Sciences.
 - (7) Proposed Experiments in Teaching the Social
Sciences.
 - (8) Proposed Experiments in Teaching the Physical
Sciences.
 - (9) Proposed Experiments in Teaching the Humanities.
- Winter Quarter. (Discussion Plus Written Individual
Reactions.)

- (1) What ideas gained at conventions can be used to improve our teaching?
- (2) How do we safeguard the interests of individual students?
- (3) How do we secure and maintain interest?
- (4) Which of our assignments have been particularly fruitful?
- (5) What can we do to improve oral expression in college classes?
- (6) What can we do to improve written expression in college classes?
- (7) How can we keep one another informed in our own fields?
- (8) How and where do transition points occur from teacher-dependence to self-dependence in college students?
- (9) What do graduates of our departments prove valuable in our teaching?

Spring Quarter. (Prepared Reports—Unrelated.)

- (1) Teaching in the Senior College versus Teaching in the Junior College.
- (2) Visual Aids in College Teaching.
- (3) Occupations and Leisure.
- (4) Great Teachers We Have Had.
- (5) Our Health Program.

GREATER INTEGRITY IN COLLEGE EDUCATION

Trends in American education at college level today seem to be in the direction of syntheses of one kind or another. One such trend is that of bringing members of college faculties into closer touch with one another and with their students. This trend has consciously received decided impetus at The College of St. Catherine in the form of a series of interdepartmental conferences supplemented by weekly colloquia and once-a-month sectional meetings. The interdepartmental conferences have been held in preceding years primarily as a means of inducting new or inexperi-

enced teachers into college procedures. The idea of the weekly departmental colloquium was borrowed from Germany. As explained by a member of the faculty lately returned after four years graduate study at the University of Munich, the idea won the enthusiastic approval of administrators and teachers alike. The arrangement for section meetings was prompted by the desire to bring together once a month the departments most closely allied. Three sections were organized.

- (1) Natural and Biological Sciences: Chemistry, Physics, Biology, Psychology, Mathematics, Physical Education, Nursing Education.
- (2) Humanities: Religion and Philosophy, Art, Music, Languages and Literatures.
- (3) Social Sciences: History, Government, Sociology, Economics, Commercial Studies, Library Science, and Education.

Colloquium reports were made in section meetings. Section reports were made periodically in the interdepartmental conferences. Thus each individual member's best effort given to make the colloquium a success, came finally to affect the thinking and the valuing of the whole faculty.

During the fall quarter, the first four interdepartmental conferences sought to focus attention on ways and means of increasing the benefit to the student to be derived from our teaching.

- (1) "The Improvement of Teaching at College Level."
- (2) "Our Students."
- (3) "Suggestions Gained from Professional Reading on the Improvement of Teaching at College Level."
- (4) "What Constitutes a Controlled Experiment in the Improvement of Teaching in College?"

The Next four meetings were devoted to section reports:

- (1) "Proposed Improvements in Teaching Biological Sciences."
- (2) "Proposed Improvements in Teaching Social Sciences."

- (3) "Proposed Improvements in Teaching Physical Sciences."
- (4) "Proposed Improvements in Teaching the Humanities."

The last meetings of the quarter were given to evaluation of reports and to planning the discussions for the second quarter.

During the second or winter quarter the section chairmen appointed were formed into a Counsel Committee. Suggestions concerning how to make the conference most helpful, received from every faculty member, were pooled and the program planned to take care of these suggestions. Following are sample discussion topics chosen:

- (1) What is each department doing for the individual student?
- (2) What responses do we encourage—oral and written?
- (3) How do we secure and maintain application?
- (4) How can we keep one another informed about recent significant developments in our own fields?
- (5) How do we help to bring about and how do we identify transition points (or periods) from teacher-dependence to self-dependence in College Achievement?

The last ten minutes of the conference hour were spent in writing individual reactions to the discussion of the day. The departmental colloquia carried the discussion into particular fields. The section meetings made final interpretations.

During the spring quarter, because of the crowding in of graduation festivities and the giving of comprehensive examinations to the entire college, interdepartmental conferences were held only every other week, one sectional meeting took place and the colloquia were managed as each department found most advantageous. At the first conference the teaching in senior college was compared with that done in junior college. At the second conference, demonstrations were given of how to use several new visual

aids in education. At the third conference Education for Leisure was contrasted with Education for Some of the Newer Occupations for Women. By far the most generally agreeable conference of the spring quarter was the fourth—devoted to “Great Teachers We Have Known.” Following are the few for whom there was time for presentation: Rev. Father Patrick O’Brien, Professor A. Michotte, Chanoine Gregoire, Pere Pierre Charles, Pere Vincent, Professor Prescott, and the late Professor Shorey, Professor Manley, Professor von Kraus, Professor Wieland, Madame Curie, and Professor H. C. Morrison. At the last of the spring conferences, Dr. Cecil Moriarity, Director of Health Education at the College, explained aims and achievements of our health program and pointed out ways in which every instructor and every student must cooperate in building health for us all. (Incidentally, the Sisters received a gentle chiding for obeying health rules less conscientiously than their students obey them. And the chiding was taken to heart.)

It would be possible, of course, to furnish complete lists of conference topics, discussion topics for various departmental colloquia, and suggestions for making section meetings most helpful. Reproduction of the programs tried out this year at The College of St. Catherine is not so much to be encouraged as is the acceptance of the idea of gaining closer integration through the interdepartmental conferences and of fostering scholarship through the departmental colloquia. The section meetings are recommended only where they aid interpretation among allied departments.

Certain guiding principles can be formulated:

- (1) At the beginning of the first quarter, plan a progressive series of conferences and colloquia designed to get every one started in a conscious effort to improve the results of teaching.
- (2) Clarify by example, explanation, reference reading, and demonstrated test results what constitutes effective teaching in college.

- (3) Keep all eyes and minds and hearts on the students. Make everything count for them.
- (4) Value teacher personalities over methods, but never disparage methods required by the very nature of the learners.
- (5) Hold steadily the end-in-view; subordinate without neglecting the finest means available.
- (6) Try to let each "next step" grow out of the steps already taken and encourage a wide range of suggestions from which to select the next steps.
- (7) And, of course, do ALL to the honor and glory of God.

PAPERS AND DISCUSSIONS

THE TEACHING OF PHILOSOPHY

SUMMARY

SISTER M. THOMAS AQUINAS, O.P., PH.D., ROSARY COLLEGE,
RIVER FOREST, ILL.

I. The principle followed in the preparation of this paper :
In this discussion let us be as *real* as we can be ; i. e., let us try to interpret the actual situation of philosophy in our colleges as we are experiencing it in terms of student response to teaching and teachers' efforts toward improvement of technique. To adopt this principle compels us to make a distinction between

(A) Philosophical thought as it actually is in the minds of students in our colleges and the response to this situation in terms of actual plans of administrators and teachers to *do something about it*.

and

(B) Philosophy as it is written about and read about in college catalogues and as it is talked about in general discussions.

To make this distinction does *not* imply that we fail to agree that these (B) statements and discussions have their place. But to confine ourselves to abstract discussions would require a consideration of the aims and ideals of philosophy and of education in general as well as the solution of such problems as the organization of the college curriculum and the requirements for admission to college. We think this is receiving due attention elsewhere. Accordingly, in this paper we choose to put the emphasis on actual

facts about philosophy in the minds of college students and to study how to make an actual beginning on the improvement of the teaching of philosophy.

II. We shall relate the present discussion to the facts given in a study made in 1931 printed in the Proceedings of the Philadelphia Meeting of the National Catholic Educational Association under the title "Philosophy in Catholic Colleges for Women." The writer wishes to state that she would now approach the solution of the problem by the improvement of teaching as well as by the means indicated in the conclusions of the 1931 study. If the question is raised as to the need for improvement, let each teacher of philosophy test herself on the fulfillment of the following *three* duties (as adapted from the May, 1933, Report of the A. A. U. P. Committee on College and University teaching) :

- (1) Do I impart knowledge in philosophy efficiently and thereby inspire the students in my classes to self-propelled intellectual activity?
- (2) Am I making myself responsible for some natural product of intellectual activity? The Committee takes it for granted that the teacher may fulfill this responsibility in other ways than in research of the usual type.
- (3) Do I take my proper share of leadership in the direction of educational policy?

III. The following points of a proposed questionnaire are submitted to this meeting for correction, revision, etc. These points will at least serve as a basis for self-survey. Information on (A) the Policy and Procedure of the College as it affects the teaching of philosophy; (B) the Teacher of Philosophy.

- (A) The Policy of the College:
(Note that 1, 2, 3, 4 of the following questions are included in the 1931 study—"Philosophy in Catholic Colleges for Women.")
- (1) Is philosophy a department distinct from religion? From psychology?
 - (2) Requirements in philosophy. (Note opinions of teachers quoted in 1931 study. They range from a requirement of no course in philosophy to a requirement of 40 hours out of 128.)
 - (3) Courses offered and their sequence. (Note Doctor Phelan's paper in Proceedings of 1932 Cincinnati Meeting of the National Catholic Educational Association, "Sequence of Courses in Philosophy.")
 - (4) Is philosophy offered as a major field of study?
 - (5) Classes in philosophy:
 - (a) Size of class.
 - (b) If sectioned, is achievement made basis?
 - (c) Length of class period.
 - (d) Number of meetings per week.
 - (6) Testing the teacher of philosophy. What is the experience of the college in the following practices?
 - (a) Comparison of results (of new-type and other tests) in *other* subjects with the results of tests given in philosophy.
 - (b) Request for student rating of teachers of philosophy. (Note article February, 1934, *Journal of Higher Education*, "Student Rating of Instruction," by J. A. Starrak.)

- (c) Are teachers of philosophy required to present copies of test questions with achievement records of students?
- (B) The Teacher of Philosophy:
- (1) Training:
 - (a) *Academic.* (Was graduate degree actually earned in the field of philosophy? Institution conferring degree?)
 - (b) *Professional.* (How recently were teacher-training courses taken?)
 - (2) Activities:
 - (a) Number and character of courses in philosophy taught during 1934-35.
Were courses in other fields taught by the teacher of philosophy?
 - (b) Did teacher participate in administrative work, committees, etc.?
 - (c) Summer - school teaching. (Frequency since 1930.)
 - (d) Correspondence and extension courses taught 1934-35.
 - (e) Public lectures given 1934-35.
 - (f) Research done by teacher of philosophy.
 - (1) Academic.
 - (2) In field of educational problems.
 - (3) Methods of Teaching:
 - (a) List texts adopted for courses in which text is used.
 - (b) Any modification of traditional practices in teaching? Describe the methods used and their results.
 - (c) Has teacher conducted any experiment in Department of Philosophy? Results?
 - (4) Methods of Testing:
 - (a) Herself by self-survey?

(b) Students by:

- (1) Comprehensive examinations in philosophy?
- (2) Objective tests in philosophy?

IV. Suggestions for *self-survey* in teaching of: (A) logic; (B) ethics.

(A) The teaching of logic:

(Note facts of 1931 study as they would affect the teaching of logic.)

(1) Is logic a required course? Number of hours required.

Is a text used? Name. Are other elective courses in logic offered? A separate course in symbolic logic?

(2) Does the general course in logic as actually taught include an introduction to modern developments in this subject?

(3) Are applications of principles timely?

(B) The Teaching of Ethics:

(Note facts of 1931 study.)

(1) Is ethics a required course? Number of hours. Is it taught to freshmen? sophomores? juniors? seniors? Name of text used.

(2) Does presentation of principles require any reworking in terms of student experience? Is there any actual correlation of ethics course with courses in social studies and literature?

V. In the experience of members of conference, how would following be answered?

(1) Should the program in philosophy in colleges for women be the same as that in colleges for men?

(2) How many courses in addition to logic and ethics should be required? Should they be required in junior or senior year or earlier?

How many hours per week? How many semesters?

- (3) Shall further course be:
 - (a) History of philosophy?
 - (b) Introductory philosophy?
 - (c) Metaphysics?
 - (d) Philosophy of science?
- (4) What is your reaction to the following statement of a teacher of undergraduates in a University? (Quoted in 1931 study):

“Why not argue for a course of philosophy which can be *completed* in an ordinary college course? That is, one that is not too advanced or too highly specialized, but really covers the ground. It appears to me that what most courses include is made up of disjointed sections, called psychology, cosmology, etc., and no philosophy.”
- (5) What has been your experience regarding the contribution of the college library to the teaching and the learning of philosophy?
- (6) Can the teacher increase student interest in philosophy by arranging for public reading of papers in philosophy? For publication of papers in the college magazine?
- (7) Describe a plan devised or adopted for the improvement of the teaching of philosophy. Have you tested the results objectively?

VI. Conclusion:

- (1) The consolations of the teacher of philosophy.
- (2) The guiding principle of this paper is in accord with the example of Our Lord as Master Teacher.

DISCUSSION

SISTER MARY ANGELE, St. Xavier College for Women, Chicago, Ill.: The teaching of philosophy today seems, approximately, to be in the same condition as the teaching of Christian Doctrine was, at the

beginning of the twentieth century. At that time, and even at a later period, the catechetical method was the one almost exclusively used. In other subjects, teachers were endeavoring to improve their methods of instruction. For example, they began to adapt the subject-matter to the needs and capacities of the child; textbooks were devised that showed great attention to the vocabulary, illustrations, and psychological order of presentation. Pictures, charts, graphic records, concrete material of all kinds were utilized to make attractive and interesting such subjects as reading, nature study, history, geography, and literature.

What about the most important of all the studies, namely Christian Doctrine? It was still taught in a monotonous uninteresting way. Even the book itself was cheap and unattractive in its makeup. No wonder that the pupils were glad when the hour for catechism had ended. They welcomed the advent of the other studies which would interest them and that required more intellectual effort than mere verbatim answers.

Yet, Christian Doctrine is the science of God and man's duties to Him; the study, that is to give the child a knowledge of the purpose of life and the soul's relations with God. Of all the subjects in the curriculum, it is the most important and, therefore, should be taught in the most efficient and attractive ways, if the child is to find his religion beautiful and lovable.

Catholic educators slowly, but surely, began to realize the deficiencies and shortcomings of the ordinary catechism instruction. Gradually, a change for the better became apparent in the methods of teaching Christian Doctrine. As a result, better-planned catechisms were published with simpler questions and answers suited to the child's mind; pictures were carefully chosen to make clearer, abstract truths; motor activities were introduced into the lessons, such as the use of the sand table, paper cutting, drawing, color work, stereopticon slides, and construction work of various religious articles. Object teaching became the important method of familiarizing the children with religious truths. Today, the pupils of our Catholic schools are learning to understand more fully the facts of their religion, by this use of concrete examples, dramatic activities, and artistic handwork of different kinds which serve to enrich their religious study and give it the important place it should have in the child's education.

Some such changes are needed in the teaching of philosophy, of course on the college level, if we are to enhance the value of this subject in the minds of our students. It will not suffice for philosophy teachers to use the same lectures year in and year out, or any other unchanging methods. We must be alert in seeking the methods that

have been found successful in other college subjects. The best is none too good for "philosophy, the parent of all sciences."

At present, perhaps too much emphasis is being placed on the abstract aspects of philosophy; too much memorizing and taking for granted, fixed conclusions, without any real thinking on the part of the student.

"A skilful teacher can arouse the spirit of discovery in his class by proceeding from the concrete in which the problem arises and showing its relation to human life; stimulating the students to read and search for its solution, thus leading them to conclusions that they have found for themselves."

The close relation of philosophy to the life of the student and the lives of those around him should be emphasized, so that he will see that the principles he is learning can be applied to the solution of current problems in everyday life.

Effort should be made to bridge the gap between the high-school subjects and philosophy. Other subjects, such as English, mathematics, foreign languages, and history have already been studied in the high school. Thus the student is provided with a certain background in these studies, but for the philosophy subjects there has been little or no preparation. This condition renders the work of the philosophy teachers more difficult than in the other college departments.

Of the two aims in the teaching of philosophy, namely, the imparting of a body of doctrines, and that of training the students in philosophical thinking, the latter should receive more attention, for of what use is a mass of information unless it functions by being applied to the solution of specific problems?

As in the teaching of Christian Doctrine, the methods needed modernizing, so we must revise our time-worn methods in philosophy. We do not want our students to leave college with a distaste for scholastic philosophy. When they recall their philosophy courses, it should not be an unpleasant memory of cut-and-dried theses and dull lectures. The truest of all philosophies should be taught so effectually that it will penetrate the lives of our students, be assimilated, and become a strong defense against the falsity and errors of modern philosophical systems.

The questionnaire, prepared by Sister Thomas Aquinas, asks for information regarding: (A) The Policy of the College as it affects the teaching of philosophy; (B) the Teacher of Philosophy. The replies to these clear specific questions should result in the formulation of definite requirements in the content, methods, sequence of courses, and academic preparation of philosophy teachers in our Catholic colleges for women.

Philosophy should be separate from the department of religion, but

the students ought to be made aware of the high degree of correlation that exists between the two subjects. As the Scholastics proved, there should be no conflict between philosophy and theology. They are both approaches to truth, one by the light of reason, and the other by the light of faith.

Psychology should be included in the philosophy department, not in the biological group as materialists classify it. It should be the first subject taught in the philosophy course because the student has had some preparation for it in her high-school studies of physiology, biology, and physics. Phenomenal or empirical psychology is the division that should be first studied. Then rational psychology or philosophy of mind should follow, in order to show the students that mental phenomena are effects, but to know their cause they must study about the spiritual substantial principle called the soul.

Minor logic could follow psychology and be correlated with the freshman courses in English. Social psychology, if not classed in the social-science group, could be next taught and be correlated with history of civilization and with sociology. These philosophy courses would be given to the freshmen and sophomores.

Introduction to philosophy should follow; then cosmology correlated with the sciences of physics and chemistry. Ethics, both general and special, history of oriental, Greek, patristic, and medieval philosophy could follow. Then history of modern and contemporary philosophy, theodicy, epistemology, and general metaphysics would be the other courses for juniors and seniors. The courses could be divided into minimum requirements for all who expect to get a bachelor's degree, and the remaining courses would be electives for those students who are majoring in philosophy. The required courses for all the students should include psychology, logic, introduction to philosophy, ethics, and one course in the history of philosophy. In addition to the class work, those who are majoring in philosophy should attend the seminars, two hours a week.

The method of conducting the class in philosophy should be a combination of textbook development, lectures, discussions of material read in references, preparation of papers by students, and informal debates. Frequent tests of the objective type should be given and oral quizzes. At times, the essay-type of examination should be used to give the students the opportunity to express themselves through consecutive discourse, summaries, criticisms, comparisons, and logical organization.

Whenever it is possible, concrete objective methods should be used, such as the showing of stereopticon views, moving pictures, the making of maps, charts, outlines, graphs, statistics, drawings, scrap-books, and filing of clippings of magazine or newspaper articles, pertaining to philosophy.

Any of us, who have had the privilege of being members of Dr. Edward Pace's classes in philosophy, know that he leads his students through clear concrete illustrations to an understanding and appreciation of the facts of philosophy. He cultivates a philosophical state of mind by discussing the problems in a modern way. The intellectual condition resulting, is one of interest and a desire to search farther and learn more about the abstract truths of philosophy. This is the admirable goal that we want our college students to reach through our teaching.

A library, well equipped with books and periodicals on philosophical subjects, is necessary, so that the students will be provided with much supplementary material for their oral and written discussions. The reading should be carefully selected and supervised, in order to prevent confusion which is likely to arise, if the students read indiscriminately the various conflicting theories of the non-scholastic philosophers.

When the truths of scholastic philosophy are well understood, then the students should read extracts from modern philosophical literature, critically, in the light of their acquired principles. Source materials are preferable to commentaries on the different philosophies as they give the readers a first-hand acquaintance with the varied doctrines and encourage critical reflective thinking.

As Rev. John McCormick states: "We must get our students to regard Plato, Aristotle, Saint Augustine, Saint Thomas, Descartes, and Kant as more than mere names. They must try to think with the great philosophers so as to see our philosophy in its sources as well as in the light which opposing systems can shed on its solution."

Revision of the textbooks used in the teaching of philosophy is desirable for many reasons, especially those dealing with introduction to philosophy, epistemology, theodicy, and general metaphysics. The abstractness of these subjects requires a careful planning and organization to make the material clear and comprehensive.

As in the best modern texts for other studies, there should be an outline at the beginning of each chapter; different sizes of print throughout the book, to show the main and the subordinate topics; a summary at the close of each chapter; review questions of the objective type; illustrations, where possible, and a glossary for the definition of the philosophical terms used. An excellent example of a well-planned modern text is the one entitled, "Educational Psychology," by Dr. William Kelly of Creighton University.

Some philosophy texts might be based on the Problem Method. This use of the inductive method will arouse the thrill of discovery better than the deductive method which gives the principle, law, or definition and leaves to the student only the work of demonstrating the conclusion.

In organizing various courses in philosophy, the Unit Method could be utilized with its steps of exploration, presentation, assimilation, organization, and recitation. The subject-matter is arranged to bring about certain desirable changes in the students. The kinds of attitudes or changes we want are: attitudes of understanding by reflective thinking and an attitude of appreciation. The true test of learning is the power to generalize and to apply what has been learned. "Teaching our students to think is teaching them to generalize." Dr. Charles Judd says, that generalization is the basis for transfer of training. In order to think, we need: (1) material for thinking; (2) method of thinking; and (3) motives for thinking. These points ought to receive consideration by the writers of philosophy textbooks.

Concerning the teacher of philosophy, he should have majored in this subject or have pursued a number of philosophical courses that would be the equivalent of a graduate degree. He needs to make a wide deep study of the problems in philosophy. Skill and ingenuity must be cultivated, so as to think of various devices to hold the students' attention and stimulate their interest.

The pedagogical principle of self-activity should be remembered in teaching philosophy; that is, that students learn through their own activity, through the reactions they make to a situation. Hence, the lecture method should not be used too often, as it is apt to leave the students inactive and passive. Student activity should be greater than teacher activity. There are times, when the lecture is the best way of presenting a topic as when the students have difficulty in getting sufficient help from their reading. The teacher is then justified in giving the class the benefit of his deeper research and intensive study so as to broaden the students' view of the subject and inspire them with a greater appreciation of its importance.

The principle of relative values needs to be observed in the teaching of philosophy, as in other school subjects. This means that those facts which are most important should receive most attention, and those that are less important should receive less attention.

If this is done, the philosophical facts will not all be studied or taught on the same level, as if they were equal in importance. Instead, the minimum essentials will be noted and especially emphasized in our teaching. The facts that are of most value in each subject of the philosophy department should be selected by the teacher and stressed, in preference to the innumerable ones, which confront the students.

It is the dynamic living pulse that we must engender in our teaching of philosophy so that it will vibrate in unison with the reality of the world. We need not hesitate to make frequent allusions to

real, concrete examples, for "the study of the humblest fact can lead to the study of the highest truth."

DR. ELIZABETH G. SALMON, College of Mt. St. Vincent-on-Hudson, New York, N. Y.: In commencing this discussion of the paper by Sister Thomas Aquinas, I wish to state that my interest and experience has been in studying and, to some extent, in teaching philosophy; in a very small degree has it centered around administrative work; that is, the making of programs or the testing of teachers. Besides, my pedagogical training is almost devoid of teacher-training courses and readings on educational methods. It has consisted mostly in the experience of having known and listened to great teachers of philosophy.

The point of supreme importance which that experience has taught me is that a thorough knowledge and living interest in your subject is the substance of a great teacher and, where you have students with at least the intention to learn, it is the foundation of student interest in the subject. All other "methods" may be helpful but they remain forever accidental. In higher education their accidental character becomes more and more pronounced.

Insistence on the mastery of subject-matter may seem like a useless repetition of the obvious. But is it so obvious? Whatever may be our theoretical position, practically do we not incessantly talk of "method" as something independent of subject-matter. We even forget to remember that a method must always be a method of some subject—not just a method of doing, of teaching, but a method of teaching something, in this case, a method of teaching philosophy.

It is philosophy, the subject-matter, with its internal structure, that is, the logical development of the method of the science itself, that will guide the method of our doing and teaching. Its intrinsic unity will force us to present to the public an intelligent curriculum; it will establish in the college a unified course; it will enable the teacher to present philosophy as a living organic whole. Almost without effort the place of philosophy in the intellectual life will be manifested, and that vision is entrancing to the able student.

But our textbooks, our curricula, and the work of administrative bodies show that we lack an appreciation of this knowledge of subject-matter and thus of the intrinsic unity of philosophy.

So in our present discussion, in order to follow the principle of the paper at hand, that is, to be real in our discussion of what is, we must make some statement of what is our idea of philosophy and of what is our idea of a college. Is the college the place to carry out our idea of philosophy? Or must it be given there in a modified form?

To propose this question may seem to be entering into a discussion

which Sister says has received due attention at other meetings. But I maintain that Sister must give us at least a statement on her idea of a college and her idea of philosophy in order to be able to speak of the situation of (a) "students' response to teaching" and (b) "teachers' effort toward improvement." The students' response and teachers' effort toward improvement becomes real only as a response to something and an effort toward something.

In a most general fashion philosophy "is a universal effort at the systematization of our knowledge of what is." Its object primarily is not the seeking of facts or what is, but an understanding and relating of *what is*. It grows primarily through a deepening and not an expansion. The discussion of the general principles of being or metaphysics is therefore its center, and nothing that *is* can escape being related to that center. The study of it, therefore, demands a repeated acquaintance with metaphysics and the vast field spreading out from it. It demands a fathoming of the depths. Thus a course of study should contain a general survey, a first acquaintance, then a development of various branches in their related positions, and then a return to a deeper study of metaphysics. It is ideal to have developing along with metaphysics and its associated branches, the history of philosophy.

Such a program of philosophy (as an example see "Sequence of Courses in Philosophy," Dr. Gerald B. Phelan, Proceedings of 1932 Cincinnati Meeting of the N. C. E. A.) is demanded if we really mean our college to be a Catholic center of intellectual life. We say that we do, but practically we often consider it as a place that will prepare the majority for a cultural level suitable to the majority. We tone down science and its rigorous demands to suit that ideal. I do not intend to debate here this ideal but merely to point out that our idea of a college and of philosophy are the most *real things* that give meaning to our discussion of student response and teacher effort toward improvement. Facts are always seen in the light of an idea.

Let us now consider the information or facts that Sister presents to us or still seeks. First of all she asks us to investigate the "philosophical thought as it is in the minds of students of our colleges." That seems to me to be a field of investigation too vast, detailed, and indefinite to warrant careful investigation. It suffices for us to know that the knowledge of philosophy of most students in college is not what we should like it to be. What *is* and what *should be* do not coincide. Therefore, the response of administrators and teachers cannot be a response to what actually is. Nor can it be a response to a negation, a lack, but it must be a response to something positive. Therefore the fact to be considered is what should be the philosophical knowledge of college students and the administrators' and teachers'

response is to this *should be*—this ideal. That brings us back to the beginning of our paper.

Since Sister intends to relate her present discussion of philosophical knowledge as it stands and the teachers' attitude toward it with her paper of 1931, let us for a moment consider that paper.

It consists in listing the responses of a number of colleges to a questionnaire similar to some extent to the questionnaire proposed in her paper now under discussion.

The statistics gained through this questionnaire give rise to the question: "to what extent do these quantitative elements represent the ideal Catholic training in philosophy?" But before considering this, the writer gives another set of facts concerning the "whys" of the decrease since 1915 in courses given or demanded in philosophy. It is manifested that the chief cause of this decrease is a certain utilitarian view of college education. Sister deplores this and appeals to some eminent teachers of philosophy to answer the question: "How shall we secure for philosophy its adequate place in the curricula of Catholic colleges for women operating under the conditions outlined?"

There are various replies given to this question. The last reply, despite its exaggerations, presents the sought-for reply. The solution of the question appears to be this: an adequate place for philosophy will be secured in the curricula under present conditions only provided that college credits are used as nothing more than a standard of measurement and not as a goal. Under such conditions, with sufficient time given it and with due attention to sequence, philosophy can be presented as an "organic field."

Then in the last paragraph the cause of the organic character of true education is given as religion. But its relation with philosophy is not stated, and philosophy itself seems to contain no cause for its unity.

Here in our present paper Sister says she would "approach the solution of the problem by other means."

The problem, I assume, is: "how can we secure for philosophy its adequate place in the curricula?" Does the new approach indicate a new solution? The paper as it stands has no expressed solution. In what do the means differ? The means of the 1931 paper was a gathering of answers through a questionnaire. In this paper Sister says we must collect further information through a questionnaire: "to form the basis for a beginning on the improvement of the teaching of philosophy."

This questionnaire, to my mind, certainly brings up the problem of the organization of the college curriculum; yet this paper in the beginning has said that this problem was to be excluded from our discussion. (cf. 1 B Outline.)

Now, concerning these questions, since it is impossible to discuss them all, I shall note just a few important points.

It is implied in this paper and in the 1931 paper that philosophy should be a department distinct from psychology. I suppose that Experimental and Descriptive Psychology is meant because Rational or Metaphysical could not be distinct from philosophy. But Experimental Psychology as an absolutely distinct department has in it a certain danger. It might lack its necessary philosophical background. By that I do not mean that the methods of Experimental Psychology and Philosophy should be confused. They must remain distinct, but Experimental Psychologists often go to the extremes they do because they are in no close relation with philosophy.

Secondly, with regard to students' rating of teachers.—After reading the article by Starrak one has a strange idea of the "Magister" or teacher. It is an odd situation where the student authoritatively judges of his master. Teaching becomes the art of putting on a good show. It were better that students should see themselves as students and be taught to bear with eccentricities and drudgery provided the professor knows his subject. A head of department can judge competently of the professor's ability. But so often we are lacking in competent judges in various departments and all is left to the Dean who has thus an impossible burden.

Thirdly, as to teachers of philosophy—I again repeat: they must know their subject-matter. No degree in the world, no matter how high in the scale of letters, makes a teacher competent to teach every subject. And teaching in a number of various departments at once or at different times does not make for development but for superficiality. The competent teacher may be acquainted with a number of fields as related with her field of main interest but her teaching should be developed in one. The vastness of the field of philosophy is sufficient to convince one of that. We should learn that teachers to be real teachers need leisure to prepare and to think.

Included in the last set of questions is the query: "How many courses in addition to Logic and Ethics should be required?" That linking of Logic and Ethics implies that they are viewed from the practical standpoint—more as arts than as sciences. As sciences they must be speculative, and Ethics, especially, has little meaning independently of metaphysics and rational psychology. Ethics presupposes them and they are, therefore, of equal importance.

Lastly, to argue for a course of philosophy which can be completed in our ordinary college course is partly to destroy the character of philosophy. Philosophy is not a closed, finished book. We can treat of certain general problems in the various fields, but the understanding of reality is as infinite as being can be. Education itself is not a completion. It is a process by which thought is developed, and we

deny ourselves if we consider thought on our part as ever limited and finished.

Though I should like Sister to give as a conclusion some statement of her stand, yet these questions are stimulating. Would that they would stimulate us to face our real true idea of a college and our idea of philosophy. If they did that, a great many of the details that trouble us would naturally fall into their rightful, accidental place. Given a class that wishes and is able to learn and a teacher animated by her subject, the results are rarely very unsatisfactory. Is it not, perhaps, the principle that the majority can be educated to the highest realms of science that has made the technique of teaching so complicated?

IMPROVING THE TEACHING OF SOCIAL SCIENCES— FUNCTIONS OF SOCIAL SCIENCES IN COLLEGES

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CHILD JESUS, ROSEMONT, PA.

OBJECTS OF HISTORICAL TEACHING

- I. Obviously to know and understand the past. Every one does this, but is it chiefly know or chiefly understand?
- II. To know and to use the technique of historical research. Danger of stopping here, but do we all ever reach it? Do we all use source material in some of our history work? There is a real joy in finding out facts for ourselves. It is as different from secondary sources only as reading a detective story differs from teaching the criminal!
- III. To understand the world around us. All the past can be related to the present, and ought to be so related. The students have a real interest in this.
- IV. To train the whole nature of the student so that he may develop into "a rich and many-sided personality," as the "Conclusions and Recommendations of the American Historical Association" expresses it in this splendid little book. In what ways?
 - (a) In wide interests and a desire to help in the life around us. Narrowness of mind must be cured in youth or never!
 - (b) In wide sympathies. "Nothing human is alien." Compare the effect on a class of giving the thought "not failure but low aim is crime" and telling the story of Thermopylae!
 - (c) In the power of enjoying the finer pleasures of life. There is no more rewarding work

in the world than that of helping some one to a new power of appreciation. The history of saints and sinners, of art and of music is full of these opportunities.

How can we get all this?—We can't, but we can be "faithful failures" as Stevenson puts it.

I. "No administration, no system, no method can go beyond the scholarship, the courage, and the vision of the teacher." (Recommendations and conclusions as above.) "The most divine of all human activities is to work with God for the salvation of souls." (Dionysius the Areopagite.)

II. But also through the courses offered:

(a) Cultural history in the freshman year is an experiment we are trying at present, and which seems full of promise.

(b) Seminar for the best students in senior year.

III. And finally through the ever-varying methods used, for the teacher should know and use all or any but the slave of none.

Always the test of education, when all is said and done is good taste and power of work—not what do you know? But what do you care about? and can you now teach yourself anything you want to know?

DISCUSSION

RT. REV. MSGR. WILLIAM J. KERBY, S.T.L., LL.D., The Catholic University of America, Washington, D. C.: In view of the fact that so many college teachers representing all philosophies of education are gravely concerned about the results of our work in the lives of students, this round-table meeting to discuss the improvement of college teaching is most timely. I have no experience except in my own field and it is of that I shall speak. The discussions to follow should supply what I omit. My thought is that it should be possible to develop an orientation course which is not sociology nor economics nor political science nor history nor ethics. Let us forget for the moment that these and related sciences exist at all. Let us make ourselves free for the time being from the rigidity of the college curriculum, from the tyranny of system and the importance of credits,

passing marks, conditions and failures. Although the social sciences are more or less isolated and, therefore, unrelated, life is not divided at all. These sciences are but fractional views of reality.

We have the habit of looking at the student through the social sciences. Let us look at those sciences through the student. We aim to prepare him for intelligent participation in social life. "Disguised imperatives" pour into his life from all sides, affecting thought, imagination, and action, making him angel or devil as noble or ignoble influences invade conscience and govern him. Is it possible to combine personal appeal with aroused interest and to build an interpretation of social life on the personal social experience of the student? It is this question that I offer for discussion at this round-table meeting.

I.

If we throw five thousand books without titles in a jumble on the floor we have a heap of books, but not a library. We must open each volume, find its contents, select a title and place it on the book where it can be seen and then put the book in proper place on a shelf. We then have a library.

The mind of the student is a complicated jumble of social experiences spread over his entire life. Some of them are remembered. Many are hidden in subconsciousness. Most of them receive no thoughtful attention. They are not labeled or understood. Nevertheless they affect behavior, determine relations to persons, situations, and ideals. They are the fingerprints of society upon the student's personality. One science or another has dealt with many phases of the social process. But thought and method have generally directed attention away from the student and toward that mysterious thing that we call society.

Ethics does direct a student's attention to himself, but I fear that the sociological implications of ethical principles are too often overlooked. Can we base social instruction on personal experience? Can we point out the operation of fundamental sociological concepts in the most commonplace aspects of everyday living? If this can be done, will the student be well prepared for living and for later study of the social sciences?

There are three aspects of the social cycle which are all inclusive. In the process of socialization we make over the individual in order to get him into orderly relations with others. At this point personal preferences must be surrendered and social preferences must be accepted in behavior. In order to have any social life at all social order must be established. The members of a group must feel, think, and judge alike concerning essentials; they must trust one another and cooperate with one another. To accomplish this the habit of surrender of personal preferences must be established. The social

will, with all its variations, is expressed in social patterns of behavior. In order to live well in a community or group these patterns must be respected and obeyed. Customs or conventions, moral laws, civil laws, and ecclesiastical laws are social patterns of behavior intended to guide the members of society in relation to others and to the community as a whole. While moral laws are expressions of the divine law they are concomitantly social patterns of behavior, respect for which is essential for social stability and progress.

The process of socialization affects nearly every aspect of personal life. Dress, manners, food habits, physical attitudes, relations, speech and reticence, interests, thought, even rights must be socialized into the common pattern of life. In a way like this we are brought into contact with fundamental social processes with which the everyday experiences of the student can be brought into relation.

With this in mind the instructor can build an orientation course on personal experience. If a definition of socialization is offered the student can begin his work. He would be required to find every kind of instance in his own life when the social will forced him to give up his own preference and accept a social preference in behavior. The class papers may be written in the first person because they are related features of an authentic autobiography. A task something like the following may be employed with the class:

Name all of the situations, principles, regulations, and the like which have ever hindered you from doing what you personally preferred to do.

In an exercise like this the class as a whole will discuss all of the significant features in the process of socialization.

Since social patterns are not automatic we are led to the consideration of antisocial behavior and of sanctions. It is not difficult to relate the most insignificant aspects of antisocial behavior with its gross features in all kinds of crime. Throughout this entire range of undesirable activity there is one elementary process; refusal to accept a social preference and insistence on asserting a personal preference in behavior.

In a way something like this the student can be helped to realize the intimate relations between his personal life and social life as a whole. After the fundamental concept of socialization has been clearly set up and richly illustrated out of the experience of the class, the instructor may go as far as he wishes in explaining elementary concepts in dealing with the structure of society as a whole, with the processes and relations that appear throughout, particularly the socialization of conflict.

