THE CONSTRUCTION OF A CLASSICAL CURRICULUM
FOR A LIBERAL ARTS COLLEGE

BY

WILLIAM DOMINIC RYAN, S.J.

A THESIS

Submitted to the Faculty of the Graduate School of
The Creighton University in Partial Fulfillment
of the Requirements for the
Degree of Master of Arts in
the Department of Education.

OMAHA, 1937
THESIS APPROVED

BY

[Signature]
Major Adviser

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ACKNOWLEDGMENT

Grateful acknowledgment is made to William A. Kelly, Ph.D., Professor of Education at Creighton University, for his generous interest, helpful suggestions and professional courtesy at all times. This assistance has aided the writer materially in the preparation of this thesis.
<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>I The Problem</td>
<td>6</td>
</tr>
<tr>
<td>II Procedure</td>
<td>10</td>
</tr>
<tr>
<td>III Review of Principles of Curriculum Construction</td>
<td>13</td>
</tr>
<tr>
<td>IV Survey of 83 Non-Catholic Institutions</td>
<td>21</td>
</tr>
<tr>
<td>V Survey of 23 Catholic Institutions Other Than Jesuit</td>
<td>43</td>
</tr>
<tr>
<td>VI Survey of 24 Jesuit Institutions</td>
<td>54</td>
</tr>
<tr>
<td>VII Brief Survey of The Development of the Classical Curriculum in Jesuit Colleges in the U.S.</td>
<td>63</td>
</tr>
<tr>
<td>VIII A Philosophy of Education</td>
<td>76</td>
</tr>
<tr>
<td>IX The Curriculum</td>
<td>84</td>
</tr>
<tr>
<td>Annotated Bibliography</td>
<td>93</td>
</tr>
<tr>
<td>Magazines</td>
<td>101</td>
</tr>
<tr>
<td>College Catalogs</td>
<td>104</td>
</tr>
</tbody>
</table>
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>An Analysis of Semester Hours Required in Standard Courses in 83 Selected Non-Catholic Colleges</td>
</tr>
<tr>
<td>II</td>
<td>An Analysis of Semester Hours Required in Standard Courses in 23 Catholic Colleges Other Than Jesuit</td>
</tr>
<tr>
<td>III</td>
<td>An Analysis of Semester Hours Required in Standard Courses in 24 Jesuit Colleges</td>
</tr>
<tr>
<td>IV</td>
<td>Summary of Hours in 130 Colleges</td>
</tr>
</tbody>
</table>
INTRODUCTION

The classical studies do not occupy the position of relative prominence held some years ago. The Middle West never kept pace with the East in the regard manifested for these studies. In the pioneer stages of the development of a country there is comparatively little contact with instruments of culture. Education is then almost primitive in its simplicity. Wrestling a livelihood from the wilderness is not conducive to the cultivation of the fine arts. Since development began on the Eastern Seaboard and was extended westward only after the lapse of many years, education was on a fairly high plane in the East when the Middle West was being settled. The classical languages gained a firm foothold in the East, but the western portion of the country has not followed the East in its attitude toward the classical studies. It seems now that it may not ever adopt a favorable attitude; at least for the present the emphasis is more and more away from the classical studies.

Many factors have contributed to the present situation. Among these may be reckoned:

1. the effect of the application of the principle of democracy to secondary and then to higher

education. This principle has been interpreted to mean that equal educational opportunities should be available to all, on all levels of education. This has led to -

2. a great increase in enrollment. Reagan\(^1\) estimates that in the high schools attendance increased from a third of a million in 1890 to more than four million in 1932. Walters\(^2\) states that there was an increase of more than 350 per cent. from 1910 to 1930, on the high school level, and that on the college level\(^3\) the enrollment of a million students in 1930 was more than 450 per cent. of those registered in 1900.

3. There has inevitably resulted a lower standard and watering down of the materials of the curriculum.

4. Justification for this lowering of standards was sought in discrediting the claims of the classical languages as efficacious educational instruments. This has not been altogether successful; but the position of the classics has been challenged and impaired in the popular mind.

3. Ibid. p. 3.
5. During the years a misconception concerning the classical studies was crystalizing into conviction. It was thought that the languages of the past were studied with no reference to the present; hence, the question was asked, "Why study the past through dead languages?" Such study must be barren.

6. Concurrently, the philosophy was being developed that youth should be trained and educated through life situations, through experiences that are meaningful and significant for life. Education should be conceived as a preparation for complete living, but in the present. The classical languages were thought to have little to contribute in such a program. They must make room for essential things, in the opinion of Bobbitt.

7. Inevitably an utilitarian emphasis has been injected into educational objectives and programs. Studies are judged on the basis of their practical service to the student. Today the almost universal demand of parents and youths is that the school prepare the student to gradu-

ate equipped with efficient and specialized tools of earning a living, of making money, "big money".

8. In the recent tremendous activity in the reconstruction of curricula, the footrule generally used in selecting materials for the curriculum is student needs. This term involves ability to live and work with others successfully and happily; a growing sense of responsibility for the welfare of the group, that is, of good citizenship; and finally, mental, moral, and physical health.

It is true that such language can sustain an interpretation inclusive of cultural emphasis, but the youth of the land have been orientated to the utilitarian viewpoint. They prefer dollars to culture.

As a result of the operation of these factors and others, among which may be inadequate appreciation of the classical languages among teachers and uninspiring methods of teaching, the classical languages are on trial for their lives.

The challenge to the classical curriculum has been spread far and wide. The editor of the Classical Bulletin reflects the re-

action to this challenge within the ranks of the teachers of
the classics as follows:

'Reconstruct your Latin curriculum in high
school and college' is the slogan of the
day. The cry has been in the air for some
time, and will doubtless fill the sky be­
fore long. Classical teachers have reason
to be alarmed at the trend events are tak­
ing. Men eminent in the field are predict­
ing that the time-honored classical curricu­
rum will go by the board unless speedy measures
are taken to prevent the catastrophe. 1

The condition of the classical languages in the contemporan­
eous scene makes timely an investigation that has long been
considered. This study is an attempt to reconstruct a classi­
cal curriculum, particularly for the Jesuit liberal arts
college, that will be more in harmony with the best elements
in the classical tradition, and sufficiently attuned to the im­
provements of the present.

1937. p. 52.
CHAPTER I

THE PROBLEM

PURPOSE

This study is one effort to reconstruct a classical curriculum within a Jesuit liberal arts college.

For some time these questions have been in the minds of many:

1. In the accommodation of the traditional classical curriculum to America and the needs of the times, has not too much of the efficacy of the old been lost?

2. Is it possible to secure such a revision as will better embody both the desirable qualities of the old and the needful adaptations to the present?

This study arises first from a conviction that would answer the first question affirmatively, and second from a desire to attempt an answer to the last.

LIMITATIONS

In this study the word curriculum is used to indicate a coherent grouping of courses of study leading to a definite goal, a
First, this curriculum must meet such standards of excellence and scholarship as are generally prevalent today in the United States. Among these standards are the following:

1. The curriculum shall usually include a period of instruction of four college years.

2. The practice of requiring the successful completion of major and minor sequences, or the mastery of a field of concentration, will be seen to be verified in the study of the classical languages and thought and in the study of related literatures.

3. The degree given upon the completion of the curriculum shall be the Bachelor of Arts, and it is understood that the degree shall be for work that will admit to full standing in the graduate schools of approved universities.

4. The curriculum herein offered is intended as an honors course for students of proved ability and leading to an honors degree. The problem of setting up the A.B. curriculum for students who will not wish to study for honors will not be discussed in this study.
Second, entrance to this curriculum will be voluntary, but open only to students who are of superior mental endowment and who have successfully studied high school Greek for three years, Latin for four years, and French or German for two years. Their ability to continue with these studies must be demonstrated in examinations.

Finally, within the curriculum there is very little opportunity for elective courses. The student's choice will lie in selecting or rejecting this curriculum.

OBJECTIVES

The curriculum herein constructed is designed to contribute to the attainment of the following objectives:

1. To give a balanced cultural education as a foundation for full living.

   This objective is to be attained through the humanistic and philosophic disciplines, supplemented by training in scientific and mathematical thinking, the entire curriculum to be integrated by an acquaintance with the social and religious factors that have entered into the making of Western civilization, and that contribute to the solution of contemporary problems.

2. To ensure the harmonious development of the whole man, that is, of all of his powers, aesthetic,

1. Regis College Catalog, 1937. p. 25.
mental, moral, physical, social, and religious.

3. To exemplify an application of an adequate philosophy of education to curriculum construction.

4. To acquaint students with methods of research so that they may undertake graduate studies profitably.
CHAPTER II

THE PLAN OF PROCEDURE

The first step taken in this study is a review of some of the general principles of curriculum-making proposed by modern experts in the field. In the opinion of the Committee on Curriculum-Making of the Society for the Study of Education:

....the principles laid down in this general statement on curriculum-making apply equally well to all periods of the American school system. Specifically, we believe that the principles are equally applicable, with appropriate adaptations, to the construction of the curricula of the elementary, the secondary, and the college levels. It is only as those who are responsible for the construction of college curricula come to employ such principles as are herein set forth that we shall have a truly continuous scheme of public education. 1

An attempt will not be made in this study to criticize each of these principles. In the sixth part will be given the philosophy which underlies the curriculum herein proposed. This philosophy will embody principles accepted as true; the curriculum will be an expression of these principles.