The next elementary concept is that of individualization; the process of defining and asserting the individual against undue social invasion. Our Catholic philosophy insists that the individual is an

end and that society is a means. The former is practically at the mercy of the latter. His only protection is in a true philosophy that recognizes his spiritual sovereignty in social life. Three instruments that serve this purpose are personal rights, privacy, and respect for feelings. They bring us to the threshold of justice and charity which are in the foundations of the social world. Ordinarily, students will be found very far from clear in their understanding of the nature, functions, and sanctions of rights. Class papers may be employed in helping students to understand the significance of their own rights, the meaning of protection of the rights of others, conflicts among rights. The introduction of a discussion of the Bills of Rights of our Federal and State Constitutions would ordinarily give students a new understanding of the historical meaning of democracy and of restraints upon political authority. An instructor may go as far as he desires in this field by discussing class rights, social problems, development of rights, and the like. But in all cases the discussion should relate in as far as possible to the experience and interests of the individual student.

Privacy is of itself a right and logically it should be so treated. But it has such a distinctive social function and it is so illuminating that it merits particular mention. Privacy has a fundamental role as defined and guaranteed by custom and convention, moral law and civil law. It is of supreme importance in defining and protecting the individual, his personal affairs, feelings, interests, and the like. Every one resents invasion of fields in personal life reserved against intrusion. Such a trifle as a doorbell as a symbol of privacy finds its ultimate meaning in the Bills of Rights that represent the mind of democracy as it respects the individual and his interests. As population becomes more complex and we are compelled to live near one another the institutions of privacy create the effect of distance. There is plenty of matter in the personal social experience to furnish opportunity for an elaborate discussion of the mechanism of protecting the individual in the complex relations of social life.

The third instrument of protection for the individual is in respect for feelings which brings us very near to the Christian concept of charity. The third phase of the social cycle—idealization—includes all efforts in organized life to set up any kind of ideal and direct personal and social life toward it. An ideal may be described as a representation of a desired outcome that gives direction, measure, and value to effort. The students can be brought easily to discover and understand the function of ideals in their personal life and the instruments by which social ideals are set before society. One will readily see how easily religion, aims in education, morality, moral qualities are approached in this way. All of this means merely a new approach to very obvious truths.

I would like to set out for the round-table discussion the following questions:

Can the students be brought to treat their personal social experience seriously and to find in it an introduction to the mysterious processes of social life? Is an orientation course something like this and, therefore, outside of the traditional social sciences, warranted?

If we notice, in general, lack of deep personal interest in the problem of social sciences, would a course like this arouse and sustain interest?

Students make some difficulties. I have used the method for very many years, but generation after generation will offer difficulties. Many students, slaves to textbooks, claim that they cannot do the work at all. Some hold that their personal experience is worthless and they do not wish to waste time on it. The success of the method depends on real interest and the greatest possible liberty on the part of the students in asking questions. But many of the students remain shy and, fearing that their questions may appear stupid, they will ask none.

Papers may be called for constantly. They should be read carefully by the instructor. All mistakes found in them should be discussed with the class. And all questions raised by the students in their papers or in the classroom must be treated with utmost respect. And where freedom of opinion is possible the students must be assured that they will enjoy it. From time to time extra papers are called for in which five points should be discussed:

Mistaken impressions corrected.

New information or points of view.

Confusion.

Questions.

Other courses in which the matter has been treated with an explanation of differences in point of view.

This method is a constant challenge to personal attention and interest. I am giving the merest outline with the hope that discussion may further the development of the thought and offer an opportunity for calling attention to any disadvantages that may be hidden. I have used the method in an elementary class for twenty years, with rather extensive modifications of material. The more mature students have cooperated most generously. A similar method can be used in the study of social groups with good effect.

SISTER JOSEPH ALOYSIUS, C.S.J., Fontbonne College, St. Louis, Mo.: Social-science teachers some few years ago, I believe, felt themselves in a predicament similar to that which confronted "Alice in Wonderland," that while she was moving twice as fast as the Red Queen, she kept standing still in the same place. For that reason a dis-

cussion on "Improvement in the Teaching of the Social Sciences," then, was like a quest for adventure, which led one not to a smiling grove in Arcady, but to the unlovely city of Confusion.

Today, on account of the definite and comprehensive report of the Commission on the Social Studies, begun in 1929, and ended in 1933, among others, we have two statements which challenge the attention of teachers of social science right from the outset. These are "Whatever may be the exact character of life in the society now emerging, it will certainly be different in important respects from that of the past," and the other, that for "the rising generation," there must be "a complete and frank recognition that the old order is passing, and that the new order is emerging."

Charles A. Beard in a recent magazine article entitled "The Task Before Us," says:

"The United States is passing through a crisis in its thought as well as in its economy. New conceptions of government are being developed and applied; old concepts are being disintegrated and disregarded. These statements can be verified by references to official declarations, statutes, and events of the past three or four years, to go no further back in time."

This pronouncement can be applied to other countries as well as to the United States. Instead of the legislative power controlling the machinery of State as was formerly thought necessary in a democracy, the Executive power wields paramount influence. This is particularly true, of Great Britain and of the United States, "where government of the people, for the people, and by the people," has been concentrated more and more entirely in the hands of a Cabinet, or of a chief executive, although both are working along constitutional lines. It is significant, however, of a great change in thought.

In the four major states of continental Europe, France, Germany, Italy, and Russia, even the government of the France of 1934, unchanged constitutionally, is unlike the one of ante-bellum times. Italy and Russia in their new forms have ruthlessly disregarded even a thought about the will of the people, and have substituted the one man or the one-class rule. These governments have been functioning long enough, at least to have passed the state of palpable insecurity. Germany still is a sad spectacle on the broad way of political experimentation. She alone presents a problem to students and professors that is certainly far removed from any solution.

With governments everywhere working, as it were, contrariwise to traditions and precedents, especially since the depression, the dream of the late eighteenth century political idealist has been somewhat shattered. The "Declaration of the Rights of Man" does not include

all the good things man had hoped for, because the man of today claims that his country owes him a living, as well as a right to vote. Political economists have about exhausted their energy and capacity in trying to deal with the economic life and situation of the nations at home and at large, and let us hope that their national planning will bring a rich fruition.

Mother Mary Lawrence feels that the teaching of history can be improved, that Catholic teachers with their splendid background of religion and philosophy could be most helpful in trying to make students understand the present social realities, and to know how they were evolved and developed from the past in order that the best teaching could be expected from our Catholic universities and colleges.

We seem, however, to share in the confusion of our social-science brethren elsewhere. I believe that all of our technique is too slow to keep pace with the rapid political, social, and economic transitions in thought and action that are taking place around us.

One must bear in mind that the field of the social-science teacher is life itself, so broad, so varied, and often so undisciplined that it cannot be reduced to a scientific formula which is applied and then worked out. This fact, together with the fact that a great revolutionary period in history is thrust upon us in an "uncharted age," as journalists say, makes the responsibility of the teachers of social science very real and truly great.

I also agree with Mother Mary Lawrence that we should prepare our students for active participation in life here and now by giving them an understanding of the history, organization, and functioning of the major phases of our present society, and some idea of grappling with these problems. Students, as tests often prove, do not make the contacts between the past and the present that the teacher expects them to make, and thus utterly fail to grasp the evolution and status of our modern civilization. I believe this difficulty could be overcome if teachers connected the past experience of the human race with our present issues and difficulties and not present history as a mere series or succession of events. Pupils themselves will not find the connecting link.

I, too, should be in favor of having our history courses develop in students a sense of proportion, broad sympathy with men of every race, a growth in appreciation of our own society, and a fearlessness in facing truth.

The question intrudes itself, "How is this to be done?"

While we are agreed on having our teachers possess broad scholarship, courage, and vision, yet we must admit that even with these blessings, our students frequently fail to get what we wanted them to get from our courses. While my experience is more limited

than that of Mother Mary Lawrence, and objectively, perhaps, is much less worthy of consideration, from the several years I have taught in college I feel that most survey courses are too broad. The great problem is one in integration—to give unity to what is taught, in order that students may understand our civilization as it is, by noting changes and influences that separate the man of the twentieth century from the man of the thirteenth or fifteenth.

Again, too many facts are presented, and there is not enough full treatment of fundamentals, such as great movements, dominant ideas or systems, definite issues, determining factors, masterful events that have swayed men and have changed the face of society.

It might be well for the teacher to ask herself, "What do I expect my students to know when they finish the semester's course?" It has been said that social-science teachers cannot agree even on objectives. This one, however, is elemental enough.

If we wish our students to have an understanding of the vital "here and now" questions, is it not logical to teach directly for that end? Pupils are not prepared with three or four years of high-school work as they are in English and other subjects, so that besides a difference in mental ability, students almost invariably present a wide inequality in training, which does not add to the intellectual bliss of the instructor.

In teaching survey courses, one also runs into this difficulty—when the end of the semester is perilously near, many important topics have not been touched upon because of the great expanse of the course. In our college, for example, in the second semester survey course of Western Europe from 1815 to the present, no matter how carefully planned the program, because of lack of time, such items as the Peace Conference of 1919, Reconstruction of Europe after the World War, embodying such happenings as Italy's Fascist Program, The Weimar Constitution, and Russia's Soviet Program received too meagre consideration.

This past February, to get away from the difficulty, we tried the following plan, keeping as well as possible our original continuity: Side by side with the Congress of Vienna, 1815, we placed the Paris Peace Conference of 1919, comparing and contrasting with regard to principles of action, personnel, bases of peace, and consequences to the international *status quo*. That the Vienna Congress was vastly more impressive when placed side by side with the later and more interesting Peace of Paris was quite evident to the students after that part of the course was completed. The Concert of Europe and the League of Nations were treated in the same way. Students' interest could always be sustained when the past and present were linked. Selected and intensive readings made out for the entire

semester, taken from primary sources, and from the best secondary material, biography, and novels for atmosphere, gave perspective, broadened vastly the students' point of view, and supplemented the lecture and class discussions. Contradictory evidence was sometimes brought to class for which explanations were asked, as well as for reading which ramified to a point irrelevant to the course, and also current topics from newspapers and magazines. Thus the students were put in touch with numbers of books and articles that would have remained unknown to them if they were left to their own initiative. The worry in this survey course was caused by the fact that the period covered included the past one hundred and fifty years when external conditions of life had changed more than they did in all the eighteen preceding centuries because of the use of machines and mechanisms connected with them.

Probably the following story would be untrue if presentation of material could be handled adequately. One instructor lamented the fact that to his mind there is too much "parrot" work in class, and not enough originality. He illustrated by the following example: The instructor gives to the class, one dozen lemons, a pitcher, a quantity of water and sugar. Most of the time the class returns to the teacher, a dozen lemons, a pitcher, a quantity of water and sugar, instead of squeezing these lemons, measuring the sugar, pouring the water into the pitcher, procuring cubes of ice, a sprig of mint, several cherries, a few slices of orange, then mixing all together and serving in nice tall glasses.

Some time ago I came across the April number of *Social Studies* in which an experiment in Teaching College Freshman History is given by Arthur N. Cook of Temple University. Mr. Cook had taught this subject for ten years. I thought the article was so good that I'd like to tell you about it. I'll just mention, however, his conclusions. Mr. Cook conceives history as a record of the processes and methods by which changes have been effected in the existing order. He assumes the changes to be evolution, revolution, and war.

The influences at work to produce these changes in the last century and a half, are nationalism, the trend toward democracy, and the effects of the Industrial Revolution. The author isolates these factors and studies each as a unit. By endeavoring to ascertain the experience of the race in dealing with these problems, the student emerges with a more realistic conception of the world of today than by amassing a multitude of facts concerning the past. The student feels that he has a very good introduction to the more specialized courses in the social sciences. He also develops an interest in our social, political, and economic environment that will carry on. History is thus invested with a more definite meaning.

We Catholic teachers of the social sciences owe a debt of gratitude to the encyclicals of the Popes from the time that the social conflict developed, particularly in the major countries of Europe and America, down to our own day. Wouldn't it be glorious to have one of our able Catholic historians construct a systematic course embodying the ideals and pronouncements in these papal letters?

In conclusion, I should certainly agree with Mother Mary Lawrence, that after all is said and done, "Complete success is undesirable," and "failure in so high an aim is inevitable." We may find comfort, however, in Browning's words, "But a man's reach must exceed his grasp or what's a heaven for?" or from Lowell who is even more pertinent: "Not failure, but low aim is crime."

A PLAN FOR RAISING THE STANDARD OF COLLEGE ENGLISH

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Two attitudes of mind, the one on the part of college deans of studies and of faculty members and students in courses other than English, and the other on the part of English teachers themselves, have militated considerably in past years against the highest standards in the teaching of college English.

The first of these attitudes of mind has been that anybody can major in English. Freshmen of unusual ability have been advised to take the "more difficult" courses, such as science or education, or, if this ability were of literary character, they were advised to major in journalism so as "to become writers," the mere study and interpretation of English literature being considered no incentive to writing. Less promising students were shunted into "straight A.B. with an English major," as being easier and hence within their powers. The result was that English teachers were apt to develop an inferiority complex along with that of their students and hence bring their teaching level down or to develop a defense mechanism which resulted in making their courses too literary and consequently too difficult for many of their students. This last development happened rather often when the teachers had done a bit of published writing.

Happily the days are gone when the failures in science and education were sidetracked into English. A qualification examination for English majors appeared suddenly in the curriculum for sophomores in a sufficient number of universities to persuade students in general that English is not a "snap course." Nowadays we teachers of English get our just share of both excellent and poor students, along

with that ordinary group who keep us sane and our faith in our profession alive. We can go on now with the feeling that we are not at a disadvantage among the other professors—in fact, our failing sophomores may even transfer to chemistry as an easier way out and thus afford us a momentary feeling of superiority.

Raising the standard of college English is of course a two-fold project in that it involves both the teachers and the students. The very first thing to do with college students is to convince them that they are not sponges whose sole duty is to sit in class and soak in knowledge from a perspiring professor, that they must learn for themselves since the best of teachers can do little more than guide them along the paths of knowledge, that it is far better for them to read a classic with no matter how much mental anguish than to listen to an entertaining criticism of something they have not read.

As regards student reading we college teachers must build on what the high schools give us. Here we are facing an ever-increasing difficulty. Not so long ago every student who came to us had read and even studied a substantial amount of good literature. High-school students were required in "outside reading" to master about twenty "classics" sufficiently to pass an examination. This is no longer the case. So too, where high schools in general once turned out students who had had four years training in composition, now they send us a large per cent of students who have done scarcely any theme writing. Our problem of preparation involves high schools over which individually we have little actual control. All we can do is try to influence high-school principals and teachers and direct those now preparing in our colleges to be the high-school principals and teachers of the future.

There are, it seems, four ways in which college English can be improved: as regards student preparation, as regards teacher preparation, as regards better curricula, and as regards increased library facilities.

Our endeavor in regard to our students runs along three lines: to give them a rich knowledge of good literature; to develop their appreciative faculty for a life of worthwhile reading; to awaken or develop creative ability in those gifted with it and to give all our students the power over language necessary to the educated person. All these lines of development are entered upon in the high school. Since college students come from a variety of high schools and have widely differing starts along these three lines, the first thing to be done on their entrance into college is to group them for the benefit of every student. Obviously, the advanced student is held back by the beginner, and the beginner is discouraged at the outset by the advanced student. We deal with human beings, not with the chemical compounds of a Zola experimentation.

There are several ways of achieving this grouping. Iowa State College segregates its freshman students into four groups by placement tests of their ability. The University of Chicago has one composition course and requires this of all freshmen who do not show unusual ability. Syracuse also excuses superior students from part of the drudgery of the freshman course and allows them to elect a semester course in some department otherwise closed to freshmen. This university has three groups, the highest being obliged to take only one semester of freshman English, that being a survey of types of contemporary literature. The second or ordinary group have a semester of intensive drill in composition, with daily one-page themes, weekly short themes, monthly long themes, and one research term paper. No textbook in rhetoric is used. The second semester, this group begin their study of literature. The lowest group have a semester of grammar, another of rhetoric, and then one of literature.

Placement tests and consequent grouping of students are now used at almost all the larger universities. These tests are usually upon two matters, factual knowledge and ability to write. Qualification examinations for English majors

add another test, the amount of literature read and studied by the student and the degree of development in his appreciative or critical faculty. Our improvement of student preparation, then, resolves itself into doing whatever we can to improve the teaching of English in high school, and into handling our students, however we group them, with increasing power.

We English teachers have a larger problem than teachers in other departments because we are expected to take care not only of our own majors but also of majors from other departments who must be offered subjects in composition and literature prescribed in their courses. In my own college we take care of these other department students by the freshman composition and literature required of all college students, by offering a course in correct writing in their sophomore or junior year, this course being different from the creative writing course given during these years, and by allowing them to elect subjects from the various literature courses. Yale takes care of writing for all departments by its "awkward squad" composed of all freshmen who have failed to write three satisfactory themes in the early fall and of other students whose sojourn of a year or more in this group has failed to effect a cure of their spelling and composition weaknesses. The classes for this group are extra and usually held on free afternoons, and so there is much incentive to be graduated from it.

Since the perfection of our teaching of college English is judged not alone by the writers we turn out but even more by the way in which all students of every department handle the language, it would seem that teachers in all departments should share our burden in this matter. Fred A. Dudley, after an experiment conducted by the Committee on Students' English under the chairmanship of a professor in civil engineering at Iowa State College, decided that teachers in other subjects should be converted to the policy of rewarding well-written papers and rejecting crudely

written ones and to insistence on better language in lectures, textbooks, and bulletins.

The best means to insure ourselves a group of English majors with adequate preparation is, it seems, the comprehensive examination in the sophomore year. So much has been ably said on this subject that our word of conclusion concerning student preparation need only be that this examination should be of a character to inform the professor regarding the student's ability in writing and knowledge and understanding of the literature a sophomore might be expected to have studied.

Concerning the second point in our outline for raising the level of college English, that of teacher preparation, we start with the certainty that our power as teachers is directly proportioned to our personal teaching ability; that is, the mixture of personality, knowledge, and outgiving faculty that is ourselves. In an article "Scholarship Plus" in *The English Journal* for June, 1929, the wife of a college dean writes anonymously:

"Students expect a little more of English teachers than they do of teachers of other subjects. Somehow college students demand that the English teachers have knowledge plus. . . . Students seem to class the English teacher along with the music teacher and, if a woman, she must be artistic, appreciative, charming in personality, and in every sense a lady, or how, ask the students, can she teach literature. . . . I can't help but feel that the next few years (after careful work for the M.A.) should be spent in developing the personality through travel, meeting with people, reading more widely, and in more recent fields—not spent working on the details of any one selection or on the French or Latin derivations in some obscure and, pardon me, often uninteresting bit of Old English."

In the same issue W. B. Gates of the Texas Technological School comes to the rescue of the Ph.D., in English, maintaining that even though the aspirant specializes in research in linguistics no positive harm to her creative ability,

if she have any, is likely to result. When she specializes in literature no harm could possibly be done to her creative ability.

The Ph.D. means that definite training in research has been received and that an appreciable amount of scholarship has been attained. No matter how much the English teacher needs personality, she needs also genuine scholarship. Superficial brilliance is soon unmasked, especially in these days when more than ever the hard critical student demands that the teacher "know her stuff." It is true that as regards printed publication most doctors' theses are buried in oblivion even when they contain real contributions to knowledge, but they are written indelibly in the mental make-up of their authors and are a substantial part of their teaching equipment. No matter how many creative works a teacher has had published, no matter how fascinating she be as an occasional lecturer, she must come to her classes day after day with a rich supply of facts as well as theories.

The intensive training for the doctorate need not necessarily make teachers put undue emphasis on facts, however. Of this there is too much already in our high schools. Freshmen who have not read a line of *Paradise Lost* can always tell us that it was written after Milton became blind and had done more than the usual amount of matrimonial experimentation. This training, if well directed, combines the linguistic, the historical, the humanistic, and the critical approaches to literature, because universities, despite some critics' ideas, do require a bit of class work along with the research work done for the thesis. As my own director in the writing of my thesis put it: "Back of a good thesis in one corner of the field should be a rather thorough comprehension of the whole field of literature."

This brings us to the organization of the curriculum for the undergraduate in English. In a survey of the English courses in 109 colleges made for *The English Journal* of December, 1929, by Raymond Currier, of Franklin College, there are some interesting statistics. Of the total courses

in English offered by these colleges, 27 per cent are chiefly historical, dealing with a period or a single writer or a single movement; 8 per cent are chiefly critical, treating selections studied mainly from a critical point of view or studying the selections to illustrate theories of criticism or aesthetics or treating types or a single type with emphasis on their technique as pieces of art; 44 per cent are chiefly practical, comprising journalism, speech, and dramatics as constituent parts of the English department; 3 per cent are chiefly linguistic; 3 per cent are research courses for undergraduates; 8 per cent are courses chiefly humanistic; that is "representing and interpreting life, stimulating finer sensibilities, developing literary tastes, promoting wider culture and understanding of life"; 6 per cent are courses which cannot be classified. His conclusion is that American colleges are emphasizing practical ability in speaking and writing.

This demand on the part of students for the more practical English courses—for supply must have followed demand—is only another indication that the liberal arts college is with its back to the wall. Even the girls' colleges are showing an inclination to become preprofessional schools. Gone are the days when 90 per cent of our graduates were educated simply for the sake of culture. The straight A.B. student with English major is almost at the point of apologizing for her life. This is not the apology I referred to in the beginning of this paper. It is caused by the fact that spending four years of hard work for the sole purpose of becoming the understanding and sympathetic wife of an educated man and the understanding and educative mother of high-school and college boys and girls is in the greater number of cases just not being done. I might digress here to state the conviction of many men that a girl makes a better wife after she has had the discipline of work and self-support for a year or so after college, but to discuss it would be beyond my scope in this paper.

We have realigned the English courses in our own col-

lege lately with all these matters in mind. The courses are classified into four groups: period courses; evolution, type, and theory courses; author courses; composition courses. English majors are required to obtain four credit hours in each of these groups, and are allowed to elect the remainder of their hours from any one or more of the four. Thus we are trying to prevent narrow election of one favorite kind of courses. Thus, too, by organization of teachers, we can secure the linguistic, the historical, the humanistic, and the critical approaches to literature, and give the students some training in each.

The fourth possible improvement is in that workroom to which we teachers as directive agents send our English students. Securing a doctorate in English, if it does nothing else, ought to teach teachers how to use a library. This knowledge we must pass on to our students. We can do this by assigning research themes in the freshman year, thus giving ourselves opportunity to show the students the actual use of the card catalogue, readers' guides, tables of contents, and indices. The ideal would be a freshman teacher with time enough to take each student with her into the library and go through the whole process of gathering material and organizing it for the theme.

Since our libraries as well as our teaching are now standardized by the various standardizing agencies, most of our schools have acquired passably good libraries and librarians. There is always, however, endless room for growth in this field. The question of departmental supplementary libraries as against completely centralized libraries is still moot. If the school can afford duplication, I think departmental libraries make for better teaching.

Some years ago one of our English professors introduced a circulating library for his class in the art of writing. Every student is assessed the price of at least one book a semester and the proceeds are used to purchase contemporary literature. This library is entirely in the hands of the students once it is acquired, though the professor directs

the buying of the books. Student librarians serve it, one member of the class serving each successive week. Though the students have the right to take a book in June for their personal libraries, they have thus far been so generous about leaving them to their junior-senior library that the two upper classes now have constant use of nearly four hundred of the latest and best books. The result has been that perfect result—they read. During the junior year these books serve as illustrative aids to the professor of writing, and during the senior year the students keep on reading these books because they have both the habit and the feeling of ownership to bring them back to the cases containing them.

The "Students' Guide to Good Reading," published by the Committee on College Reading of the National Council of Teachers of English, can be made very useful in the difficult task of teaching freshmen to read as college students should read, not with the sponge-like but with the bovine-like effort. When they have achieved the Baconian attitude toward books, which makes them "taste some, swallow some, chew and digest others," they are on the way to doing much of our work for us.

Our standards of teaching English at the college level can be raised, I think, by efforts directed along the four lines I set down at the beginning of this paper. Before concluding, I must enlarge a bit further on a hobby of my own concerning teacher preparation. I have said little about what studies should lead to the Ph.D., since each of us is likely convinced that her own university had the finest curriculum. I have assumed that all teachers be given adequate training in phonetics, Old and Middle English, and in the use of the Oxford and other dictionaries, as a preparation for teaching composition. I have assumed, too, that they are tireless in preparation for daily classes and in reading for personal growth in comprehension and power. My last word on the Ph.D. controversy is that on the one hand no amount of research work will kill origi-

nality, personality, genius, or whatever it is the dry-as-dust teachers lack, and that on the other hand no amount of book work will ever supply this intangible quality if it be lacking. Only the little learning is dangerous; great learning can never be so, provided the one who acquires it have some measure of greatness also.

Though the days are happily gone forever when the college teacher was supposed to teach any subject from calculus to poetry, and the English teacher may now better herself in her own field exclusively, a danger has arisen out of this very specialized effort. The narrowing of interests and concentration on one field of learning undoubtedly does make a better teacher of the older person who was broadened in the old school by trying her skill at almost every subject in the curriculum, but it is apt to be fatal to the cultural background of the younger teacher. If we do not be careful we shall soon be producing a group of teachers who will avow that the only subject in English they can teach is, let us say, the colloquialism of Bobby Burns.

Tendencies in curricula may further this narrowness. Some university catalogues show that English literature is being divided into ever-narrowing periods. In some ways this is a good thing, and it will do no harm if the teacher knows enough to go back and gather up the threads from preceding periods and to look ahead to the modification of those threads by the period under study. English literature is a stream. It is, moreover, not an isolated stream among the other literatures of the world.

We cannot teach English literature to the best advantage unless we know considerably the other literatures of the world. We cannot adequately explain Shakespeare and Chaucer without the *Gesta Romanorum*, the *Decameron*, *The Arabian Nights' Tales*, the *contes-devots*. We must reach back into oriental epics to explain "Sohrab and Rustum" and into Scandinavian epics to explain "Beowulf" or "Hiawatha." We English teachers need long and careful study of comparative literature. We need to do endless

research work in tracing out literary tendencies. We need to know why most of the fairy literature was born in Germany though the fairies are far more populous in Ireland. We need to know why Dante gives a detailed word picture of Satan whereas Milton describes him merely as one "proudly eminent." We need to know why all the great English orators were Irish, and why Matthew Arnold, who discovered comparative criticism, said that England would never have produced a Shakespeare if Ireland had not forced her magic into the stream of English literature. We need to know why the English Hardy and the Polish Conrad and the Russian Dostioevsky all thought the cosmos was at war with man and would crush him ultimately and why only the third of them thought man could, like the Phoenix, rise again. My point is, we English teachers need to be able to trace out the interlacing threads of world literature before we can teach adequately any one subject in English literature. We can, for a final example, hardly explain Spencer, the last great mythological poet, without knowing the migration of ideas among the mythological folk epics of the Aryan peoples.

All this may sound a bit discouraging to the beginning teacher; yet it is not an impossible goal for even the ordinarily gifted one. The intensive training for the Ph.D. ought once and for all to put a considerable amount of information into her general background, and then the conscientious research preparation for the day-after-day teaching of literature can in the course of a few years enrich her knowledge immeasurably.

Training our English teachers for increasing power is, I admit, a long and difficult process, but it is very much worth while. When we remember the old scholars who were content to spend years in illuminating one book, so precious a thing was a book to them, we should, with all our facilities for learning, be ashamed to stop short of the utmost efforts at self-improvement. In our warm, well-lighted libraries, with their thousands of clearly printed

books, we should sometimes think on the courage of our forefathers and draw strength from the thought.

Books are not everything, however, in the securing of an education to teach English literature. Teachers need the broadening effects of travel, of meeting professors in colleges and universities other than their own, and of leisure filled with reading for its own sake. Administrators need occasionally to make a sweeping gesture by which all lesser lecturers are swept aside once in a decade of years for the sake of bringing the finest lecturer or writer or teacher the world can offer for a stay on the campus. Notre Dame University made such a gesture a few years ago when the whole lecture fund of a year went into bringing G. K. Chesterton from England for a six weeks course of teaching in literature and history. Here again the past furnishes us example. No distance was too great to travel, often on foot, when it would bring one to sit for even an hour at the feet of some renowned dispenser of learning. Father Charles O'Donnell, president of Notre Dame, thought he could give the students no better incentive to that true education which consists in self-development under good guidance than to let them see the mind of a great man working in their midst, to let them have the inspiration of his presence for a time among them.

With learned and inspiring professors, with complete library service, with a general cultural atmosphere, our students surely should be attaining constantly higher levels of learning. If they do not, we can but say our "Dear Brutus" to them—the fault is not in the colleges but in themselves, that they are underlings.

DISCUSSION

SISTER MARY CATHARINE, Sister of Charity, College of Saint Elizabeth Convent Station, N. J.: It is no matter for surprise that the suggestions offered by Sister Eleanore, qualified as she is by experience and natural endowment, should be both thoughtful and interesting. I only wish that my comments on her four points were half so adequate.

Grouping on the basis of placement tests has no doubt done much

to simplify the problem so long confronting the college without entrance examinations—the problem of unevenness in student material. My own experience with this grouping plan has left me, however, strongly suspicious that it is not an ideal or final solution. So far as the talented and average students are concerned, it results in genuine progress and turns instruction into pure enjoyment; but among those of inferior grade it too often provokes a regrettable diffidence. Young people do not mind being distinguished for inferiority in science or mathematics; they frequently boast of it; some of them are indeed naive enough to imagine that it marks them out as too fanciful, too ethereal, to be at harmony with a coldly substantial world. Even deficiency in some one English essential—except of course grammatical speech—they do not regard as necessarily shameful. Ignorance of the uses of the comma may be laughed off. Inability to spell may be interesting, or even a possible indication of genius; they all know somehow the names of men of letters who were notorious misspellers; and they will point to clever writers in the student body who have made departures from orthography bizarre enough to have become classroom anecdotes. But the general deficiency which commits one to the lowest possible English section is something disgraceful; it is an exposé not only of one's low mentality but of the absence of culture in one's background. However tactfully a sympathetic instructor may assure deficient freshmen that weakness in English fundamentals is not at all extraordinary among college students, that it is owing merely to careless habits hitherto let go unchecked, those in the lowest group are sometimes so disheartened that they never altogether regain their confidence. For to many of them their placement comes as a shock. "In high school," they will tell you reproachfully, "I was considered *good*." Or, "I almost had the valedictory." Or, "I was on the staff of the year book." In the university or large college, where the individual is submerged, this condition probably does not prevail; but in the small college it may be a genuine problem. If we are educators at all, it is as important that we leave the growth of a student's personality at least unretarded as that we render her literate.

Grouping based on the final score received on the ordinary standard placement test may, furthermore, be unfair to the student whose training in English is poorly balanced. A girl capable of writing clear, if undistinguished, prose should not be committed to a low group because she is unfamiliar with—to take examples from the Columbia Research Bureau Test—Thoreau, Dumas, Ibsen, Meredith, Shaw, Jeffrey Farnol, and Sinclair Lewis. If a two-fold grouping is impracticable, weakness in composition, since it is generally deep-seated, should, it seems to me, be the basis of the sectioning.

Previous to our adoption of the grouping plan, we had at the College of Saint Elizabeth another remedial system, similar to the Yale "awkward squad" system except for two important distinctions: First, the freshman was obliged to attend the subfreshman class for only such units of the work as a diagnostic test in composition had shown her to require drill in. Secondly, she was meanwhile permitted to remain in the regular composition course; and although her first few papers might be failed for mechanical weakness, if a rigorous examination at the end of the semester proved that she had rid herself of such weakness, she was given a passing mark. No time was taken from the regular course for corrective work; hence the duller intelligences were no drag, and themselves profited, I always thought, by association with the brighter students.

At any rate, I sometimes look back upon that earlier system a little wistfully.

To supplement Sister Eleanore's gallant defense of scholarship as the indispensable equipment of the teacher of literature, I would advance the conviction, not at all new but sometimes overlooked, that the composition teacher should have an unfeigned interest in the art of expression, and this though the composition course is designed, not to develop those with a rare, high gift, but to lead the average students to handle the English language with reasonable clarity and vigor. I have heard the opinion offered and sturdily maintained that any member of a college faculty with instructional skill in her own subject is equipped to step in and teach a section of freshman composition. The instructor in symphonic analysis or differential equations may indeed do very well with a section of freshman composition—but only if she is the kind of music or mathematics instructor who tries a little creative writing herself; who has felt from actually working with words some of their power and charm; who has known the satisfaction of turning out a neat or a pungent phrase, of mulling over a sentence until it holds her precious thought as firmly as her own mind has held it, of marshalling the ideas that have flocked helter skelter to her mind into an orderly, and perhaps beautiful, paragraph. The composition teacher need not be a masterly writer; she need not have published anything or have wanted to; she may be even outstripped in skill by some of her own pupils; but if her English work is not confined to subfreshman drill sections, she must be less aware of the drudgery of writing than of its fascination, and she must be able to make her own enthusiasm for it contagious to her students.

Concerning teacher preparation I have another belief, with which some of you listening may take issue, that the Ph.D. who during her bachelor and master days has been an inspiring freshman teacher should not be withdrawn from freshman work, so important to the

individual student and to the whole English curriculum. In instructing freshmen there may even be an advantage to the Ph.D. herself. Sister Eleanore has pointed out, and the considerable learning of almost every English writer from Chaucer on testifies, that any amount of scholarship need not lessen one's creative ability. It may, however, take away a little of one's judgment. The Ph.D.'s study has surrounded her with learned people, and when she again meets undergraduates in the classroom, she imagines, or so it would appear from the advanced material which she offers to their dazed intelligences, that she is still among learned people. Nothing could more swiftly bring her back to her senses than a semester's contact with the cocksureness, the crazy ideas, the topsy-turvy thinking of the famous freshman mind.

It is interesting to note that the statistics quoted by Sister Eleanore to illustrate her third point appear in the *English Journal* of December, 1929, and thus are based on pre-depression investigation. Probably since 1929 the demand for practical courses in English has even increased. We cannot waive as negligible a student's wish for what will prepare her to earn a livelihood; but unless we are willing to pass no longer for colleges of liberal arts, neither can we allow her to give the literature courses a wide margin because they do not lead to a career in dramatic reading or journalism. We who are charting the field for such a student carry upon our shoulders an obligation to insist constantly on the permanent, inestimable value of a cultivated mind. She may consider us a little bit quaint, a little out of touch with reality; but when, God willing, this fearful period is past, or when, somewhat later, a contact formed in undergraduate years with the best minds has produced within her what Matthew Arnold calls a "harmonious expansion of all the powers which make the beauty and worth of human nature," for her children a heritage past all valuing, she may bless us for our insistence.

Some of the larger colleges, their loyalty to academic traditions evidently worn down by the utilitarians, are giving the student pretty much what she asks for; but others still demand at least a preponderance of courses designed solely to instil culture. Barnard requires of every girl majoring English a thorough examination in the language and literature, or in the literature, the examination in language being then substituted for by the attainment of at least C grade in several composition courses, none of them "practical." Smith exacts of English major students one course in the language, and in the literature, courses involving one year of work in each of three centuries. Wellesley apparently offers no "practical" English courses at all, except Studies in Journalistic Writing. All these colleges are discouraging merely superficial culture by eliminating one-hour literature courses and keeping two-hour courses at a minimum.

To what Sister has said of the importance to English work of the college library may I add reminder of the equal importance of the city library if the college is so fortunate to have a good one at hand? At the College of Saint Elizabeth we make capital of the great New York Library in much the same way that the departments of geology and anthropology utilize the Museum of Natural History, and the political and social-science departments, Welfare and Ellis Islands. The freshmen, trained through a regular course to use the tools of scholarship in their own library, are later given one or two assignments so planned as to require for satisfactory fulfillment the added facilities of a larger library. They are also encouraged to compare the facilities of the many smaller public libraries in the vicinity of their college.

Having concluded my remarks on Sister's four suggestions, I should have the grace to resign the floor to Sister Angela Elizabeth. But in my mind another idea is clamoring for expression.

The scope of Sister's paper did not permit her to discuss the survey course in literature required by most colleges, except in so far as it might be made to lead to improved major work. At the risk of having you suppose that I have suddenly set out to give you a thorough course in methods, I am going to plead in behalf of the survey—not that aspirants to advanced English work may pass more brilliantly their qualifying examinations, but that those others to whom it marks the happy termination of an acquaintance with writings selected apparently on the sole merit of their deadliness, may realize before it is too late the connection between what are called great books and human life.

A teacher may handle the survey course in one of two ways. Concentrating upon the historical side of literature, she may demand of her students a full knowledge of fact—literary period, representative authors, lists of works, standard criticism. She will realize that the human mind soon lets go of such factual information, but if the outlines remain, and the students retain a fairly good idea of the sequence of English letters, she will be satisfied. A not ignoble objective, and one not difficult to fulfill, but hardly stimulating, and as an objective for work at college level, plainly questionable.

The teacher of the survey course may, upon the contrary, set out to communicate to her students her own conviction that literature is alive. She may lead them to see from a first-hand acquaintance with a notable piece of writing that it is an expression of contemporary life and thought, and also part of all life and thought; that it is stamped with the individuality of its author, and is yet one with all mankind. She may replace the parroting of textbook criticism with independent research in the living words of a man for the ideals that have fashioned his thought and, so far as her native common sense

will direct, for indication of the inspiration he has drawn from the literature of other lands and older times. She may show the vitality of the English language by pointing out in five or six representative passages the more interesting and obvious signs of growth. She may call attention to some of the artistic principles which have guided the shapers of the world's masterpieces, by contrasting, for instance, the beautiful symmetry of *Sir Gawain and the Green Knight* with the straggling lack of purpose in the ordinary medieval romance, or by analyzing a few lines of *Paradise Lost* for the subtle rhythmic effects attained through variation in the pattern.