The second, third, and fourth steps involve studies of liberal arts college curricula leading to the A.B. degree. The purpose of this phase of the study is to secure an understanding of current practice in curriculum construction, so that the desirable features may be incorporated in the proposed curriculum. To this end, the catalogs of one hundred and thirty institutions located in all parts of the United States have been put under scrutiny. The analysis of the results have been so divided that in the second step of this study a survey is made of the curricula of eighty-three non-Catholic institutions. Reference is made in this step to a previous review of the field by F. J. Kelly\(^1\), and to a more recent survey by F. W. Reeves, J. D. Russell, et al.\(^2\)

In the third step a survey is made of the curricula in twenty-three selected Catholic institutions other than Jesuit. The fourth step presents a similar survey of Jesuit institutions. In both the third and fourth step, reference is made to a study undertaken by Rev. W. J. McGucken, S.J.\(^3\)

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In the fifth step a brief study is made of the historical development of the classical curriculum in American Jesuit colleges. The reason for this portion of the study is that a revision should be made in the light of programs that have preceded.

The sixth step involves the presentation of the philosophy of education which underlies the construction of the curriculum proposed herein.

The final step is the construction of the curriculum in the light of what has been presented in the previous steps.
CHAPTER III

A REVIEW OF GENERAL PRINCIPLES AND METHODS OF CURRICULUM CONSTRUCTION

Thomas H. Briggs, an authority on curriculum, states:

The fundamental problem in education is the curriculum.... And yet nothing in education is less with certainty known.

Dr. Briggs may expect too much. Education cannot be made into a physical science with established and invariable laws of action. The best we have is the thought given to the problem by experts. Prudent application of thought and theory is never easy. In this chapter we shall review some of this thought.

Charters makes aims, ideals and activities the basis of the curriculum. In determining the content of the curriculum, the aim of education must be formulated in terms of ideals and activities.

Bagley is of the opinion that education must keep its eye fixed on the social barometer; if the social situation stands

still or moves backward, education must change its policies, program and procedures.

Counts\(^1\) finds the curriculum in a state of flux, but still resting so tenaciously upon the traditional basis that changes have mainly been in shifting emphasis. In his opinion the curriculum has not been developed in the light of the needs of American civilization, nor is the subject-matter adapted to the needs of the present enrollment.

Cox\(^2\) recognizes the essential permanence of accepted subjects. Therefore, he would establish a core-curriculum which would be required of all students, but which could be passed by normal individuals. Since objectives, knowledge, interests, ideals, habits and powers are realized by activity and projects, he is in favor of a self-initiated activity curriculum. He would offer an elective curriculum also. School should be connected with life and derive from life the subject-matter of the curriculum.

Bobbitt\(^3\) uses the analogy of a railway engineer making a survey that will eventuate in plans for the route. For the

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construction of a curriculum there should be a broad survey of all the factors, a preliminary laying-out of the general lines of the route, and the location of goals. Education is growth and should prepare for the activities of adult life. Analysis of these activities will reveal the objectives, which are really the abilities to perform the activities. Spencer's influence upon Bobbitt and other moderns seems fairly clear.

The report of the Committee on Curriculum-Making of the National Society for the Study of Education has been published in the Society's Twenty-Sixth Yearbook.¹ This report contains a statement of general principles of curriculum construction and represents a synthesis of views made by the following members of the Committee:

- William C. Bagley
- Frederick C. Bonser
- George S. Counts
- Ernest Horn
- Frederick J. Kelly
- Harold Rugg (Chairman)
- Franklin Bobbitt
- Werrett W. Charters
- Stuart A. Courtis
- Charles H. Judd
- Wm. H. Kilpatrick
- George A. Works

In substance the synthesis is as follows:

A. Analysis not only of adult life, its activities, interests and needs, but also of child life must underlie the construction of a curriculum. The permanent and desirable values of adult life are to be sought through media appropriate to the stages of youth's development. It is recognized that effective participation in social life is an important immediate objective, and youth should through experience be acquainted with its aims and activities.

B. Scientific techniques should be consistently employed in the analysis of social needs, in the investigation of youth's interests and abilities at different periods of development, and in the methods of learning.

C. The school must be a factor in social improvement. In the curriculum, provision should be made for the inclusion of problems of economic, political, social and individual life. To this end, knowledge, skills and appreciations essential to the common life of the American people must be produced.
D. The curriculum should be planned in terms of life situations. On the intellectual plane the form of learning to be encouraged should be concerned with generalizations; in the matter of habits, with useful skills; and in the matter of attitudes, in the recognition of satisfying relations. The inclusion of such general educational material in a vocational curriculum is necessary. The amount of general material will be determined by an analysis of the situations calling for vocational education and the time at the disposal of the learner.

E. The proper functioning of the curriculum supposes the following set of relationships between its components:

1. a statement of objectives attainable through -

2. a planned sequence of experiences, to be secured by -

3. subject-matter which involves these experiences.

The effective application of this system should, within reasonable limits, make possible -
4. a statement of immediate outcomes of achievements to be derived therefrom.

Persons whose preparation has been adequate should furnish most of such planned materials.

F. The aim that will direct efforts to improve instruction and organization of material will be a more thorough understanding of the learning process and a more harmonious adaptation of these media to the learning process.

G. In all levels of education, provision should be made for continuous evaluation of the materials of the curriculum. Materials should be eliminated or incorporated on the basis of this evaluation.

H. Improvement of measures of testing the products of educational efforts should keep pace with the development of the curriculum.

I. Present and future teachers should be encouraged to employ such improved methods of instruction as will best harmonize with the development of the curriculum. They should
have an enlightened and progressive attitude toward the relationship existing between instruction and curriculum.

Recent efforts at curriculum improvement on the college level have been made along the following lines:

a. the articulation of programs with the work of the secondary schools;

b. the introduction of survey courses which cut across departmental lines, and are designed to orient the student in a large field of knowledge;

c. the separation of junior and senior college classes;

d. the employment of methods of securing concentration; the major and one or two minors are the means used to this end;

e. the introduction of honors courses.

More will be said passim in this study by way of approval or rejection of some of these principles. But it should be remarked here that while the experts' plans include reference to "the good life", "the development of social responsibility", and other indefinite suggestions of morality and character, no really adequate provision is made in their curricula for procuring these factors so vital in complete human life. Their deficiencies have been clearly and objectively set forth by

Dr. W. A. Kelly of Creighton University in an article published in the September, 1934 issue of the Journal of Religious Instruction.¹

A SURVEY OF EIGHTY-THREE NON-CATHOLIC INSTITUTIONS

In 1925, Dr. F. J. Kelly published a study, The American Arts College.\(^1\) He remarks that "almost every conceivable combination of subjects will satisfy the requirement for breadth of training",\(^2\) which is the objective stated by liberal arts colleges.

People may graduate without having had any contact with foreign languages in either high school or college, while in other places specific requirements of both ancient and modern languages to the extent of one-fifth of the work of both high school and college are demanded. In some institutions no laboratory science, or, at most, one high school unit of laboratory science is required in high school and college, together, while in other colleges fairly extensive contact with both biological and physical sciences is required.

"........It must be admitted that no particular subjects are universally regarded as essential for breadth of training."\(^3\)

A more recent study, The Liberal Arts College, "Based upon

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2. Ibid. p. 39
3. Ibid. p. 39
Surveys of Thirty-Five Colleges Related to the Methodist Episcopal Church", published in 1932, indicates that in the intervening years no change has been made in the attitude towards subjects regarded as essential for the breadth of training supposedly given in the liberal arts college. The editors of this latter study give a more detailed analysis of the amount of offerings in various subject-matter fields than of requirements for the bachelor's degree.

Practically the only specific requirements universally found in the thirty-five institutions studied were English Composition and Physical Education.

Besides these two specific subject requirements, there are typically four groups of studies from which the student must present a minimum amount of credit. These groups are foreign language, mathematics and science, social studies, and philosophy and religion. The requirement in the last-mentioned group frequently is limited to the single subject of Bible, although several colleges permit students to choose between Bible courses and courses in philosophy.

It is clear then, according to this philosophy, that the breadth of training aimed at in liberal arts colleges may be obtained by almost any alignment of subjects.

2. Ibid. p. 212.
3. Ibid. p. 212.
4. Ibid. p. 214.
This same viewpoint in regard to the means to be used in securing breadth of training is reflected in the study, *Changes and Experiments in Liberal Arts Education*, which forms Part II of the Thirty-First Yearbook of the National Society for the Study of Education. The purpose of the study was to secure -

> comprehensive and authoritative information about what is going on in our colleges and of presenting and interpreting that information in a constructively helpful way.

In the same study and in the report of the Curriculum Conference at Rollins College under the leadership of Dr. John Dewey occurs the following statement:

>'How shall we determine what shall go into the curriculum of the liberal arts college? What weight should be given:

a. the present interests of the student

b. the problems of civilization

c. the traditional classifications of knowledge?

Is a creative synthesis from these sources possible?' A committee conferring on this question found it impossible to answer in mathematical terms, but believes recognition of all three items not only possible but necessary.

2. Ibid. p. IX.
3. Ibid. p. 226, paragraph nine.
All of these sources indicate that educators today are of the opinion that no particular subjects are regarded as essential for breadth of training, or that one way is not better than another.

The opposite view is expressed by Dr. Jaime Castiello, S.J. He says:

"By principal study courses are meant those study subjects which remain, even today, the basis of all education: languages, history, science, philosophy and religion."¹

The view of Dr. Castiello will be followed in this study.

### An Analysis of Semester Hours Required in Standard Courses

( )—( )--/ indicate choice among groups.

#### In eighty-three selected non-Catholic colleges.

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<td>2. U. of Alabama, Tuscaloosa, Ala.</td>
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<td>5. Antioch Coll., Yellow Spgs., O.</td>
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<td>6. U. of Arizona, Tucson, Ariz.</td>
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<td>7. Arkansas St. Coll., Jonesboro</td>
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<td>8. Birmingham-South. Coll., Ala.</td>
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<td>9. Boston U., Boston, Mass.</td>
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<td>10. Brooklyn Coll., Brooklyn, N.Y.</td>
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<td>11. U. of Buffalo, Buffalo, N.Y.</td>
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<td>12. Butler U., Indianapolis, Ind.</td>
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<td>13. Carleton Coll., Northfield, Minn.</td>
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*—quarter hours:

180 quarter y.c.—year course hours equal 120 semester hours.

e.—at entrance
AN ANALYSIS OF SEMESTER HOURS REQUIRED IN STANDARD COURSES

1. In eighty-three selected non-Catholic colleges.

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# AN ANALYSIS OF SEMESTER HOURS REQUIRED IN STANDARD COURSES

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**B--Bible**
AN ANALYSIS OF SEMESTER HOURS REQUIRED IN STANDARD COURSES

1. In eighty-three selected non-Catholic colleges.

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<tr>
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<td>Southwestern, Memphis, Tenn.</td>
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<td>6 (12)</td>
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</tbody>
</table>

**—quarter hours**
### AN ANALYSIS OF SEMESTER HOURS REQUIRED IN STANDARD COURSES

#### TABLE I (continued)

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<td></td>
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<td>6</td>
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<td>24</td>
<td>18</td>
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<td>71. Tex. Coll. Arts &amp; Indus., Texas</td>
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<td>/6/</td>
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<td>6/12</td>
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<td>18</td>
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<td>24/24</td>
<td>24</td>
<td>8</td>
<td>6</td>
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<td>75. *U. of Utah, Salt Lake City</td>
<td>135</td>
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<td>(13)</td>
<td>13/13</td>
<td>13/13</td>
<td>13</td>
<td>13</td>
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<td>30</td>
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<td>(12)</td>
<td>6/12</td>
<td>8</td>
<td>16</td>
<td>12</td>
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<td>12</td>
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<td>77. Vanderbilt U., Nashville, Tenn.</td>
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<td></td>
<td></td>
<td>3</td>
<td>6</td>
<td>8</td>
<td>63</td>
<td>y.o.</td>
<td>6</td>
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*—quarter hours
1. In eighty-three selected non-Catholic colleges.

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<tbody>
<tr>
<td>Western State Coll., Gunnison, Colo.</td>
<td>120</td>
<td>15</td>
<td>/15/</td>
<td>(15)</td>
<td>(15)</td>
<td>15</td>
<td>/15/</td>
<td>/15/</td>
<td>180/15/</td>
<td>45</td>
<td>24</td>
<td></td>
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<tr>
<td>W. Virginia U., Morgantown, W. Va.</td>
<td>84</td>
<td>6</td>
<td>(6)</td>
<td>choice of</td>
<td>(6)</td>
<td>(6)</td>
<td>/12/</td>
<td>(6)</td>
<td>8</td>
<td>/15/</td>
<td>128</td>
<td>18</td>
<td>/6/</td>
<td>36</td>
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<td>Wm. Smith Coll., Geneva, N.Y.</td>
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<td>/16/</td>
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<td>Wittenberg Coll., Springfield, Ohio</td>
<td>70</td>
<td>extensive group choices</td>
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<td>Yale U., New Haven, Conn.</td>
<td>14</td>
<td>(1)(1)</td>
<td>(1)</td>
<td>3</td>
<td></td>
<td>2</td>
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<td>4</td>
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</table>

*--quarter hours
SUMMARY
OF THE
SURVEY OF EIGHTY-THREE NON-CATHOLIC COLLEGES

1. Every institution has some requirement in English. The range is from two hours required to twenty-two.

2. Nearly all of these institutions insist on some form of concentration, as is indicated by the fact that seventy-seven are listed as requiring a Major. Two of the other six institutions have group requirements so expressed as to secure a field of concentration. Four make no explicit provision for a field of concentration.

3. Aside from these two requirements there seems to be very little uniformity of practice. Only eighteen of these institutions specify a requirement of philosophy of some sort. More of these institutions (thirty-one) seem to think that history is an important part of a liberal education. Fifty-seven institutions consider some requirement in modern language and science important.

4. A very definite viewpoint has developed according to which the A.B. degree should be given for any curriculum offered in a liberal arts college.
This attitude is definitely reflected in The Liberal Arts College, and in the Thirty-First Yearbook of the National Society for the Study of Education, Part II.

There are practically no recommendations which pertain exclusively to the selection of content or subject matter. Such trends as are observable seem rather to be concerned with the method of dealing with or organizing the content or subject matter of courses offered in a liberal arts college. These trends in organization of the curriculum on the college level can be grouped under the following heads:

a. the articulation of programs with the work of the secondary schools;

b. the introduction of survey courses which cut across departmental lines, and are designed to orient the student in a large field of knowledge;

c. the separation of junior and senior college classes;

d. the employment of methods of securing concentration; the major and one or two minors are the means used to this end;

e. the introduction of honors courses.

1. op. cit. p. 211.
2. op. cit. p. 224.
Those trends seem most significant and useful for the purpose of this study which emphasize -

1. liberal as opposed to vocational education or specialization;

2. a type of scholarship of a level suitable to the character of thorough undergraduate education herein advocated.

The stand is taken here that the student is to be trained as a man before he is trained as a specialist.
I. Range in number of elective hours:

A. University of Maryland, College Park, Maryland — thirty-three hours.

B. University of Buffalo, Buffalo, New York — one hundred and forty-eight hours.

II. The practice in English requirements:

A. Four do not specify English requirements, viz:
   2. University of Buffalo, Buffalo, New York.

B. All require some proof of an accurate working knowledge of the English language before a degree is granted.

   1. Range.


   b. New York University, New York City — eighteen hours.

III. The practice in Greek requirements:

A. None require Greek.
B. Twenty-eight offer Greek as an elective.

1. Range.
   a. Princeton University, Princeton, New Jersey — four hours.
   b. Union College, Schenectady, New York — twenty-four hours.

IV. The practice in History requirements:

   A. Thirty-one have specific History requirements.

   1. Range.
      a. Four hours:
         i. Lebanon Valley College, Annville, Pennsylvania.
         ii. University of Missouri, Columbia, Missouri.
         iii. College of the Ozarks, Clarksville, Arkansas.
      b. Twelve hours:
         i. University of Alabama, Tuscaloosa, Alabama.
         ii. University of Cincinnati, Cincinnati, Ohio.
         iii. University of South Carolina, Columbia, South Carolina.

V. The practice in Latin requirements:

   A. Two require Latin.

   1. Brooklyn College, Brooklyn, New York — three hours.
   2. Hunter College, New York City — six hours.
B. Twenty-seven offer Latin as an elective.

1. Range.
   a. Princeton University, Princeton, New Jersey -- five hours.
   b. Union College, Schenectady, New York -- twenty-four hours.

VI. The practice in Mathematics requirements.

A. Fifteen specify Mathematics requirements.

1. Range.
   a. Three hours:
      i. Boston University, Boston, Massachusetts.
      ii. Hunter College, New York City.
      iii. University of Missouri, Columbia, Missouri.
   b. Ten requiring six hours.

VII. The practice in Modern Language requirements:

A. Fifty-seven definitely require hours in Modern Language.

1. Range.
   a. Four hours:
      i. University of Idaho, Moscow, Idaho.
      ii. Princeton University, Princeton, New Jersey.
   b. Butler University, Indianapolis, Indiana -- twenty-five hours.
VIII. The practice in Philosophy requirements:

A. Eighteen specify Philosophy requirements.

1. Range.

a. Lebanon Valley College, Annville, Pennsylvania -- two hours.

b. Twelve requiring six hours.