If have gone by the board, meanwhile, the less celebrated works of a first-rate author, the biographical data of a second-rate author, or a whole host of third-rate authors, she need not fear that she has defrauded her students. She has only exchanged the dead for the living. She has prophesied concerning the dry bones of the house of Israel, and they have been covered with flesh and sinews. She has breathed upon them, and they have lived.

SISTER ANGELA ELIZABETH, S.N.D., Trinity College, Washington, D. C.: Sister Eleanore has given to us unquestionably a thorough and comprehensive presentation of our problems and deficiencies in the teaching of English in our colleges. Four definite and concrete major points for discussion naturally grow out of this study:

- (1) The problem of the freshman English composition course.
- (2) The problem involved in securing the coöperation of professors in other departments in sharing the responsibility for correct usage in written and spoken English.
- (3) The problem of teacher preparation.
- (4) The problem of satisfying the demand of students for the more practical English courses—practical training in speaking and writing.

The problem of the freshman English course bids fair to be ever with us. It has baffled English teachers, I suppose, ever since colleges were instituted. One educator found our present system so ineffective that he read a paper not long ago at an annual convention of the National Council of Teachers of English on the subject: "Should Freshman Composition be Abolished?" That would be one way of settling the difficulty. His question was the result of a number of experiments conducted in the freshman English classes at the University of Minnesota. At the beginning of the fall quarter, 1927, freshmen who were registered in a prescribed course in English composition were required to write two themes. At the end of the term the same procedure was followed. When initial and final scores were compared, it was discovered that for a group of 54 freshmen, 35 either displayed

no gain or suffered a slight loss. Nineteen of the 54 demonstrated perceptible gains. For the group as a whole, no measurable improvement was apparent, in spite of the fact that the best teachers on the English faculty were employed for the experiment.

It seems only reasonable to conclude that there must be some flaw in our method of instruction for those students who pass through eight years of grammar school and four years of high school, with all the drill that is given in the technicalities of English usage, and who still find themselves handicapped with faults in spelling, punctuation, and sentence structure. Evidently *class instruction* has no value for such students. It has been my experience that their ills can be cured only in long and patient and frequent conferences. The conference method of teaching composition is by no means a new one. It was long ago used at Harvard by Barrett Wendall and Professor Briggs. Prof. E. C. Beck, head of the English Department of Central State Teachers College, Mount Pleasant, Mich., finds it the best method and uses it entirely in teaching composition. H. R. Shipherd in a survey of 75 colleges and universities, published in his work, "The Fine Art of Writing," p. v., found that 82 per cent of the colleges examined required individual conferences with freshmen.

The placement test has its advantages, but it by no means solves the whole problem. There is still the group of hopelessly poor students who are quite unresponsive to class teaching and who need individual direction. Moreover, the latent talent of a student with ability in creative writing is often undiscovered under the system which frees him from the necessity of taking any course in freshman composition and which allows the substitution of a literature course.

The second problem which arises from Sister Eleanore's discussion is much more difficult of solution; namely, that of securing the coöperation of professors in other departments in sharing responsibility for correct usage in written and spoken English. When Prof. J. W. Searson asked 8,000 teachers what they considered the most urgent needs to improve the teaching of English in college, he discovered that by far the largest number of votes were cast for "specific working plans for the coöperative teaching of English in all subjects." Prof. Alvin C. Eurich, professor of Educational Psychology at the University of Minnesota, submitted a plan for securing such coöperation at one of the annual conventions of the National Council of Teachers of English. The plan seems to have much to recommend it, and, with some modifications, I think that it might be used. Professor Eurich suggests that the English Department arrange with departments in which majors are offered to have an instructor in English composition coöperate with each departmental division. These instructors would continue as members of the English Department, but would give some service in a second department. All exercises written

for the special department would be evaluated for content by an expert in the major field, and for composition by an expert in English. Students who were found to be particularly deficient in English composition could meet the English professor in special conference for the help necessary. In this way the study of composition would extend beyond the first year and throughout all the college levels even into the graduate school. The plan involves more intensive training in writing for those who require it. Under our present system, when a student secures a passing grade in freshman composition, he considers that he is through with writing for all time. And if he is required to write, any means of expression, whether correct or not, will serve the purpose. Professor Eurich's plan vitalizes the study of composition by relating it to the individual's proficiency in the vocation which he desires to follow. It provides greater motivation for correct expression since the student would realize its value in relation to his special subject—be it science, history, sociology, or any of the special fields in the curriculum. If this proposal were put into effect, it would undoubtedly make other members of the staff more careful of their own written and oral expression. There would be a consciousness of English expression permeating the entire student body and faculty.

Obviously such a plan would offer numerous, but not insurmountable difficulties. One of the chief barriers might be raised by the English instructors themselves. An extra burden would be placed upon them in the necessity that they would feel of acquiring sufficient knowledge in the special field assigned to enable them to conduct the work of correction of papers intelligently and effectively. But most English teachers have an interest in history, in sociology, in philosophy, and psychology sufficiently great to cover the demands that would be made upon them for this special work. Papers in the special sciences, it is true, would offer more problems.

If such correlation of subjects as this plan proposes were attempted, there would be at least a beginning of that type of college training that has been the dream of idealists for years, a training in which all instructors would work in harmony with disinterested cooperation in the task of producing scholars. Our work together would acquire new force and dignity.

In regard to the third problem, that of teacher preparation, there is only one phase of the matter that I wish to emphasize, and that is the special preparation that is necessary for the effective teaching of courses in creative writing. Most of our teachers have a fairly adequate preparation for courses in literary history, criticism, and language study, but I believe it is safe to say that few English teachers are trained to conduct courses in creative writing, either prose or in poetry. The reason is a natural one. In selecting university

courses that are offered for an English major, few Sisters choose courses in writing because they feel that they have not the native ability that is necessary to insure their success. Later on, they find themselves confronted with the problem of teaching composition without the proper training for the work. If in our Novitiates we could set aside for special training those who are gifted with a facility of expression in English, just as we train so faithfully our prospective artists and musicians, we might begin to see a solution of this problem. Creative writing, it is said, cannot be taught, but it can be caught. But the person who would inspire others to create must have first the ability and the inspiration to create something herself.

Our college quarterlies, which reflect principally the work done in our creative-writing courses, would be greatly improved if they were directed by faculty editors who were themselves authors, even in a modest way. Their contents would show greater originality; the types of composition, the short stories, essays, poems, would be truer to form in their technique; there would be finer discrimination shown in the selection of the articles published. Perhaps the greatest defect in the English courses in our Catholic colleges is our failure to stimulate to their highest capacity those who are gifted with rare talents in writing.

The last problem, that of satisfying the demand of students for the more practical English courses in speaking and writing, is by far the most important. Sister Eleanore's reference to the survey of English courses made by Professor Currier of Franklin College and her report of his results—namely, that 44 per cent of the courses given in the colleges examined were chiefly practical, comprising journalism, speech, dramatics—interested me sufficiently to send me to the catalogues of our own Catholic colleges to make a comparative study. I examined the English courses in 24 of our colleges. Now we all realize that the cold, hard facts presented in a college catalogue tell little about the personality that is behind the teaching or the motives and accomplishment of the individual teacher. But the results of my little study I believe are significant. Only 12 of the 24 catalogues that I examined stressed oral English at all, either in the English department, or in a separate department such as Public Speaking, Debating, or Dramatics. Of these 12, I was interested to find that 8 required of all students some sort of course in oral expression. As for composition courses, all were concerned about a special course in rhetoric for freshmen, while four of the colleges required an advanced course in composition for English majors. Fifteen gave courses in the Short Story—its history, development, and the study of representative short stories, but few stressed the writing of short stories. I came away from the examination with the

impression that in our schools, the historical, literary, and critical courses in English are faithfully established, but that there is still much to be done in the organization of courses in oral and written expression. And yet our most important concern in the teaching of English is to train our students to speak and write effectively. About our courses in written English we are at least somewhat disturbed, but I think that all of us can plead guilty to a neglect of training in the spoken language. One has only to listen to snatches of conversation in the college dining hall and recreation room—or even to some of the formal recitations in our classrooms—to realize that the speech habits of our students are greatly in need of attention.

The major use of English in the average social situation is conversation. And yet, if there is one skill in which the majority of our students are lacking it is in the art of conversation. Perhaps we may say that Americans as a whole are lacking in this respect. Albert Nock, writing in the May issue of *Harpers*, 1926, on "The Decline of Conversation," says: "The most significant thing that I have noticed about conversation in America is that there is so little of it, and as time goes on, there seems to be less and less of it in my hearing." He laments our tendency to talk solely of our own interests—our business or professional interests. "Conversation in America," he says, "is made up almost entirely of *particulars* on its more serious side, and on its lighter side, of *personalities*."

Now I do not wish to imply that our English courses as they are planned today in our colleges are responsible for this state of affairs. Nor do I believe that the art of conversation can be directly taught—although such a course has been seriously proposed for our colleges. But it is certainly true that in our English courses we can and should give the students more opportunity for self-expression. The lecture method has done much to make our students inarticulate in the expression of their ideas. We might substitute for it more informal reports and discussions.

English courses, perhaps more than most others, have the opportunity of providing students with interesting things to talk about. And yet, we often fail to seize the occasion which presents itself to stimulate interest in the things that are happening about us daily. For instance: our students have seen a serious break-down in our social and economic life; they have seen some of our most cherished institutions challenged and overthrown. Naturally, we would expect some reaction to the great social, economic, and political changes that are going on in the world at the present time in an expression of student opinion in their publications—their newspapers and quarterlies. Recently I examined some thirty exchange newspapers and magazines that come from other Catholic colleges to the offices of our

own publications. I found almost universally that our students are still talking about their local elections, their parties, their sports, their dramatics—all of which have their own place of importance in college life—with no reaction whatsoever to the daily despatches from Berlin, or Paris, or Vienna, or Tokio, or Havana, or Rome, and with no mention even of changes that are taking place in our own government, which should more nearly concern them. But it is the English department that directs these periodicals!

Educators have the problem of building attitudes as well as of imparting knowledge and skills. This is the business of the whole school, and each department should take its share of the responsibility. The English department is a very important part of the school. It is the one department that reaches every student in the college. Through the influence that it wields over the expression of the student's thought in its courses in oral and written English, it has a better opportunity perhaps than any other department to develop those broad cultural interests which are always the mark of the true scholar.

IMPROVEMENT OF TEACHING IN BIOLOGICAL SCIENCES

SISTER ST. MARK, S.S.J., THE COLLEGE OF ST. CATHERINE,
ST. PAUL, MINN.

There are two problems in the teaching of college biology which are perhaps vulnerable spots in almost every biology professor's program. The first of these concerns the adjustment between the high-school and the college level in general biology courses, and the second has to do with the method of procedure in laboratory classes.

At the College of St. Catherine we have attacked the first problem from the angle of supplementary readings and reports and still feel that there is much to hope for. We have tried the term paper, weekly readings reported orally and in written form, oral reports in special fields of interest or on special topics, and, for two years, a bimonthly news-sheet. The aspect of student collections we approached by placing emphasis on taxonomic accuracy. As a whole, we have handled the problem in a less controlled and systematic manner than we have the second. Consequently we are hardly prepared to make quantitative statements as to the superiority of one type of exercise over another in securing a college-level grade of performance.

The personnel of a general biology class is from freshman and sophomore groups. Some have been exposed to high-school biology, others have not. At the present time it is our practice to teach both groups in the same class. Our feeling is that the best solution of the adjustment problem will be made when the two groups are separated and those who have mastered high-school biology are taught in a class separately from those who have not. This is done and has been done in chemistry classes as a regular practice. The contribution we can make to the dis-

cussion may be rather to put the question: "What methods and devices can be used to make a college-biology course more than a glorified high-school class?"

On the point of laboratory procedure we have followed a more controlled and definite plan and can offer more quantitative results. Various types of laboratory directions have been used in our classes. When the writer first took over the biology classes at the College of St. Catherine, mimeographed sheets of directions were given to the students and the dissections and drawings called for were registered on regulation plate paper. The inking of drawings has always been an optional procedure. During another year a standard laboratory manual was used. Its style was a departure from the prevailing types in that partial drawings were provided as guides and definite space was allotted for each drawing required. This had the advantage of making the work of an entire group more uniform and easier to correct. For the next year we developed our own laboratory manual, elaborating on the idea of partial drawings and in some cases providing full drawings which required only labeling. Before such a drawing could be labeled our practice demanded that the dissection be made and checked or the preparation represented be understood by the student. The comprehension a student has of a microscopic preparation, for example, can be determined by a few pointed questions at the time that the check is made. This demands individual attention to each and every student. In practice, however, this is no more time-consuming than the attention formerly needed to help a majority in a group to "find what they are looking for." The attention and effort of the class is concentrated on the content, not on the mechanics of the work.

The manual as thus used was so promising of results that a complete revision was made for the classes of 1933-34. The number of drawings to be made by the student was reduced to a minimum. Accurate labeling and, in some cases, coloring of the drawings was required. No

diagram was labeled until the dissection represented or the observation called for had been made by the student and checked by the laboratory instructor. Furthermore, every diagram was finally checked for accuracy before the student was permitted to proceed to a new problem. One instructor was able to attend to the needs of a group of twenty students quite comfortably.

In order to get objective proof that the manual so used was getting results, we used, as far as possible, the same tests to check the classes of 1933-34 as had been used during 1932-33. Our observations and results may be summed up as follows:

(1) Emphasis is placed on discovery and comprehension rather than on making (or copying) a drawing.

(2) Errors are checked immediately—while there is still time to make corrections with the living or preserved material at hand.

(3) The correction of notebooks is done principally in the laboratory with the individual student available for conference.

(4) It is possible to study more forms than previously. The time element, however, was not greatly altered, because more intensive work was required on each form.

(5) The artistically gifted student has no advantage over the ungifted one.

(6) The desire to copy drawings from the neighbor or from textbooks is entirely absent.

(7) The ever-present growl of the biology laboratory, "I can't draw," is banished forever. (A new alibi has not made its appearance as yet.)

(8) Improvement in achievement as shown by our testing program ranges from 0 per cent to 13.8 per cent.

(9) We do not consider the ready-made drawing an advisable procedure in advanced work. We would hesitate to use it beyond the first year of work in biological sciences.

DISCUSSION

SISTER M. REMBERTA, O.S.B., College of St. Benedict, St. Joseph, Minn.: Methods for making beginning biology interesting to those students who take only ten credits in biology in order to fulfill their science requirement.

- (1) The teacher must not make the interest in her course depend upon spectacular projects. Biology, studied objectively in the laboratory, has thrilling revelations to make to any student who understands his work and is helped to see the relation of what he is discovering to universal laws and problems. If the work is explained clearly, planned carefully, and the laboratory work so parcelled out that the student can finish all comfortably in the period assigned for the work, interest is assured. The interest depends on the student's accumulation of information which he sees to be of vital significance.
- (2) Of the students taking beginning biology, 60-80 per cent do not specialize in science. The course must, therefore, give fundamental knowledge—a general survey of the field. This is in conformity with the objective of the junior college, which is to give general information not special.
- (3) The preliminary lectures establish perspective. The lectures are informal with a decided effort to let the students contribute freely.
 - (a) The relation between organic and inorganic matter.
The relation between plants and animals.
The relation between biology and other sciences.
 - (b) The student's statement of objectives followed by discussion. Frivolous reasons for its study given by students are easily eliminated. The discussion leads to the appreciation of the large part played by biology in life and awareness of contemporary social problems depending upon its study. The class period through the entire course often opens with a brief discussion of some problem or recent discovery which the student has noted in his reading. The students always bring up these problems informally and with genuine interest.
 - (c) Appreciation:
Opens up whole new world of information.
Stimulates the student's observation of the natural world.
Makes possible an intelligent reading of much contemporary literature.
- (4) The aims for each exercise are clearly realized.
A lecture always precedes the laboratory period. What the

student is to look for is clearly indicated in the lecture. At the close of the lecture the laboratory work is outlined. This is repeated the day following at the beginning of the laboratory period. No one is ever in doubt as to what is to be done, or why it is to be done.

The laboratory assignment must not include too much. A student who daily leaves the laboratory with unfinished work is bound to be discouraged.

(5) In the laboratory:

Drawings must be accurate, neat, and in proportion. Artistic drawings are discouraged.

No one may leave before the laboratory period is over. This discourages hasty, unconsidered work.

More time is spent on dissection than on drawing. After the student is satisfied with his drawing, he brings it to the instructor for approval. All corrections are made while the specimen is still before the student. All drawings are inked. This insures neat, finished papers with all corrections made.

(6) Follow-up work.

The laboratory periods alternate with lecture periods. The lectures period following the laboratory period begins with such follow-up questions as:

What did you learn about the amoeba *that you did not know before?*

What did you find in your specimen *that you did not expect to find?*

If the teacher insists on specific answers to these questions, the discussion clinches facts, discovers mistaken notions, and expedites business more effectively than would obvious questions on this and that detail.

SISTER GERTRUDE JOSEPH, C.S.J., Mt. St. Mary's College, Los Angeles, Calif.: Sister St. Mark's paper on "The Teaching of Biology in Women's Colleges" presents two problems which are arousing lively interest in the West today: first, "The Merits of the Natural History Approach to Biology," and second, "The Adjustment of High-School and College Classes in Biology."

The advancement of human knowledge is a praiseworthy effort, and the lines of learning which are concerned with a better understanding of the world around us, contribute directly to the benefit of mankind. In this field biology occupies a large place. In time, so-called modern biology reaches back scarcely a hundred years. Using the natural-history approach, it inspired its beginning students with a love of the plant and animal life around them. Every tree, every

bird, every insect was a challenge to their small store of knowledge, creating an interest which reached not only into the vacation hours, but far into the years after the formal education had been completed. To those beginners, biology was really the study of living things.

Recently, this tremendous interest has been killed. Beginning courses must deal with more *fundamental* things than the names and classification of plants and animals. We must teach *protoplasm, osmosis, photosynthesis, the alternation of generations*, and develop an elaborate microscopic technique. I do not condemn these phases. They are all important and must be taught; yet, a student so *introduced* can find little in the out-of-doors to arouse his interest. And precisely what do we mean by that much-abused word *fundamental*?

High schools, aping colleges, have largely abandoned the natural-history approach. This means that the vast majority of American students are living in a world of living things utterly oblivious to the variety of form and color. The average American today neither knows the name, nor anything about the common plant and animal forms of his locality. If we are to interest the masses of the American people in biological sciences, we must realize the importance of our methods of approach. I believe that the natural history approach, which came first to the race, is still the first in the natural interest of the individual. I believe that it leads most naturally to other phases of the subject with the least loss of time and interest.

As to the adjustment of high-school and college classes in biology, the best means I have found at Mount Saint Mary's College, Los Angeles, is the use of a flexible program accompanied by enthusiastic interest in the out-of-doors. A searching pretest will reveal actual knowledge gained in high-school biology as well as the specific types used. I keep individual records and make, from these, individual adjustments. This requires time and alertness; but what teacher of the science of life can hope to succeed if she is not herself alive? I have always been generously rewarded for my time by an interest which has swept parents, relatives, and friends into the biology circle, arousing an awareness of the life about us which brings in a surprising number of specimens from all parts of the country. May I remark that each specimen is given its due attention and all questions regarding it are discussed.

By a flexible program I mean that I do not hesitate to interchange the teaching units, or to substitute freely for type materials those forms which come under the direct observation of the student. For example, *Reproduction in Plants* is treated when the spring wild flowers appear, that the formal study of the flower may be accompanied by the recognition and classification of local species; and if termites are discovered undermining a neighbor's house, we select

the termite as our insect representative while the entire group is interested. Libraries, Chambers of Commerce, Pest-Control Bureaus are all invaded and excursions are made to the infected areas. This may consume all of the time usually allotted to the "Classic" grasshopper or honey bee, yet have we not accomplished the same purpose in a more interesting way? And why repeat the study of bread mold, when there are dozens of interesting fungi attacking the plants around us? There is such a wealth of material which the student may observe in the living state in its native habitat, that dissections may be made from fresh material.

Such substitution of material and flexibility of program will be difficult if a definite text is followed or a fixed laboratory manual used. I find it convenient to prepare laboratory direction sheets to meet our requirements and to follow no definite text. However, each student is required to possess a biology text (college edition) similar to one of the supplementary copies on the shelf of the biology room where a correlated contents list is posted. In addition to these, a collection of supplementary references such as botanics, zoologies, handbooks, current literature, etc., are kept in the laboratory exclusively for the use of the students.

This plan has succeeded, but it requires of the teacher a broad knowledge of the biological field. The question then arises: Can the biology teacher afford to be a specialist? I do not believe she can; although she is happily situated if surrounded by specialists.

In conclusion may I invite discussion on the following questions:

(1) Is the natural-history approach to biology, which came first to the race, still first in the natural interest of the individual? Does it lead most naturally to the other phases of the subject with the least loss of time and interest?

(2) Which are the fundamentals of biology?

(3) Can the biology teacher afford to be a specialist? I invite discussion on these questions.

MEETING OF THE PROVINCIALS OF TEACHING SISTERHOODS AND THEIR REPRESENTATIVES

PROCEEDINGS

CHICAGO, ILL., June 28, 1934.

Sessions were held in the Quigley Preparatory Seminary, 103 E. Chestnut Street, Chicago, Ill., on Thursday, June 28, and Friday, June 29.

The Most Reverend Francis W. Howard, D.D., Bishop of Covington, President General of the National Catholic Educational Association, by delegation of His Eminence, Cardinal Mundelein, under whose authority the meeting was held, presided.

The meeting opened with a report of the work done in the Conference of the Presidents of the Men's Colleges, by the Very Reverend Francis V. Corcoran, C.M., Ph.D., S.T.D., President of De Paul University, Chicago, Ill.

The subjects discussed at the sessions were:

I. Educational Policy.

What is our position on the Problem of Standardization for higher institutions of learning? What should be our relations with secular standardizing agencies and our policy in dealing with them? Guarantee of the worth of the A.B. degree. How can the inefficient and the incompetent college be regulated or kept out of the field?

II. Statement on Education Program.

The confusion existing at present. Departure from our own traditions. Is a reorganization or realignment of the divisions of our system impending? Consideration of the Hutchins plan. Shall we take a definite stand of our own on the problem, or shall we seek by constructive criticism to influence the general trend?

- III. Fundamental norms of a Catholic College at the present time. Definition of the objective of the Catholic College. Vocational and cultural aims in college education. Requirements for the A.B. degree.
- IV. The small unit in the college field with simple and definite objective versus the college that meets the varied needs of many classes of students.
Our interest in this problem?
- V. College entrance requirements.
- VI. Consideration of a program for the adequate financial support of Catholic institutions of higher learning.

The general purpose of the meeting was to enable Superiors to arrive at a common mind and to formulate some plans for the intensive study of the more general and urgent problems that Catholic educators are called on to consider at the present time.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, June 27, 1934, 9:45 A. M.

The first session of the Secondary-School Department during the Annual Convention of 1934 was called to order by the President of the Department, Brother Benjamin, C.F.X., A.M., at 9:45 A. M., on June 27, 1934. The Right Reverend Monsignor William P. McNally, S.T.L., Ph.D., said the opening prayer.

On motion made by Brother Philip, F.S.C., seconded by Father Roy, S.J., the reading of the minutes for the departmental sessions held at St. Paul last year was waived, since they are published in the Proceedings.

The following committees were appointed:

On Nominations—Rev. William A. Finnegan, S.J., Chairman; Rev. Leo C. Gainor, O.P., Brother Agatho, C.S.C.

On Resolutions—Rev. Urban M. Churchill, Chairman; Rev. Edmund J. Goebel, A.M., Rev. John J. Healy, A.M.

The Chairman introduced the topic of State and Regional Conventions for general discussion. The Right Reverend Monsignor McNally reviewed the history of the formation and operation of such conventions in Pennsylvania during the past thirteen years. First of all he emphasized the fact that state or regional educational conventions could co-exist with the national; that there was no thought of their substituting for the national convention. Three definite benefits, said the speaker, have materialized in the Dioceses of Pennsylvania as a consequence of these regional or state conventions: (1) Superintendents have become established in their respective dioceses; (2) secondary schools have multiplied; (3) they have been a restraining force against antagonistic legislation.

General discussion of the question followed. Finally it was agreed that the Committee on Resolutions of the Department recommend the formation of such regional educational conventions, contingent, however, upon the approval of the Bishop in whose diocese such meetings are to be held.

The Chairman then introduced this question for general discussion: "Ways and Means to Finance our Catholic High Schools under Existing Conditions." The Right Reverend Monsignor McNally distinguished the three kinds of high schools: the parish high school, the diocesan high school, and the high schools under the direction and operation of religious orders. The general discussion ramified from the particular problems confronting religious communities in the training of teachers to financing and refinancing the debts on privately owned, parish, and diocesan high schools. The question of Federal aid to Catholic schools was introduced by Father Churchill as the meeting adjourned.

SECOND SESSION

WEDNESDAY, June 27, 1934, 2:45 P. M.

The meeting was called to order at 2:45 P. M. by the Chairman, Brother Benjamin, C.F.X., A.M., opening prayer being said by the Reverend Edmund J. Goebel, A.M. Alluding to a recommendation that had been made at the conclusion of the morning session, relative to Federal aid, Brother Philip, F.S.C., advised its nullification. The assembly accepted his suggestion. Brother Lawrence Sixtus, F.S.C., then read a paper on "Supervised Study Is Practical," that was discussed in a paper by Brother Hugh Elzear, F.S.C., St. Mel High School, Chicago, Ill., entitled "Supervised Study: Outgrowth of Individualism." General discussion revealed widely divergent opinions as to the practicality of some of the measures advocated in the original paper and in the discussion in which many present participated.

Adjournment.

THIRD SESSION

THURSDAY, June 28, 1934, 10:00 A. M.

The meeting was called to order by the Chairman at 10:00 A. M. The Reverend Urban M. Churchill said the opening prayer. A paper entitled "Should Social Contact Between Boys and Girls of High-School Age Be Fostered or Discouraged by the School?" was read by the Reverend Edmund J. Goebel, A.M., Director of Messmer High School, Milwaukee, Wis. The general discussion that followed evidenced divergent views on the problem.

Moved by Father Gainor, seconded by Brother Philip, F.S.C., that the Executive Committee of the Secondary-School Department hold its regular winter meeting at a time and place to be determined by the Chairman. Motion carried.

A motion was made by Father Edwards, seconded by Brother Philip, F.S.C., that a Standing Committee on Religion be appointed to work for the accomplishment of the objectives determined by the Executive Committee. Motion carried. The Chairman then appointed the following Standing Committee on Religion: Rev. Leo C. Gainor, O.P., Chairman; Rev. Joseph J. Edwards, C.M., A.M., Rev. Edmund J. Goebel, A.M., and Brother Agatho, C.S.C.

The Reverend William A. Finnegan, S.J., Chairman of the Committee on Nominations, proposed the reelection of the officers of the Executive Committee of the Department, as follows: For President, Brother Benjamin, C.F.X., A.M., Louisville, Ky.; for Vice-Presidents, Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.; Brother Charles E. Huebert, S.M., A.M., St. Louis, Mo.; for Secretary, Brother Agatho, C.S.C., A.M., Notre Dame, Ind.

For membership on the General Executive Board: Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill.; Brother Philip, F.S.C., A.M., Ammendale, Md.

For membership on the Department Executive Committee: Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rochester,

N. Y.; Rev. William A. Finnegan, S.J., A.M., Chicago, Ill.; Rev. Bernardine B. Meyers, O.P., A.M., River Forest, Ill.; Rev. Leo J. Streck, A.B., Covington, Ky.; Rev. E. Lawrence O'Connell, A.M., Litt.D., Pittsburgh, Pa.; Rev. John J. Healy, A.M., Little Rock, Ark.; Rev. Edmund J. Goebel, A.M., Milwaukee, Wis.; Rev. Urban M. Churchill, S.T.L., A.M., Dubuque, Iowa; Brother Ambrose, C.F.X., A.M., Danvers, Mass.; Brother Lawrence Sixtus, F.S.C., A.M., M.S., Evanston, Ill.; Sister M. Godfrey, S.N.D., A.M., Toledo, Ohio; Mother M. Juliana, S.S.N.D., A.M., Quincy, Ill.; Sister M. Wilfrid, O.P., A.M., East Columbus, Ohio.

It was moved by Father Goebel and seconded by Father Roy that the Chairman instruct the Secretary to cast a vote for the nominees presented by the Committee on Nominations. Carried.

Brother Benjamin, C.F.X., Chairman, called on Rev. Urban M. Churchill, Chairman of the Committee on Resolutions, to present the resolutions of the Committee. The following resolutions were presented:

RESOLUTIONS

The Secondary-School Department wishes to concur in expressing gratitude to His Eminence, George Cardinal Mundelein, Archbishop of Chicago, for his gracious invitation to hold the session of the National Catholic Educational Association Convention in Chicago; to the Most Reverend Bernard J. Shiel, D.D., and Most Reverend William D. O'Brien, D.D., Auxiliary Bishops of Chicago; to Rev. Daniel F. Cunningham, A.M., Superintendent of Schools of Chicago.

WHEREAS, The Department has during the past year suffered the loss of a member of the Executive Committee, Sister Rose Anita, S.S.J.

Be it resolved, That we express our heartfelt condolences and offer our prayers for the repose of her soul.

Be it further resolved, That we commend the Committee on Religion of the Secondary-School Department and urge the continuance of the vigorous effort to improve the courses and the teaching of religion in our secondary schools.

WHEREAS, We recognize the financial plight of our school systems generally

Resolved, That we favor such action as may be initiated by the Hierarchy to secure for nonprofit private schools a just share of public funds raised by common taxation.

WHEREAS, Genuine Catholic life is a great need of the day

Be it likewise resolved, That we use every possible means to make our school children mission-minded, and that we urge the support and spread of such organizations as the Legion of Decency which strive to protect the movies, plays, literature, parties and like amusements from influences destructive to Christian morals.

Be it resolved, too, That we recommend the formation of Regional Conferences for Catholic Secondary Schools in addition to the National Association; and

Be it finally resolved, That the members of this Department express deep gratitude to its President, Brother Benjamin, C.F.X., and its Secretary, Brother Agatho, C.S.C., for their able and unselfish direction in the trying circumstances of the past year.

(Signed) EDMUND J. GOEBEL, *Chairman*.
BROTHER PHILIP, F.S.C.
URBAN M. CHURCHILL.

It was moved by Father Edwards, seconded by Father Roy, S.J., that the above resolutions be adopted by the Department. Carried.

Adjournment.

BROTHER AGATHO, C.S.C.,
Secretary.

PAPERS

SUPERVISED STUDY IS PRACTICAL

BROTHER LAWRENCE SIXTUS, F.S.C., PRINCIPAL, ST. GEORGE
HIGH SCHOOL, EVANSTON, ILL.

Much has been written during the past twenty years on what has been considered by many a modern method of teaching—a brand new method of class management. It has been called “supervised study.” Public-school systems have adopted it in one form or another, but many of our Catholic schools, suspicious of modern innovations, have refused to give it any consideration.

Nevertheless, all successful teachers are using supervised study in their method of teaching, whether they know it as such or not.

Supervised study is essentially nothing more than a scheme or a method that stimulates the pupil to self-activity in learning.

No doubt, we agree with Bishop Spalding that no man can be educated by another—he must educate himself. In means and ends of education, “He who would educate himself must make use of his own power.” He can make use of his own power better if he studies under the supervision of a teacher. The teacher directs, and by appropriate questioning stimulates self-activity on the part of the pupil.

Educators of the last century insist on the principles of supervised study although they did not know it as such. One of them, Emerson E. White, who wrote “Elements of Pedagogy,” “School Management,” “Art of Teaching,” and several other works, says in his “Art of Teaching”: “The human soul is not a machine that can be put in motion by turning a crank. Its activity is the result of self-exerted energy.” “Not only is it true that each of the mental powers is developed by occasioning its appropriate activity,

but it can be done in no other way." "The teacher is but the occasioner of right activity in the learner." "The best way to discover pupils' difficulties is to observe the pupils at work."

These are principles of good teaching; they are also the fundamentals in the definition of supervised study.

Supervised study is of two kinds: group supervised study and individual supervised study. Simultaneous teaching is an attempt to stimulate the minds of all the pupils in the class to self-activity; to direct them in the right path of study; to make them do their own thinking—not to think for them. Because of individual differences group teaching often fails to accomplish results. Weaker teachers, in order to make some kind of a showing, have had recourse to doing the thinking for their class and have been satisfied to have their pupils get rote information furnished by the teacher. Their teaching was changed to mechanical drill on test matter.

This condition caused the demand for individual supervised study. Workbooks in different subjects have been composed—subject-matter has been divided up into units of work and so arranged that the brighter pupils can do the work with little or no help from the teacher, thus giving the teacher more time to devote to the slower pupils. In this way pupils are trained to think for themselves. They cease to be unthinking imitators who parrotlike repeat what has been said by the teacher.

However, I do not advocate replacing simultaneous teaching by individual supervised study; but I do say that every lesson plan should provide for a considerable portion of the time being devoted to individual desk work supervised by the teacher.

In teaching algebra, I have followed the following plan with success. I divided the class period into three parts of varying lengths. The first five, ten, or fifteen minutes were devoted to review of the previous day's work. The next fifteen or twenty minutes were given over to expla-

nation and development of the lesson of the day. During the remainder of the period the pupils worked individually at their desks while I went from desk to desk directing, encouraging, and helping when necessary. No definite amount of work was assigned to be done, but the pupils worked faithfully and as rapidly as possible, because the more work they did during the class period the less they had to do at home. At the end of the period the required work was announced, and those who had not completed it were told to do so at home. The brighter pupils seldom, if ever, had any work to do outside of class.

The next day, in the review of the previous day's work, I was better able to stress general weak points because of my supervision of individual work the day before. Opportunity was also given for questions by the slower pupils who had difficulty in completing the work at home. Instead of answering their questions, however, I called on one of the brighter pupils who had completed the work in class the day before to go to the blackboard and explain or demonstrate the point in question.

If no new topic was to be presented, the individual desk work was begun immediately while I supervised, starting at the desk where I left off the day before. If a new topic was to be begun, I used the group supervised study method. I tried to get the pupils to do their own thinking by suggestions and questions; for example, suppose the new topic was to be "Short Method of Multiplication of a Binomial by a Binomial." I had a problem such as $(2x-b)(3x-2b)$ multiplied on the blackboard by one of the pupils. I then asked such questions as: "How many terms in the answer?" "What do you notice about the first term of the answer?" "What do you notice about the third term of the answer?" "How about the second term?" When correct answers had been elicited another problem was worked out on the blackboard. In the individual work that followed under my supervision, I insisted upon multiplying out in the long way and then doing it in the short way.

Boys like to do things themselves. They become enthusiastic when allowed to do their own thinking—solve their own problems.

The football coach arouses enthusiasm by making his boys do for themselves. The good coach adopts the principles of supervised study. He affords opportunity to the squad to practice the plays taught them. When they have gone through a play he calls attention to errors and makes them try it again. He does not do it for them—he makes them do it.

Let a coach adopt the tactics of many of our algebra teachers and spend the whole football period in telling the squad about the game, or in showing them his wonderful ability as a fullback or tackle—would he arouse that enthusiastic interest or develop football players? Would he have any one to teach after a week or two? Hardly. But when the boys have an opportunity to do it themselves enthusiasm runs high.

If our algebra teachers would adopt the tactics of the football coach and make their pupils do their own thinking—do their own work—we would not have so many failures; we would not have so many boys who hate mathematics and mathematics teachers. If our algebra teachers set their class to work on a series of problems and supervise the work; if they would do as the coach does when an individual makes a misplay—tell him where he is wrong and make him try it again. All algebra teachers should adopt the slogan of the coach: "Try that play over again!"

Arthur Schultze, in "Teaching of Mathematics in Secondary Schools," says: "It is power and not knowledge that furnishes the true test of mathematical ability." We recognize the truth of this statement, but many teachers of algebra try to give the knowledge and not the power because they do not believe in supervised study. It is no wonder that so many high-school pupils hate mathematics.

How often you hear a high-school boy say: "Algebra would be all right if it were not for the problems." The

poor boy has been afflicted with one of those algebra teachers who does all his thinking for him; one who gives the student the algebraic equation for every problem; one who does not demand any self-activity on the part of the pupils; one who says his pupils can't think or won't think and he must do it for them.

What does our own experience tell us? Did we acquire the learning we have through our own efforts, or did some teacher impart it to us? Were we fortunate to have a teacher that was a guide and not a walking encyclopedia of knowledge? Those of our teachers who live in our Hall of Gratitude are those who made us work, not those who told us everything.

The sensation of having overcome a difficulty or worked out a solution is to the normal pupil a real pleasure. Why deprive him of that pleasure by doing the work for him? The pleasure of one success is an influence to further effort.

In plane and solid geometry the same plan of supervised study has been used successfully in many of our Catholic high schools. Many teachers of geometry object to supervised study in geometry—they say there is not time enough to give any of it to individual desk work. I believe these teachers spend too much time on the recitation. I do not believe that more than one boy should be sent to the blackboard for the same theorem. And the time of the class should not be wasted by having this boy write out the demonstration on the board. Let him draw the figure and then talk the proof. This will give time for individual work under supervision. Experience tells us that more geometry is learned from the solution of problems than from the theorems demonstrated in the book. If a teacher will give more time to problems, the theorems will be learned by constant reference to them. The supervising teacher is constantly saying, "Read theorem such or such; this problem is a direct application of it." If the individual desk work be kept in a notebook, reference may be

made to previous work to aid in the solution of new problems.

Some subjects lend themselves to supervised study better than others. Bookkeeping, for instance, has always been taught by using supervised study methods. Principles are explained and developed by the teacher, and then a set is given the pupils to work out for themselves. When difficulties are experienced, the pupil comes to the teacher for direction.

Typewriting has always been mere practice under direction.

Practice in shorthand takes up most of the period.

Office practice is unadulterated supervised study.

Shopwork of any kind is work by the pupil under the direction of the teacher.

Chemistry, physics, biology are learned in the laboratory, not in the recitation room.

The subjects I have mentioned can hardly be taught without supervised-study methods. However, the same methods can be used beneficially in other subjects. I have used supervised-study methods in teaching church history. The text of Father Laux, accompanied by his workbook, lends itself to supervised-study methods. After a topic had been discussed in class, I had the boys take out the workbooks and fill in the blanks with the assistance of the text. If they could not find correct answers, I directed them to reread such or such a page.

In addition to using the workbook in this way, I have found it beneficial to assign topics and take the class to the school library for supervised study of the topic. There is an added advantage in taking them to the library, inasmuch as there are two, the librarian and the teacher, to supervise.

Supervised study can be used in other subjects with the assistance of workbooks the same as in church history.

SUPERVISED STUDY: OUTGROWTH OF INDIVIDUALISM

BROTHER HUGH ELZEAR, F.S.C., ST. MEL HIGH SCHOOL,
CHICAGO, ILL.

The Reverend President of the Secondary-School Department urged that this paper project a viewpoint opposite to that which Brother Lawrence Sixtus presented so ably in his discussion. Brother Lawrence's clear and precise evidence is direct and conclusive that in our Catholic schools there is good service to be done by the adoption of some modified form of supervised study. It must be noted that Brother Lawrence Sixtus does not advocate the unrestricted application of supervised study as it is conceived and practiced in many educational systems where entire schools and classes are organized along the lines of silent, individual study with no simultaneous instruction.

Catholic educational work is being carried on side by side with other forms of educational endeavor which are more or less alarmingly infected with false and pernicious pedagogical principles. There is danger that Catholic instructional methods may catch the contagion of these principles rather than impart their healing and ennobling efficacy to certain unhealthy systems. The worst and most dangerous principles center about certain subtly false and misleading practices and noxious activities concerning the much-heralded doctrine of Individualism. My attack is upon the objective false philosophy, not upon the motives of those who propound such pedagogy. Supervised study is generally regarded as the process by which the individual acquires indirect experiences that will function in rendering more efficient his future action. Note the primary part—the exclusive rôle—which supervised study assigns to pupil activity. The perfection which the learner is to receive is to come principally from within the pupil. It

consists in the unfolding of the pupil's individual nature through his autonomous, personal initiative and self-activity. The advocates of supervised study hold, negatively, that education is not to come primarily from without and above, through good example and instruction authoritatively proposed for the pupil's obedient imitation and acceptance as the providentially appointed means of conforming the pupil to God, the beginning and end of all things, the exemplar of the pupil's existence. Catholic educational practice has already become tinged with the Naturalism of Rousseau, with the Pragmatism of James, and with the Individualism of the Protestant Reformation and its avowed purpose of training from infancy onwards by and for unlimited, unrestricted, individualistic initiative. In the past, Catholic education has attempted to form pupils according to standard Christian models, by authoritative example, instruction, vigilance, and discipline. It has aimed to transform them into other Christs, by training them, primarily, to be intelligent, practical and loyal Catholics; secondarily, creditable citizens of the here as well as of the hereafter. It has attempted to teach them to imitate the Blessed Mother and the Saints so that its adherents may more easily conform themselves to Christ: "the way, the truth and the life." Catholic educators mould themselves after the pattern of Our Lord, beginning in the seminary or novitiate days, so that they can say with St. Paul: "Be ye followers of me as I also am of Christ."

With the pragmatic methods of supervised study, as generally conceived, the book becomes the teacher, and the teacher becomes a tool. The Catholic conception of education would have the pupil learn from the static pages of a book as well as from the dynamic personality of a teacher, without at the same time divesting himself of the better individual traits by which he is to mould this learning in his own personal way. The educational theory of Individualism that prompts the unrestricted adoption of supervised study is unspeakably empty, trivial, and insincere. Such

a theory dictates the principle that education is a process which must be conducted by the pupil's autonomous self-activity, aiming at the development of the learner's individuality, the complete self-realization, the complete living of the pupil. The educator is to be reduced to the status of a mere purveyor of occasions. Deductive reasoning, intelligent faith, all processes that inform of spiritual entities are but outworn, fanatical aberrations. The teacher is to play the part of a mere moderator, one who unobtrusively stands aside and adjusts a bit of environment here, exercises a little arbitrary pressure upon a backsliding pupil there, but who takes no leading part in the educative processes. The primary factor is the individual self-activity of the pupil. The teacher is to guide and to direct but not to carry, and the more he eliminates his own personality, the more satisfactory are the results. It seems utterly opposed to common sense that the pupil should be allowed chiefly to follow his own feeble, immature and crude initiative rather than to accept for the time that of a matured and cultured, trained and experienced religious teacher. Of course, due respect, appreciation, and encouragement should be shown for the individual traits by which the pupil modifies the example and the instruction which he receives from such a teacher. But in supervised study it is the subjective attitude of the pupil rather than the objective process that counts. It is a matter of the pupil learning something, no matter what he learns, so long as he is learning something.

One of the essential characteristics of Catholic education is that it is universally valid yet adaptable to varying circumstances of time and of place. It is highly endowed with that capacity for adjustment, which consists in the power of the organism to modify its environment to suit its needs, for it is clear that Catholic doctrine does not change. For this very reason we claim that in the principles of Catholic education we have the groundwork for such reorganization of our schools and of our teaching as may be necessary to meet the exigencies of our times.

Catholic education has witnessed the rise of other theories of pedagogy, some of which have continued to exercise an influence upon the conduct of our institutions up to the present time, while others have "had their day and ceased to be." Those of them that have survived owe whatever vitality they may possess to the unconscious continuation of Catholic tradition. Those of them that have fallen into disuse have done so because they were based upon the unstable foundation of a false philosophy of life. The main difference between the Catholic theory of education and that of other systems, particularly the modern, is that the former lays great stress on the unchanging, the latter on the changing, aspects of human life.

In our day the philosophy of Individualism seizes the popular fancy. It purports to develop the individual's power and to free him from the dominance of the group. What is true of the general currents of false philosophic thought is also true of its applications to the particular phases of the study of mankind. Consider methodology. Not so long ago we had the problem and the project methods. Many educators, among them numerous Catholic educators, were led to believe that these methods might be applied to all of our teaching. Today we have supervised study and its related "unit method" of individual study. What will tomorrow bring? Perhaps it will be something else dictated by the fancies and the caprices of empirical Individualists. Method is very important; no one will deny its value for the teacher and for the pupil. However, there is grave danger that the teacher will become so absorbed in method as to forget the subject, not to say anything of forgetting the pupil. Method, after all, is only a means; it should never be made an end in itself. It might be compared to the skeleton of the body which, while it is essential to the organism, is so concealed that we are hardly aware of its presence. The same must be true of all teaching methods in general, and of supervised study in particular.

From the argument thus far one has probably got the impression that Catholic educators are thoroughly satisfied

with themselves, that Catholic education is a perfect system which admits of no improvement, that modern innovators can hope to make no impression on this stronghold of conservatism; yet this is far from being the correct conception. Catholic educators have what others are still seeking: a well-defined philosophy of education. They are willing and anxious to learn from others. In keeping with the principle of plasticity, they are ready to welcome every wise thought, every useful discovery whatever its origin may be. They are not afraid to try the new, provided that it be likewise true. They are not afraid to lay the old aside when the old has proved to be no longer serviceable. Catholic educators are conservative; yet they are ready to "walk in the newness of life." But they critically test the new, as Brother Lawrence Sixtus and I are doing in this friendly discussion of supervised study. Theirs is a rich educational inheritance which they are unwilling to sacrifice for a mess of pedagogical pottage; but they are fully aware of the obligation that binds them to add to the heritage which they have received. They cannot rest satisfied with the accomplishments of the past; they must be ever on the alert to meet the demands of the present and to anticipate the needs of the future. Catholic educators adhere to a pedagogical doctrine that is not of any particular day or age; it is of all time. Today, more than ever before, our American people recognize the inherent grandeur and the eternal value of the traditional elements of Catholic education. The bewildered souls of men and women cry out for something more than individualistic philosophy can give; they realize from sad and harrowing experience that rugged Individualism can never bring to our sorely troubled world those fruits of lasting peace, prosperity, and contentment which grow only on the soil of mutuality. May, then, this sacred heritage of Catholic educational principles, mellowed with age, yet so adaptable to every discovery of true science, so reverent and tenacious of Our Saviour's teachings, on which it is based, be to each and to all of us a sacred trust.

SUPERINTENDENTS' SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, June 27, 1934, 9:30 A. M.

The first meeting of the Superintendents' Section was held in a parlor of the Stevens Hotel, Chicago, Ill., the Reverend James A. Byrnes, B.Ph., Superintendent of the Archdiocesan Schools of St. Paul, presiding. The Chair opened the meeting with prayer. Owing to the absence of the Secretary, the Reverend John J. Fallon, A.M., Belleville, the Chair appointed the Reverend T. E. Dillon, Superintendent of the Fort Wayne Diocesan Schools as acting secretary.

The Chairman, Father Byrnes, welcomed the members of the Association, expressing the hope that the forthcoming discussions would prove most profitable to each and every one. The speaker, especially, stressed the point that our Catholic schools are essentially schools of religion.

During the course of remarks by the Chair, the Most Reverend Joseph H. Albers, D.D., Auxiliary Bishop of Cincinnati, entered the room. He was welcomed by the Chair and members.

Since the meeting had been designed to take on an informal character, the Very Reverend Francis J. Macelwane, A.M., Superintendent of the Toledo Diocesan Schools, was called by the Chair to speak on the Emergency Relief for the Catholic Schools of Ohio. He pointed out that the cost of education per child in the Public Schools of Ohio is \$104.00. He gave credit to Dr. John R. Hagan, Superintendent of the Cleveland Diocesan Schools, for making a very exhaustive study of the matter. The speaker, likewise, pointed out the sympathetic attitude of the Ohio legislators towards the Catholic-School problems. He, further, called

attention to various agencies in the State which exercised some coercion on the legislators which caused many to absent themselves from the sessions, thus making it impossible for the proponents of the Catholic-School cause to obtain a majority which would have meant State aid for Catholic Schools. As Monsignor Macelwane, later, agreed to prepare a resume of his remarks, as well as others who spoke on this matter, we refer the reader to this very interesting discussion.

The Chairman expressed pleasure at having Bishop Albers present and called upon him to continue the discussion of the Ohio situation. The Chair stated that Bishop Albers had led the Catholic forces of Ohio in their attempt to obtain State aid for the Catholic schools. The Bishop furnished some interesting statistics, pointing out that the Catholics in the State number 1,100,000 and that there are 175,000 children in the Catholic Schools. Catholics number about one-sixth of the population, but since the majority are located in the cities, it is roughly estimated that they pay about one-fifth of the taxes in the State. The Bishop, further, pointed out that the legislators planned to raise a fund for school aid by taxing cigarettes, gas, and placing taxes on intangibles. It was the plan of the legislators to raise \$15.00 towards the education of each pupil in the schools of the State. Of course, it was their intention to direct this fund solely to public-school channels.

When Catholics, the Bishop stated further, saw that this was the plan of the lawmakers, they quickly organized and presented their claims for aid. The idea of aid and not support was stressed. Aid, declared the speaker, left the one assisted entirely free from the dictation of the supporter. Support would mean dictation. The autonomy of the Catholic-School system was constantly kept in mind.

The Bishop declared that the cost of education of children in Catholic Schools ranges from \$30.00 to \$35.00 per child in Ohio. If, the speaker remarked, a portion of this new tax were turned into a channel available for Catholic

Schools, the cost to Catholic parents would be reduced almost 50 per cent.

Following the Bishop's interesting talk, he graciously consented to answer any questions put to him by the members.

Monsignor Bonner, Superintendent of the Philadelphia Archdiocesan Schools, raised the question: Will asking for State aid, in the end, place a greater burden on our Catholic people? It was the opinion of the Bishop that it might, but he felt that the disadvantage to the individual taxpayer would be outweighed by the advantage to the whole Catholic group.

The Reverend Joseph Ostdiek, A.M., Superintendent of the Omaha Diocesan Schools, questioned the constitutionality of action by State legislative bodies to direct public funds to private use. In answer to this, it was noted that constitutions of various States differ, consequently the matter could not be absolutely decided. In connection with this, the Reverend Thomas E. Stritch, S.J., Superintendent of the New Orleans Diocesan Schools, pointed out that the State of Louisiana furnishes free books to the children attending the Catholic Schools.

The Reverend Richard Quinlan, S.T.L., Superintendent of the Boston Archdiocesan Schools, voiced the opinion that our people will lose interest in supporting our Catholic Schools if they are aided in the matter by the State. The Reverend D. F. Cunningham, A.M., LL.D., Superintendent of the Chicago Archdiocesan Schools, and the Reverend Felix N. Pitt, Ph.D., of the Louisville Diocesan Schools, expressed a fear that we might lose our traditional independence if we sought after Federal or State aid for the schools.

The Chair brought the interesting discussion to a close by announcing that we must turn our attention to the Secretary General, Dr. George Johnson's paper on "The Federal Recovery Program in Its Relation to Catholic Educational Interests." Doctor Johnson told that he had sat with the Committee to prepare the bill. He opposed it on the

grounds that it meant interference on the part of the Federal Government in the matter of the right of each separate State to formulate its educational system.

The Reverend William R. Kelly, A.M., spoke of the assistance of the State in furnishing lunches to the children of the Catholic Schools of the Archdiocese of New York. The Reverend William P. Clancy, D.D., D.C.L., Superintendent of the Manchester Diocesan Schools, spoke concerning the same matter as far as the schools of New Hampshire were concerned.

Father Dillon spoke of the Indiana Bus Law. He explained that children would be transported to the Catholic school, provided the school was in the same township in which they resided and that the bus passed by or near the Catholic School. Due to this law the Catholic-School population for the year just closed had not noticeably increased. It created this situation—that some of the rural pastors found it necessary to close their schools as early as those of the townships which meant, in some instances, that the school term was shortened by six weeks.

As the hour for the noon-day luncheon had approached, Father Quinlan moved that the Chair appoint a Committee empowered to pass on Nominations and Resolutions. The motion, being seconded, was passed.

Adjournment followed.

SECOND SESSION

WEDNESDAY, June 27, 1934, 2:30 P. M.

Father Byrnes, presiding officer, called the meeting to order, asking Archbishop McNicholas, of Cincinnati, to offer prayer. Thereafter, the Chair expressed a word of welcome to the Archbishop. In his introductory remarks, the Chairman pointed out that the motion picture is the greatest supplementary aid to education in the world today. Unfortunately, he declared, it has wrought moral, social,

and intellectual havoc, especially among the youth of the land.

His Excellency came to the meeting to address the Association on "The Role of the Superintendent in Combating the Evils of the Motion Picture." The Archbishop pointed out that the Church is a watchful Mother, desirous of keeping her children from all spiritual harm. Owing to the vicious character of many motion pictures and due to the failure on the part of producers to abide by the motion-picture code, it has become necessary for the Church to conduct an active campaign against this form of recreation. The speaker pointed out that the Bishops, in a recent meeting, saw fit to appoint a committee of four Bishops to investigate the motion-picture situation from every angle and report to the entire body at the November meeting of this year. His Excellency mentioned that the Committee consists of the Most Reverend John J. Cantwell, D.D., Los Angeles, the Most Reverend Hugh Boyle, Pittsburgh, the Most Reverend John Noll, Fort Wayne, and himself. This Committee of four met in Cincinnati and made plans for a thorough investigation of the industry. He, likewise, mentioned that they appointed another committee to assist them in the work.

Following the remarks of His Excellency, Father Byrnes raised the question as to whether our non-Catholics should be invited to join in our Catholic Legion of Decency. His Excellency answered that the Bishops' Committee preferred "to keep our work our own." "Let the others," he stated, "organize in keeping with our plans. They may not sit in with us, lest they attempt to dictate to us."

Doctor Wolfe, Superintendent of the Dubuque Archdiocesan Schools, asked: What censorship are we to follow? If the presidents of the producing companies are to be called the censors, will such be sufficient for us? Are we as Catholics to have a national censorship board? His Excellency pointed out that the Committee was not in a position to lay down absolute rules, since they were ap-

pointed to investigate the situation and make recommendations to the Bishops of the country at the November meeting. However, it is their thought to have a censor, in fact a lay board of censorship with a priest as advisor. This Committee will possibly be located in New York City, since the first run of pictures is always made in that city. It will be necessary to have a number on this Committee as there are, at the present ratio, about 700 big pictures and 2,300 short runs produced each year.

Monsignor Macelwane asked if there were any Catholics among the producers. The answer being: "No. There are six Jews and two Christians." The producers, His Excellency stated, are anxious to keep their industry from the hands of legislators as this would make them liable to lawsuits.

Monsignor Bonner raised the question as to whether "our campaign will fail if we must wait for the Bishops' meeting in November." The Archbishop pointed out that there are a number of lists given out by groups in different parts of the country which at times contradict one another. Such being the case, the Bishops and pastors of souls must continue urging their people to refrain from attendance at any questionable motion picture until final plans are formulated by the Bishops at their November meeting.

Father Ostdiek, of Omaha, asked just what the Superintendent might be able to do. "Are we expected to have the children sign the Legion of Decency through the schools, asking the teachers to assist in the matter?" His Excellency answered that that would be a matter for each Bishop to decide as each one is left free to issue the Pledge according to his own wording or that of the Committee.

Father Byrnes brought the very interesting discussion to a close, again thanking His Excellency for coming and likewise expressing appreciation for the presence of Bishop Howard.

Doctor Hagan arose and declared that since we were deprived of our Easter meeting in Washington, he would

make a motion to have such a meeting this fall and referred the matter to the Executive Board of the National Catholic Educational Association for their approval. This was seconded by Monsignor Lawlor, of the Newark Diocesan Schools. Father Quinlan, of the Boston Archdiocesan Schools, opposed the motion on the ground that many would find it impossible to attend, owing to the press of work in October or November. Doctor Campbell, of the Pittsburgh Diocesan Schools, favored the meeting, stating that it gave the Superintendents an opportunity to talk matters over with one another.

Bishop Howard indicated that the Easter Meeting had no constitutional basis. The motion, made by Doctor Hagan, who wished a meeting in the fall, was passed.

Before adjournment the Chair appointed Monsignor Lawlor, of Newark, Father Cunningham, of Chicago, Father Pitt, of Louisville, as a Committee on Resolutions. Monsignor Kelly, of New York, Father Ostdiek, of Omaha, and Father Campbell, of Pittsburgh, were appointed on the Committee on Nominations.

Adjournment followed.

THIRD SESSION

THURSDAY, June 28, 1934, 9:30 A. M.

The presiding officer, Father Byrnes, called the meeting to order, and offered prayer. The Chair presented the Right Reverend Monsignor John M. Wolfe, Ph.D., S.T.D., Superintendent of the Dubuque Archdiocesan Schools, as the session speaker. Bishop Howard graced the meeting with his presence.

Monsignor Wolfe spoke on the subject of "Catholic Thought on International Peace." In his introduction, Doctor Wolfe pointed out that Catholic thought on the subject of peace brings home to us primarily the dignity of human life. Man is a creature of God endowed with an immortal soul and a body. The Fifth Commandment ex-

pressed God's Mind in regard to the dignity of human life. God has given life and He alone has the absolute right to deprive man of this gift.

War, the speaker pointed out, is never justified in its immediate ends. However, nations find it necessary to take life to keep order among them. The Church does not urge extreme pacificism, but does promote the cause of peace at all times. Armaments are justifiable only in so far as nations need protection.

Unfortunately, the speaker continued, armaments are frequently used to develop to the extreme the spirit of Nationalism. There is every evidence that munition and armament corporations are internationally responsible for the development of this extreme Nationalism. Senator Borah spoke of this in the House of the Senate, March, 1934.

It is the intention of the Church, the speaker declared, to urge men to seek after that peace which comes from following all of the principles laid down by Our Divine Saviour.

Following Doctor Wolfe's paper, Bishop Howard raised the question as to the futility of hoping for a superstate whose officers would be able to settle all international problems without recourse to war. Doctor Wolfe, in response, pointed out that the League of Nations is a political organization and not a social one; hence has failed in its attempt to promote international peace.

Father Kelly, of New York, asked the question: What should be our attitude towards the League of Nations? Doctor Wolfe answered that Catholic philosophical and theological thought is to be followed in matters pertaining to international peace and since the League is solely a political organization at the present time, not much can be hoped for in the matter of its success.

Father Pitt, of Louisville, spoke on the Social-Studies Unit covering a period of four weeks, which will deal with

the Catholic point of view on international peace. This study is to be made in the schools of the Louisville Diocese.

Father Byrnes brought the discussion to a close, suggesting that Bishop Howard be given an opportunity to address the meeting. In the course of his remarks, Bishop Howard, President of the Association, suggested that a committee of the Superintendents' Section meet with the Executive Board to discuss the matter of having their Easter Meeting approved.

The Bishop admonished the Superintendents to show a sympathetic attitude towards pastors. He declared it was their duty, chiefly, to make pastors feel that they are doing something worth while in their parish by promoting the cause of Catholic education with their parochial school. This, in the honored opinion of His Excellency, is the capacity of the Superintendent rather than to promote the development of teachers.

Following the remarks of Bishop Howard, the Committee on Nominations consisting of Monsignor Kelly, of New York, the Reverend Joseph Ostdiek, of Omaha, and the Reverend Paul Campbell, of Pittsburgh, presented the following names: The Rev. Richard J. Quinlan, A.M., S.T.D., Boston, Mass., Chairman; the Reverend Carl J. Ryan, A.M., Cincinnati, Ohio, Secretary; the Reverend C. J. Ivis, Sioux City, Iowa, Editor. Father Wolfe moved that these names be accepted and Father Byrnes be allowed to cast a ballot for the Association. Same seconded and ballot was cast.

Previous to the report of the Committee on Resolutions, Father Byrnes, Chairman, spoke on the need of caring for the hard of hearing among our Catholic people. He pointed out that many are lost to the Church because of this affliction.

Turning from this to the report of the Committee on Resolutions, Monsignor Lawlor, of Newark, moved that a rising vote of thanks be given to the Chairman for his tactfulness in conducting the meeting. Motion was passed.

Father Pitt, of Louisville, read the Resolutions which

were approved, following the motion by Doctor Wolfe that they be adopted.

RESOLUTIONS

During the years of the continuing financial crisis, the burden of carrying on the Catholic Elementary and Secondary Schools has fallen most heavily on our religious communities. They have met the crisis with the greatest fortitude and patience. We, the Superintendents, wish to express our appreciation of their sacrifices under these trying conditions and to recommend that we work with the Pastors in every possible way to alleviate the burdens the communities are called upon to bear.

Realizing the great harm that is being done to the moral sensibilities of all our citizens, but especially to children, by the indecent and immoral motion pictures, which are shown in such great numbers throughout the length and breadth of our land, the members of the Superintendents' Section of the National Catholic Educational Association heartily recommend that Superintendents everywhere, according to specific instructions from their own Bishop, do all in their power to further the efforts of the Catholic Bishops' Committee in the campaign of the Legion of Decency for clean motion pictures.

At the same time the Superintendents wish to express their gratitude to the Most Reverend Archbishop McNicholas, not only for his presence at their meetings, but likewise for the most informative manner in which he outlined the campaign for clean movies.

We wish to commend the work of the Catholic Association for International Peace and to recommend the literature of the Association to the Superintendents for use in the schools.

(Signed) WILLIAM F. LAWLOR.
D. F. CUNNINGHAM.
FELIX N. PITT.

Father Quinlan, newly elected Chairman, took the chair for a few moments, asking for cooperation on the part of the members.

Doctor Wolfe moved that the incoming officers be empowered to interview the Executive Board so as to secure a separate department for the Superintendents in the

National Catholic Educational Association, and to discuss with them the position of the Parish-School Department. The information gathered from this interview to be brought to our next general meeting. Father Byrnes seconded this motion and it was passed. Monsignor Lawlor moved adjournment.

T. E. DILLON,
Acting Secretary.

PAPER

CATHOLIC THOUGHT ON INTERNATIONAL PEACE

RIGHT REVEREND MONSIGNOR JOHN M. WOLFE, S.T.D., PH.D.,
DIOCESAN SUPERINTENDENT OF SCHOOLS, DUBUQUE, IOWA.

Catholic thought on International Peace finds its basic principles in divine revelation and in the dictates of reason regarding the sanctity of life and the dignity of the human personality in general, and in particular as stated in the Fifth Commandment, in the morality of unjust aggression, and in the natural necessity of order in the physical, political, economic, social, spiritual, and religious levels of life in order to secure and preserve life in the individual and in groups of the several denominations and sizes.

Peace is related to both life and order; in its first aspect peace is order in the physical realm, the political, economic, social, spiritual, and religious. It is order in each phase of these aspects of society and it is order in their interrelations and activities, inasmuch as the ends attained by orderly activity on a lower level are means to and subservient to the ends of activities on the ascending higher levels.

Secondly, the tranquility of order is conducive to the preservation and extension of life and its activities, and, in our study, especially of the rational, spiritual, and religious life of the souls of individuals. Whilst order is God's means of this preservation and extension of life, disorder is the only justifying cause for which these two may be frustrated.

In the positive sense, therefore, peace is for order, and order is for the preservation and extension of life. In the negative sense, war and disorder are related. War in so far as it is at all justifiable is to remove disorder, to establish order, peace, and thereby to preserve and extend life. This

aspect of war gives it a righteous end and, therefore, makes it circumstantially and conditionally justifiable, on account of related ends, but not justifiable in itself or the immediate ends of its acts. Were there reasonable doubt that chaos would ensue rather than order and peace, war would in that circumstance be unjustifiable.

Consequently, the moral and ethical teachings of the Church, have been traditionally outlined in the following requisites for war, which contain the Christian tradition, natural and international ethics, in the interests of order, peace, and the preservation of life:

(1) All pacific means and every possibility of peaceful settlement, must be resorted to and exhausted for the solution of international difficulties. It is but in keeping with natural reason that every means should be used before the physical clash of arms and legalized murder are resorted to, and this is all the more obvious in view of the fact that the physical harm is so much overshadowed by the moral evils, resulting from armed conflict, which were everywhere in the picture, before, during, and after, the late war in deliberate campaigns of vilification, falsehoods, suspicion, enmity, hatreds, and revenge.

(2) A just and proportionate cause must be apparent, for it is an immemorial tradition of the Church that arms may not lawfully be used except as the instrument of justice and in the last resort. Just causes of war are: (a) Self-defense against aggression. (b) Vindication of justice, when a grave injury has been suffered, and then only after resort has been made to the highest tribunal.

(3) In regard to the highest tribunal the mind of the Church is expressed in the words of Benedict XV, in his Letter to the Heads of States engaged in War, of August 1, 1917: "The fundamental point must be that the moral force of Right shall be substituted for the material force of arms." In his Encyclical *Pacem Dei Manus Pulcherrimum* of May 23, 1920, he states: "In the general restoration of justice and charity and reconciliation of nations it is much

to be desired that all nations enter without misgiving into a general society, or rather family, for the purpose of protecting their individual independence and for the preservation of order. Such a comity of nations is recommended amongst other reasons, by the widely felt need of abolishing or reducing military armaments which weigh so heavily on the resources of the State, and in this way war with its train of evils will be entirely avoided or at least rendered less menacing, and the liberty and territorial integrity of every nation safeguarded." In the same reference Pius XI writes in his Letter to the Archbishop of Genoa, of April 7, 1922: "For it must not be forgotten that the best guarantee of tranquillity is not a forest of bayonets, but mutual confidence and friendship."

Pope Benedict had written the same basic principle in his Letter referred to above: "Next for the setting up in the place of armies of a Court of Arbitration with its high peacemaking function, subject to the regulations to be agreed on and sanctions to be determined against the State which should refuse either to submit its international disputes to arbitration or to accept an arbitral decision."

The thought of the illustrious Pontiff is but interpretative of the Christian tradition regarding the organization of religious and civil society. In this tradition as contained in the Public Law (*Jus Publicum*) of the Church there is in the proper and adequate composition of civil society to be a natural society of nations, thus organized that the civil order throughout the world shall be preserved and extended and the physical life of creatures protected. The proper and adequate structure of civil society would parallel the organization of the Church, because it also should be a necessary, complete, and perfect society, supreme in its own order, as the Church is in her order of the spiritual, religious, and supernatural.

The use of armaments in this society is for purposes of defense or restoration of order within the complete society as such, in which each imperfect and incomplete society

must regard the impelling duties, as well as the rights of each and all. As a deduction from this we have the corollary that the natural law urges the reduction of armaments within the needs of conserving such order.

Modern armaments have another bearing upon the problems of peace and war, as set out by recent Popes. Leo XIII, in his allocution *Nostris Errorem*, of February 11, 1889, states: "The menacing multiplication of armies is calculated rather to excite rivalry and suspicion than to repress them."

In 1911, Pius XI in a Letter to the Apostolic Delegate to the United States writes: "To remove even the anxieties of so-called armed peace is indeed praiseworthy, and any effort to this cause, even though it may not immediately or wholly accomplish its purposes, manifests, nevertheless, a zeal which cannot but redound to the credit of its authors and be of benefit to the State."

Benedict XV in his Letter mentioned above, writes: "Thence must follow a just agreement of all for the simultaneous and reciprocal diminution of armaments, in accordance with rules and guarantees to be established thereafter and to a degree consistent with the maintenance of public order within each State."

In this regard there is also the statement of Pius XI in his Apostolic Letter, *Nova Impendet*, of October 2, 1931: "Since the unbridled race in armaments, which on the one hand is the consequence of international rivalry, and on the other is the cause of enormous expenditure taken out of the resources available for the public well-being, is not the least of the reasons for the present crisis."

Excessive armaments are the outcome of the evils of modern nationalism. In his allocution of December 24, 1930, Pius XI states the following: "It is difficult for peace to last between peoples and states if in the place of true and genuine love of country, there rules and abounds a hard and selfish nationalism, which is the same thing as saying hatred and envy in place of mutual desire for the good, distrust and suspicion in place of willing cooperation, ambi-

tion for hegemony and mastery in place of respect and care for the rights of all, even those of the weak and the small. . . . Here then is found a vast and glorious field for all the Catholic laity, whom we unceasingly call upon and ask to share in the hierarchial apostolate. To Catholics of all the world, and particularly those who study, labor, and pray in Catholic Action, we turn today with this warm invitation and plea. May they all unite in the peace of Christ in a full accord of thoughts and emotions, of desires and prayers, of deeds and words—the Spoken Word, the Written Word, the Printed Word—and then an atmosphere of genuine peace, warning and beneficent, will envelop the world. But We wish you the 'Peace of Christ,' not as a sentimental, confused, unwise pacificism, because that only is true peace that comes from God and that bears the essential and indispensable marks and priceless fruits of true peace."

The recent general investigations bearing on the vicious propaganda on armaments in the above relation of armaments to nationalism present an appalling condition in modern civilization. They show definitely the position, power, influence, and activities of munitions manufacturers in the building up of armaments. The data is here taken from the speech of Senator William E. Borah, which he made in the Senate, April 12, 1934, in favor of a Resolution calling for an investigation into the manufacture and traffic in arms and munitions, to the end of shaping legislation to eventually "take the profit out of war."

The munitions manufacturers, to which he refers, are given in this partial list (previously listed in the Senate Records on the occasion of a proposed investigation): In the United States: The Bethlehem Steel Works, Colts Firearms Mfg. Co., Remington Arms Co., Du Pont de Nemours Co.; in Germany: The Krupp Steel Works; in England: Vickers-Armstrong, with subsidiaries in all countries; in France: Schneider-Creusot; in Czechoslovakia: Skoda; in Italy: Societa Vickers-Terni; in Japan: The Japanese Steel Works. As typical of the treachery of the operations of

these, Senator Borah, quoting generously from an article in a recent issue of the magazine, *Fortune*, has the following: "The great Czechoslovakian Armament Company, controlled by Frenchmen, promoted the rise of Hitler in Germany, and contributed millions of marks to Hitler's campaign."

As to the profits of war for munitions manufacturers, the Senator states that it cost \$25,000 to kill a soldier during the World War. He observes further: "It is a fact that the munitions manufacturers have been realizing profits of 12 and 20 and 30 per cent during the entire period of the depression. . . . They have sordid ulterior motives such as have characterized the great munitions manufacturers throughout the history of the world." The propaganda that issued either directly or indirectly but always through their influence is exposed by his following statements: "Vicious and sordid propaganda is constantly disseminated by munitions manufacturers. . . . They carry on with ability and persistency a campaign of misrepresentation."

Their influence upon statesmen and politicians is given in the following: "These men (owners of munitions manufacturers' plants) then, as they do today, held positions of great prestige and influence, and they were often successful, as I believe they are at this time (in regard to the imbroglio that is being nursed between the United States and Japan, respecting the recognition of Russia) in inducing public men and statesmen to accept as facts the baseless statements of their false propaganda." The Senator's final charge is thus stated: "To foment discord and to spread false and sordid statements, to engender bitterness and suspicion and hate and fear among nations, all that such profits may be made and enlarged reaches the dead level of human depravity. There is nothing lower in the scale of human avarice."

In his speech before the Army Industrial College in Washington on June 23, 1934, Mr. Bernard M. Baruch, international financier and chairman of the War Industries Board

during the World War, advocated the elimination, at least partially, of the evils resulting from the vast profits of war and the antecedent propaganda, by the following process: "Society demands the elimination of profiteering and above all the profit incentives of war. . . . It means the recapture of all profits, in bulk, made by all industries engaged in war supplies above a small and reasonable return on the investment. . . . It would not only meet the requirements of social justice but prevent vast and unnecessary expansions that played so large a part in bringing about our present post-war confusion. . . . All must be denied the right to enjoy a joy ride at the expense of the nation. . . ."

Life, order, peace, justice, war, nationalism, avarice, armaments, propaganda are thus bound up in this order of casuality, or rather they condition one another in the relationships outlined above. Life is the supreme gift in the order of nature and in the rational creature conditions everything else for higher or for lower efficiency, for more or for less of human welfare and advancement.

Peace is truly a condition or state of mind in which people live, who have no wish, reason, or occasion to fight. The modern world does not present that state of peace, because at best peace is now only a cessation from hostilities among armed camps, which are ready to throw the little orderly living and peaceful international relations, by any provocation of injustice or insult that may be effectively propagandized, into the most destructive war of all history.

The relation between greed, avarice, and propaganda is easily understood; so is the effectiveness of propaganda upon competition in armaments. Historically, nations are political subdivisions of mankind, which flare the nationalistic spirit, mania, or hysteria for war-like purposes, and for this end political leaders surround the national idea with an amount of sanctity. International relations have in recent decades been made all the more complex by the haggling of the embittered political leaders.

Despite the continuous confusion of the word, nation, and

the word, race, national hatreds and racial antipathies are two different things because human-kind is not sectored into divisions which identify national or political units with racial groups. A nation is physically merely an area or country under one government. Nations are consequently not homogeneous (racial) groups, but of such as were of different racial and linguistic origin, and have been thrown together and have developed some uniform culture. Rarely has there been found a nation of one race and of one language. A racial reaction is not a national or political reaction; nationalistic tendencies are not racial tendencies; they are in every way and notably differentiated. Language is neither a national nor racial reaction; it is a cultural development, which is not definitely identified with any country. There is no such entity as the Latin race or races, or the Nordic language, because one set of designations refers to cultures, while the other refers to physiological developments. However nations may be measured and evaluated there are no superior races, and there are no inferior races, as measured by acceptable racial standards.

A race is a group of people, who resemble each other in their physical characteristics, and specifically in such features as size and shape of head and of body, color of skin, of hair, of eyes, and texture of hair, and in their psychological attainments, such as comparative sensory, memory, and intellectual powers. Racial characteristics, therefore, respect the structure, whilst the national result from political affiliations; racial antipathies are an instinctive physical response, whilst national hatreds are instigated by emotional appeals to political loyalties. The six main races of mankind are distributed unequally over the known world and are blended variously in the compositions of the hundreds of political divisions.

Cultures cut through both racial characteristics and national affiliations and develop from generation to generation. They are acquired through some interrelation of

inner needs and the offerings of the environments in which peoples move. What is one generation's culture may become a succeeding generation's need, and this development makes the demarcation between natural and acquired needs a moving line or an elevating plane.

Generally, culture represents the ways of life of people whether in their racial or national alignments. Natural cultures result from the attainment of the six human needs in the arts of food getting—hunting, fishing, gathering, domestication of plants, animals, shelter, clothing, weaving, pottery, tools, weapons, transportation, communication. The social cultures respect the social institutions, such as the family, position of women and children, state, property, trade, commerce, labor, recreation, fine arts, speech, language, education, science, philosophy, ethical codes, morals, magic, religion. Religious cultures respect a people's magic, worship, sacrifices, and concepts of the Deity, spirits, etc. The findings of anthropology reveal that the religious cultures dominated and motivated those on the lower levels.