IX. The practice in Public Speaking requirements:

A. Eight specify Public Speaking requirements.

1. Range.

a. Three require one hour:

i. Amherst College, Amherst, Massachusetts.

ii. American University, Washington, District of Columbia.

iii. State University of Iowa, Iowa City, Iowa.

b. Three require four hours:

i. Brooklyn College, Brooklyn, New York.

ii. Hunter College, New York City.


X. The practice in Religion requirements:

A. Eighteen specify Religion requirements.

1. Range.

a. American University, Washington, District of Columbia -- two hours.

b. Southwestern, Memphis, Tennessee -- twelve hours, Bible.
XI. The practice in Science requirements:

A. Fifty-seven specify Science requirements.

1. Range.

a. Three require four hours:

i. Hamline University, St. Paul, Minnesota.

ii. College of the Ozarks, Clarksville, Arkansas.

iii. University of Toledo, Toledo, Ohio.

b. St. Olaf College, Northfield, Minnesota -- twenty hours.

XII. The practice in Social Science requirements:

A. Fifteen specify Social Science requirements.

1. Range.

a. American University, Washington, District of Columbia -- three hours.

b. Butler University, Indianapolis, Indiana -- sixteen hours.

XIII. The practice in Total Semester Hours:

A. Range.

1. Princeton University, Princeton, New Jersey -- one hundred and ten hours.

2. Antioch College, Yellow Springs, Ohio -- one hundred and fifty hours.

XIV. The practice in Major Sequence requirements:

A. Seventy-seven specify Major requirements.

1. Range.
a. Two require twelve hours:

i. Southern Methodist University, Dallas, Texas.

ii. Southwestern, Memphis, Tennessee.

b. Stanford University, Stanford, California — forty hours.

XV. The practice in Minor Sequence requirements:

A. Forty-nine specify Minor requirements.

1. Range.

a. Ottawa University, Ottawa, Kansas — six hours.

b. Two require thirty-six hours.

i. University of Alabama, Tuscaloosa, Alabama.

ii. University of South Dakota, Vermillion, South Dakota.

XVI. The practice in Group requirements:

A. Thirty-one specify Group requirements.

1. Range.

a. Municipal University of Omaha, Omaha, Nebraska — twelve hours.

I. Institutions listing Whole Courses:

A. Amherst College, Amherst, Massachusetts.
   1. Twenty year courses:
      a. Eleven elective.

B. Colorado College, Colorado Springs, Colorado.
   1. Eight whole courses.
      a. Six elective.

C. University of Denver, Denver, Colorado.
   1. Thirty-seven courses.
      a. Ten elective.

D. Swarthmore College, Swarthmore, Pennsylvania.
   1. Sixteen courses.
      a. Seven elective.

E. Vanderbilt University, Nashville, Tennessee.
   1. Sixty-three courses.
      a. Thirty-seven elective.

F. Yale University, New Haven, Connecticut.
   1. Twenty courses.
      a. Fourteen elective.
II. #14, University of Chicago, Chicago, Illinois.

A. An A.B. degree may be obtained in practically any department not directly pertaining to the material sciences.

1. Example: Department of Economics.

"On admission to the division, a student specializing in the Department arranges with the Departmental Counselor a suitable program of study in Economics."

   a. Certain basic and advanced courses must have been included in the student's program.

   b. Comprehensive examinations are given both by Division and Department heads.

A SURVEY OF TWENTY-THREE CATHOLIC INSTITUTIONS
OTHER THAN JESUIT

In a report to the National Catholic Educational Society on "Educational Policy and Program"¹, Rev. William J. McGucken, S.J. included the accompanying table and summary:

REQUIREMENTS FOR THE A.B. DEGREE IN 87 CATHOLIC COLLEGES

<table>
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<tr>
<th>Requirements</th>
<th>Range (in Sem. hrs.)</th>
<th>Median (in sem. hrs.)</th>
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<tr>
<td>Semester hours required for the A.B. degree</td>
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<td>128</td>
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<td>Religion (ii)</td>
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<td>English</td>
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<tr>
<td>Science</td>
<td>0-18</td>
<td>3</td>
</tr>
<tr>
<td>Mathematics (iii)</td>
<td>0-14</td>
<td>6</td>
</tr>
<tr>
<td>History and social sciences</td>
<td>0-27</td>
<td>6</td>
</tr>
<tr>
<td>Philosophy (excluding psychology)</td>
<td>0-28</td>
<td>12</td>
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<tr>
<td>Psychology</td>
<td>0-9</td>
<td>4</td>
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<tr>
<td>Modern Language: (iv)</td>
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<tr>
<td>a) high school units</td>
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<tr>
<td>b) semester hours in college</td>
<td>0-18</td>
<td>12</td>
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<tr>
<td>Latin: (v)</td>
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<tr>
<td>a) high school units</td>
<td>0-4</td>
<td></td>
</tr>
<tr>
<td>b) semester hours in college</td>
<td>0-38</td>
<td>12</td>
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</tbody>
</table>

¹ Cf. page 44.

(i) Other degrees than the A.B. are granted by all the colleges except seven, six women's and one men's college.

(ii) Some indicated that they require religion but give no credit.

(iii) Some colleges require either mathematics or Greek; some mathematics or science; one requires mathematics or Greek or Latin; one requires mathematics or logic; one requires mathematics or philosophy.

(iv) Several colleges require college courses in either modern language or classics.

(v) One college, while not requiring Latin for the A.B. degree, demands courses in Classical Civilization and History of Ancient Art of those who do not take Latin.
SUMMARY OF RESULTS OF PART I

(1) Every Catholic college requires of its candidate for the A.B. degree courses in religion and in English.

(2) Nearly all require some course in philosophy, although there are one or two that do not list this among their requirements. It is possible that some provision is made for this through a survey course of some sort.

(3) A fairly large number of Catholic colleges grant the A.B. degree without any college Latin: the number of those that grant it without Latin in either high school or college is smaller.

Father McGucken's report makes no distinction between the Catholic colleges of the United States, since his purpose was not to compare one group with another but to study Catholic practice in the requirements for the A.B. degree.
A SUMMARY OF TWENTY-THREE CATHOLIC INSTITUTIONS

OTHER THAN JESUIT

1. All of the institutions studied express some require-
ment in English. This is the only instance in which
there is clear uniformity of practice.

2. The nearest approach to uniformity in another respect
is in the requirement of philosophy. Twenty-one insti-
tutions explicitly state a requirement in philosophy.

3. Only six institutions require Latin for the A.B. de-
gree. Only two require Greek.

4. The subjects least commonly required for the A.B. de-
gree are the classical languages, mathematics, and social
science.

5. It seems to be the mind of these institutions that
English, History, Philosophy, Religion, Modern Language
and Science are closely related to breadth of training,
which is supposed to be characteristic of the liberal
arts education.
### TABLE II

#### AN ANALYSIS OF SEMESTER HOURS REQUIRED IN STANDARD COURSES

2. In twenty-three Catholic colleges other than Jesuit.

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<td><strong>1. Carroll Coll., Helena, Mont.</strong></td>
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<td>(14)</td>
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<td>(14)</td>
<td>8</td>
<td>14</td>
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<td>120</td>
<td>16</td>
<td>30</td>
<td>15</td>
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<td><strong>2. Catholic U., of America,</strong></td>
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<td>(12)</td>
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<td><strong>3. Coll. of St. Teresa, Winona, Minn.</strong></td>
<td>60</td>
<td>12</td>
<td>(8)</td>
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<td>(8)</td>
<td>6</td>
<td>3</td>
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<td>24</td>
<td>12</td>
<td></td>
<td>60</td>
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<td><strong>4. Coll. of St. Thomas, St. Paul, Minn.</strong></td>
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<td></td>
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<td>14</td>
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<td>12</td>
<td>12</td>
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<td><strong>5. Columbia Coll., Dubuque, Iowa</strong></td>
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<td></td>
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<td>12</td>
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<td>2</td>
<td>8</td>
<td>16/6</td>
<td>120/6</td>
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<td>12</td>
<td>24</td>
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<td><strong>6. Columbia U., Portland, Oregon</strong></td>
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<td><strong>7. U. of Dayton, Dayton, Ohio</strong></td>
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<td>9</td>
<td>8</td>
<td>4</td>
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<td><strong>9. Duquesne U., Pittsburgh, Pa.</strong></td>
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<td>course varies with major department.</td>
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r.k.—reading knowledge  
r.n.c.—required, no credit
2. In twenty-three Catholic colleges other than Jesuit.

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<td>Seton Hall Coll., South Orange, N.J.</td>
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<td>23</td>
<td>Trinity Coll., Sioux City, Iowa</td>
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A DIGEST
OF THE
REQUIREMENTS IN TWENTY-THREE CATHOLIC COLLEGES
OTHER THAN JESUIT

I. Range in number of elective hours:
   A. Seton Hall College, South Orange, New Jersey — two hours.
   B. Marymount College, Salina, Kansas — eighty-three hours.