As a result of the several forms of culture moving irregularly upwards on account of the struggle for natural and acquired needs we have the social classes. In the acquiring of culture and the differentiation of classes there arise the various inequalities also within classes, inasmuch as function and wealth add to or subtract from the opportunities of acquiring culture.

Cultures in their developmental aspect are marked off into primitive or barbarian and civilized, and these promote civilization and consequently human progress in the measures in which they level down inequalities, and give equitable opportunities to use material things to secure spiritual and religious ends. It requires decades of direct culture through educative forces to dissipate inequalities because they remain physiologically and psychologically long after social barriers have been removed. These remnants are apparent in the individuals and groups, who in

one generation have advanced socially and economically from a lower to a higher class level.

Cultures can thus retard civilizing processes through the differentiations which result from varying opportunities to attain a uniform level of culture; the resultant classes which separate groups from groups, and individuals from individuals bring in the different levels of wealth and vocational functions, which reciprocally effect class distinctions, and international trade wars and acrimony. They can advance civilization amongst all by removing the inequalities of opportunities of culture, through a regard for the spiritual equality of those on different levels of wealth, and vocational functions and service.

Wars retard and in their present ability to use instruments of destruction could easily destroy the existing civilization. They are rather conflicts of cultures than of racial or national groups. They are not natural, in the sense that the instinct of pugnacity is natural, because the instinct is the natural basis of that fortitude, which enabled man to endure hardship in the struggles and conflicts incident to his progress. It cannot be proven that primitive man was warlike; this was a later culture and development. Such struggles and conflicts in their origin and nature differ entirely from those of the historic and particularly modern wars, which result from artificial and exaggerated nationalism fanned into a far-sweeping hysteria of war spirit and war mind by insidious propaganda. Man's natural struggle upwards has led to much of his good, but wars have always been unmixed evils. Whilst racial and physiological differences may have frequently led to conflicts and contests, wars came with the evils of economic nationalism. Nationalism itself is a type of culture and when it makes a religion of this culture, as it always does, it easily lends itself to the fiercest hysteria, and as it has done historically to the bloodiest of wars. It is but natural then that the leaders of the new German nationalism should

aim to give it a religious motivation, and should also strive to make it one with their racial structure and cultures.

Catholicism is a culture—it is culture. Catholicism is civilization because it directs not only the satisfaction of human needs in the quest of the material, but also of the spiritual things in the unity of a common brotherhood in Christ. To the Church all races partake of a common humanity; to her all political alignments are units in the unity of mankind. The Church has the key to the peace of the world in her continuity, universality, moral, spiritual, and religious indefectibility.

The Church has ideals of social and political orders for all in which culture is directed to avoid class distinctions and inequalities by allowing equal opportunities for the divinely given talents and gifts as stipulated by the gospel. She can supply the motives which can dominate all others and bring the nations and races of the world into the understanding that will assume the harmonies of peace.

She has also in her cultural inheritances and powers the means and agencies to obviate the causes of war. On November 1, 1914, in his Encyclical *Ad Beatissimum*, Benedict XV wrote: "Our Lord Jesus Christ came down from Heaven for the very purpose of restoring amongst men the Kingdom of Peace, which the envy of the devil had destroyed, and it was His will that it should rest on no other foundation than that of brotherly love."

War is not a part of the natural plan; it is the culture of vicious impulses. It is not a reasoned thing, but unreasoning avarice and greed. It is a consequence of the disorder between feelings and reason in the individual and in the various groupings of individuals. Whether it is in the form of brotherly quarrels, class strife, racial conflicts, tribal feuds, or the clash of national arms it is always the extension in one way or another of avarice and greed—greed for power, greed for wealth, greed for vast rule, which men and nations seek, whether consciously or un-

consciously to compensate their weakness and insecurity which have come from sin.

In no case would quarreling and warring be necessary if the men on both sides were capable of separating themselves from their purely subjective opinionation and emotionalized reasoning and give themselves over to the conclusions of objectively valid knowledge.

War, conflicts, strife, quarrels—all tap at bottom the same wellspring in national groups, races, tribes, classes, and family circles. Individuals as well as nations must learn to know themselves, because it is within themselves that all these ravages against charity first take place. After all it is a matter of the individual reenforcing himself behind the family, group, class, racial, tribal, or national group. It is a feeling of weakness coupled with ambitious desire, which breaks the bonds of charity through envy now, as in the ages gone by, and as at the beginning of all envy broke the peace of the first paradise and of original innocence.

Only the charity of Christ can displace envy and conscript every moral power, and beget the best desires of men in tolerant understanding and cooperativeness in an interdependent world. Peace, which is not only order within the individual, but in all human and divine relations, is the effect of charity. The world can receive that gift of charity, international good will and confidence by prayer, personal influence, and contributions to national policy.

The Church in her teaching and culture exhorts her children to know themselves—that they tend to reason themselves into God, whilst they should accept the true God, His Christ, and His Church, and that “flesh and blood have not revealed it to them, but My Father in Heaven.” (Math. XVI, 17.)

The Church as teacher of these truths is the truest educator. As educator she is concerned about peace principles, peace movements, and peace organizations. Well then should we accept with active minds the exhortation

of the great Pontiff, Pius XI, given in his Apostolic Letter of October 2, 1931: "We exhort you, Venerable Brethren, to employ every means at your disposal through preaching and through the press to enlighten men's minds and to incline their hearts to the requirements of right reason and even more of the Law of Christ."

OCTOBER MEETING OF SUPERINTENDENTS' SECTION

PROCEEDINGS

Teacher-training, increased facilities for the care of physically handicapped children and vocational guidance were stressed in discussions at the semi-annual meeting of the Superintendents' Section of the National Catholic Educational Association held October 10 and 11 at the Catholic University of America, Washington, D. C.

Officers of the Section reelected at the meeting are: the Reverend Richard J. Quinlan, A.M., S.T.L., of Boston, Mass., Chairman; the Reverend Doctor Carl J. Ryan, of Cincinnati, Ohio, Secretary; and the Reverend C. J. Ivis, of Cherokee, Iowa, Editor.

The meeting was opened with an address of welcome by the Most Reverend James Hugh Ryan, D.D., Titular Bishop of Modra and Rector of the Catholic University. The Most Reverend Francis W. Howard, D.D., Bishop of Covington and President General of the Association, attended the sessions.

The complete program was as follows:

CALDWELL HALL

Wednesday, October 10

10:00 A. M.—Address of Welcome. The Most Reverend James H. Ryan, D.D., Ph.D., Rector, The Catholic University of America, Washington, D. C.

Teachers' Meetings—How Best Conducted. The Right Reverend Monsignor Joseph V. S. McClancy, LL.D., Ph.D., Superintendent of Schools, Brooklyn, N. Y.

How Can the Diocesan Superintendent Use His Time Most Effectively? The Reverend William R. Kelly,

Executive Secretary, The Catholic School Board, Archdiocese of New York.

2:00 P. M.—The Third Council of Baltimore and Teacher Training. The Very Reverend Monsignor Francis J. Macelwane, S.T.L., A.M., Superintendent of Schools, Toledo, Ohio.

The Diocesan Teachers' College. The Reverend John R. Hagan, D.D., D.Sc., in Ed., Ph.D., Superintendent of Schools, Cleveland, Ohio.

Thursday, October 11

10:00 A. M.—What Can the Catholic School do for the Hard-of-Hearing Child? The Reverend James A. Byrnes, Ph.B., Superintendent of Schools, St. Paul, Minn.

Vocational Guidance in the Catholic School. The Reverend E. Lawrence O'Connell, Pittsburgh, Pa.

2:00 P. M.—The Work of the Department of Education of the National Catholic Welfare Conference. The Reverend George Johnson, Ph.D., National Catholic Welfare Conference.

The following resolutions were adopted:

RESOLUTIONS

The Superintendents' Section of the National Catholic Educational Association, which met at the Catholic University of America, Washington, D. C., October 10 and 11, 1934, wishes to extend grateful appreciation of the courtesy and hospitality of the Most Reverend James H. Ryan, D.D., Rector of the Catholic University, and the many members of the University faculty who have made this meeting possible. The Superintendents' Section wishes to thank also the Most Reverend Francis W. Howard, D.D., President General of the Association, for the favor of his attendance at the sessions.

Stimulated by the reading of well-prepared papers on current problems of vital interest, the members of the Superintendents' Section return to their various tasks with freshened interest and renewed zeal. Lively discussions of the papers resulted in a pooling of experiences that is mutually helpful to school administrators. The diocesan superin-

tendent leaves this meeting with a fuller concept of his task. He must feel that the teachers' meeting, annual, semi-annual, or monthly, is a mighty instrument in the articulation and coordination of a diocesan school system.

In accord with the best traditions of Catholic education, we as school administrators dedicate ourselves to the all-important function of teacher-training. The clear vision of the Fathers of the Third Plenary Council of Baltimore becomes increasingly evident with the passing of the years and the development of our educational system. A minimum of four years of posthigh-school training for every teacher is not a utopian ideal.

School administrators must strive to provide increasing facilities for the care of physically handicapped pupils. Over 12 per cent of American school children are afflicted with a deficiency of hearing. The demand of special provisions for the hard of hearing can no longer be ignored. We are convinced that a comprehensive program of guidance in all its phases contributes mightily to effective school administration.

We thank Doctor Johnson, Secretary General of the Association, and Director of the Department of Education, National Catholic Welfare Conference, for his report on the work of the Department of Education, N. C. W. C. These successive annual reports keep us abreast of current educational questions.

PAPER

TEACHERS' MEETINGS: HOW BEST CONDUCTED

RIGHT REVEREND MONSIGNOR JOSEPH V. S. MCCLANCY, LL.D.,
PD.D., SUPERINTENDENT OF SCHOOLS, BROOKLYN, N. Y.

A natural consequence of the diocesan supervision of education seems to be the holding of teachers' meetings. For the closer a Superintendent comes to his staff, the more enlightened he becomes on the actual conditions of the schools and the more the teachers see him in person, the greater becomes his influence. We have noticed that each Superintendent on entering upon his office appeared anxious to institute or continue regular conferences of his teachers.

THE GENERAL MEETING

On the occasion of his visitation of the schools or when special occasions demand, the Superintendent is wont to meet his teachers. These gatherings are small and irregular in occurrence. The longing to assemble large groups of the staffs of the diocese and to hold educational converse with them follows as a corollary. But the geographical extent of a diocese and the space limitations of a conference hall may interfere with the project of a general meeting of the teachers. A safe rule is to follow the nature of the Clerical Conferences. If they are sectional in character, the conferences of the teachers may prudently be sectional; yet even when a Bishop is able to call his clergy together into a common meeting place, he is forced to spread their attendance at two or more such meetings. We have the conviction that the conferences of an educational character should be as large as possible.

In our Diocese, the Teachers' Meetings were from the first of this general sort. But the rising popularity of the sessions necessitated the division of the teachers into

groups; for soon the numbers outstripped the accommodations of even a high-school auditorium with over thirteen hundred fixed sittings and an auxiliary supply of some five hundred chairs. Complaints came quickly from the Reverend Pastors that the crowd was too large for the convenience of the Brothers and Sisters. The story is told better in figures. In the 1917 Conference, the attendance was 383 Religious. In November, 1932, it increased to 2,086 Religious and the following week 388 secular teachers gathered for their semi-annual conference. For years the lay teachers of the grades have met apart from the Religious to the end that both may have better sitting facilities. In the fall of 1933, the teachers wearing the religious habit were separated into two sections, the Brothers and Sisters from the first to the sixth grades meeting semi-annually in November and April and the upper-grade teachers, all Principals and the complete high-school staffs, Religious and lay, convening for their meetings in January and June. Yet the average attendance of Religious is about 1,300 and of the grade lay teachers about 400. The experience last year showed that the smaller numbers were better handled and the enthusiasm, if anything, was increased.

TIME FOR THE CONFERENCES

Some Superintendents find that a single conference held either in the summer or in the early fall meets the conditions of their Diocese. Others have set these meetings into the ordinary school year and have made them many. This arrangement appears better when a diocese has a large number of teachers and when the great majority of them are trained teachers, having a completed high-school or college education, with a normal-school training.

To return by way of illustration to our Diocese, the fixing of the particular datings each year turns upon the midterm and diocesan examination weeks. The meetings are conducted on the Saturday preceding these special weeks. This places our conferences in November, January, April, and

June. The afternoon at two o'clock was commonly held to be a good time. The arrangement as to months offers an opportunity for timely announcements concerning the appointed tests and in January and June also a chance to give to the religious messengers from all the schools the bundle of examination question papers, thus saving the Diocese a large outlay of money otherwise needed for distribution.

The length of a conference is an important subject. Few can sit steadily through a program extending over a long period. We try to limit a conference to one hour and three-quarters, even generally ending the conferences for the lay teachers in one hour and a half. Also little breaks between parts of the day's proceedings are given for private chats and circulating around the conference hall.

PLACE OF THE CONFERENCE

Often one has little choice in the matter of deciding upon a conference hall. A school auditorium is the place of preference. The school atmosphere is wholesome for teachers. The factor of importance is the accessibility of the hall for the teaching staffs. The use of the automobile has changed conditions in this regard. Where meetings are sectional in character the city or town of a Very Reverend Dean has many appeals; otherwise, the general conference should take place in the episcopal city.

At first there seems to be small importance attached to the problem of seating the audience. But human nature is strangely apparent in all, even in those professing the higher religious life. The rear seats are ever attractive whether in church or in a conference hall. Meanwhile the front seats are sparsely used. Here is where efficient ushering has its part to play. The patrol of a high school, under the supervision of one of the staff, can serve to good purpose as it has with us. Their courteous handling of the Brothers and the Sisters has made it possible to seat the younger Religious in the front sections and to have the Brothers occupy the section set apart for them. Also the

ushers have been of use in distributing the administration sheets which form a part of the day's program. Since all newspaper notices of what occurs at the meeting should be subjected to the scrutiny of the Superintendent, ushers can keep out of the hall the representatives of the press who in their quest for the sensational may give a wrong impression to the general public on what was actually said or read at one of the teachers' meetings.

ATTENDANCE AT THE CONFERENCES

The beginning of the system of stated conferences may prudently be laid in the freedom of the Brothers and Sisters to attend. When the meetings have been definitely shaped and serious business can be promised for each session, the attendance should become a matter of strict requirement. Therefore the attendance should be carefully taken, and a record kept at the Superintendents' office. It is our practice to make a report to the Reverend Pastors each year on the conference attendance of both the Religious and the lay teachers. This is but a phase of our diocesan policy of regarding our office as a help to the Reverend Clergy in the efficient running of their schools. The result has been that many pastors have looked into the manner of attendance and have insisted on regularity.

The taking of the attendance at a conference is easily handled. Each lay teacher signs a slip. This is stamped as he or she enters the hall. When the session is concluded, the teachers as they pass out give their attendance slip to the usher at the door. For the Religious, the Principal or a representative passes in a slip for the entire staff of the school, noting those present and those absent. In the latter case the excuse is given. The Superintendent decides whether or not the excuse is sufficient for recording the teacher as legally absent. It is strange how poor human nature can invent excuses especially on the fine days of the fall and the finer days of budding spring.

Even in an urban Diocese like ours, some of the schools

are located at long distances from the conference center. Reason must rule in such cases. These schools are exempted from the November and April conferences but are required to have two representatives present at the January and June meetings. The division is made on county lines, the schools thus favored being located over forty miles away from the episcopal city.

THE CONFERENCE PROGRAM

Much might be written with profit on this point but the brevity of the paper restricts us to a mere outline. Each Superintendent will have his own views and they have stood the test of time. Perhaps in the discussion of this paper we shall hear of these other and perhaps better programs.

With us each meeting has three parts to its proceedings. One is a prepared paper written and read by one of the teachers, appointed by the Community Supervisor or, in the case of lay teachers, selected by the Superintendent. For years these papers have been unified, each year's series being centered around a main topic. The Superintendent furnishes the points for each paper, reads the draft in the rough and finally sees in advance of the conference the final essay. In this way embarrassments are guarded against. Perhaps it will be of interest to mention a few of these main topics:

1927-1928 series: "The Articulation of the Grades with the High Schools."

1928-1929 series: "Administration in Catholic Education."

1929-1930 series: "Important Problems in Catholic Education."

1930-1931 series: "High Points in Catholic Education."

1931-1932 series: "A Catholic Teacher's Equipment."

1932-1933 series: "Fundamentals in Catholic Education."

1933-1934 series: "The American Public and Catholic Education."

1934-1935 series: "Catholic Contributions to Educational Theory and Practice."

These subjects were submitted to the attention of the Community Supervisors and often the main topics came from this body of cooperators.

Perhaps we may further develop this point by selecting three of these main topics and name the essays written under their subdivisions:

- I. "A Catholic Teacher's Equipment." (1931-1932)
 - (1) A Catholic Spirit.
 - (2) Culture as a Teacher's Background.
 - (3) Cooperation a Teaching Asset.
 - (4) Teaching Integrity.
- II. "The American Public and Catholic Education." (1933-1934)
 - (1) The Service of Morality, Public Order, and Religion.
 - (2) The Standards of Catholic Education.
 - (3) Partnership with American Public Schools.
 - (4) Helpful Publicity for Catholic Education.
 - (5) The Champions of the Religious Public Schools.
 - (6) Catholic Education in the Higher Levels.
- III. "Catholic Contributions to Educational Theory and Practice." (1934-1935)
 - (1) Popular Education and Saint John Baptist de la Salle.
 - (2) Catholic Educational Organizations and Publications.
 - (3) The Ratio Studiorum and Saint Ignatius Loyola.
 - (4) Saint Vincent de Paul and Saint John Don Bosco in Education.
 - (5) Leaders in American Catholic Education.
 - (6) Doctor Bouquillon's "Education: To Whom Does It Belong?"

After the reading of the conference paper the Superintendent takes about a half hour to discuss matters of immediate importance and to announce new regulations. All these matters are first discussed at a session of the Dioc-

esan Board of Community Supervisors which occurs about ten days before a Teachers' Conference. At first we were content to let the spoken word suffice. But when many matters of moment were forgotten in the practices of the schools, mimeographed copies of the instructional points were given to each school, later to each teacher even though not present at the meeting. Of late these points have been printed. Care was taken from the first to have each Reverend Pastor receive through the courtesy of the Principal a copy of these instruction points. In this way the regulations, developed each quarter, are laid before the attention of the Reverend Clergy and the entire teaching staff.

The final feature of the conference is an address by some educator of prominence. Our ranks in this respect have been filled by men from the Catholic University of America, from the Superintendents' Section of the National Catholic Educational Association, from the faculties of Catholic schools of education and from the well-known writers in our Catholic periodicals. We have drawn sparingly on those connected with public schools. These addresses are limited to forty-five minutes. It is an observation of note that talks have been better received and borne more influence than read papers, no matter how scholarly. Also the feeling has been general in the Diocese that some of the best addresses have come from priests who have dedicated themselves to the system of education which we represent here today.

Before leaving this section of the paper we wish to note that these prepared conference papers and the listing of the conference speakers have been made part of the Educational Yearbook which appears in print each fall. Thus the thoughts of the essays are kept in permanent form and, passing under the reading of persons outside the Diocese, have refreshed others bent upon a similar service to the young.

SOME FRUITS FROM TEACHERS' CONFERENCES

One of the main purposes of the office of Diocesan Superintendent is to develop a Catholic sense in education and to maintain a diocesan spirit and interest. The regular conference is a faithful ally in both directions. For with Catholics upon the stage and with Catholic thoughts on education predominating, the staff is weaned from its too great admiration of the tax-supported schools and fed upon the fact that our schools represent the best in educational philosophy and also are a fixture in American life. The dignity complex is fastened to the convictions of our teachers and we are no longer regarded as a tail to the kite of the public schools but an important though smaller brother in the great family of American public educators. Also our schools are not regarded as completed entities; they are looked upon as possessed of local initiative and greatness but also as units in a vast system of child training which is diocesan-wide in its administration but world-wide in its sympathy and admiration.

Incidentally, teachers' meetings on a large scale give heart to the smaller communities, especially those whose Motherhouse is outside the diocese. They have share in time in the conference programs, part in forming the regulations announced by the Superintendent, and also the feeling that they are just as welcome in the good cause as are the Orders directly under the local Ordinary. The smugness of certain communities is happily disturbed when a talented member of a young Order presents a conference paper marked by personal skill and competent thinking. Thus arises the atmosphere of self-valuation and of diocesan harmony and zeal.

Nowhere else has the Superintendent a better opportunity to root out evils and to plant seeds of becoming uniformity. He administers best in his addresses at the conferences. For the printed word limps: but the spoken word, joined to the written word, clarifies the scene and gives force and power to the various schemes which the

betterment of Catholic education may require. It is but the triumph of the human voice and of human personality.

Too much cannot be uttered in reflecting upon the conference as an inspiration to the individual teachers. Their labors are cast in a mold of drudgery. The novelty of the classroom soon fades and the ennui of the post enters to remain. But these meetings from time to time with the refreshment of original papers, with the addresses of the Superintendent and with the new phrasings of an invited speaker give renewed joy to the labors of teaching. Nobody grows old in a system which possesses worthwhile teachers' conferences. This is but the reporting of the thousands of teachers with whom the writer has come into contact.

Nor should we neglect to attend to the social side which a conference provides. It is a wholesome provision. We are all human. We have made and kept warm friends. We desire to meet them. It is enheartening to witness the pleasant greetings which Brothers and Sisters give one another on conference days. Time has separated them; the meetings bring them together. It is wonderful how this social spirit has tied various communities to one another. The moments within the day's program that allow chatting with one's neighbors have been eagerly seized. There is the record in the concrete with us that we have become through our Teachers' Conferences neither Jew nor Greek but all one in the great unity of Catholic education.

CONCLUSION

Many other things can be written about Teachers' Meetings as we Catholic educators know them. One may think of means of varying even the programs, substituting for the talk a college glee club with its songs of harmony or an orchestra recital. Another may speak out the warning against keeping the talks and papers too dry. Also care may be suggested that many of the speakers be brought from without the diocese in order that the evils of educational provincialism may be avoided. But we have this

agreement that the teachers' conference have wrought good to our schools. They have developed the pedagogical zeal of the staffs, they have begotten an increase in religious influence over the children. They represent much thinking and labor on the part of the Superintendent. But it is well requited in the satisfaction that time and energy have been expended for the further growth of our teachers, religious and lay, those noble men and women whose lives are dedicated from manhood or womanhood's dawn to the sunset of death, dedicated to the service of Christ in the affectionate care of His loved little ones.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, June 27, 1934, 10:00 A. M.

The meeting was attended by representatives from: St. Joseph's School for the Blind, Jersey City, N. J.; St. Mary's School for the Blind, Lansdale, Pa.; The Catholic Institute for the Blind, New York, N. Y.; St. Charles' Hospital for the Blind and Crippled, Port Jefferson, L. I., N. Y.

In the absence of the Reverend Joseph M. Stadelman, S.J., Chairman, the meeting was conducted by Sister M. Winifrede, C.S.J., Principal of St. Joseph's School for the Blind, Jersey City, N. J. It was with deep regret that we were obliged to carry on the work of the Convention without the presence of Father Stadelman. We felt sure, however, that our activities were guided by Father's prayers and good wishes, and we hope that he shall be able to attend the next and many more conventions.

The first session of the meeting was called to order by Sister M. Winifrede. It opened with a discussion of the fostering of self-reliance and right reasoning in the middle grades of our schools for the blind. This was followed by the reading of "The Magic Key," a paper written by Sister M. Alma, O.P., Catholic Institute for the Blind, New York, N. Y., which treated of the religious training of our children. It involved the problems of inheritance, environment, the establishment of self-confidence, and the encouragement of competition. The paper was discussed, and the session adjourned.

SECOND SESSION

WEDNESDAY, June 27, 1934, 2:00 P. M.

The second session of the meeting was called to order at 2:00 P. M. The first activity of this session was a round-table discussion of the basis upon which depend the degrees of facility for reading on the part of our blind children. Then came the reading of a paper on "Literary Likes and Dislikes Among Blind Children." This paper was written by Sister M. Eymard, C.S.J., St. Mary's Institute for the Blind, Lansdale, Pa., but read by Sister M. Louis, C.S.J. Comments upon this paper were followed by a discussion of the handling of the nervous and temperamental blind child and the reading of a paper on "Our Work Among the Deaf Mutes and the Blind," written by Sister M. Gertrude, D.W., St. Charles' Hospital, Port Jefferson, L. I., N. Y. The problems connected with vocational guidance and the earnest application of interest to the various studies in the curriculum were discussed, and the session was brought to a close.

THIRD SESSION

THURSDAY, June 28, 1934, 10:00 A. M.

The third and last session was called to order on June 28 at 10:00 A. M. This began with a discussion of the training of the child's voice, and a discussion of speech improvement. The last paper read was that on "Character Formation of Blind Children," written by Sister M. Gregory, C.S.J., St. Joseph's School for the Blind, Jersey City, N. J. After the reading of this paper the meeting was adjourned.

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

THE MAGIC KEY

SISTER M. ALMA, O.P., CATHOLIC INSTITUTE FOR THE BLIND,
NEW YORK, N. Y.

We are told time and time again that the circumstances of the sightless in our country are a great deal better today than they were twenty years ago. This is supposed to be true from the standpoints of both intellectual development and physical comfort. And we who are engaged in the work of educating the sightless may honestly admit that during the past twenty years great strides have been taken toward the goal of enabling our students to compete with the sighted world.

When we look over the lists of students dismissed from our care in recent years, however, we find that there are but few holding positions of any account. And this is by no means due to a lack of ambition on the part of the applicants. Many of our most eager students are unable to obtain for themselves the mere necessities of life. The ambition which results in a great many cases from our present methods of teaching is distressing, for we know from experience that the public is pathetically ignorant of the accomplishments attainable without the use of the eyes.

Therefore, I would say that something must be done in the way of educating the public to look upon our students intelligently and to accept them as assets to society. This will help us to reach our goal as far as the physical and mental needs of our children are concerned. But if this were all that was considered necessary for their success, we could throw up our hands in despair, letting our work go to the winds, and I cannot but feel that we would be perfectly justified in doing so. Fortunately, however, our work has one very important aim which, if accomplished, will

give happiness and security to our students even when they realize that their talents and achievements are not and probably never will be recognized by the public. This is more necessary than anything in life. It is *the magic key, character training*.

Perhaps a little consideration of the difference between materialistic and Christian philosophy of education will help to strengthen in our minds the knowledge of our responsibility in this connection. Materialists tell us that "Education means the development of the natural powers of the child in such a way as to spur him on to self-activity." But Monsignor Pace says: "Education may be defined as that form of social activity whereby, under the direction of mature minds, and by the use of adequate means, the physical, intellectual, and moral characteristics of the human being are so developed as to prepare him for the accomplishment of his life work here and for the attainment of his eternal destiny."

Now, what is the difference between the two definitions? They both speak of the rights of children and of the duties of teachers. Both imply that the children of today inherit certain rights from those who have lived before them. The materialists, however, refer only to physical and social inheritance. They consider the habits and characteristics transmitted by the parents, and the mental and social experiences of the human race. Christian philosophers regard these together with one more important inheritance—religious inheritance.

Religion must be given to the soul as food is given to the body. An early start is just as essential to successful character training as it is to physical and mental development. Of course, it is not well to fill the minds of little children with catechism definitions, but in an interesting and appealing way even kindergarten children may be taught to love God, Who is Truth, Beauty, and Goodness. At an early age they should learn to associate God with every phase of their daily lives.

Now, besides the formal method of teaching which is used in the classroom, there is an informal method. This is environment; a thing much more applicable to character building than the formal method.

It is true, of course, that environment cannot change the essential nature of the child. Every living thing contains within itself something that gives it the stamp of individuality. But environment may prevent the child from developing an undesirable nature. It is not physical environment, but more so that of the people with whom we come in contact who play the greater part in moral training.

There are some children who cannot be good, and others who will not even try. Both classes should be separated from the normal children at all times, for bad example on the part of playmates is often a source of fatal danger.

Another important factor in the development of character is mutual confidence between teacher and students. Do our students always feel free to approach us with their problems, or has our attitude toward them led them to believe that we might make little of their secrets, and discuss them with persons who are even less sympathetic than we are ourselves? Children's confidences ought to be as sacred to us as those of our adult friends. If they are afraid to come to us with their difficulties, our discipline, no matter how successful it may seem to ourselves, lacks that indispensable factor of mutual confidence.

But there is still another prop to character building. It is the encouragement of competition. This year we introduced an honor roll into our school. We established conduct as the basis upon which the children should be judged. It has been amazing to see the eagerness with which the children have worked for their stars. The opinion of each teacher is regarded in the matter, and we have all come to the conclusion that the honor roll is a very important part of our school equipment.

In the foregoing discussion we have considered a few of the ways in which the principles of the Christian philosophy

of education may be carried out in our schools. Let us try then to have the success of our moral training great enough to counteract the disappointments which our children will meet as they strive for intellectual prestige.

LITERARY LIKES AND DISLIKES AMONG BLIND CHILDREN

SISTER M. EYMARD, C.S.J., ST. MARY'S INSTITUTE FOR THE
BLIND, LANSDALE, PA.

“And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away.”

“That’s my forty-seventh page and about all I can get into that volume.”

The words were spoken by a young girl who had spent many hours in a labor of love collecting and brailleing two volumes of the poems she had studied and enjoyed in her class work. She had still one year remaining before graduation, but having caught the spirit and message of that stanza of Longfellow, she and several others considered the time well spent which would preserve for them memories of their happy school days. Day after day they compared notes as to their progress in making their treasured poem books. The literature period to them was an hour set apart when the merits and demerits of the various authors and their works were discussed with much animation and delight.

The average seeing high-school student rarely appreciates the literary gems found in the classics well enough to compile a set of poems for his after-school days. Could the sightless pupils whom the writer has had the opportunity to instruct, enjoy access to the works of the masters of verse with the same ease as their seeing companions, they would certainly acquire a relatively richer literary background. But like several of their favorite authors, they are restricted to a comparatively meagre selection of available works, or to oral analysis in class. Their enthusiasm is, however, in nowise lessened because of this privation; but contrariwise

they become insatiable in their desire for these literary delicacies—a fact which to most people will come as a distinct surprise.

Lyric poetry with these pupils is decidedly first in popularity. While they delight in selections which abound in dramatic action, they rise easily to the appreciation of the higher and finer elements in those poems which express the varying mood of the poet himself.

The romantic age of British poetry furnishes abundant material for class study. Even most of our eighth-grade pupils are sufficiently mature to note the thematic and form difference between examples of this period and those of the preceding classicist period; for example, a comparative study of Pope's "Rape of the Lock" with Robert Burns' "To a Mountain Daisy," proved that the pupils recognized in the latter the turning towards God's nature, the strong emotional appeal, and the lively imagery. Such elements as these offer to the blind, points of contact with life which find a response seldom evidenced by seeing students. Only through the imagination can the blind grasp the unseen: Little wonder, then, that those noble beings who are deprived of sight manifest such a willing and ready reaction to any stimulus upon that God-given faculty.

Of all the romantic poets, Shelley seems to be given the preference, particularly in the case of his "Skylark" and "West Wind." The pupils with lively imaginations simply gloried in walking through the banks of "yellow and black and hectic red" autumn leaves which Shelley had immortalized for them in his ode. With the return of autumn each year the poem is reread merely to sense again its atmosphere, its spirit, and to find in it new and still more lasting beauties. The elements of sound and rhythm in connection with the analysis of this poem brought about an interesting situation. One little fellow who was never overly enthusiastic about literature felt rather distressed because he had nothing to contribute to the sound pictures which his classmates were creating. He suddenly expressed

a desire to write something about "echoes," for him the most significant sign of autumn. (He explained that for him the most outstanding feature of autumn was the difference in the outdoor sounds—the echoes that resounded when the foliage had fallen from the trees.) Immediately this idea was developed—one thought led to another and there resulted a prose-lyric which under the title of "Autumn's Orchestra," eventually took the form of a musical allegory and came to be produced in the presence of His Eminence a few weeks later.

The orchestra conductor was Shelley's "West Wind."

The piano imitated the sound of the reaper on our farm.

The trumpet imitated the gasoline tractor.

Two bass drums shook with the rhythm of the heavy thresher belts.

Snare drums were muted to simulate the sound of swishing leaves.

Mandolins, violins, cellos, and cymbals were muffled and deadened to give the sound of crickets, sparrows, crows, hunters, etc., etc.; with turkey gobbler playing the role of announcer. Most surprising even to myself was the fact that the suggestions came almost without exception from the children in the class.

The spiritual aspect in Wordsworth's poetry, his sympathetic understanding of Nature, glorification of the commonplace, the quaint and unaffected simplicity of his moral teachings—all appeal to our students. Particularly is this true with regard to the tribute he pays to Our Blessed Lady's purity. The oft-quoted line, "Our tainted Nature's solitary boast," was used as a theme for several essays which could have been written only by those who interpreted intelligently the message it contained.

Despite the abundance of Nature pictures in Milton's minor poems, they were not chosen, chiefly because of their many involved and mythological allusions. Similarly, lyric verse pertaining to life on the ocean (as for example, Cole-

ridge's "Ancient Mariner") had no appeal for these pupils. Although they appreciated its harmonies and caught its magical meter—constant in its recurrence as the lapping of the waves against the side of the mysterious ship—they disliked it on account of its weird, unnatural and ghostly atmosphere. Even Byron's "Apostrophe to the Ocean" produced upon them a sort of fear rather than enjoyment. In the case of any poetry in which the elements were what we commonly call "too realistic," or where the description was carried to extremes of detail, our analysis of the children's reactions failed to show the awakening of any noble emotion.

Francis Thompson, often referred to as the Catholic Shelley, has proved to be more appealing to our blind than even the Romantic poets. In teaching his works it was found that they required very little by way of introduction. His masterpiece, the "Hound of Heaven," was given special emphasis in class, and most of the older pupils voluntarily memorized the greater portion of it. This popularity was undoubtedly traceable to the fact that the pupils interpreted the ode in question as the story of Thompson's own career; its sublimity of theme, its intensity of pathos, its vigor of cadence, its magnificence of imagery and its strength of diction were taken to be only the expression of vexatious events in Thompson's own restless, lonely, and shattered life.

While a study of English literature is indispensable, it is not sufficient for future citizenship in this democracy. Our pupils naturally responded with a genuinely patriotic spirit to the historic truths expressed in poetic language by our American writers.

The moral and democratic elements—the most impressive qualities in our literature—were easily discerned in the selections studied. Possibly this explains in part why the poets, Longfellow and Bryant, were the general favorites with our pupils.

For them Longfellow made beautiful the common and

simple truths of life, as for example Myles Standish' theory (which has become a kind of classic expression amongst our pupils), "If you want a thing done well, you must do it yourself." In *Evangeline*, in the *Legend Beautiful*, and in all his minor works his gentleness and sympathy toward others, as well as the implied loyalty to duty, were immediately recognized and accepted as native to the author.

Bryant, like Wordsworth, invested Nature and the eternal verities with new meaning and majesty, especially in his "Thanatopsis" and "To a Waterfowl"; Lowell in his "Vision of Sir Launfal" ennobled sympathy for suffering; Holmes in "The Chambered Nautilus" impressed upon them the responsibility of growing in grace "as the swift seasons roll"; Father Abram Ryan through his stirring war lyrics awakened in them an appreciation for loyalty to a principle; Walt Whitman, America's greatest poet of democracy, inspired them with pride for their American heritage; and last but not least, Joyce Kilmer, our own soldier poet, imbued them with a new and enduring consciousness of God's power in "Trees"; and by his own practical life instilled in them an undying example of living faith.

In the field of lyric verse, strictly Catholic literature is not included in our required classics, but the earnest teacher can often easily accommodate it to the prescribed course of study. Besides, she can choose from the classics selections which admit of a spiritual interpretation and which seem to have caught their inspiration from the heart of Catholic doctrine.

Much might be said on the educational and cultural merits of dramatic verse which naturally holds high place with our sightless students. Sufficient to say that the leading Shakesperean plays have been heard (particularly through the activities of the Radio Guild) and enjoyed several times. The pupils were keen in their analysis of these dramas and expressed a desire to act certain parts of them. Their relative reactions were well tested when at the end of a

classroom study of "The Merchant of Venice," one pupil undertook to write a letter of hearty congratulations to Portia for her cleverness at the court trial; another volunteered a note of sympathy for Shylock; while a third indited a letter of sound advice for all those who might later find themselves in Antonio's plight. Lamb's tales from Shakespeare were always in demand as supplementary reading in preparation for a radio broadcast.

Perhaps the most concrete illustration of the dramatic impulse stirred within our pupils in this regard was in the form of an original composition where a younger pupil presented a typical scene (and its usual follow-up) between two older members at the Institute, whose characters, tastes, and temperaments were as far separated as the antipodes. The characterization, the dramatic force, the humor, and the dialogue throughout the sketch were highly amusing and provided a wealth of entertainment not only for the victims but also for all those who were familiar with the circumstances and hence could appreciate the facts.

From our study of that poetry which might be called narrative, the greatest benefits realized were possibly correlation with the truths of religion, and with historic fact. Among the most noted of these, I would mention Scott's "Lady of the Lake," Tennyson's "Charge of the Light Brigade," Browning's "Incident of the French Camp," Read's "Sheridan Ride," Kilmer's "White Ships and the Red," Bryant's "Song of Marion's Men," Longfellow's "Paul Revere's Ride," and, of course, his longer tales, "Evangeline" and "Courtship of Myles Standish."

Epic poetry because of its length was not given very much attention.

In conclusion, I would say that the hours spent with my blind pupils in the companionship of the inspired writers are to me a blessed and happy memory. I am convinced that for sightless students (with the exception of a formal study of Christian Doctrine) there is no branch which lends itself so readily to the preparation necessary for their

future as does Literature. And who more than these dear children of That Great Literary Artist deserve to attain to a knowledge of the true and beautiful in literature, if it furnishes models that will contribute to the building of solid character, to the cultivation of virtues like courage and endurance in the face of difficulties, to the establishment of right principles and proper relations in society; if it helps them to a broadmindedness and sympathetic understanding of others, particularly, if it instils in them a lasting and abiding love for Christ.

OUR WORK AMONG THE DEAF-MUTES AND THE BLIND

SISTER M. GERTRUDE, D.W., ST. CHARLES' HOSPITAL, PORT
JEFFERSON, L. I., N. Y.

On the 27th of February, 1933, St. Charles' Hospital for Blind, Crippled, and Defective Children celebrated its Silver Jubilee. The summary for these twenty-five years of mercy reads as follows:

Total number of children admitted.....	2,405
Mental cases	522
Cripples	1,822
Blind	60
Blind, deaf, and dumb.....	1

Of the sixty blind, fifty have been discharged to their respective families or placed where they are capable of gaining a livelihood, using the talents developed at St. Charles', for here, teachers and nurses work hand in hand for the complete rehabilitation, both mentally and physically, of each individual.

Of all who have passed through the portals of St. Charles' there is one whose name will live as long as the Institution itself. This one is Vincent Panipinto, who when only two years of age was stricken with cerebral spinal meningitis and left blind, deaf, and dumb. Because of his irritability and outbursts of violent temper, the physician who attended him thought that the child's mind was unbalanced and consequently had him sent to Randall's Island. Three years later he was transferred to Port Jefferson as a mental defective of a low grade. Being an isolated case and sightless, he was placed with the blind, and thus came under the special supervision of Sister Augustine, who had charge of that department. On account of his triple infirmity he was constantly with his guardian, and so it was to her that he went one day for pins, making her understand that he

wanted them for the little bench he was trying to make, similar to a large one near at hand. This incident was the turning point of his life, for it proved that he was not an imbecile and that with proper training his intelligence might be awakened and developed.

Sister immediately undertook the great task of bringing light to this imprisoned soul, and in a short time, after much patient teaching, had the consolation of seeing her little charge associate different gestures of the hands with certain objects and ideas. At last, after five years of misunderstanding, he had some one to whom he could communicate his thoughts. Naturally, he was now eager to learn and set about mastering the deaf and dumb alphabet and the American Braille, so as to be able to spell words, thus increasing his conversational vocabulary.

But Sister Augustine wanted more for her little protégé. She wanted him to speak, so she asked and obtained permission to visit Larney, an institution in France for the deaf mutes and blind, directed by Sisters of her order—"the Daughters of Wisdom." There she could study at leisure the tedious method of teaching the dumb to speak. Vincent was to go with her, but it was discovered at the last moment that, being of Italian birth, he would most likely not be readmitted into the United States on account of his infirmities. He was forced to return to Port Jefferson much to his great sorrow, without his cherished teacher. It was then that he wrote in Braille "Sister Augustine took a train, a big boat—Sister Augustine has gone far, far, far." Each day he noted the number of days left before her return and he frequently wrote to her in Braille.

During this absence others, especially his daily companions, sightless or crippled helped him retain all he had learned, for Vincent was a lovable, vivacious little fellow and a general favorite. The music teacher to whom he had specially been given offered to teach him, but with graceful gestures he told her it was useless since he was deaf, dumb, and blind and that he would wait until he en-

tered Heaven where no longer afflicted, he would sing and play forever. This remark shows how wonderfully Sister Augustine had illumined the mind of this unfortunate little one. It had taken much thought, ingenuity, and patience on her part to open his intellect to such a remarkable degree that he could grasp the wonderful mysteries of God and hold to them with such invincible convictions. Fire, the cause of heat in the stove, the sun, the greater heat, cause of the plant growth which he could witness for himself by his keen sense of touch, all led to the knowledge of the Author of all—God.

The sickness, death, and burial of several of his little playmates taught him this next great lesson and although he had first revolted at the idea of having a like fate, he rejoiced with the thought of a glorious everlasting life where there would be no more blindness, deafness, or dumbness. He could not understand the tears at the death of a Religious, for was she not supremely happy?

The things of God appealed to this bright, open, frank intellect and Vincent, at the age of twelve, was permitted to make his First Holy Communion. The day before this great event he made his first confession, and that night he remarked as Sister bathed him, "Sister Augustine washes my body and today Jesus washed my soul." There certainly must have been joy among the angels in Heaven that day for the Creator took possession of an innocent soul ever increasing in love for the One who had willed that he be so afflicted. This Great Act left him noticeably serene, calm, and thoughtful. In the afternoon he received a visit from his beloved Bishop and his joy knew no bounds when he was given a crucifix which came from Jerusalem and to which were attached the Stations of the Cross. Vincent recorded his Communion and he had reached his one hundred seventeenth when the good God called "Time" and took him to Himself, but not before giving him a good share in His Cross of purifying and meriting suffering.

Vincent died during the flu of 1919, which struck the

Institution like a cyclone carrying in its wake 15 children and four Sisters in one week's time. During the course of his illness, made uncomfortable by a high fever, he wished to discard his bed covering, but the pressure of his delicate fingers about the thorn-crowned Head of the crucified Christ was sufficient to make him tuck them tightly and keep them so. His teacher and closest companions were also ill, so it was, surrounded by strangers with whom he was not familiar and who could scarcely understand him that he went Home fortified by the Sacramental Presence of Him Whom he dearly loved, and for Whom he had ardently asked. Sister Augustine rejoiced supernaturally at the grace of this happy death. She was worried as to his future, for he had reached the age limit and was about to be discharged, where to, it had not been decided. The good God had made the best decision. Vincent was "safe" for eternity and she was grateful.

If God had deigned to spare his life, Vincent would have attracted universal attention. He had begun to speak and brought untold joy to his parents by saying "I love papa, I love mama, I am happy." Yes he was ever happy, ever smiling. He wrote upon the return of Sister Augustine from France, "Vincent is happy, happy, happy." And he had reason to be, for she had given him the power to communicate with the outside world and was about to increase that power. He was very grateful to her and showed it by refusing any privilege, even that of kissing the pectoral cross of Bishop McDonnell whose special favorite he was, unless she was granted that favor first. In him she found an apt pupil who sometimes unwillingly caused her moments of embarrassment before strangers, when trying to put into practice a lesson taught; for instance, he insisted that she give one of the directors, much interested in him, her scissors to cut his finger nails, because Vincent found them too long, and a needle and thread to his wife in order to sew up what he thought were holes in an open-work dress. This little genius learned the Morse code and could

communicate with his companions by means of a buzzer which transmitted to his sensitive fingers the vibrations of the receiver. He knew them all by touching their thumbs and would manifest to them his joy by a smile, his displeasure—especially when their beds were not well made—by a guttural sound—a great change from the impatient kicking and animal cry of his infant years. By means of the typewriter he accurately and easily conveyed his thoughts to those outside his world. He was wide awake and refused to lend attention to a repetition of a movie and no one could deceive him by attempting to take twice of a box of goodies he was passing around. Neatness was one of his leading qualities and there was no peace until a spot was removed or a hole darned. The gift of a toy house caused considerable examination and thought, which resulted in a knowing smile. Finding Tommy, his preferred companion, he communicated his idea and soon the two made a replica three times the size of the little toy house. With sight he would have made a first-class carpenter or a mechanic.

His notebook showed a mind of remarkable intelligence. After his school work was done, he would simply and easily write his thoughts and these were sometimes very beautiful. Sister Augustine attributed many favors to his powerful intercession. The year of our Silver Jubilee has marked her passing into everlasting joy where, no doubt, she has joined Vincent. She was instrumental in opening to him the glorious vision of God—and has Christ not said “Those who instruct others unto justice shall shine like stars for all eternity.”

Three girls, Maria Heurtin, her sister Marthe, and Marthe Obrecht, similarly affected, have been educated at Larney. The two Marthes are still living and earn their way at the Institution by doing crocheting and cord work. Marthe Heurtin is of remarkable intelligence and misses no event. The most trivial as well as the most important fill the well-typed pages of her interesting letters.

This Institution celebrated its centennial last year and in a booklet entitled "A Century of Mercy" gives a summary of the work accomplished. A Monsieur l'Abbé de Larney founded the Institution in 1833 on his estate in Poitiers. In 1858, the deaf mutes numbered 80 and it was proposed to add the work of educating the blind. Since the foundation, 1,315 children have passed through the Institute. Three hundred are there actually. Many remain for life, after having settled upon the work any little fortune they may have inherited. The inmates are noted for their fine aptitudes in the making of church vestments.

Besides this house at Larney, others have been established in France at Laon, Lille, Orleans, and Chartreuse. In 1924, a similar institution was opened at Villavincenza, Bogota, Colombia.

In ending, let us bless God for His Divine Providence and marvel at the maternal solicitude of our Holy Mother the Church, which provides for the needs of the afflicted as well as the healthy, the little as well as the great.

CHARACTER FORMATION OF BLIND CHILDREN

SISTER M. GREGORY, C.S.J., ST. JOSEPH'S SCHOOL FOR THE
BLIND, JERSEY CITY, N. J.

During the present decade, a great interest has arisen and is increasingly manifested in character education. The true aim of education is not merely the cultivation of the intellect, but also the formation of moral character. Increased intelligence or physical skill may as easily be employed to the detriment as to the benefit of the community, if not accompanied by improved will. Both do not necessarily go together. As it is the function of ethics to determine the ideal of human character, so it is the business of the theory or science of education, to study the processes by which that end may be attained and to estimate the relative efficiency of different educational systems and methods in the prosecution of that end.

In general, we may say that character is the expression of the personality of a human being, and that it reveals itself in his conduct. The term is often used in a narrower sense, as when we speak of a man "of character." In this connotation, character implies a certain unity of qualities with a recognizable degree of constancy or fixity in mode of action. The behavior of each human being, at any stage of his existence, is the outcome of a complex collection of elements: such as the manner in which he apperceives or takes in certain present impressions, the sort of thoughts which are awakened and the particular feelings with which they are associated in his mind. All these taken collectively are said to constitute or, more accurately perhaps to reveal his character. At any epoch in mature life, a man's character is the resultant of two distinct classes of factors; the original or inherited element of his being and those which he has himself acquired. Character education is the chief educational task in the school for the blind as in other

schools; and so the question arises as to the right way of attaining this goal. When parents, for the first time, hear of the necessity and duty of bringing their children to a school for the blind, they are likely to reject the idea with vigor, since they have a wholly false picture of the institution. They think of it as a place of horror. Of old, people believed that only through a hard upbringing, could children be rightly prepared for life; that they needs must learn to forego things and renounce them at the right time, so that in later life, it would not be difficult for them to take the hard knocks of life and to bear the privations that might fall to their lot.

Modern Educators think otherwise. A friendless, loveless childhood and youth are a mighty poor preparation for later life. He who has passed his childhood in outer destitution and inner bondage, seldom in later life becomes joyous and free and never has the courage to live up to such requirements as are fully warranted. He will seldom conquer life and know how to shape it to his purpose. Therefore, give to the blind children, who are denied the sight of the outer sun, the inner sun of warmheartedness in their education. Surely, we cannot say that such treatment means "soft pedagogy." The child must learn obedience and learn it early. Education does not dispense with energy. But yet, in every educational process, kindness must shine through, so that the child becomes bound to the teacher through an inner bond, and is deterred, as by spiritual distaste, from troubling his teacher or giving him pain.

The whole institutional organization must breathe the spirit of freedom. The house regime must be expressed only in general directions and not item by item, destroying the individuality of the pupil by killing every spontaneous prompting of his soul. The one great problem is how to permit individuality to come into its own within the fixed social order. It can only develop by freedom within the institutional community. The more freedom a house per-

mits, the greater is the measure of tact required for carrying it out. Extreme vigilance is, perhaps, the safest and most convenient means.

Character building is a thing difficult to accomplish in our youth, especially in the period when they are cutting loose from outer authority, at the time of "wanting to be of value," a feeling in the impulse of self-assertion. In children, this impulse is already present in wilfulness. Later, it is converted into the impulse to fight and the freedom impulse and then refined into self-discipline and self-respect. At this time, respect for authority is likely to become a bit shaky. The child no longer submits unconditionally to the teacher. He begins to ponder things; hence, follows an inner release from pedagogical authority. This whole change makes it easy to understand why youth, in itself, is so revolutionary and hard to organize.

We have already learned that he has arrived at the period of wanting to be esteemed. We will then begin to treat the child as an adult, and he, in turn, will treasure such treatment on our part. We must especially take care that the pupil at the right time, takes the step from unconditional obedience to inner freedom. The whole institutional organization must serve this end; but the teacher plays a significant role, in that the pupil, in his moral development takes kindly to models, which continue to influence him strongly in adulthood.

A very efficacious educational method, particularly for the development of inner freedom in the pupil, is that of self-government. By this, we mean the participation of the pupils in the maintenance of institutional order. The young person needs to feel that he is somehow necessary and that he commands respect. This end is gained when the wild fellows are entrusted with some office, some position of trust.

As a counterweight to youthful boorishness, there should be impressed upon our young people, at this time, the fact, that the world really prizes good social forms, as the out-

standing tokens of ripe manhood; thus, instructing in correct social tone, has a deeply psychological significance. It is not right to ground character education on outer authority. Such education can be effective only so long as the pupil stays under institutional compulsion. The right way leads from outer authority to inner discipline.

As Catholic educators, it is become our duty to form a definite character in the lives of the children entrusted to our care. Almost every book concerned with Catholic Education contains some reference to this all-important educative process. At times, we are apt to take too much for granted and to adopt a rather self-satisfied complacency with regard to its attainment. We must, therefore, be primarily concerned with the development of Christian character in the lives of our growing children.

In carrying out our supreme educational objective, we have the example and teaching of Christ from our educational heritage. Our task requires that we enrich our children's minds, enlightened by faith, with the treasures of God's revealed Truth and that we can train their wills, strengthened by God's grace to conform to the principles and ideals of Him in whose Name we teach.

More important, as has been said, than anything else for success in the formation of Christian character, is the attitude of the teacher. Unless the teacher conceives his task in a large and comprehensive way, he will not succeed to any great extent in this difficult and complicated work. If we limit our educational perspective to the narrow confines of our particular classroom, if we strive for immediate results and these alone, we are bound to be disappointed. Such a narrow viewpoint will make our work monotonous and irksome. The living product of Catholic Education is to be sought in the after lives of those who have gone from the portals of our schools. The teacher, who comprehends Christian character in the full radiance of its beauty and nobility, will never conceive education as the

mere imparting of knowledge and the cramming of a receptive memory.

The authority of the teacher will give great weight to her instructions and admonitions; but her exemplifications of character in her own life, in her relations with superiors, fellow teachers, and the students, will work miracles where precept may meet with unqualified failure. Experience has certainly proved the superiority of example over precept, and a teacher cannot do better than to instruct and admonish by this time-proven method.

Models of the best type of character should be ever held before the pupil's mind, to inspire him to emulation. The higher and more noble the type, the greater the results to be hoped for. The life of Our Lord, His Teaching, and the perfect example of His Divine Character, is the heavenly model, after which we are all to pattern ourselves and this is the ideal toward which all pupils should be directed in the formation of their characters.

Our greatest asset in the formation of Christian character is the effective teaching of Religion. Its presence or absence affects for good or evil all of man's relations to God and neighbor. To succeed in forming Christian character, the teacher must comprehend Christian Education in all its aspects but, besides, he must appreciate the dignity of the child and he must understand the nature of the boy and girl.

Character has been defined as the "completely fashioned will." While the will is the mainspring of human conduct, psychology teaches us that it cannot direct action deliberately and consistently, unless it be provided with a set of definite principles and ideals. Therefore, the first step in the education of the will, is to present to the subject a set of principles that are embodied in a model or example. In Christian Education, there is no choice and no difficulty on this point, for there is but one figure that exemplifies all the noble traits and perfections; there is but one pattern after which the pupils are to be fashioned. As the in-

spired Word puts it: "One is your Master, Christ." The next step is to make desirable traits into ideals which are emotionalized concepts. An ideal includes the notion of the trait, coupled with the desire to acquire it. The third and most important step is to get the pupils to realize the trait or principle in conduct through the free exercise of the will. This is the crowning achievement in character education and it cannot be affected unless will-power be built, and this can only be done through exercise.

The habit of self-control will build more self-control. Exercises of grit and endurance also will increase the mastery of self. The man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things, will stand like a tower when everything rocks around him and his softer fellow mortals are winnowing like chaff in the blast. It is the will that makes character and it is the character that makes man.

All agree that provision should be made for the practice of moral and social ideals. The ideal itself is abstract, but conduct is always specific; hence character-formation methods must create a situation for the ideal to flow out into conduct. No mere desire to follow an ideal is a substitute for detailed training.

In character building, we must reckon with the spirit and complexity of the times. As the spirit of restlessness grows, teachers should make character education vivid by concrete experiences and situations which will enrich the meaning for the student. Character education, in the past, has been vague and lacking in such plans. Doctor Judd points out the problem of providing such a plan, through the analysis of practical situations so that concrete cases and concrete modes of teaching may be discovered.

In all conceptions of ideal character, strength forms an essential feature. Another essential is the virtue of justice, the constant, practical recognition of the rights and claims of others, involving, of course, all one's duties towards Almighty God. Finally, the richer the culture of the

mind, the larger the intellectual horizon, the broader the sympathies, and the more balanced the springs of action in the soul, the more will the character approximate to the ideal of human perfection.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, June 27, 1934, 9:30 A. M.

The forenoon sessions of this Department were opened with prayer and brief remarks by the Chairman, the Reverend Charles A. Finn, D.D., P.P.

As members of the Committee on Nominations he appointed the Right Reverend Monsignor Arthur J. Scanlan, D.D., the Reverend John B. Furay, S.J., and the Reverend Francis J. Connell, C.S.S.R., S.T.D.; and as members of the Committee on Resolutions, the Reverend Louis A. Markle, D.D., Ph.D., the Reverend Paul Judson, O.S.A., and the Reverend Anselm Schaaf, O.S.B.

The first paper was read by the Reverend Francis J. Connell, C.S.S.R., S.T.D., Mount Saint Alphonsus, Esopus, N. Y., on "Making the Seminarian a Gentleman."

Most of the forenoon was consumed in discussing questions raised by the paper. The thought was expressed that the environment is most important in training young men to be gentlemen; hence, it is indispensable that room furnishings, the dining hall, and other surroundings be conducive to training to gentlemanliness. The personal appearance must not be neglected. Slang should not be carried into the pulpit. Young priests often experience difficulty with the ordinary conventions of politeness because of their self-consciousness and lack of poise in the unfamiliar surroundings of society.

The development of the moral virtues alongside the theological virtues deserves greater attention. The honest, considerate, unselfish, kindly, and generous priest cannot be other than a gentleman. Kindly attitude and tactful man-

ners are of prime importance in convert-making. Gentlemanliness is a valuable asset to the priest inasmuch as ungentlemanliness will alienate people from him.

There are three potent powers of seduction; power, deference, and security, and the priest is subject to the three. Unless he is a genuine gentleman he will fall a prey to these three powers. There is needed in seminaries an explanation of standards of gentlemanliness, inspection of these standards, and recognition of these standards. The manual on etiquette as used in West Point will serve as a guide.

The greatest obstacle to training in gentlemanliness is to be found in the mind of the students. Too many confound the gentleman with the "sissy."

Inasmuch as there is no longer a dearth of vocations, seminaries should be more selective in picking candidates for the priesthood. The student who lacks the fundamentals of gentlemanly behavior should be ruthlessly eliminated.

Sometimes seminarists well trained in the seminary, like Indians who had received even university training, revert to type. They become slovenly in dress, speech, cleanliness, and manners.

The following participated in the discussion: Most Rev. Archbishop John T. McNicholas, O.P., S.T.M., Rt. Rev. Msgr. William J. Kerby, S.T.L., LL.D., Rt. Rev. Msgr. Arthur J. Scanlan, D.D., Rev. John B. Furay, S.J., Rev. Louis A. Markle, D.D., Ph.D., Rev. Paul Judson, O.S.A., Very Rev. Joseph C. Walsh, D.C.L., Rev. Charles A. Finn, D.D., P.P., Rev. Francis J. Connell, C.S.S.R., S.T.D., Rev. Roland Gross, O.M.Cap., Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Edward C. Kramer, D.D., and Very Rev. Aloysius J. Muench, LL.D.

Monsignor Kerby invited articles on the question to the *Ecclesiastical Review* and suggested that a committee be appointed to look into the matter of providing seminarists with a suitable manual on etiquette.

The second paper, "Interest in the Negro Mission Work,"

was read by the Reverend Edward C. Kramer, D.D., Director General of the Catholic Board for Mission Work among Colored People, New York, N. Y.

The discussion elicited the following points: While there may be no heresy in teaching, there is a good deal of heresy in conduct in not accepting the Negro in accordance with Catholic doctrine. Seminaries have many opportunities to give their students the right attitude toward colored people in the population.

In view of the large number of vocations to the priesthood, seminarists should have their attention called to the big field of conversions among Negroes. Archbishop McNicholas spoke of it as the most fertile field in the country today.

Seminarists should be taught to manifest a sympathetic understanding for the work. Prejudices should be corrected, misunderstandings removed, objectives in Negro work set into their proper light. Interest may be aroused by bringing into the seminary now and then lecturers familiar with the work and by calling the students' attention to magazines and books on the question.

The whole question should be approached with sanity of mind. Training of a native clergy must proceed with common sense. Schools for Negro children should be multiplied. Racial conflicts and differences should not, if in any way possible, be even mentioned. Priests especially must work with a Catholic mind and a Catholic heart, actuated by zeal and inspired by supernatural motives.

Participants in the discussion were: Most Rev. Archbishop John T. McNicholas, O.P., S.T.M., Rt. Rev. Msgr. Arthur J. Scanlan, D.D., Rt. Rev. Msgr. William J. Kerby, S.T.L., LL.D., Rev. Francis J. Connell, C.S.S.R., S.T.D., Rev. William J. Deacy, O.S.A., A.M., Rev. Paul Judson, O.S.A., Rev. Joseph J. McAndrew, A.M., LL.D., Very Rev. Joseph C. Walsh, D.C.L., Rev. Alphonse Elsbernd, S.V.D., and Very Rev. Aloysius J. Muench, LL.D.

The session adjourned at 12:45 P. M.

SECOND SESSION

WEDNESDAY, June 27, 1934, 2:30 P. M.

Joint session of the Minor and Major-Seminary Departments. The Very Reverend Stephen Thuis, O.S.B., Rector, St. Meinrad's Minor Seminary, St. Meinrad, Ind., read a paper on "What the Minor Seminary is Doing to Prepare the Students for the Major Seminary."

Discussion yielded the following results: It is possible to work out a practical plan of meditation, at least for the older students in the minor seminary. The wearing of cassocks by students after their fourth year in the minor seminary is productive of salutary results. Seminarists must be taught in their earlier years how to do their own thinking in spiritual affairs.

Quite a number of seminaries experience difficulties with regard to students who enter from other high schools. They are deficient especially in Latin and Greek. The problem of how much Greek should be demanded in the curriculum of the minor seminary remains unsolved.

The classical languages should be raised to higher levels. The utilitarian view must not prevail in formulating the curriculum of minor seminaries. Intellectual interests will not be stimulated in our future priests if they are permitted to go through the seminary with a superficial training in Latin and Greek. Without insistence on thoroughness, precision, and hard work in the study of these languages we shall not create in our seminaries a spirit of high scholarship. Superficiality is the death of scholarship.

The following participated in the discussion: Rt. Rev. Abbot Columban, O.S.B., Very Rev. Patrick Cummins, O.S.B., Very Rev. Francis Luddy, Very Rev. Aloysius J. Muench, LL.D., Rev. Louis A. Markle, D.D., Ph.D., Very Rev. Alphonse Simon, O.M.I., Rev. Francis N. Ryan, C.M., and Rev. John B. Furay, S.J.

Next the weeding out of the unfit was discussed. With regard to the morally unfit, the faculty should be consulted so as to obtain a correct picture of the character of the semi-

narist; with regard to the spiritually unfit, the father confessor should give the decision in his sacramental or extra-sacramental intercourse with the seminarist, *salvo sigillo confessionis*. With regard to the mentally unfit, the scholastic record of the student should decide the issue.

Those who are in a position to know the character of the student should assume the responsibility of ridding the seminary of the unfit.

Early dismissal is fair to the student. The Church should in every case receive the benefit of the doubt. A majority decision of the faculty is sufficient to raise a reasonable doubt as to the fitness of the seminarist to remain in the seminary. The faculty should be consulted in doubtful cases. The rector carries the final responsibility of decision. In cases where the good name of the student to be dismissed is at stake, assuming the facts to be clear, it is not wise for the rector to bring the details of the case before the faculty.

The signs of a vocation must be positive. These need not be extraordinary or spectacular signs. Ordinary diligence in studies, ordinary observance of practices of piety, and ordinary evidence of a normal, solid character are sufficient to determine qualifications for the priesthood. The assumption is that nothing serious enough to raise a doubt about qualifications may be registered against the seminarist.

The following took part in the discussion: Rt. Rev. Abbot Columban, O.S.B., Rt. Rev. Msgr. J. Gerald Kealy, Ph.D., D.D., Rev. Richard B. McHugh, A.M., Very Rev. Stephen Thuis, O.S.B., Very Rev. Anthony A. Klowo, Ph.D., Rev. Francis J. Connell, C.S.S.R., S.T.D., Very Rev. Anselm Schaaf, O.S.B., Rev. Joseph J. McAndrew, A.M., LL.D., Very Rev. Francis Luddy, and Very Rev. Aloysius J. Muench, LL.D.

FINAL SESSION

THURSDAY, June 28, 1934.

The paper "The Confessor in the Seminary" was read by the Very Reverend Anselm Schaaf, O.S.B., Rector, St. Meinrad's Major Seminary, St. Meinrad, Ind.

In the discussion, arguments pro and con were made with regard to allowing seminarists to seek out the spiritual director or confessor during study time. The sentiment prevailed that it is not injurious to order and discipline to allow students liberty in this matter. In case of serious consequences to order the authorities could make general regulations to meet the situation.

In matters *de sexto* the seminarist must give moral assurance that he is not the victim of a habit. According to Saint Alphonsus the seminarist enters a sacred state upon receiving holy orders, and consequently moral certainty must be had that as a priest he will faithfully live in conformity with his obligations of celibacy.

Various practical methods of engaging outside confessors were discussed. In every seminary practical situations make the application of the Instructions of 1928 on this point a matter of varied procedure.

These matters were discussed by Rt. Rev. Msgr. George J. Rehring, S.T.D., Very Rev. Patrick Cummins, O.S.B., Very Rev. Aloysius J. Muench, LL.D., Rev. Louis A. Markle, D.D., Ph.D., Rev. Francis J. Connell, C.S.S.R., S.T.D., Very Rev. Joseph C. Walsh, D.C.L., and Rev. John B. Furay, S.J.

In the business meeting that followed it was decided to reduce the number of papers so as to allow more time for discussion. Instead, the Chairman should be permitted to bring before the gathering special problems for discussion. An advance notice of such questions should be sent out with the program announcing the subjects of the papers to be read in the seminary sessions.

Efforts should be made to obtain representation from seminaries usually not represented at the Convention.

The Chairman, Rev. Charles A. Finn, D.D., P.P., appointed Rev. Francis J. Connell, C.S.S.R., S.T.D., to look into the proposal of getting up a manual of etiquette for seminarists as suggested by Monsignor Kerby.

The following resolutions were read and adopted:

RESOLUTIONS

It is the feeling of this meeting that the membership of the Seminary Department should be in no way restricted, and consequently we resolve that, as has been the custom in the past, delegates be invited to the Annual Convention irrespective of title or position.

Realizing courtesy plays a great part in the ministry of the priest, we recommend that there be made for the seminarians a summary of the norms regarding priestly politeness. We suggest also that the value of such observances be especially emphasized, particularly when observed from the proper motive; namely, that of charity.

We recommend that the seminarians be well instructed in the importance of their work in regard to our Negro population. The students' attention should be drawn to the comparatively small number of Catholics amongst them and thus to the great field for conversions that it offers at the present time.

The spiritual formation of the future priest depends to a great extent upon the confessor and hence there should be urged upon the confessor the serious obligation of seeing that the seminarian obtains the greatest possible benefit from this Sacrament.

The Committee on Nominations proposed as officers for the ensuing year: President, Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Vice-President, Very Rev. Aloysius J. Munch, LL.D., St. Francis, Wis.; Secretary, Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.

General Executive Board: Rev. Charles A. Finn, D.D., P.P., Brockton, Mass.; Rev. Michael J. Early, C.S.C., Portland, Oreg.

Department Executive Committee: Rev. John B. Furay, S.J., Mundelein, Ill.; Very Rev. Anthony A. Klowo, Ph.D., Orchard Lake, Mich.

By vote cast by the Secretary, they were elected.

The outgoing President, the Reverend Charles A. Finn, D.D., P.P., received the thanks of those present for the able manner in which he had conducted the meetings during

the two years that he was President of this Department.

The newly elected President concluded this year's sessions with a short address and prayer.

ALOYSIUS J. MUENCH,
Secretary.

PAPERS

MAKING THE SEMINARIAN A GENTLEMAN

REVEREND FRANCIS J. CONNELL, C.S.S.R., S.T.D., MOUNT
SAINT ALPHONSUS, ESOPUS, N. Y.

There are certain features of seminary life that are not entirely favorable toward the development in the aspirants to the priesthood of those qualities that constitute a gentleman, in the sense of a man who habitually observes the rules of etiquette and the conventions of polite usage. In the first place, the seminarians have usually grown up with one another from boyhood; consequently, in their daily associations, especially those of a recreational character, they are apt to retain some of the unconventional, and even uncouth, manners that are characteristic of the male adolescent.

Secondly, the seminarian is necessarily cut off, at least for the greater part of the year, from domestic relations with the members of his family. Now, it cannot be denied that during the impressionable years of incipient manhood, a youth is greatly benefited culturally by good home associations, and especially by the restraining and refining influence of his mother and sisters. The lack of such home associations is liable to manifest itself by a neglect of the niceties of deportment, and by an attitude of inconsiderateness for the feelings and the rights of others, which may be wholly unintentional, yet makes an unfavorable impression.

Thirdly, seminary life does not offer the young cleric such strong incentives to the practice of good manners as are provided the youth growing to manhood in the world. The latter soon realizes that indifference to the rules of etiquette is a serious handicap to success in business or social spheres. If he is a college student, the habitual violation of the pro-

prieties of deportment will render him unwelcome at the gatherings of his fellows. But the same conditions do not prevail in the seminary. Naturally, the seminary authorities are primarily interested in developing in the minds and hearts of the young men committed to their care those qualities that will make for fidelity to the supernatural obligations of the priestly life. And so, if the clerical student attains to the requisite degree of intellectual proficiency and obeys the rules of the institution and gives sufficient proof that he possesses the supernatural virtues that are required in a priest, he is regarded as satisfactorily fulfilling his obligations and is judged a suitable candidate for Holy Orders. Now, a young man may measure up to all these conditions, and yet not adequately conform to the standards of gentlemanly conduct, as they are recognized by people of culture. Of course, no seminary would tolerate downright boorishness on the part of a student; and I may add, that I sincerely believe our seminaries at the present day on the whole are doing much toward training their students to be gentlemen. Nevertheless, it is still possible for a cleric to complete his seminary course to the satisfaction of his superiors and yet to retain many minor faults in the matter of etiquette. And if he enters the ministry with these defects he will probably keep them the rest of his life—which is a great pity, because it connotes a blemish on his priestly perfection and an impediment to the effectiveness of his priestly ministry.

To forestall possible objections, let me premise that I have no intention of implying that the technique of good manners is on a par with those sublime virtues that are the very heart and soul of the priestly life—faith and hope and love for God and zeal for souls and obedience and chastity and a spirit of prayer. It is incomparably more important that the priest should observe the rubrics of the Church at the altar than that he should observe the rules of etiquette in the parlor. It is infinitely more desirable that he should know the art of conversing with God than

that he should be proficient in conversing with creatures. It is far better that the priest should honor his fellow men in his heart because he beholds in them the image of God than that he should show them merely external respect because the conventionalities demand that he should do so. All this I admit—but why should it be necessary to insist on such comparisons? Is there any incompatibility in a man's being at the same time a pious priest and a polished gentleman? There have indeed been holy priests, and even canonized saints, who neglected, or apparently even despised, the ritual of worldly etiquette, and yet acquired universal esteem and gained many souls for God. But in their case the extraordinary outpourings of divine grace made up for the lack of those natural traits which under ordinary circumstances would have been necessary for these good men to win the favor and the respect of those with whom they associated. The average priest cannot rely on such supernatural assistance but must have recourse to the normal means of gaining the good graces of those with whom he comes in contact. And among such means is surely to be accounted the habit of conducting himself, under all circumstances, as a gentleman.

To descend to details, what particular practices in the matter of gentlemanly conduct have we a right to expect from the cleric soon to undertake the august task of the priestly ministry? It is not necessary that he be acquainted with everything contained in the books of etiquette. A man whose habitual garb is a black suit and a Roman collar need not know, for example, when a white tie is to be worn and when a black, what is the proper costume for a male guest at an afternoon wedding, and on what occasions a dinner jacket may be substituted for a dress coat. Moreover, there are certain arbitrary *minutiae* of the conventionalities—such as the precise details regarding the use of visiting cards—the neglect of which by a priest will not cause offense to sensible people because they know that the priest is not a man of the world. But there are certain

essential points of courtesy with which the priest—and accordingly the seminarian—must be familiar, both theoretically and practically, else he will not be recognized by people of good breeding as a perfect gentleman. He must be well trained in table manners, able to take his food according to the approved customs of polite society, knowing how to use the table utensils properly, avoiding what may be a source of annoyance to others, such as speaking with his mouth full or pointing to the various dishes. He must be accustomed to use his mother-tongue without having frequent recourse to slang and without interjecting such solecisms as “he don’t,” “they ain’t.” He must have developed that sense of delicacy that abhors all vulgarity in speech and in conduct. He must know how to introduce strangers to one another, according to the present-day canons of courtesy. He must have acquired a gentlemanly poise that will not on the one hand savor of offensive arrogance nor on the other hand, betoken excessive shyness and diffidence. He must have learned how to treat his inferiors with considerateness that is not condescension, his superiors and elders in a manner that will be respectful, yet not servile. He must be able to converse in a properly modulated tone of voice without monopolizing the conversation. He must be acquainted with the proper mode of address due to the various officials of Church and of State—bishop and cardinal, mayor and governor. He must be observant of the ethics of correspondence; that is, he must have the habit of promptly answering every letter that demands a reply, and must know the correct form of superscription and of signature, as well as the proper style to be employed in the body of the letter. He must always be scrupulously neat and clean in person and in clothing. He must, above all, ever be a gentleman according to the etymology of the word—gentle, affable, approachable to all persons, whether they be acquaintances or strangers, rich or poor, brother priests or lay persons—including, let me add, housekeepers and altar boys. Surely, it is not too much to expect that our seminarians should know

and practice these fundamentals of good manners before beginning their career in the sacred ministry.

However, the most practical question for us seminary priests is, how can we assist our seminarians to acquire the habit of always conducting themselves as gentlemen. Let me suggest three means: First, those who are specially charged in a seminary with the character formation of students can and should give them explicit and thorough instructions and admonitions on the rules of good manners. This can be done in the form of lectures or conferences to the entire student body—accompanied perhaps by practical demonstrations of the rules of etiquette. Points may be emphasized by proposing in the form of cases various situations in which a priest may find himself, and having the students give the solution. This method is employed for the instruction of the cadets at West Point as can be seen in their textbook of etiquette *Official Courtesy and Customs of the Service*. More effective than group-instruction is prudent and kindly advice given to the seminarian in private. There is no reason why admonition of this nature should be more embarrassing either to the superior or to the student than comment or criticism on some other point of conduct. If the director does not hesitate to reprove the seminarian who is negligent in his studies or keeps his light burning after the appointed time for retiring, or violates the rubrics of serving Mass, why should he feel any repugnance about administering a kindly rebuke to the young man who is loud and boisterous in manner, or fails to keep his shoes properly polished, or takes his soup with sound-accompaniment?

As an accessory to the admonitions and instructions on good manners given to the seminarians, some good books of etiquette should be provided for their use, and they should be counselled to study them; for example, *Clerical Courtesy*, by the Reverend A. Rung, some of the papers of Bishop Kelley and of Father Arthur Barry O'Neil, and even works of general etiquette such as that of Emily Post.