II. The practice in English requirements:
   A. One does not specify English requirements.
      1. Dusquesne University, Pittsburgh, Pennsylvania.
   B. Twenty-two specify English requirements.
      1. Range.
         a. Marymount College, Salina, Kansas — five hours.
         b. Columbia University, Portland, Oregon — twenty-six hours.

III. The practice in Greek requirements:
   A. Seton Hall College, South Orange, New Jersey — six hours.
   B. DePaul University, Chicago, Illinois — eighteen hours.
   C. Ten offer Greek as an elective.
      1. Range.
         a. Marymount College, Salina, Kansas — five hours.
         b. Marygrove College, Detroit, Michigan — twenty hours.
IV. The practice in History requirements:
   A. Twenty specify History requirements.
      1. Range.
         a. St. Benedict's College, Atchison, Kansas -- three hours.
         b. Two require eighteen hours.
            i. Columbia University, Portland, Oregon.
            ii. St. Edward's University, Austin, Texas.

V. The practice in Latin requirements:
   A. Six require Latin.
      1. Range.
         a. Two require twelve hours.
            i. Catholic University of America, Washington, District of Columbia.
            ii. St. Mary's College, Orchard Lake, Michigan.
         b. Trinity College, Sioux City, Iowa -- twenty-eight hours.

VI. The practice in Mathematics requirements:
   A. Seven specify Mathematics requirements.
      1. Range.
         a. Marymount College, Salina, Kansas -- five hours.
         b. Carroll College, Helena, Montana -- eight hours.
         c. The other five -- six hours.
VII. The practice in Modern Language requirements:
   A. Seventeen specify Modern Language.
      1. Range.
         a. Marymount College, Salina, Kansas -- five hours.
         b. Two require fourteen hours.
            i. College of St. Thomas, St. Paul, Minnesota.
            ii. Columbia University, Portland, Oregon.

VIII. The practice in Philosophy requirements:
   A. Twenty-one specify Philosophy requirements.
      1. Range.
         a. Marymount College, Salina, Kansas -- five hours.
         b. Seton Hall College, South Orange, New Jersey -- thirty hours.

IX. The practice in Public Speaking requirements:
   A. Eleven specify Public Speaking requirements.
      1. Range.
         a. Six institutions -- two hours.
         b. Two require eight hours.
            i. St. Edward's University, Austin, Texas.
            ii. Seton Hall College, South Orange, New Jersey.

X. The practice in Religion requirements:
   A. Twenty specify Religion requirements.
1. Range.
   a. St. Mary's College, Orchard Lake, Michigan -- four hours.
   b. Six institutions -- sixteen hours.

XI. The practice in Science requirements:
   A. Sixteen specify Science requirements.
      1. Range.
         a. St. Mary's College, Contra Costa County, California -- three hours.
         b. Seton Hall College, South Orange, New Jersey -- twenty hours.

XII. The practice in Social Science requirements:
   A. Five specify Social Science requirements.
      1. Range.
         a. Four require six hours.
         b. St. Mary's College, Orchard Lake, Michigan -- eight hours.

XIII. The practice in Total Semester Hours:
   A. Range.
      1. Eight require one hundred and twenty Semester Hours.
      2. Two require one hundred and forty Semester Hours.
         b. St. Mary's College, Contra Costa County, California.
XIV. The practice in Major Sequence requirements:
   A. Nineteen specify Major requirements.
      1. Range.
         a. Three require eighteen hours.
            i. St. Edward's University, Austin, Texas.
            ii. St. Mary's University, San Antonio, Texas.
            iii. Seton Hall College, South Orange, New Jersey.
         b. Carroll College, Helena, Montana — thirty hours.

XV. The practice in Minor Sequence requirements:
   A. Fifteen specify Minor requirements.
      1. Range.
         a. Two require twelve hours.
            i. College of St. Thomas, St. Paul, Minnesota.
            ii. Trinity College, Sioux City, Iowa.
         b. University of Dayton, Dayton, Ohio — thirty-six hours.

XVI. The practice in Group Requirements:
   A. Six specify Group requirements.
      1. Range.
         a. St. Mary's College, Orchard Lake, Michigan — eight hours.
         b. University of Notre Dame, Notre Dame, Indiana — sixty-eight hours.
1. All of the institutions studied require English. As in the case of the other colleges, this is the clearest instance of uniformity of practice.

2. In the important fields of philosophy and religion the practice in one college makes it appear that the Jesuit institutions do not all state a requirement. Seattle College, while making no express mention of philosophy and religion, lists group requirements which really include philosophy and religion. The practice of requiring philosophy and religion is, therefore, uniform, but the amount required varies in a marked degree.

3. San Francisco University is the only institution that makes no direct statement of a requirement in Latin. Practically all, then, require Latin, but only one institution requires Greek.

4. All make a definite requirement in science except Rockhurst and Seattle College, which give a choice.
5. There is a fair degree of uniformity in the requirement of public speaking. Georgetown University and St. Peter's College list this requirement under English.

6. Only two institutions, Rockhurst and San Francisco University, state no requirement in history. Students have a choice in the matter at Georgetown, St. Louis University and Xavier University.

7. Practically all of the institutions, in effect, require a field of concentration. Nineteen use the device of a major field.

8. Social science is not listed as such. Mathematics is required in only five institutions.

9. It is apparent, then, that there is more uniformity of theory and practice along a wider range of subjects in Jesuit institutions than in the others studied. This is to be expected because of the nature of the comparatively close-knit organization among Jesuit institutions.
### Table III

#### An Analysis of Semester Hours Required in Standard Courses

3. In twenty-four Jesuit colleges.

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<tbody>
<tr>
<td>1. Boston Coll., Newton, Mass.</td>
<td>14</td>
<td>22</td>
<td>16</td>
<td>6</td>
<td>20</td>
<td>3 n.c.</td>
<td>8</td>
<td>36 n.c.</td>
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<td>2. Canisius Coll., Buffalo, N.Y.</td>
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<td>16</td>
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<td>20</td>
<td>(16)</td>
<td>6</td>
<td>38</td>
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<td>16</td>
<td>130</td>
<td>18 T</td>
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<td>3. Creighton U., Omaha, Neb.</td>
<td>44</td>
<td>12</td>
<td>(12)</td>
<td>6</td>
<td>15</td>
<td>(12)</td>
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<td>128</td>
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<td>4. U. of Detroit, Detroit, Mich.</td>
<td>38</td>
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<td>18 r. n.c.</td>
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<td>5. Fordham U., New York City</td>
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<td>7. Gonzaga U., Spokane, Wash.</td>
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<td>9. John Carroll U., Cleveland, O.</td>
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<td>10. Loyola Coll., Baltimore, Md.</td>
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<td>11. Loyola U., Chicago, Ill.</td>
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<td>12. Loyola U., Los Angeles, Cal.</td>
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<td>13. Loyola U., New Orleans, La.</td>
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n.c.—no credit  T.—Thesis  inc. Eng.—included in English
# AN ANALYSIS OF SEMESTER HOURS REQUIRED IN STANDARD COURSES

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<td>17. St. Joseph's Coll., Phila., Penn.</td>
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<td>18. St. Louis U., St. Louis, Mo.</td>
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<td>19. St. Peter's Coll., Jersey City, N.J.</td>
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<td>20. U. of San Francisco, Cal.</td>
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<td>21. U. of Santa Clara, Santa Clara, Cal.</td>
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<tr>
<td>23. Spring Hill College, Mobile County, Alabama</td>
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<td>24. Xavier U., Cincinnati, Ohio</td>
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#--quarter hours
A DIGEST

OF THE

REQUIREMENTS IN TWENTY-FOUR JESUIT COLLEGES.

I. Range in number of elective hours:
   A. Boston College, Newton, Massachusetts — fourteen hours.
   B. Loyola University, Los Angeles, California — sixty-six hours.

II. The practice in English requirements:
   A. One does not specify English requirements.
   B. Twenty-three specify English requirements.
      1. Range.
         a. Eighteen require twelve hours.
         b. Boston College, Newton, Massachusetts — twenty-two hours.

III. The practice in Greek requirements:
   A. Boston College, Newton, Massachusetts — sixteen hours.
   B. Seventeen others offer Greek as an elective.
      1. Range.
         a. Five require six hours.
         b. Four require sixteen hours.

IV. The practice in History requirements:
   A. Eighteen specify History requirements.
1. Range.
   a. Thirteen require six hours.
   b. Loyola University, New Orleans, Louisiana -- twelve hours.

V. The practice in Latin requirements:
   A. Twenty-one specify Latin requirements.
      1. Range.
         a. Seven require twelve hours.
         b. Four require twenty hours.