Secondly, since admonition without example is of little avail, the seminary authorities—rectors and directors and professors—must themselves meticulously conform to the standards of gentlemanly conduct. In word and in action the seminary priest must constantly and consistently exemplify those habits of courtesy and of refinement which he wishes to inculcate on the students. He must be particularly vigilant about such matters in his direct relations with the seminarians. The fact that they are subject to him does not justify him in treating them in a supercilious manner, or in speaking rudely to them even when administering a reproof, or in manifesting a gruff demeanor toward them when they come to his office or room. His attitude toward each student of the seminary must be that of one gentleman to another.

The third means I propose is that the seminarian be provided with reasonable and convincing motives for being a gentleman. I regard this as most efficacious toward assuring permanence of good manners in the priestly life, because I am convinced that a priest who becomes careless about matters of deportment in the course of the years does so because he has never adequately understood why it is vitally important that he should always conduct himself as a cultured gentleman. Let me propose some of the motives that may be suggested with advantage to the seminarians.

First, there is the motive drawn from the unique position of honor and dignity that the priest enjoys in the community. I do not hesitate to assert that in the United States at the present day educated and fair-minded persons, whatever their religious beliefs, are convinced that Catholic priests as a body are superior to every other class of men in intellectual and moral qualities and in ability for leadership. And the majority of our countrymen are quite willing to grant the individual priest the respect and the deference that are consonant with this idea provided he measures up to their expectations. Now, the chief—and sometimes the only—standard that people of the world use in judging the priest

is his conformity or non-conformity with the rules of good breeding. If the priest can mingle with the leading citizens of a community and show himself second to none in social amenities, he is assured of a position of honor and of influence among non-Catholics as well as among Catholics. Considerations of this nature cannot fail to incite the seminarian to acquire the habit of always conducting himself as a gentleman. It is to be noted that this motive is not identical with a merely natural incentive of personal pride or of self-respect; but is a motive of a deeply spiritual nature because in his town or city the priest is the embodiment of the Catholic Church, and in acquiring and maintaining the esteem of his fellow citizens he is in reality promoting the prestige of the Church.

A second motive can be drawn from the fact that culture and refinement certainly add effectiveness to a priest's ministerial activities. Many of our Catholic people today possess the advantages of education and culture; and they instinctively shrink from one who is lacking in the finer qualities of social deportment. If the object of their disapproval on this score is a priest, his influence over them, even in the sphere of his ministerial labors, is notably lessened. This is especially true when lack of courtesy interjects itself even into the very acts of the sacred ministry; for example, when a priest is rude and insulting in the confessional or when he is vulgar in his pulpit-utterances. Some Catholics have been permanently alienated from the Church by conduct of such a nature on the part of priests.

Courtesy is a still greater asset when the priest is dealing with non-Catholics. When one who is not of the household of the faith meets for the first time a priest of gentle, refined traits, patently eager to put the stranger at ease, the favorable reaction experienced by the non-Catholic may be for him the first step toward the Catholic Church. We must never forget that a concrete, living example of what Catholicism can produce in the line of culture and nobility of character may well be a more efficacious *motivum credi-*

bilitatis, at least for the start of conversion, than the arguments found in the textbooks. On the other hand, the non-Catholic who comes in contact with a priest of uncouth habits and repulsive demeanor is very liable to contrast him unfavorably with the minister of his own church, and decide to stay with the latter. I fear that there are in our land today some non-Catholics to whom the door of the Catholic Church has been definitively closed by the unfavorable impression of Catholicism they received from priests, who, good men though they may have been, lacked the charm and attractiveness that only the habit of good manners can give.

To these two motives—the one based on the position of dignity accorded to the priest of courteous manners, the other on the great value of politeness in the priestly ministry—I would add as the most exalted and most supernatural motive of all the example set by the great High Priest, Jesus Christ. In Him Whose words and deeds should constitute the exemplar of every true priest we find the highest type of genuine courtesy. Kindness and gentleness, sympathy for the afflicted, compassion for the erring, forgetfulness of self in His endeavor to make others happy, respect for the laws and customs of those with whom He lived—such were the characteristics of the Son of God when He dwelt amongst men, as every page of the Gospel testifies. When we view the matter from this standpoint, it becomes evident that the practice of good manners is only the application to the ordinary deeds of daily life of His great commandment: “Thou shalt love thy neighbor as thyself.” And it cannot be doubted but that to these priests who strive according to their abilities to imitate the noble courtesy of their Divine Model as they go about their mission of comforting the sick and consoling the sorrowing and teaching the ignorant and raising up the sinner, and making smooth the rough ways of life, there will be granted a special aid from on high to bring to their works abundant fruitfulness. Surely the realization of the sublime example

of politeness given by Him Who is the Alpha and Omega of the priestly life cannot fail to inspire every earnest seminarian with the laudable ambition to become a gentlemanly priest and a priestly gentleman.

INTEREST IN THE NEGRO MISSION WORK

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Created "in the image and likeness of God," the first parents of men upon earth walked in innocence before their Creator and dwelt in a paradise of pleasure. Subtle envy, on the one hand, arousing the dormant ability, on the other hand, to question the word of God and to disobey the same, wrought a great change. Momentous moment, in which a war broke out—not a Seven-Years War or a Hundred-Years War; not a War of the Roses or a War of the Peasants; not a war of this or another prince, of this or another nation, for the occupation and possession of this or another land—but, a war which was to continue, uninterrupted and unabated, until this world, with its last inhabitants carried away in the final cataclysm, would be dissolved! And, the history of the human race is but a record of the conflict—the conflict between the King of Heaven and the prince of darkness, embracing all times, places, and persons and waged for the salvation or the destruction of most precious, immortal souls.

In the garden of Eden two mighty forces met. Either called for recruits to do battle; and, as in all the days since Jesus established His visible Kingdom on earth, so they, for whom this paper on "The Interest to be Shown in the Negro Work" has been prepared—the priests and seminarians of the Catholic Church—having solemnly sworn allegiance, have definitely and irrevocably taken sides with God. On that day when Adam and Eve gave preference to the seduction of the serpent, either of the two mighty forces chose, also, the weapon of warfare. God chose love; with love, He would ransom and save souls. The devil chose

hatred; with hatred, he would turn men against the Creator and against fellow creatures, and destroy souls. God has not seen cause to lay aside His weapon, and take up another, since that hour when He promised a Saviour Who would teach that "the whole law and the prophets dependeth on the two commandments: Thou shalt love the Lord thy God; thou shalt love thy neighbor as thyself." Nor, has the enemy seen cause to discard his weapon; for, it has proven adjusted, most ingeniously, to its purpose, since that early day when hatred and jealousy would not be denied their prey, and Cain rose up and slew his brother, Abel.

Priests and seminarians are dedicated to the interests of Jesus Christ. For them there may not, there cannot be other interests. Voluntarily and after due deliberation, those already numbered among the ambassadors of the Great King—and the seminarians yearning for the immolation are prepared to unite with them, soon—have accepted Christ as the "portion of their heritage." He is, as they frequently and tenderly profess, "their All." What is of moment to Him is of moment to them. What He desires, they desire. What He labors for, for that they labor. What, then, more evident, than that, since all the interests of Jesus Christ, all His desires, all His labors are wrapped up in the salvation of souls, the motto of priests and seminarians can be no other than *salus animarum suprema lex!*

The descendants of the Negroes brought in chains to our shores under harrowing circumstances—under circumstances, the telling of which must wrest a tear from the eye of the most hard-hearted man—have multiplied and now constitute one-tenth of the entire population of the United States. There are, in round numbers, thirteen million colored people in our country. Of this huge number, less than two per cent, or about 250,000 belong to the true Fold. About five millions of the Negroes belong to non-Catholic sects, principally the Baptists and Methodists, who in years before and since Emancipation at least shared with black brothers what they themselves possessed, spiritu-

ally, whilst the remaining more than seven millions have not had, as yet, the redeeming water of Baptism poured out over them, and remain, consequently, in a state of paganism. Summarily, here is the picture which presents itself to the Catholic Church in America—a picture which points to a strict duty and a labor of love, on the part of priests and seminarians, chosen, or soon to be chosen, captains and generals in the army of Jesus Christ.

Whilst this is neither the time nor the place to make an excursion into the realm of theology, certain premises, in so far as they will aid further consideration of “the interest to be shown by priests and seminarians in Negro work” may be recalled very briefly. . . . Of the first soul Holy Scripture says: “And the Lord God . . . breathed into his face the breath of life, and man became a living soul.”—Gen. II.-7. So universal is the opinion of theologians that each individual human soul is directly created by God that, without extreme rashness, it may not be questioned. It is a doctrine, certain and *fidei proximum*, that the entire human race had its origin in one protoparent Adam. In Adam, all men, with the sole exception of our Blessed Lady, contracted original sin and, consequently, needed a Redeemer. The Word-Made-Flesh made satisfaction for all men and for all their sins.

Building upon these premises, may the statement not be made that the present attitude of American Catholics to the salvation of the thirteen million souls of American Negroes, spiritually languishing and dying on the former's very doorsteps, deserves a somewhat harsher name than that of indifference and neglect? There is a difference, 'tis true, between “professing heresy” and “acting heresy”; but, if we prescind from the fact that they who merely “act heresy” often do not advert to their wrong, the difference is small. In the days of Saint Augustine, certain Christian Africans denied the universality of Christ's redemption and, in turn, were strenuously fought by the great Father of the Church. “They,” said the Bishop of Hippo, “are

most inappreciative of the price paid, or they are very proud, who either say that the Blood of Christ is of so small a worth that it purchased only the Africans, or who hold themselves to be so important that it was poured out for them alone. . . . What Christ gave, He gave for all." Now, whilst American Catholics do not make "a profession" which is a counterpart of that of the Africans, still, many do come very close to "acting" a like belief. Deliberately limiting efforts to the salvation of white Americans is "acting" that belief. Ignoring the souls of colored people is "acting" that belief. One soul is as precious as another, whether the one is enclosed in a black or brown or yellow or red-skinned body, and the other in a white-skinned body. This may not be forgotten! It is fundamental with Christ and His Church; and it must be fundamental with every priest and seminarian. There is something wrong, and Faith is missing a beat, to say the least, when greatest efforts are put forth to save the souls of certain persons, or the souls of persons of a certain class, nationality, and race, the while crass indifference reigns as to the souls of other persons or the souls of persons of other classes, nationalities and races. Love of souls, in order to be like to Christ's love for souls, must be universal and embrace all. The soul of a German is not more precious in the sight of God than the soul of an Englishman; and the soul of an Englishman is not more precious than the soul of a Negro. God forbid that any one should defend the contrary, and suffer shipwreck in his Faith!

The first duty, yes, it may well be said, the only duty of an ambassador is to carry out the wishes and orders of him to whom he owes his ambassadorship. Priests and seminarians are ambassadors of Jesus Christ, Whose wishes, consequently, they must heed and whose orders they must obey. What are the wishes of the Eternal King? What are His orders? Not in code language, difficult to decipher, but in words which even a child or an illiterate may easily understand the desires are expressed and the

command formulated: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."—St. Matthew XXVIII-19, 20. "Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."—St. Mark, XVI-15, 16. "As the Father has sent me, I also send you."—St. John XX-21. "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—St. John X-16. Unworthy ambassador who, drugged and asleep, does not carry out the enjoined duties! Bold ambassador who dares to change or limit the orders to suit fancies or prejudices! And, particularly in the cause under consideration, blasphemous ambassador who will think or say, or act as though he thought, that Christ Himself Who sent him is indifferent to the peoples of darker skins, and that He will be satisfied if these latter are not earnestly and forcibly invited to partake and share in the benefits of His labors and sufferings on earth!

The orders, then, are clear-cut for American priests and seminarians. The orders cannot be misunderstood; they may not be misinterpreted. With love of God, with love of immortal souls, with love of fellow man, the ambassadors or soldiers of Jesus Christ must go forth, do battle and win the salvation of America's thirteen million Negroes.

However, the eternal enemy is alert, and his forces are lined in battle array. The bombardment is uninterrupted, and the din of the attack is of such loud and terrifying volume that—let the truth be told—many an otherwise staunch fighter for Christ and souls quails, drops the weapon, given into his hands, upon which the weapon of the enemy would shatter, turns, flees, and leaves the field. There is no exaggeration, here! This is the true picture—

the accurate explanation of the fact that the Catholic Church can lay claim to less than two per cent of the thirteen millions of Negroes, after opportunities which began more than three hundred years ago, when many of the forebears of today's colored people in our country were the slaves of Catholics, notably in Maryland and Louisiana. The weapon of the enemy is hatred of fellow man. And, truthfully, it is of minor importance, when the final result is the desired one; namely, the separation of souls from the Redeemer—it is of minor importance, it is maintained, whether the hatred is violent in its outward appearance or whether it manifests itself only under some mitigated form, like antipathy, prejudice, ill will, etc. In fact, it may be believed by Christians, and as regards Christians, that in these latter forms it is more destructive, owing to its insidiousness. Christians know they may not hate; but, not all of them see that the law: "Thou shalt love thy neighbor as thyself," debars such things as racial antipathies, un-Christian prejudices and all ill-will against brothers in Jesus Christ. That the weapon of satan is a mighty one, particularly against the spread of the Church among all peoples, must be evident to every man who has the slightest acquaintance with Holy Scripture's Acts of the Apostles, and a cursory knowledge of events narrated in the histories of the Catholic Church. Racial antipathy was ready to strike the infant Church a crippling blow. God had to intervene with the vision of the great linen sheet let down by the four corners from heaven to the earth, and the command of the voice: "That which God hath cleansed, do not thou call common." The first subject regarding which the first Pope was questioned, by a large number of Christ's early followers, was: "Why didst thou go in to men uncircumcised, and didst eat with them?" Catholics have read Saint Peter's defense, and his appeal to God: "Who was I, that could withstand God?"—Acts XI-17. Catholics know that the faithful acquiesced, giving thanks to God Who "hath also to the Gentiles given repentance unto life." However,

the devil had no intention of discarding this good weapon of strife and destruction, and, so, from the eleventh chapter to the twenty-third chapter of the Acts of the Apostles there is offered a picture of almost uninterrupted bickerings and quarrels, engendered around the racial question by hell's satellites, which finally led to the great tumult, in which the mob would have "pulled in pieces" the great Apostle and Protagonist of the Gentiles; and Saint Paul was sent to Felix, the governor, who after two years left him, bound, to the mercies of Festus, from whom the appeal was made to Caesar, which was but the beginning of the end of the "man who is to me," so said God, "a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel."—Acts IX-15. Nor, may it ever be forgotten that this particular weapon of satan did some wound to even the Prince of the Apostles, Saint Peter, as appears from Saint Paul's letter to the Galatians, ch. II, verse 11, seq: "But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that some came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them who were of the circumcision. And to this dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: etc."—That is a sad passage of the Holy Scriptures; but, it is also a weighty commentary on the manner in which Christ's labor for souls has been hampered and, sometimes, nullified.

Why was Northern Africa lost to the Catholic Church? Why the great countries of Eastern Europe and Western Asia? Why Germany? Why the Scandinavian countries? Why England? The general public might, without further thought, answer that these losses came about through heresies and schisms. However, it is not too much to look for deeper observation and better discernment, on the part of

Catholic priests and seminarians. How were these heresies and schisms nurtured? Upon what did they grow and wax strong? What was the cry, by means of which they were spread and forced upon the rank and file of the common people? To a student of Church history it is well known that national and racial hatreds completed all these "jobs" of satan. Nationality and race were the cement, the bond of union between all who cast aside God's Church. Nor, is it a result of profound study, on the part of truth-loving Americans, that they discover that imported and nursed nationalisms have not benefited souls as much as they have injured souls, here, in America. As for racial antipathies and prejudices—well, the present status of the Negro in his relation to the Catholic Church in America gives an answer that should suffice.

In all matters pertaining to religion, priests and seminarians must never relinquish their leadership. They are the shepherds; and the duty of shepherds is to lead, not to be led by the sheep. What is found, however, in the matter at issue? The shepherds refuse to lead, they refuse to fight for the principles of Christ and His Church. More, the shepherds are not ashamed to admit that they are guided by the sheep. They even go as far as to justify themselves, in what must be known to them as sinful, by declaring that the sheep will not allow them to act as Christ has commanded them. Among Protestants, where the shepherds are hired and fired by the sheep, there might appear the shadow of an excuse. And yet, ever and again, among them arise shepherds who defy the sheep, in the matter of racial segregations and discriminations, even though their sense of responsibility and duty requires the sacrifice of their daily bread. Among Catholics, however, there is no excuse; and no one knows this better than the individual Catholic priest. He need never fear to do what is right; and when he says that he fears, a suspicion immediately arises that he himself is not overanxious to carry out the wishes of the Master and the Church.

What is the truth, in the matter of the accusations leveled against the Catholic laity, as regards their attitudes towards the Negroes? One year ago, a Catholic teacher, of long service in her God-given vocation, came away from a convention of Catholic educators, thoroughly disheartened. This was caused by the fact that from the rostrum the question of a policy to be followed, when Negroes made application for admittance into our Catholic universities, colleges, academies, and schools had been raised, but, was quickly silenced by a "spectre." In all other matters pertaining to Catholic education, there had been found many Davids prepared to give battle to the Goliaths; but, no David, here! Trepidation, fear prevailed. Why? Because of a spectre, as has been said—and that spectre the soulless, terrifying ghost of "what our Catholic people might or might not do." Discouraged by such pusillanimity, she commented: "In all my years, in all dealings with Catholic children and their parents, I *took for granted* that they would conform to what is right, and I never questioned their loyalty to the teachings of Jesus Christ and His Church. Rarely was I mistaken; and on the few occasions when I was, I considered it a sacred duty patiently to correct those looking to me for guidance, and never, particularly when principles of our Holy Religion were at stake, to make concessions." As Pope Gregory XI, despite the opposition and contrary advice of cardinals and bishops, learned his duty from the lips of a holy nun, St. Catharine of Siena, so might the leaders of Catholicity in America, in the matter of the Negroes kneeling at the threshold of the Catholic Church and begging for enjoyment of all that the Catholic Church has to offer full-fledged members, be advised by an humble nun.

However, does all the trouble arise with the Catholic laity? By no means! On every subject, on every principle of religion there are and always will be some "kickers"; but, they constitute, as every one knows, a very small minority. And the Catholic Church may never give ear to this

minority; otherwise there will soon be left no Catholic Church, as founded by Jesus Christ. The vast majority of the Catholic laity are not hypocrites, whose acts do not correspond with their beliefs. To be specific, in the question before us, the vast majority of the Catholic laity are not hypocrites, who, whilst they go down on their knees to make profession that they love their neighbors as themselves, have hearts as hateful as Satan's with un-Christian and sinful prejudice against their colored brethren. It is said, that the Catholic people will leave the Church if Negroes are accepted as members on an equal standing with the whites. A sinning few will; but, these are to be brought in line with the teachings of the Church, or allowed to go their way. They must bow to the clear will of Jesus Christ. If they refuse, the consequences are of their own making, the responsibility lies with them alone. The Church may not turn traitor to Her Founder. It is said, that seminarians will object to colored seminarians. The accusation is false, and resented by the vast majority of seminarians. The possible exceptions will, better, be turned out immediately, and not be permitted to deceive themselves into entering upon a life for which, lacking the spirit of Christ, they have no vocation. It is said, that aspirants to religious houses, male and female, will not stand for colored novices. The accusation against our Religious will not be believed. In the early days of religious life, when no sacrifice for the Master is considered too great, such thoughts do not enter the minds of Catholic young men and women. If they do, they will not remain long, unless watered and nurtured by yielding, older superiors. It is said, that our students in universities, colleges, academies, and parochial schools will leave if Negroes are enrolled. Sad, indeed, if true! It would mean that Catholic children, Catholic ladies and men, have less of Christ's spirit than Protestant and pagan youth—something which there is no intention of conceding, except upon the pronouncement of an infallible mouthp'ee.

Oh, for another Archbishop Ireland in this country! "No

church," so declared the great Prelate of Saint Paul, "is a fit temple of God where a man because of his color is excluded or made to occupy a corner. Religion teaches us that we cannot be pleasing to God unless we look upon all mankind as the children of the Father in heaven; and they who order and compel a man because he is colored to betake himself to a corner marked off for his race, practically contradict the principles of justice and equal rights established by the God of mercy Who lives on the altar. This prejudice and exclusion in the Church is a scandal and a shame. Let Christians act out their religion and then there will be no more race prejudice. The color line must go, and soon, too. The line will be drawn at personal merit. The shame and scandal of putting colored people in corners and lofts in Catholic churches must be wiped out. The doors of all Catholic institutions must be opened to colored Catholics."

It is well to recall what Catholics can accomplish, when united. In California, the powerful movie-barons are a-tremble, since the day when a concerted effort was inaugurated for clean and wholesome performances on the silver screen! United Catholic Action to give the Negroes of America a new, Christlike deal in the Catholic Church would not be less fruitful of good results. Ten— five— yes, only three Archbishop Irelands, launching a clarion call to the Catholics would bring about the desire of the Heart of Jesus, that among men of white skin and men of black skin there be but "one heart and one soul."

May it not be permitted to demonstrate by two examples, what happens when Catholics are truly Catholic?

A.—In a book, entitled *A Buckeye Abroad*, by the late Hon. S. S. Cox, himself a Protestant, is found the following description of what the author saw at the Vatican, Rome:

"They, bowing, kiss the hand, or, as I was informed, the diamond brilliant upon the Pope's ring, as a token of reverence. An inferior order prostrate themselves and tip their *labia* at the shoe of His Holiness, upon which is a

cross of silver. In the meantime seraphic music from the Pope's select choir ravishes the ear, while the incense titillates the nose. Soon there arises in this chamber of theatrical glitter a plain, unquestioned African, and he utters the sermon in facile Latinity with graceful manner. His dark hands gestured harmoniously with rotund periods, and his swart visage beamed with a high order of intelligence. He was an Abyssinian.

"What a commentary was here upon our American prejudices. The head of the great Catholic Church, surrounded by the ripest scholars of the age, listening to the eloquence of the despised Negro, and thereby illustrating to the world the common bond of brotherhood which binds the human race. I confess that, at first, it seemed to me a sort of theatrical mummary, not being familiar with such admixtures of society. But, on reflection, I discerned in it the same influence which, during the dark ages, conferred such inestimable blessings on mankind. History records that from the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government. Why? Because her system held then, as it holds now, all distinctions of caste as odious. She regards no man, bond or free, white or black, as disqualified for the priesthood. This doctrine, as Macaulay develops in his introductory chapter to his English history, mitigated many of the worst evils of society; for, where race tyrannized over race, or baron over vellein, Catholicism came between them and created an aristocracy altogether independent of race or feudalism, compelling even the hereditary master to kneel before the spiritual tribunal of the hereditary bondman. The childhood of Europe was passed under the guardianship of priestly teachers, who taught, as the scene in the Sistine Chapel of an Ethiop addressing the proud rulers of Catholic Christendom teaches, that no distinction is regarded at Rome save that which divides the priest from the people.

“The sermon of the Abyssinian, in beautiful print, was distributed at the door. I bring one home as a trophy and as a souvenir of a great truth which Americans are prone to deny or contemn.”

The second example is drawn from personal experiences. About six years ago, begging as usual, I was at the bedside of an aged, saintly priest, the pastor of Our Lady of Good Counsel, Newark, New Jersey—the Reverend W. J. Richmond. From his bed of sickness (he was suffering with the palsy) he told the story of his father’s conversion to the Catholic Faith, and gave praise to the incident in his father’s life which, for himself, now old, had meant a life secure in the bosom of the Catholic Church and years of ministry in the Catholic priesthood. His father, a non-Catholic, had been invited by a fellow officer in the army to attend a certain Catholic ceremony which had been widely heralded. The Bishop would pontificate. The day arrived; the Pontifical Mass was nearing its conclusion. At the moment of Holy Communion an old Negro woman arose and hobbled up to the Communion rail. Alone she knelt there, for there were no other communicants, that day at that hour. The minister whispered a word to the Bishop who, glancing back, now ordered the tabernacle opened and, flanked on either side by the assisting priests, came down to give the body and blood of the Lord to the lone one of the Negro race. On the way home, the two friends were conversing, when suddenly my father, so related Father Richmond, stopped, his head thrown downward in profound thought. It was the flash from Heaven, like unto the light which had met Saul out on the highway, on the road to Damascus. “What is it?” asked his friend. “The ceremony was grand, wasn’t it? The singing beautiful? The sermon inspiring?” Father Richmond’s father assented; but continued: “Yet, not these things, but the little incident at your Holy Communion causes me to tremble. That Church, which will stop all, in its grandest ceremonies, which will oblige one of its princes to go down and minister

to a poor Negro woman, perhaps a slave, must be Christ's true Church." And so the grace of God, the bolt from Heaven, struck; and the old priest in Newark, New Jersey, sang the praises of the Catholic act that had brought his father and his family into the Church.

Little time remains for a peroration, a conclusion to this paper on the "Interest to be Shown by Priests and Seminarians in Negro Mission Work." A long conclusion does not seem called for, when Catholic priests and seminarians are being addressed. Americans, in general, and American priests, in particular, have always liked a fight in a good cause. Shall it be said that in this one, most important cause, calling for a determined battle to a successful termination, Catholic priests will not measure up to their reputations? Oh, but we are so small a minority, at present, struggling against so vast a majority! Let us not say that! It's most preferable to belong to the minority in most causes! As Goethe testifies: "There is nothing more disgusting than the majority: it consists of a few vigorous leaders, of rascals who adapt themselves to the former, of weaklings who are assimilated, and the mass which follows on behind without knowing in the least what it is all about." Christ Jesus, our Leader, as a man, was a minority; He died, 'tis true, but in His death He won a victory of all victories. Every one who ever accomplished anything worth while in God's Church was with the minority. I have it—indirectly I'll admit—from the lips of one of the native Chinese Bishops that the work of one simple priest, his unceasing demand, which could not be silenced by threat or ridicule, brought about the establishment of a native hierarchy in China. He was a minority—God bless him! And he was not a Chinaman, but a white man—and God bless him a thousand times for unselfishly, but with great love, laboring for what he perceived, and what our Holy Father perceived, when it was brought to his august attention, would be of inestimable value to souls and to God's Holy Church.

Growth is of the very essence of the Church which we love. As a tiny seed, tiny like unto a mustard-seed, the Church was planted. It was to grow. Its branches were to spread over the entire globe and carry the fruit of souls from among all the nations and races. What pleases the sight of all true priests of Christ is to see the branches loaded so heavily that they are bowed to the ground. Alas, the branches of the Church, bearing souls of American Negroes, are not heavy. It is as though a blight had attacked these branches or a destructive something had nipped the blossoms before they were able to produce fruit, lovely in the eyes of God and man. The blight has been American Catholics' indifference. The nipping frost American racial prejudice. This we are determined to change. Wherever and whenever we come in contact with Negroes, in our churches, our schools, our academies, our colleges, our universities, our seminaries, our hospitals, our orphanages, our homes for the aged, we are firmly resolved to wrest from a non-Catholic world the encomium so deservedly merited by the early Christians: "See, how the Christians love one another." We are resolved to give American Negroes not only justice, but love. God in Heaven demands the first; God in Heaven wills the second. And, we are further resolved, to the best of our ability and with our alms, to come to the rescue of the small band of heroic priests and Sisters, who, in the past, and who, today, carry on the hitherto, poorly supported missionary work among the Negroes; who though they have not accomplished great wonders, have, at least, held the front-line trench, and, in the words of the Reverend Doctor Joseph Corrigan, Rector of the St. Charles' Seminary, Overbrook, Pennsylvania, "have saved the face of the Catholic Church in America."

**WHAT THE MINOR SEMINARY IS DOING TO
PREPARE THE STUDENTS FOR THE
MAJOR SEMINARY**

VERY REVEREND STEPHEN THUIS, O.S.B., RECTOR, ST. MEINRAD'S
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Holy Mother Church guards the training of her priests with a most jealous care. She realizes, as none other, the tremendous all-important role of her priests in her divine mission of the sanctification and salvation of priceless, immortal souls. She knows that her history down through the ages is largely the history of her priests. Realizing all this, the Church is convinced that no training can be too complete, too thorough, for her candidates for Holy Orders. Saint Gregory Nazianzen tells us: "Extreme old age would not be a long preparation for the priesthood." (Oration XI, P. LXXII.)

Your presence here this afternoon is proof that, as leaders of these leaders in God's Church, you too are convinced of all this. Coming often long distances, you patiently sit through the heat and suggestions of men frequently much less experienced than yourselves in the hope of possibly finding some way of better acquitting ourselves of this tremendous responsibility. All this augurs well for the future of the Catholic Church in America.

During especially the past few years we have been frequently confronted with the complaint: What's wrong with the young priest of today? Is he not more worldly-minded, more shallow, less responsible, than the priests of a few years ago? Then the accusing finger is pointed at the major seminary. And the question shapes itself: What's wrong with the seminary? I wonder, however, whether we might not better summarize the situation by asking: Is not the young priest of today projected into a world saturated with the heavy atmosphere of gross materialism, of

emphasized worldliness, of insidious neo-paganism? If so, does he not have greater difficulties to cope with, is he not forced to stand up under more severe pressure, does he not find it more of an ordeal properly to adjust himself during that often too fateful first year out of the seminary? If this is true, then it is the task and the duty of the seminary to provide more intensive training in order fully to prepare the young priest of today.

But it is not fair to put all the burden on the major seminary. The modern boy is a product of his time, and of the modern home—the home which only too frequently has ceased to be the sanctuary in which formerly were learned the sacred lessons of authority and obedience, of sacrifice and self-denial, of thoroughness and responsibility, of humility and family prayer. Such is the subject that comes to us, weak it may be, but sincere in his noble yearning to consecrate himself to God's service. And the minor seminary it is that must take this young untrained aspirant, and begin his earnest preparation for the most sublime of vocations.

We all know the problems of the adolescent; the extreme importance of the definite formation of his character during those critical years, and how God gives to the time of youth, together with the development of body, the power of an almost new creation of heart and soul. Momentous days these are in the life of every individual. And the minor seminary must utilize them to the full in the thorough molding and definite formation towards the priesthood—not permitting this specific training to have to wait until the major seminary.

The Catholic Church, with her keen knowledge of human nature and her centuries of experience, has fully realized this. The mind of the Church as to the minor seminary—the “closed” seminary—is so evident as to need no detailed treatment here. From the Council of Trent, in 1545, whose ideal seminary provided for the entire training of the young aspirant to the priesthood in one institution, down

to the Plenary Councils of Baltimore, and, more recently, canon law as well as the Letter of the Sacred Congregation for Seminaries and Universities sent by the Apostolic Delegate to the Ordinaries of the United States in 1928, there has been no wavering in the Church's determination in favor of the minor seminary, strictly so-called.

Yet what does the Church expect of her minor seminaries? Canon 1364 will briefly answer this question. Besides mentioning the training in the various branches of study as befits the general culture of the people and the status of the clergy in the locality where the students are to exercise their ministry, special stress is laid upon the study of Latin and English—*Linguas praesertim latinam et patriam alumni accurate addiscant*. The necessity of a thorough familiarity with Latin is evident if the student is to be prepared for philosophy and theology in Latin, as emphasized in the Letter of the Sacred Congregation for Seminaries and Universities of 1928. The constant need of a mastery of English, as the mother tongue, also specified by the canon, needs no proof here.

However, it was not intended that this paper enlarge upon the preparation for the major seminary as to the minor seminary curriculum of studies. The other part of the canon is more to our present purpose: *Praecipuum locum obtineat religionis disciplina, quae, modo singulorum ingenio et aetati accomodato, diligentissime explicetur*. (Canon 1364. No. 1.) *Religionis disciplina* I take here in the sense of the whole religious training.

Here is the principal work of the minor seminary. It is, of course, wholly possible that the student for the priesthood could obtain all the knowledge necessary for his purpose in other schools (though the Latin will probably be deficient). But the minor seminary has a much graver task awaiting her. Here, in her holy precincts, are placed these treasures of God's love, these young noble, innocent, yearning souls—unskilled, untrained, awkward, but eager to learn the service of the Master; and the minor seminary

must take them, impressionable as they still are, and mold them, as wax, for the future image of the sublime priesthood of Jesus Christ—and show forth even in these early years the definite traces of the form of the *Alter Christus*. They must be taught to become saints *now*—not wait until they reach the confines of the major seminary.

What, then, should be the especial atmosphere, the spirit, prevailing the minor seminary? We are told that much of the difficulty of the clergy today is a spirit of secularism, of laicism, of forgetting their clerical dignity and separation from the world. The spirit, consequently, that I feel we should inculcate in the young priestly aspirant from the very beginning is: *ecclesiastical-mindedness*. This quality, ecclesiastical-mindedness, should be the antidote against whatever is inimical to the proper clerical spirit. As the Fathers of the Third Council of Baltimore exhort those in charge of the minor seminary: "Let them strive with all their strength that the youths from their earliest years put off more and more the spirit of the world and put on the *ecclesiastical spirit*." (C. Balt. III, 142.)

We may well ask: What means shall we use to form this ecclesiastical-mindedness in the young man in the minor seminary? Naturally, the very segregation from the world, so ardently desired by the Fathers of the Council of Trent for the tender years of the youthful candidate, will give the background for this spirit. All the exercises can be shaped to help foster this ecclesiastical-mindedness: the attendance at Holy Mass; the reception of the Sacraments, those fountains of spiritual life, hence unworldly life; by all means, a deeper living of the liturgy; conferences and sermons; individual attention to the boys, winning their confidence and thus better directing their lives; governing the various activities—religious, academic, as also recreational and athletic—from the ecclesiastical viewpoint. There are, however, two principal practices that I wish to enlarge upon; but before taking these up, I ask your permission to digress for a moment.

Some, no doubt, are wondering about the function of the minor seminary as to eliminating the unfit. This is indeed a definite and valuable service of the minor seminary: finding out those young men who do not show the proper fitness and dispositions, also the ecclesiastical-mindedness, for later leading a priestly life. One can understand how readily a young man who has not passed through the refining process and scrutiny of the minor seminary might come unfitted to philosophy in the major seminary, and there have to be eliminated; one can even surmise how a young man might come directly to theology in the seminary, be carried along for a year or two by the novelty of it all, and then in his third year must already be prepared definitely to decide that he is able to take upon himself life-long engagements.

I mention the elimination here because it might be argued that too many boys may weaken under the grind of the many spiritual exercises, etc., disposed to produce this ecclesiastical-mindedness, and discontinue. Granting, of course, that these exercises are not overdone and are properly balanced, might it not be a good fortune that such students discontinue in proper time? I recall here an answer given recently in one of the daily Religious Bulletins of Notre Dame University. The question was: "Why are there so many religious services? It only discourages a student." The answer read: "The cultivation of religion here has for its purpose to make you acquainted with God, in Whose house you expect to spend eternity. If you get discouraged here, what will you do in heaven?" We might change that for our students to read: . . . "God, in Whose house you expect to spend most of your life here, besides eternity. If you become discouraged here, what will you do later in the priesthood?"

But to return to the fostering of the ecclesiastical-mindedness in the minor seminarian. There are two principal points I should like to enlarge upon: not only because I feel they are distinct aids, but also because there is less

conviction about them, and they are consequently not universal.

The first of these aids serves to foster this ecclesiastical-mindedness principally externally; the other, internally. The first I have in mind is the wearing of the clerical cassock as the official garb in the minor seminary. The cadets of our military schools wear, and are proud of, their official uniform—why not our minor seminarians?

To assure myself on this point I submitted a questionnaire, to be returned anonymously, to the students of our Fourth Year Minor Seminary. For several reasons I felt this group was representative. To the question: "Do you feel that wearing the cassock in the minor seminary has helped you?"—each one answered in the affirmative. Interesting reasons were added, of which the following are specimens:

It helps me to think of the dignity of the priesthood; and every time I see the cassock it makes me think of my vocation, instilling a greater love for the priesthood.

It serves as a natural reminder of the life we are to lead and the virtues necessary for it. It reminds one that this is not a worldly school.

Daily the cassock reminds me of the dignity, the duty, and the holiness of the priestly life I intend to lead.

It has made me feel and remember that since I am not wearing the ordinary secular dress, I should do more. It is the uniform of soldiers of Christ—His cadets.

It has reminded me of the fact that I am not of the world. It has checked worldliness in dress. It has been a source of mortification during hot weather, and for such I am grateful. It is the uniform of Christ's army officers.

It often serves as a check in "off" moments.

It makes me feel closer to God.

Wearing the cassock makes a person feel that he is joined to God in some particular way; the cassock makes one feel that he is wearing a shield against the darts of the devil.

The best reminder of the goal of the priesthood, it also places all students on the same level.

It has helped me spiritually and financially.

It helps train you in patience, and best of all, brings an

anticipation of the great honor of the priesthood carried on in the cassock.

It keeps me in a more religious attitude than if I wore only ordinary secular clothes.

It seems to separate us from the laity and to give a respect for one who is in a cassock.

It helps me realize the life I am aspiring to, of course; but I never realized it so fully until I went home for my first vacation and laid aside my cassock. There was a longing to be dressed as His follower.

A lecturer, a non-Catholic, upon a recent visit to the seminary mentioned to me how the wearing of the cassock gave a distinct atmosphere to the students; and he meant even the youngest.

I might add, the students have worn the cassock in our minor seminary for almost half a century.

The second point I have in mind to foster this ecclesiastical-mindedness is the earnest cultivation of mental prayer, of meditation, in the minor seminary from the first year on.

If our difficulty today, both in the seminary and in the priesthood, is a spiritual shallowness, a living on the surface, what better specific antidote could we find than a serious cultivation of mental prayer, of meditation? Listen to that saintly Pope who knew our own times so well, Pius X, in his incomparable Exhortation to the Catholic clergy on the occasion of the fiftieth year of his priesthood: After mentioning "It is of the first importance that a certain time should be allotted every day for meditation on the things of eternity. . . ." he says, "A confirmation, albeit a painful one, of all this is to be found in the lives of those priests who think little of meditation on divine things or really dislike it. For they are men in whom the sense of Christ, that most estimable gift, languishes; entirely occupied with earthly things, following vanity, babbling of trifles, performing their sacred duties negligently, coldly, perhaps even unworthily!"

On this same point, of more than passing interest, I trust, are the words addressed by a renowned non-Catholic

lay woman to a group of Anglican clergy in Liverpool, England:

“A shallow religiousness, the tendency to be content with a bright ethical piety wrongly called practical Christianity, a nice, brightly varnished this-world faith, seems to me to be one of the ruling defects of institutional religion at the present time. We are drifting towards a religion which consciously or unconsciously keeps its eye on humanity rather than on Deity—which lays all the stress on service, and hardly any of the stress on awe: and that is a type of religion which in practice does not wear well. . . . It does not lead to sanctity: and sanctity after all is the religious goal. It does not fit those who accept it as adequate for the solemn privilege of guiding souls to God—and is not guiding souls to God the object of the pastoral life? . . . I do not think we can deny that there is at present a definite trend in the direction of religion of this shallow social type; and it will only be checked if and in so far as the clergy are themselves real men of prayer, learning to know at first hand more and more deeply—and so more and more humbly—the ineffable realities to which they have given their lives. Therefore to become and to continue a real man of prayer, seems to me the first duty of a parish priest. . . . The laity distinguish in a moment the clergy who have it from the clergy who have it not.” (Concerning the Inner Life, by Evelyn Underhill, p. 6, ff.)

Perhaps we do not wonder, then, that Saint Charles Borromeo maintains: “Understand, brethren, that nothing is so necessary for all ecclesiastics as mental prayer.”

We may allege: This is all very well for priests, but it is beyond the young students of our minor seminaries. Frankly, there are arguments against the endeavor of formal meditation in the minor seminary that I feel should not be ignored. It is urged that meditation is difficult enough for anybody; that the boys being too young will have no success; that they consequently will develop a repugnance for meditation; and this repugnance will be carried over to the major seminary, and then later to the priesthood. Yet the Council of Baltimore (III, 142) orders that those in the minor seminary should be taught to meditate—*edoceant eos . . . cum fructu meditari*. And the Let-

ter from the Sacred Congregation for Seminaries and Universities of 1928, already referred to, stresses the duty of the Spiritual Director to teach students the method of practicing mental prayer.

Perhaps it may be of some interest to mention our own experiences with meditation in the minor seminary at Saint Meinrad. (In passing, I might mention that most of our students are preparing for the secular priesthood.) Though warmly encouraged for some years to make their meditation privately, the students in the minor seminary did not make it as a common exercise until about twenty years ago. Though undoubtedly, at first, there was some success, I fear there was also marked dissatisfaction. As I see them now, the mistakes were principally these: The book was too deep and dry, and not at all suited to the young students' needs; moreover, there was never any departure from the book; the time was too long for the boys, some 25 minutes, and that after 15 minutes or more for Communion; the students knelt for all but a few minutes of the time; they were left too long a time to their own resources; and, finally, it was made too much a disciplinary matter. Now, I am satisfied, there has been practically a complete change of attitude. A simple practical book has been introduced, "Following Our Divine Model," by Rev. J. F. McElhone, C.S.C., written originally for minor seminarians; the actual time is not more than 15 minutes, though this follows Mass and Communion—in all about 45 minutes; the student is never left to his own resources for more than about 3 minutes at one time; moreover, part of the time he is sitting down, kneeling only at the beginning and during the last part of the meditation.

Much of the success seems due to the fact that the zealous Spiritual Director and the boys themselves make up many of their own meditations. The general plan is: one week the book is used; the next week, the meditations are made up (which, generally, the students seem to like a great deal better; yet they favor this plan of alternating with the

book). Frequently the students themselves write out excellent meditations and hand them in to the Spiritual Director, who may use them for the public meditation (no names of course being mentioned).

The questionnaires spoken of above list each student who filled out the questionnaire as feeling himself benefited by meditation. Some remarks may be of interest:

The meditations have helped me particularly in overcoming petty faults, and preventing great falls. Meditation is a sure vocation strengthener. I especially approve of handing self-made and applied meditations to the Spiritual Director for reading to others. Home-made meditations seem more close to you, since they are composed by your own companions.

Meditation is something great. Some thoughts serve as a Retreat. Some of the thoughts make you feel cheap because you are guilty of some certain sin. The affections make me feel sorry for my sins and make me promise to try to do better. God and Mary come very close.

Meditation has helped me to see my faults. Knowing one's own faults is one-third of overcoming them. It is pretty hard to meditate, at least I find it so. But when I make a good meditation, I have a very good day usually.

Even though you feel down and out at times and even though you can hardly pay attention to the meditation, you always receive some good from the meditation. I find it easy since having meditations to prepare myself for Communion without a book.

Meditation has served to bring God nearer to me. It has served to keep my mind occupied during the night especially when I happen to wake up.

It is the daily pounding of the meditation which has exerted some influence over me. I use it as an examination of conscience.

The first few times I tried to make a meditation, I thought that it was just a waste of time, for I could not keep my mind set on thinking of any religious thing for any length of time. I tried very hard, and gradually felt that I could experience a kind of liking towards it. It makes me think of my faults and makes me plan ways in which I can get rid of them and practice virtue.

After meditation I believe that there are fewer venial sins committed.

In meditation it seems as if everything passes away, and just Jesus and I are all alone, having a big talk about the past and future.

I can much more easily meditate on such topics as are in union with the season, as the Mass of the day, etc.

Personally, I find it hard to meditate in the way I think meditations should be made. I can think over the points given us by the Spiritual Director, but am at a loss to enlarge on those points. Nevertheless, I think that to discontinue the practice of meditation would be a serious blow to the spiritual life of most of the students.

I have found that at night when we are in meditation, it is far easier to remain recollected. [Evidently this student means, easier to keep the night silence.]

I like those meditations based on daily affairs the best.

It is for me a difficult task. However, it is a great help in getting a line on one's self. I have the best results without a book.

Meditation has helped me immensely in learning to pray without a book—really to converse freely with our Eucharistic King. I have found that the effort to meditate is an excellent thanksgiving after Holy Communion. As noted above, meditation has helped me to "talk" with Our Lord. I find special success with meditations during vacation if I write out my thoughts and thus make up meditations. When I am trying to meditate on a truth of religion, or virtue, etc., I am aided with something before me to keep my thoughts centered on the points for meditation.

Meditation is a continuous slow driver that keeps pounding virtue, virtue, virtue.

My basic meditation is: My soul is a flower garden; God has given me the plot, the seed, and the tools; and all that is necessary for me to do is to make use of what God has given. Good example, bad habits, humility, mortification, can all be applied. In a pinch I can fall back on it. Everything fits it.

Frankly, I have been astonished to realize the success of these young students and the splendid effects upon them. I trust you will bear with me if I read one or the other of samples of brief meditations written by these young students themselves of the ages of about 17, 16, and 15 years.

ON THE CASSOCK

Consideration: Let us picture to ourselves the cadets at West Point on review. The first thing that strikes us is the tidiness and immaculate beauty of the sparkling uniforms. "Surely," we will say, "they must take infinite pains to keep those uniforms so attractive." Ah, yes; they respect their uniforms as they do their flag. Truly, the uniform of a cadet has a deep signification. But the uniform of those who are to fight the battles of the Lord—the cassock—is by far more significant and sacred than any military uniform. It is the universal dress of those who have devoted their lives to the service of God.

Application: Do I respect my cassock and the cassocks of my fellow students? Do I keep my cassock at all times at least presentable? Let me consider what the cassock means to me now and what it will mean to me as a priest.

ON DEATH

Consideration: I am sure that none of you will object to having a little adventure this morning. We are out West on a camping trip. We have just arrived at a spot called "Eagle's Perch." This is at the brink of a yawning gorge or canyon, from which you can see for many miles in every direction. Almost at your feet, it seems, a little river winds through the gorge. You are leaning far out, drinking in this scene of wild beauty, when suddenly the rock upon which you are standing gives away, and you, losing your balance, topple head over heels into the void before you. You are going to your death. In a second your whole life flashes before you. What about this? Should I have done that? Can God forgive me? Am I now prepared for death? You must prepare to meet your Judge. Surely with only a few seconds of life left you can meditate.

The application has only one sentence. When you hit the ground will you keep on going (to hell) or will you bounce (to heaven)?

A young student, 15 years of age, after only a year and a half at the Minor Seminary, wrote out his own meditations for each day of the Christmas vacation. The following examples will give us specimens of what he did.

CHRISTMAS

Picture the stable before Our Lord's birth—dark, lonely, cold, silent, the ill stench of hay on which the cattle have lain; after His birth—the stable is all lighted up by a heavenly glow—sweet voices fill the air—a heavenly perfume fills the place and overcomes the smell of the hay—His presence draws living beings to the at first forlorn stable—the stable becomes the palace of the King.

Before Communion—my heart is cold, dark, and dreary, void of life, and filled with the odor of decay. After Communion the Light of the world dispels all darkness and ignorance and reveals to me my hidden sins and faults, and the silence is displaced by the soft and sweet whispers of my Friend—an odor of holiness fills my heart and soul, overcoming the loathsomeness of sin—my inanimate heart is now filled with a Divine Life, for it is no longer I but Christ that lives in me.

FEAST OF THE HOLY INNOCENTS

Without knowing it they passed through this life into a new and better one. By only a split second of unknown suffering they gained a place by Jesus for eternity.

Why can't I pass the things of this life without noticing them—this sacrifice may mean a lot to me, but think of a place beside Jesus for eternity. Why not ask the Blessed Mother to help me do this for Jesus—to use the things of the world only as a means of approaching closer to Jesus? She is waiting eager to help me.

END OF VACATION

Picture my soul at the beginning and the end of this vacation. Are there any serious blots on it? Are there any new stains on it? Do I notice the absence of any of the old ones? Have the number of stains on it increased or decreased since the beginning of this vacation? How many times have the saving waters of the confessional flowed over my soul? How often has sanctifying grace in my soul been renewed? Is my soul really pleasing to Jesus?

Do I really try to keep my soul in grace by approaching the Sacraments regularly? Have I neglected my spiritual duties during this vacation? Has this vacation been a means of grace and merit for me, or of sin and corruption to my soul? Why not ask the Blessed Virgin to help me to be sorry for all that I have done that was wrong during

this vacation? Why not implore the Holy Ghost to enlighten my entire mind and soul so that I may see each and every one of my falls during this vacation? And ask Him to help me repent? And ask the Blessed Virgin to help me be pleasing in the sight of her Divine Son?

I fear I have already tried your patience. One more point, and I shall find an end. It may be of interest to you to know how this same group on their questionnaires answered the question: "What do you feel has exerted the greatest influence on your spiritual life during your days in the Minor Seminary?"

The yearly Retreats are and have been of greater influence over me than anything else I can recall.

I feel that the Liturgy practiced here has been the greatest spiritual benefit for me, for it has made me realize the great treasures of the Catholic Religion.

The daily Conventual High Mass has been of untold benefit to me. The Chapel has also been of untold value.

Conferences by the Spiritual Director and the daily meditation. The Retreats did very much good.

The four Retreats that I have had the good fortune to make have helped my soul the most, for they help a person to get a real insight into his soul.

The instruction I received on the Liturgy, which made me appreciate more fully the beauty of the Mass and also made me get more out of the prayer of the Mass.

By all means, the daily Conventual High Mass.

The complete carrying out of the Sacred Liturgy has had the greatest influence over me. The ceremonies all have been awe-inspiring.

Daily examination of conscience and meditation.

The Retreats, and good fellowship of the students.

Weekly confession.

I think the greatest influence is our teachers' observance of their Holy Rule, and the aid of an excellent Spiritual Director.

Having a regular confessor.

The Recollection Conference of my second year, and the advice that that Spiritual Director gave me in the confessional.

Personally, I feel that separation from the world and the close association with Jesus in the Blessed Sacrament have aided me to make much progress in the spiritual life. Fre-

quent and most frank heart-to-heart talks with my confessor have also had a big influence in my spiritual progress.

The greatest influence in my life has been my close relation to my confessor, frankness in unveiling my soul, and rigorous obedience to his advice. Observance of each little rule!

Being permitted to choose a private Spiritual Director, and thus find a man to whom I could go at any time with confidence for advice and guidance.

It was somewhat of a surprise to note that over one-third specified the liturgy as the greatest help—one-fourth of those answering the questionnaire singled out the daily Conventual High Mass, celebrated in the Abbey Church, and which the students of both major and minor seminaries attend. One might properly wonder that no mention is made of the Eucharist or Holy Communion. I think two explanations may be given: The students, in their minds, have placed Communion where it belongs, in the Sacrifice of the Mass; or, what is more likely, they consider their daily Holy Communion as a matter of fact—a regular necessity for the daily nourishment of their souls.

In conclusion, surely young men such as these are worth working for—to develop their beautiful souls during their impressionable days in the minor seminary in order to hand them over to you, venerable rectors of the major seminaries, that you may place the finishing, crowning touches upon them, that thus they may be fully trained and equipped to take their places in that glorious line of the priests of the Catholic Church. And, after all, must we rectors not be the happiest men on God's earth—for to us is given that noblest of tasks, to form Christ in those who are to form Christ in others!

THE CONFESSOR IN THE SEMINARY

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Every official in the seminary has his corresponding responsibility. There is one, however, who, though hidden behind the scenes, can yield to none when there is question of responsibility.

This hidden power is the seminary confessor. The Seminary Department of this Association is fully alive to the importance of the role played by the seminary confessor. Last year, a paper assigned by the Committee of the Minor-Seminary Section and bearing the very same title was read at the joint session. Now the subject has been assigned anew. However, the instructions accompanying the assignment were to the effect that in this paper the practical phase of this office was to be emphasized.

Hence, with this instruction in mind, I have endeavored to touch only on practical points, in simple form, in connection with the seminary confessor. If some of my views and solutions will meet with adverse criticism, I shall by no means be disappointed. In fact, I shall heartily welcome such criticisms because I feel that by the free expression of personal views, favorable and unfavorable, these vexing problems will be threshed out the better and the discussion will necessarily become all the more practical.

In the treatment of this question, I shall divide my topic into three points:

- I. The Personal Qualities of the Seminary Confessor.
- II. His Offices in Behalf of the Seminarians.
- III. Some of the Practical Difficulties.

I. PERSONAL QUALITIES OF THE SEMINARY CONFESSOR

Canon law says very little on the requisites of the seminary confessor. The following canons have a bearing on the topic:

“Besides the ordinary confessors, other confessors should be appointed to whom the seminarians may freely go to confession. If these confessors live outside the Seminary, and the student requests the rector to call one of them to hear his confession, the rector is forbidden in any way to inquire into the reason, or to show displeasure. If the confessors live in the Seminary, the seminarians may freely approach them, without prejudice to the discipline of the Seminary. When the question of admitting a seminarian to Orders or of dismissing him from the Seminary is being considered, the vote of the confessor shall never be asked.” (Canon 1361.)

“The superior of a seminary or college shall not hear the sacramental confessions of the alumni, who live with them in the same house, except in particular cases where an alumnus for a grave and urgent reason may of his own accord make the request.” (Canon 891.)

A more recent pronouncement on this point is the letter of the Apostolic Delegation of Washington sent to the Ordinaries in 1928. This letter, which is an embodiment of the ordinance of the Sacred Congregation of Seminaries and Universities, makes reference to Canons 1358 and 1361 thus:

“The code of canon law prescribes, besides extraordinary confessors, at least two other priests to assist the spiritual director in hearing the confessions of seminarians.

“In a seminary in charge of a religious order the office of confessor may be exercised by professors in service, provided, of course, they are approved confessors and have been appointed to this office by their own superior and by the Ordinary. The mere fact that one is a professor is not sufficient to entitle him to hear the confessions of the

seminarians. He must be appointed specifically for this work and receive the approval above mentioned. In seminaries conducted by the secular clergy, however, professors are permitted to be only extraordinary confessors."

NECESSARY ENDOWMENTS

Because of the status of the seminarians, a seminary confessor must be especially equipped with such qualities as will enable him to fit the seminary penitents for their priestly career.

(A) *Knowledge*

First of all, the seminary confessor should be in possession of a rich store of knowledge as to dogma, moral, ascetical theology, psychology, and of human nature as such. On this score of necessary learning on the part of a confessor, and, *a fortiori*, of a seminary confessor, there is no quarrel between the moralist and the mystic. Let Saint Alphonsus and Saint Theresa serve as witnesses.

Saint Alphonsus: "Those who aspire to the office of hearing confessions should not so easily convince themselves that they can render themselves fit for so great a task without prolonged study of the moral science. For this (office) it will not suffice to run through a summary of current cases, nor will it be sufficient to know the general principles as some maintain, who with a contempt for the casuists, lay claim to the title of learning." (Moral Theology, Book 6, Tract 4, Chapter 2.)

Saint Theresa: "I myself would rather consult a learned confessor who did not practice prayer than a man of prayer who was not learned, for the latter could not guide me in the truth." (Autobiography, Chapter XII.)

Father Faber comments on these words of Saint Theresa: "Of all the Saint's wise words, and they are innumerable, she never uttered one that was more like herself than that." (Growth in Holiness, Chapter XVIII.)

(B) *Prudence*

Together with knowledge, prudence should go hand in hand in the case of a seminary confessor; he should have good judgment, good common sense; he should have tact; he should be able to make the proper adjustments and applications to individual cases.

As an adjunct of this prudence a due reserve is in place. Too great familiarity outside the confessional frequently has a deterring effect on the seminarian when there is need of candor in the confessional.

(C) *Piety*

Although knowledge and prudence are more essential to the seminary confessor than outstanding piety, yet piety will place a crown and a halo over his knowledge and prudence. Without piety and good example many of his decisions based on learning will bear no fruit. The "practice what you preach" will, if not verbally, at least mentally, be flung back at him especially by a seminarian.

(D) *Maturity*

Another quality desired in the seminary confessor is maturity, which is usually accompanied by experience of life. This maturity paired with experience inspires a feeling of confidence and a sense of security without which the penitent may not be frank or candid as he should be. This candor or frankness is above all essential in a seminarian. Perhaps most of us have heard of the advice given by a layman to the bystanders who were discussing confessors:

"When you go to confession, do not choose as your confessor a very young priest; he may be a bit too curious and inquisitive. Do not choose a very aged priest; he may be too cross and peevish. Choose one whose temples are turning slightly gray. You will ordinarily find him understanding, sympathetic, experienced, and wise."

This counsel, though somewhat too sweeping, contains a bit of practical wisdom. Hence, it is interesting to note what is the practice of the Sulpician Fathers. Before any

one of their priests is authorized to hear the confessions of the seminarians he must have been a professor for five years.

A man with these traits will exercise a most benificent influence on the spiritual development of the seminarians.

II. SPECIFIC OFFICES OF THE CONFESSOR OF THE SEMINARY

The confessor, whether he is the spiritual director or not, should be to the seminarians a father, a guide, a physician, a judge, and a teacher.

(A) *A Father*

The seminary confessor must be a father and not a tyrant; kind and not gruff. This is the more essential in his case, since the seminarian, above all, should be won so as to lose his natural repugnance for confession; hence, the confessor must not show weariness or disgust. He must have the true interest of the seminarian at heart. He will, therefore, be more than a mere absolution machine. He will take a deep interest in the true weal of his penitents. He must inspire them with confidence so that they will feel free to ask questions that may have a vital bearing on their whole lives. As a father he must not omit to give his penitents the benefit of his own prayer. But with Saint Paul he will not fail at times to combine with fatherly affection and sympathy also fatherly firmness:

“To the weak I became weak, that I might gain the weak. I became all things to all men that I might save all.” (I Cor. 9.22.)

“Now, I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.” (II Cor. 7.10.)

(B) *A Guide*

Seminarians as penitents form a class by themselves; hence, they need a guide suited to their condition and men-

tality. This is true in a general way, but specifically in the confessional. The guide who directs, trains, and molds the future confessor is not only the professor of moral or pastoral theology but also the seminary confessor. The professor in the classroom may inculcate correctly the principles *de Poenitentia*, but the penitent will, humanly speaking, follow rather the methods of his confessor: *Verba docent, exempla trahunt*. As experience shows, in regard to rubrics, that the young priest frequently follows the mannerisms of his old pastor, so the seminarian is likely to follow closely in the footsteps of his confessor during the seminary days. In this way the seminary confessor will leave an indelible mark on the confessors of the Church.

Consequently, the seminary confessor should strive to make his attitude and his mode of procedure worthy of imitation:

- (1) He should show by his methods when and how to ask questions.
- (2) He should stress the proper enumeration of sins as to their specific differences.
- (3) He should insist on being precise and practical; he should not be content with vague generalities; he should instruct his penitents to mention immediately without being asked, whether, for example, the bad thoughts were wilful, how often so, and whether they were directly or indirectly invited.
- (4) He should emphasize contrition.
- (5) He should suggest practical means to overcome the faults confessed.
- (6) He should prescribe penances that are specific.

(C) *A Physician*

The confessor is, in the strictest sense of the word, a physician of souls. Wheresoever he finds wounds he must apply the remedies; wheresoever his probe detects a deep-seated malady, he must endeavor to bring about a cure. Very often the treatment will be of a contrary nature: *Contraria contrariis curantur*.

It stands to reason that remedies which work by their own efficacy, *ex opere operato*—other things being equal—are immensely more powerful than others which depend on our own effort. Now the two medicinal means that operate thus are the two Sacraments of the Holy Eucharist and of Penance. The Holy Eucharist is usually strongly stressed in our seminaries, but not sufficiently so the Sacrament of Penance. What the mind of the Church is, is evident from Canon 1367:

“The Bishop shall see to it that the seminarians go to confession at least once a week.”

The reason for this regulation is not that the seminarian is supposed to need this Sacrament to free him from mortal sin every week, but the future priest is to be cured as completely as possible from the remnants of past sin and is to be provided with means to develop an ever-increasing purity of soul.

As we all know, the Sacrament has both a curative and preventive force in regard to sin and imperfection. Now, for practical purposes, the confessor of the seminarian is ordinarily also his spiritual director; hence, he should do his utmost to bring these two forces to bear on the life of the seminarian.

(1) *Curative.* The confessor should endeavor to eliminate gradually those forebodings of vice which have such baneful consequences in the life of the priest: pride, which breeds disobedience; rebellion, hardheartedness against fellow priests; intemperance, which causes such great scandals to the laity; avarice, which commercializes our holy religion; and impurity, which deprives a person so easily of the state of grace, blocks his sanctification, and makes him unworthy to perform his priestly duties. The confessor should, moreover, give tactful consideration to the ruling passion of the penitent. The words of Father Faber should not be lost sight of by the spiritual physician: “The lack of abiding sorrow for sin is one of the greatest obstacles to growth in holiness.” (Growth in Holiness, Chapter XIX.)

(2) *Preventive.* The Sacrament of Penance is not only a sacrament of remission, but also a sacrament of amendment.

(a) *Antidote.* We must not forget that the Sacrament of Penance imparts a peculiar antidote to sin and goes a great way to guard against relapses. It serves, as it were, as a specific inoculation. We have perhaps all tried frequent, nay for a time possibly daily confession on a stubborn case *de sexto*. Some saints like Saint Charles Borromeo and Saint Francis Borgia confessed daily in order to advance more rapidly in perfection.

(b) *Counterpart of Present Tendencies.* The present-day philosophic tendencies, the various psycho-systems, under whatever banner they sail, are to a great extent a practical denial of the necessity of grace and, hence, inculcate a sort of neo-pelagianism. The Sacrament of Penance, rightly and frequently applied, will impress the importance of the sacramental system and help to counteract this baneful spirit of the age.

The seminary confessor is, of course, eager to obtain all these medicinal effects in behalf of his penitent. Sometimes, however, these fruits are not always apparent; hence, the confessor realizes that he must assume another role.

(D) *A Judge*

This role is that of judge, for he must diagnose the case; he must sometimes probe it and take rather drastic action. There are at times two such drastic tasks that devolve upon the seminary confessor as judge; the one pertains to vocation and the second implies denunciation.

(1) *Vocation.* Very often the decision of a priestly vocation is thrust upon the confessor and on him alone. On some occasions he will find it necessary to urge a timid seminarian to advance to Holy Orders; at other times he must insist, under the pain of refusal of absolution, on the discontinuance of study on the part of the seminarian. What the Sacred Congregation of the Seminaries and Uni-

versities says of the spiritual director applies, *mutatis mutandis*, also to the ordinary confessor of the Seminary:

“His duty is to know the life and character of the seminarians, so as to be able to give them prudent and safe advice regarding their vocation. Those who should not continue to the priesthood, because they have not been called, he will dissuade from their intention of becoming priests, but those who are true to their calling he will encourage—*fortiter et suaviter*—to ever greater efforts toward perfection.” (Letter of the Apostolic Delegation, 1928.)

(a) *De Sexto*

Masturbation. If a young man after acquiring the habit of masturbation has not given proofs that he has formed a contrary habit by the time of the reception of the first Orders, he should not be allowed to receive them. He may be deserving of absolution, but not worthy of ordination. Saint Alphonsus makes one exception; viz., the case in which the conversion is sudden and extraordinary. (Moral Theology, Book VI, Chapter 2, No. 69.) However, how can we know that the conversion is extraordinary? The authorities are not agreed on the period which should intervene between the last lapse and the reception of Orders. Some say that there should be an interval of at least six months.

Homosexuality. A seminarian with an uncontrollable urge to homosexuality is not called to the priesthood. There is always an imaginary wall between man and woman, but such is not the case between man and man, or between a man and a boy. On the other hand, the saying remains true: “The leopard will not change his spots.”

Undue Familiarity with Women. If at the end of vacation the confessor detects that a seminarian has become, to a serious extent, guilty of undue familiarity with women, without any ado the confessor should absolve only on one condition; viz., that the penitent leave the Seminary.

These opinions may seem a bit rigorous at first.

However, as we grow older and become the more aware of the ravages in the Church, which should have been forestalled by some seminary confessor, we feel justified in guarding ourselves against overindulgence. It is true that Christ was lenient in matters of our frail flesh but there was not question of ordination and it is equally true that Saint Augustine and some others made good after a previous life of sin, but are the cases strictly parallel? The advice, or rather the pleading of a Bishop is still fresh in my memory. I had expressed my doubt as to the vocation of a certain seminarian. The Bishop replied: "Father, if you have any persistent doubt as to the vocation of a seminarian, please give the Church the benefit of that doubt."

(b) *Other Vices.* There may be other tendencies in a seminarian which would justify the confessor to force his penitent to give up his studies for the priesthood; e.g., an uncontrollable temper, extreme scrupulosity, etc.

(2) *Denunciation.* Another instance which calls for the exercise of the judicial power of the confessor of the Seminary is the need of denunciation to the rector. The confessor is certainly under obligation to compel a seminarian to make known to the authorities a secret abuse that is damaging to the public good. There might be question of enticement and seduction. However, no one can be forced to denounce himself, or to denounce others, when he must thereby incriminate himself. Just how much such a seminarian is obliged to tell regarding himself when questioned by the authorities is hard to decide. On the other hand, denunciation cannot be urged when the evil is already remedied and should never be made obligatory in trivial matters.

(E) *A Teacher*

The seminary confessor must ever endeavor to implant into the soul of his penitent positive virtues. The words of the Sacred Congregation of Seminaries and Universities are *ad rem* here:

“Spiritual training does not consist merely in the acquisition of goodness and moral honesty; it embraces also all that group of virtues, by means of which the priest ought to become a living image of Our Savior Jesus Christ, to live His divine life, to be an *alter Christus*, and all this not only because he participates in the divine power of Christ, but especially because he imitates the example which Christ left us. Therefore, above everything else, you must see to it that *Christus formetur in iis, qui formando in ceteris Christo, ipso muneris officio destinantur.*” (Letter of the Apostolic Delegation, 1928.)

(1) *Fundamental Virtues.* The seminary confessor must above all deal with fundamentals. He must keep the roots growing downwards, rather than insist that the tree spread out above. No superstructure requires a more solid foundation than the spiritual-ascetic superstructure. Just as worship breaks down when it is not based on the right relation between the Creator and the creature so the fruits derived from confession are certainly lessened unless the confessor endeavors to deepen the root virtues.

(a) *Faith.* First of all the confessor must in season and out of season insist on a deep faith on the part of the seminarian. The latter should be urged on and trained to view every incident in the light of faith; he should be taught how to supernaturalize his life in all its details and see the finger of God in everything. If the confessor succeeds in imparting this spirit to his penitent, he will be taking care, more or less, of the other fundamental virtues: humility, obedience, charity, patience, the spirit of prayer, etc.

Because of the peculiarities of the priest's life three other virtues might be given additional attention: self-denial, chastity, and justice in connection with honesty.

(b) *Self-Denial.* The priest's life must essentially be a life of sacrifice. He turns his back on family life and on many social privileges and, hence, imposes on himself burdens which might some day weigh heavily on his shoulders

unless he has acquired the spirit of sacrifice even unto heroism. Wherefore, the seminary confessor should try to spur his penitent on to generosity in the matter of small sacrifices so that the future priest may not only not succumb, but as a "cheerful giver" find delight in the yoke of the Lord which is sweet and whose burden is light. This generosity should also extend to the sacrifice of popularity and of worldly plans and ideals. The priest should not aspire to be a jolly good fellow with the laity rather than a priestly priest towards every one. Then, too, true generosity observes due order. The holy Cure d'Ars always demanded of his penitents that they first make the sacrifices which were of obligation and then only would he permit works of supererogation. (Cf. The Cure D'Ars, Trochu, Chapter XV, p. 331.)

Without this spirit of sacrifice there can be no question of winning souls. Wherefore, says Pope Pius X in his exhortation to the clergy, August 4, 1908:

"And here We may appropriately point out that the most prudent Pontiff (Leo XIII) made special mention of abstinence, which in the words of the Gospel we call self-denial. The strength, the power, and the fruit of the priestly office is truly found in this virtue, beloved sons, and from its neglect springs whatever in the life of a priest offends and injures the souls of the faithful.

"If he works for the love of money, if he is immersed in worldly business, if he seeks the first place and despises others, if he yields to flesh and blood, if he strives to please men, if he trusts in the persuasive words of human wisdom, in all this he has neglected and spurned the Commandment of Christ: If any man will come after Me, let him deny himself."

To strengthen this point let me cite a footnote from an article of Doctor Bruehl in the *Homiletic and Pastoral Review* of September, 1931:

"The high ideals of unselfish service set before the aspirant to the Protestant ministry will shame

many a candidate for the Catholic priesthood whose motives remain on a low level and who is actuated by sordid self-interest. We quote from the *North American Review*, June, 1931, in which the Reverend Charles A. Jefferson writes as follows: "There is in the United States at the present time no more attractive and promising field open to a man fitted for moral leadership and desirous of making his life count for the most than that which is offered by the Christian Ministry. . . . Here is opportunity for men of capacious brain and intrepid spirit. What can the Church accomplish without daring and disciplined and masterful leaders? If a young man is ambitious to make money, let him keep away from the ministry. If he craves short hours and an easy time, let him never think of entering the pulpit. The Christian pulpit is for indefatigable workers. The way of the Christian minister is now, as always, the way of the Cross. The need for industry and courage and sacrifice in the American pulpit was never greater than now. The hour challenges the very best in the men who are strongest. Weaklings can do nothing. Slackers are a curse. The work is so manifest and so arduous that it taxes every faculty of the soul. It is a task which calls for every ounce of a man's body and mind and spirit.'" ("The Ministry.")

(c) *Chastity*. The matter of chastity on the part of the seminarian has been touched negatively several times. The seminary confessor should employ every opportunity to instil into the heart of his penitent not only a horror for impurity but even more a positive love and esteem for chastity. *O quam pulchra est casta generatia cum claritate!* (Wisdom 4. 1.) He should foster a clean mind and clean heart in the aspirant to the holy priesthood. He should teach the latter to take always a sublime view of matters pertaining to sex and to the problems of life, which are never to be dragged down into the gutter. The penitent will then have less difficulty when in the classroom the sixth commandment is to be discussed or the tract of

matrimony is to be explained. Of such a seminarian Saint Paul's words will be true: "To the clean all things are clean." (Titus 1. 15.) To such a future priest who has acquired this background, sex and nature will always be sacred and will always be thought of in connection with the Creator; all stories that are off-color will be taboo, at least as far as he is concerned and as far as he has control.

(d) *Justice.* Another virtue which at first thought would seem to require no special attention on the part of the seminary confessor is the virtue of justice linked with honesty; yet this attention is necessary. A considerable number of our famous racketeers have Catholic names and come from Catholic families. Possibly if some exacting confessor had in earlier days insisted on restitution in petty larcenies, one or the other of these men might have been saved from his notorious career. In one or the other case such a record might indirectly go back to the seminary confessor. Consequently, it would seem to be the best policy for the seminary confessor to impress most emphatically this matter of justice and honesty upon the aspirant to the holy priesthood. At times there may be a question of "cribbing." This practice puts a kink into the character of the seminarian and will most probably make him dishonest also with his Bishop. There may be question of "mingling the mine and thine" in small matters, for example, to the amount of a dime; there may be question of damage to seminary property or seminarians' property. The wise and zealous seminary confessor will call for a rectification of all these matters and thus forestall many big and little misappropriations in and out of the priesthood.

It stands to reason that the seminary confessor, as teacher of the necessary virtues, will not give prolix lectures in the confessional, for the confessional is neither a pulpit nor a parlor. By judicious and timely hints he will convey his important lessons.

III. DIFFICULTIES TO BE CONFRONTED

The seminary confessor will not always find his path strewn with roses. Circumstances will be such that at times he will be placed in a rather trying quandary.

(A) *Other Confessors.* If there were but one seminary confessor, he could have matters his own way. He could decide a case and know that the matter is fixed. However, the seminarian who is not content with the decision of his ordinary confessor may seek another—that is his right—with the hope of receiving a contrary decision. The second confessor may or may not know of the first decision. The penitent may have a lapse which he may want to conceal from his ordinary confessor. However, if the ordinary confessor is to direct the seminarian properly, he should know of this lapse. Then, too, to safeguard the Church, some sternness may be called for. But the ordinary confessor, because of his knowledge of the penitent, is probably the best qualified to do justice both to the penitent and to the priesthood.

It would seem wise that all the confessors who hear the confessions in the same seminary would follow some uniform plan in their treatment of the various contingencies.

(B) *Vacation Lapses.* It may happen that a seminarian lapses seriously during vacation. Generally speaking the seminary penitent is candid with his usual confessor. Still he may prefer not to be frank and conceal his vacation misfortune. He may possibly mention his fall to the retreat master in the retreat confession. But even then the seminary confessor labors in the dark and is handicapped as to a reliable verdict when he is to assume the responsibility at the time of ordination.

(C) *No Power of Enforcement.* Even if the seminary confessor thinks that his penitent should not go on to Sacred Orders, he has no means of enforcing his decision, except by the refusal of absolution. I admit that practically the difficulty is not so great. Few seminarians, if any,

would be so conscienceless as to force themselves to the altar when their confessor does all that is in his power to restrain them. The Instruction of the Sacred Congregation of Sacraments of December 27, 1930, has rendered the position of the seminary confessor more firm.

(D) *Rarity of Confessions.* Some seminarians do not believe, at least for themselves, in a sufficient frequency of confession. Their reason is the inconvenience, which in their mind, attaches itself to frequent confession. The regular confessor, if he has the true interest of his penitent at heart, will make most earnest endeavors to induce his seminary penitents to more frequent confessions. Nay, if the penitent is in great spiritual need, the confessor will give him ample opportunity to approach the Sacrament as often as is necessary to fight his battles successfully. For a while it may be necessary to receive the Sacrament several times a week not because a fall has actually taken place, but because it is to be forestalled.

Before I come to a close let me answer the objection that, so often, little apparent profit is derived by the seminarian from his frequent confessions. Of course, we know that not every true spiritual profit appears on the surface. However, a reason for the complaint may be found in the mechanical repetitions of one confession after another. Some one has said that some penitents might make a master copy of their confession on January 1, then mimeograph that copy fifty times, and present one of these copies each successive week at the confessional. To forestall such identical repetitions the confessor might instruct his penitent to present a general picture of his soul at the weekly confession and then place in bold relief the outstanding fault or faults which grew out of the general condition. He might express himself thus: "During the past week my state of soul was one of moodiness brought on by a slight offense given me. As a consequence, I harbored a spirit of resentment and was very slothful in my prayers, etc." Or the accusation may be restricted to any one or

few faults on which the full intensity of the contrition and resolution is concentrated. (Cf. Scharsch-Marks, *Confession as a Means of Spiritual Progress*, Chapter V.)

Now, because I believe that the seminary confessor should by all means endeavor to get his seminary penitents to comply fully with Canon 1367 as to the weekly confession, I wish to quote by way of conclusion the catechism of the Council of Trent:

“It is the opinion of all truly pious persons that whatsoever of sanctity, of piety, and of the fear of God, has by the divine mercy been preserved in the Church to our time must be ascribed in great measure to confession, so that no one need be surprised that the enemy of the human race in his efforts to destroy the Catholic faith through the agencies of the ministers of his wicked designs assails with all his might this bulwark of Christian Virtue.” (Catechism of the Council of Trent, Part II, Chapter V, Question 36.)

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