VI. The practice in Mathematics requirements:
   A. Five specify Mathematics requirements.
      1. Range.
         a. Boston College, Newton, Massachusetts -- three hours.
         b. Loyola University, New Orleans, Louisiana -- twelve hours.

VII. The practice in Modern Language requirements:
   A. Seventeen specify Modern Language.
      1. Range.
         a. Six require six hours.
         b. University of Detroit, Detroit, Michigan -- sixteen hours.

VIII. The practice in Philosophy requirements:
   A. Twenty-three specify Philosophy.
      1. Range.
a. Marquette University, Milwaukee, Wisconsin -- twelve hours.

b. Canisius College, Buffalo, New York -- thirty-eight hours.

IX. The practice in Public Speaking requirements:
   A. Nineteen specify Public Speaking requirements.
      1. Range.
         a. Ten require two hours.
         b. Seven require four hours.

X. The practice in Religion requirements:
   A. Twenty-three specify Religion requirements.
      1. Range.
         a. Twenty require eight hours.
         b. Two require sixteen hours.
            i. Boston College, Newton, Massachusetts.
            ii. Canisius College, Buffalo, New York.

XI. The practice in Science requirements:
   A. Twenty-two specify Science requirements.
      1. Range.
         a. Two require six hours.
            ii. John Carroll University, Cleveland, Ohio.
         b. Boston College, Newton, Massachusetts -- eighteen hours.
XII. The practice in Social Science requirements:
   A. No Social Science requirements specified as such.

XIII. The practice in Total Semester Hours:
   A. Range.
      1. John Carroll University, Cleveland, Ohio -- one hundred and twenty hours.
      2. Boston College, Newton, Massachusetts -- one hundred and fifty hours.

XIV. The practice in Major Sequence Requirements:
   A. Nineteen specify Major requirements.
      1. Range.
         a. Eight require eighteen hours.
         b. Gonzaga University, Spokane, Washington, thirty hours.

XV. The practice in Minor Sequence requirements:
   A. Nineteen specify Minor requirements.
      1. Range.
         a. Three require twelve hours.
            i. Loyola University, Los Angeles, California.
            ii. University of Santa Clara, Santa Clara, California.
            iii. Xavier University, Cincinnati, Ohio.
         b. Seattle College, Seattle, Washington -- thirty-six hours.
<table>
<thead>
<tr>
<th>Subject</th>
<th>Eighty-Three Non-Catholic Coll.</th>
<th>Twenty-Three Catholic Colleges</th>
<th>Twenty-Four Jesuit Colleges</th>
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<tr>
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<td>Number Coll. that require</td>
<td>Range</td>
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<td>English</td>
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<td>2 to 18</td>
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<td>Philosophy</td>
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<td>2 to 12</td>
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<td>Pub. Spkg.</td>
<td>8</td>
<td>2 to 4</td>
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<tr>
<td>Religion</td>
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<td>2 to 12</td>
<td>20</td>
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<tr>
<td>Science</td>
<td>57</td>
<td>4 to 32</td>
<td>16</td>
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<td>Soc. Science</td>
<td>15</td>
<td>3 to 16</td>
<td>5</td>
</tr>
<tr>
<td>Maj. Sequence</td>
<td>77</td>
<td>12 to 40</td>
<td>19</td>
</tr>
<tr>
<td>Min. Sequence</td>
<td>49</td>
<td>6 to 36</td>
<td>15</td>
</tr>
</tbody>
</table>

All do not specify English requirements in hours—all require evidence of an accurate working knowledge.

* Four do not specify hour requirements in English.
# One does not specify hour requirements in English.
' One does not specify hour requirements in English.
A BRIEF SURVEY OF THE DEVELOPMENT OF THE CLASSICAL CURRICULUM IN JESUIT COLLEGES OF THE UNITED STATES.

Original Jesuit practices and methods of conducting schools are outlined in the Ratio Studiorum. This document was first promulgated in its final form in 1599 and was binding upon all of the schools of the Order until the suppression in 1773. A revision was made in 1832, but this was never officially imposed on the whole Society. The significance of the Ratio has been interpreted by Schwickerath,^Hughes,^McGucken,^Donnelly,^ and others. It will not be necessary, therefore, to give more in this study than will be enough to indicate Jesuit practice as organized and directed by the Ratio and to note that Latin was given the largest part of the student's day.

The arrangement of classes and years in a five-class Jesuit school may be given as follows:

(A) and (B) after the lowest grammar class represent the first and second part of Latin grammar to be covered in these two years.

It is clear from the outline that the Jesuit colleges of the Ratio corresponded to the lycees or gymnasia, not to the American college plan of four years.

The purpose of the class, to some extent the subject-matter, the division of time, and directions pertaining to methods are indicated in the Ratio's rules for the professors of each class. Significant portions follow herewith.

CLASS OF RHETORIC. ... instructs to perfect eloquence, which embraces the two highest faculties, oratory and poetry (of these two, however, the preference is always given to oratory); nor does it serve only for usefulness, but also nourishes culture. Nevertheless it can be said in general that it is confined to three great fields, the precepts of oratory, style, and erudition. As to the precepts, Quintilian and Aristotle may be added to Cicero. Although precepts may be looked for and noted in other sources, still in the daily prelections nothing is to be explained except the rhetorical books of Cicero and the rhetoric of Aristotle, and if he (the professor) likes, the poetics of Aristotle. Style is to be learned only from Cicero (although the most approved historians and poets may be tasted); all of his books are well adapted for the study of style;

but let only the orations be given as prelections, so that the principles of the art may be seen as practiced in the speeches. Let erudition be derived from history and the customs of tribes, from Scriptural authority, and from all doctrine, but in small quantity as benefits the capacity of the students. In Greek the following belong to rhetoric, especially the quantity of syllables and the fuller knowledge of authors and of dialects.  

CLASS OF POETRY. This class, listed in catalogs of Jesuit colleges about 1850 and thereafter, is not provided for or named in the Ratio. It was intermediate to Rhetoric and Humanities and partook of the nature of both.

The CLASS OF PHILOSOPHY is an adaptation from the Ratio’s higher or University course.

CLASS OF HUMANITIES. The purpose of this class is to lay the foundation for eloquence, after the pupils have finished the grammar classes. There are three means to this: a knowledge of the language, some erudition, and a brief introduction to the rules of rhetoric. Knowledge of the language consists principally in propriety in the use of words and a copious vocabulary. For imparting this, Cicero alone of the orators is to be explained in the daily prelections. Among the historians, Caesar, Sallust, Livy, Curtius, and others like them may be taken; among the poets, Vergil, with the exception of the fourth book of the Aeneid, as well as Horace’s selected odes, together with the elegies, epigrams, and other poems of the classic poets, provided an expurgated version be made use of. In the same way, the vernacular orators, historians, and poets

should be studied. Erudition should be given sparingly, merely for the purpose of stimulating interest and refreshing the mind, and not in such a way as to interfere with the study of the language. The general precepts of public speaking and writing, particularly the special rules for the shorter forms of writing, such as letters, narration, description, both in prose and verse, should be taught. That part of the Greek grammar belongs to this class which treats of prosody and gives the elementary rules of dialects. An attempt should be made to have them read the writers understandably and to give them the ability to translate into simple Greek. 1

The other classes mentioned in the Ratio belong on the secondary level and do not pertain to this study.

Some of the characteristics of the Jesuit system should be noted.

1. **UNITY.**

There was unity of content, since Latin occupied nine-tenths of the time. The teachers were similarly trained and motivated by the same principles to a great extent. In administration, too, unity was secured through close-knit organization: teachers were responsible to the prefect of studies; he was responsible to the head of the school. The head was responsible to the Provincial, and the latter to the General of the organization.

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2. **REPETITION.**

Repetitions were systematically arranged on a daily and weekly basis; at the end of the month there was a repetition of the matter covered in that time, and a final repetition at the end of the year.

3. **PRELECTION.**

The prelection involved, on the part of the teacher, reading the text, exposition of the argument, explanation of difficult passages, translation, erudition, that is, elucidation of matter referred to in the text or helpful to its understanding; and on the part of the pupils, exercises based on the passage, retranslation, and repetition of what had been given by the teacher.

4. **ACTIVITY.**

There was constant emphasis on activity within a definite program. The definite program led to ELOQUENTIA, the objective. This was attained by practice, by exercise.

5. **CLASS TEACHERS.**

The rules of the professors reveal that each of the five classes of the Ratio's collegium was taught by one teacher.

Father McGucken has traced the struggles of early Jesuit educators in the United States and the difficulties experienced in
their conduct of schools. The Ratio was put into practice, with needed adaptations to local circumstances; as is to be expected, schools in the East earlier attained to fuller development along the lines of the Ratio than in the Middle West. The catalogs of early Jesuit colleges tell partially the story of development. A study of these catalogs disclosed that, for practical purposes, Georgetown and St. Louis Universities set the programs followed by other Jesuit institutions within their respective territories. The curricula in these two colleges, then, will be given attention in this survey.

By the middle of the Nineteenth Century, Georgetown's program was well organized along the lines of the Ratio of 1832.

The catalog of Georgetown for the year 1852-53 presents the following courses:

**HUMANITIES:**


Second term - Cicero's Minor Works, Virgil's Aeneid, Xenophon's Cyropaedia, Theocritus.

Both terms - Plane and Solid Geometry, (Davies' Legendre), and Algebra continued.

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2 Catalogues of Jesuit Colleges in the St. Louis University Library, 1839-1936.


Both terms - Precepts of Rhetoric and Poetry, Greek Dialects and Prosody, History of Rome, Ancient Geography; English, Latin, and Greek Style, particularly attended to, in prose and poetry, and specimens from approved authors committed to memory.


Both terms - Precepts of Rhetoric, with criticisms on the most celebrated authors; Quintilian's institutions of Rhetoric; Cicero's Rhetorical Works; English History; History of Latin, Greek and English Literature. A greater attention, if possible, is paid to style in the three languages, and orations are composed. The students of this and of the graduating class attend weekly lectures on the Philosophy of History.

PHILOSOPHY: The students learn Logic, Metaphysics, and Ethics. The lectures on these branches are delivered in Latin and a daily discussion is held on the lecture. In Natural Philosophy, Astronomy and Chemistry, the lectures are given in English. Once every month the students of this department
have public exercises before the Faculty,
to test their improvement. 
In order to consult the interests of the stu-
dents of this class and to prepare them for 
their future professional career, the exercises 
have been enlarged and varied by introducing 
English Dissertations on the various subjects 
of Philosophy, in addition to the regular dis-
cussion in Latin.

It must be noted that the Ratio of 1832 provided for the in-
clusion of a wider range of subjects than had the edition of 
1599. Among them may be included Mathematics, Science, the 
vernacular, and "other customary subjects."  

Catalogs of this period state that the A.B. degree was con-
ferred after an examination in Moral and Natural Philosophy. 
Acquaintance with Latin, Greek, French and Mathematics was also 
required. Students were assigned to different professors of 
French according to their proficiency. 

On presenting himself for entrance to the college, the student 
was examined by the Prefect of Studies and was placed in that 
class for which his prior attainments may have fitted him. He 
then passed on regularly through the Classical, French and 
Mathematical course, and thence to the end of Moral and Natural 
Philosophy.  

1 W. J. McGucken, S.J., The Jesuits and Education. (The Bruce 
2 Ibid. p. 277  
3 Georgetown Catalog, 1856-57. p. 7.
The curriculum developed more slowly in St. Louis. From the begin­ning, provision had to be made for commercial or mercantile courses. By the year 1857-58, development had reached the point where the catalog could state that in the classical course it is designed to im­part a thorough knowledge of the English, Greek and Latin Languages; of Mental and Moral Philosophy; of Pure and Mixed Mathematics; and of the Physical Sciences. The Classical course is completed in six years. The names used for the classes were as follows: Philosophy, First Rhetoric, Second Rhetoric, First Grammar, Second Grammar, Third Grammar. 1

Attention should be called to the fact that the curriculum of George­town for 1852-53 provides for four years on what may be called the college level. This was an extension of the plan of classes of the Ratio and was made to fit the programs developing in other colleges in the United States. By 1864-65, St. Louis still had a six-year program, including college and secondary education. In 1858-59, however, the names of the classes conformed to the practice of Georgetown: Philosophy, Rhetoric, Poetry, First Humanities, etc.

The catalog of St. John's College, Fordham, New York, notes in 1863-64 that its under-graduate classes, four in number were:

1 St. Louis Catalog, 1857-58. pp. 7, sqq.
Classics, Belles-Lettres, Rhetoric, Philosophy, corresponding to the appellation of Freshman, Sophomore, Junior and Senior classes, elsewhere adopted. In 1872-73, Georgetown used the latter terminology for its classes. By this time, therefore, a fundamental departure from Ratio practice was made: the separation of academic from collegiate programs. The change was recognized in St. Louis in the Provincial Committee Report of 1887.¹

This Report shows efforts directed toward making explicit in the curriculum some of the features of the Ratio. The classes are called: Philosophy, Rhetoric, Poetry, Humanities. The purpose or objective of each class is stated. The emphasis was still on Latin and Greek and the work was so arranged that the principle of imitation was made obvious. There were provisions for both models and practice in Latin, in Greek and in English. Eloquence was emphasized as the culminating objective, at least implicitly. Mathematics, Science and History were included in the curriculum. The content or subject-matter of each class was prescribed and texts indicated.

¹ Report of the Committee on Studies, 1887. St. Louis University Archives.
The following SCHEDULE OF CLASS PERIODS was given in the Report of the Provincial Committee of St. Louis for 1907:

<table>
<thead>
<tr>
<th></th>
<th>Senior</th>
<th>Junior</th>
<th>Sophomore</th>
<th>Freshman</th>
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<td>Philosophy</td>
<td>10</td>
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<td>Greek</td>
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<td>1</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>English</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>History</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Mathematics</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Science</td>
<td></td>
<td>Elective Elective Elective</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Political Econ.</td>
<td>1</td>
<td></td>
<td>1</td>
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</tr>
<tr>
<td>Elocution</td>
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<td>Elective 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Xtian Doct.</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Pedagogy</td>
<td>{ }</td>
<td>}</td>
<td>Electives</td>
<td></td>
</tr>
<tr>
<td>Mod. Lang.</td>
<td></td>
<td></td>
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<tr>
<td>TOTAL</td>
<td>23</td>
<td>19</td>
<td>26</td>
<td>27</td>
</tr>
</tbody>
</table>

The Report of 1915 reduced the student's hours to 19 in Freshman, 18 in Sophomore, 17 in Junior and 16 in Senior. It announced that the arrangement by which separate teachers are assigned to the various branches was to be considered obligatory in the college. This defines a clear break with Ratio practice. The Report of 1907 had insisted on the group teacher for English and the Classics. The Report of 1920 made Greek optional in the A.B. curriculum, permitting a student to choose between Greek and Mathematics; it reduced the load to 16 hours.

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1 Report of the Committee on Studies, 1907. St. Louis University Archives.
2 Ibid. 1915.
3 Ibid. 1920.
weekly in each year; and suggested a format of Departments and Courses that brought in the choice of Electives on a much wider scale, and, therefore, added materially to the courses of the Ratio, and provided for Majors and Minors. Arrangements for Modern Languages had been incorporated in the Report of 1915.

Georgetown seems to have adhered longer to classical requirements. In 1921-22, Greek and Mathematics were still required. Latin, of course, has always remained in the A.B. curriculum. The student load was still heavy: 20 hours in Freshman, 22 in Sophomore, 19 in Junior and 17 in Senior. Philosophy was given 8 of the 19 hours in Junior, and 10 of the 17 hours in Senior. In 1934-35, Georgetown made Greek optional with Mathematics and reduced the student load.

If there is one outstanding feature of Jesuit conduct of colleges in the United States, it is the attempt to adapt their system of education embodied in the Ratio to the exigencies of time and locality. A survey of the development of their schools in the United States suggests clearly that in their viewpoint, the curriculum is but a means to train men. Their main concern is with the men, not the means, in themselves. Departures from the Ratio have been noted. These can be summarized here:

1. Division into High Schools and Colleges;
2. Introduction of departmental system and elimination of the group teacher;

3. Introduction of courses not mentioned in the Ratio;

4. Rearrangement of the student's time and the reduction of classical emphasis.

Recent practice in American colleges indicates that something analogous to the group teacher is recognized as essential to the formation of the educated student, the cultured gentleman. Therefore, emphasis has been given in institutions other than Jesuit to the tutor or adviser who can assist the student in establishing relationships between fields of learning. The position is taken in this study, that the group teacher for the Classics and English in Freshman and Sophomore supplies a need, and, therefore, in the curriculum herein offered, provision is made for the group teacher in these subjects.
Any sound, true and good education of a human being must set in its framework the essential truths about God, man and the universe, and the relations which exist between them. The basis of all educational processes must be the fact of God's existence and loving providence. Out of pure largesse God has given to man existence as a rational animal, the ultimate term of which is to be intuitive knowledge of the Creator. This term is supernatural, above man's natural power to attain, a pure gift. It is attained through man's efforts aided by the means of divine grace, also God's gift. By arrangement of the Creator, then, man's capacities are both natural and supernatural, and both must be adequately developed if man is to achieve his destiny. Man is for time and beyond time; but his life in eternity will be conditioned by his present life, by his use of time and his endowments. Obviously, from the fact of creation are derived not only the relationships of man to God, in time and eternity, but the concepts of the value of human personality and of rights and duties as well. Eliminate God from the universe and man is debased to the level of the
beast. Leave God out of the educational processes and the sole integrating influence of all complete and worthy living is omitted. The product of such processes will not be a harmoniously developed human personality, but an inhuman oddity, an anomaly.

The aim of education, then, should be the development of the whole man, of all of his powers and capacities: his intellect, his will, his emotions, his senses, his imagination, his aesthetic sensibilities, his memory, and his powers of expression. Obviously, man's physical development must not be neglected, since a fundamental need is admittedly a healthy mind in a healthy body. With these assumed, the system of education may direct its efforts to another fundamental need, the development in the individual of mental poise and control, the capacity to exercise good judgment and to reason correctly: the whole development to be built upon an adequate concept of truth and familiarity with a stable criterion of truth.

Only with such mental equipment and training may man truly interpret life and his place therein; thus may he correctly evaluate self, not as a mere animal or machine, but as a rational creature, elevated to the status of adopted child of God and responsible to God personally for his actions. He may also evaluate others, society, and the relationship duly exist-
ing between all, and the proper relationship of all these to the Creator.

Inherent in such an evaluation is the basis of true moral life, which involves an order of justice and defines man's rights and obligations to self, society, the material goods of this life, and to God, man's beginning and last end. Based on man's relation to God, therefore, are the concepts dear to the founders of the American republic: the human and inalienable rights to life, liberty, and the pursuit of happiness. True education will provide that these rights be safeguarded by intelligent practice in self-conquest, the necessary means of the preservation of the well-being of the individual and society.

Because morality cannot be inculcated without or apart from religion, education must not only include instruction and practice in faith and morals, but it must strive to communicate the riches of Catholicism as a culture, to the end that the educand may view with understanding not merely the facts in the natural order, but those in the supernatural order also, those facts which give meaning and coherence to the whole life.

The true system of education will lead to the conviction that over and above the light of natural reason, one must hold fast to the Revelation of God to man made through His Son, Jesus
Christ; that truth revealed by man through the light of reason, especially through experimental research, can never be in real conflict with the truth of God contained in the Christian Revelation.

Such a system will seek -

to life up man's whole being to that broad, spiritual outlook on life whereby he not only understands and appreciates the fact that our entire social heritage is bound up with the Truth, Goodness and Beauty of God as seen in Revelation, Nature, Art and Language, but is likewise willing and ready to become identified with those activities, individual as well as collective, that make for the sanctification of the individual and the betterment of society. 1

All this is implied in the words of Pope Pius XI:

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism 2. The True Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. 3

3. Ibid. p. 69.
Thorough and sympathetic understanding first of God's plan for man, as indicated in human nature and Christian Revelation, and second of the true development of man according to that plan, are essential if America is to be rid of the false philosophy of education that has prevailed for the last two generations and has contributed largely to the chaos discernible in education and society today.

From the viewpoint taken in this study, the type of education best suited to effect the harmonious development of the student is a liberal or cultural education as contrasted to a vocational education or to an exclusively research training. According to the present American arrangement of educational levels, this liberal or cultural education will extend through four years. During these years the student is assisted in attaining mental maturity, in the formation of habits of work, in logical and independent thinking, in facility of expression. In the last two years particularly he is helped to attain such objectivity in attitude of mind and such carefulness in work methods as will form a good basis for an introduction to research techniques.

In the words of Dr. Castiello -

It is not the contention here that a humane education is essentially linked up to a classical training, so that
only a man trained in the classics can be really humane. Far from it...
There is such a thing as a scientific humanism, and students of folk-
lore have discovered, with some surprise to themselves and to others,
that there is also a peasant humanism. There is some truth in the saying
attributed to Salvador de Madariaga that there are peasants in the plains
of Castille who speak like Cervantes and think like Plato.

The classical tradition in a liberal education is advocated in
this study for many reasons. The one that stands out is this:
that the classical tradition in education is founded on
success in past ages. Human nature has not changed so much that
an entirely new method is needed. The old can and should be
vitalized and adapted to the present. Just how this can best
be done does not lie within the scope of this study.

Louis J. A. Mercier defends the type of education conceived in
the Ratio Studiorum. This is an exemplification of the classi-
cal tradition referred to above. Professor Mercier's analysis
of the efficacy of the Ratio is as follows:

The Ratio looks upon the student as an
individual, as a man, and a Christian.
It conceives him as a being sui generis,
a being distinct from the rest of
animal nature and responsible to God.
The process is inevitably disciplinary,
and it is to be achieved both by the ex-
ample and the precept of men of humanis-
tic and Christian character addressing
themselves to students who are to train

1 Jaime Castiello, S.J., A Humane Psychology of Education.
(Sheed & Ward, New York, 1936.) p. 167
their intellect to perceive the universal standards and their will to fit their particular circumstances to those standards.

Because classical art and literature were shaped by this fundamental conception of the imposing of form on formlessness, of the ordering of particulars according to standard universals, when the Ratio, following upon the labors of the humanists, incorporated in its curriculum the study of the Greek and of the Latin classics, it really laid hold upon the material which in the shortest possible time can best discipline the intellect to the conception and the practice of order as opposed to formlessness. 1

Dr. Castiello gives a thorough and adequate defense first of the Principal Study Courses and secondly of the Latin and Greek Classics in his book, *A Humane Psychology of Education.* 2

By the Principal Study Courses, Dr. Castiello means -

Those study subjects which remain even today the basis of all education: languages, history, science, philosophy, and religion. 3

Rev. W. J. McGucken, S.J., and others insist on the place of Latin in the curriculum of the Catholic college today because of its value for Catholic Action. 4 According to their view, the liturgy is the heart of Catholic Action, and an intelligent

2. Cf. Ibid. p. 135 sqq.
3. Cf. Ibid. p. 137.
appreciation of the liturgy is furthered by training in Latin.

The position is taken in this study that the development of good judgment, of mental maturity, is made possible through a curriculum composed of languages, ancient and modern, history, science, philosophy, as a unifying tool relating all fields of knowledge, and religion as the integrating influence of all complete and worthy knowing and living. Through such media the student may attain to a studied acquaintance with the best thought of all ages. Given a normal subject, such contact must produce culture if the environment is favorable; for culture is sought as an objective, and in the word we wish to include an adequate attitude toward the whole of life, that is proved by living, that is eloquent in word and deed.
According to President Hutchins of the University of Chicago, the problem confronting the curriculum-makers of the Catholic liberal arts college today is that of integrating the quest for facts, which may be called scholarship, or preparation for research, with the Christian humanistic education.

In its efforts to effect this desired integration, the Catholic liberal arts college may well present a richer curriculum developed from within. This enrichment can result from the inclusion of courses in Greek and Latin civilization, in Greek and Latin thought, and in comparative studies of the modern languages and literatures against the background of philosophy. Explicit comparison of antiquity with the present can be secured by the addition of a study of the problems of the present. Development of this kind will preserve the spirit of Christian humanism: education in terms of the student through the coordinated courses it devised for the training in orderly mental processes. Another feature of Christian humanism that

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1 Unpublished address at Luncheon Meeting of Midwestern Section of the National Catholic Educational Association, Stevens Hotel, Chicago, April 7, 1937.
must be safeguarded is the principle of a group teacher for Latin, Greek and English for the Freshman and Sophomore years. This teacher uses a coordination of Greek, Latin and English studies to develop in the student the beginning of an appreciation of the inheritance of Greece and Rome, and the maximum discipline in ordered thought and expression.

Development from within will also mean a more careful study of all the possibilities within the two year program and of the training of teachers for the task; it will mean more exact adjustment in analytical work; extensive as well as intensive reading; and the coordination of the imparting of information with the disciplinary purpose of the course. Insistence must be made through the full four years that not mere form is desired but content, thought.

In order to provide for what has been called scholarship, the attempted integration must impress upon the student the need and difficulty of getting at facts. In the courses, stress can be laid upon initiation to facts, the handling of first-hand documents, the consulting of sources, and the methods of discovering facts. The student should recognize the significance to scholarship of the tools of scholarship: the modern languages, especially French and German.
### Classical Curriculum for the A.B. Degree

#### Freshman Year

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sem. Hrs.</th>
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<tbody>
<tr>
<td>Greek</td>
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</tr>
<tr>
<td>Latin</td>
<td>6</td>
</tr>
<tr>
<td>English</td>
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</tr>
<tr>
<td>Greek Civilization</td>
<td>3</td>
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<td>Latin Civilization</td>
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<td>First Modern Lang.</td>
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<td>Apologetics</td>
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<td><strong>Total</strong></td>
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#### Sophomore Year

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<th>Subject</th>
<th>Sem. Hrs.</th>
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<tbody>
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<tr>
<td>Latin</td>
<td>6</td>
</tr>
<tr>
<td>English</td>
<td>6</td>
</tr>
<tr>
<td>Medieval European Civilization</td>
<td>6</td>
</tr>
<tr>
<td>First Modern Lang.</td>
<td>6</td>
</tr>
<tr>
<td>Science</td>
<td>6</td>
</tr>
<tr>
<td>Apologetics</td>
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<td><strong>Total</strong></td>
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#### Junior Year

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sem. Hrs.</th>
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<tbody>
<tr>
<td>Philosophy</td>
<td>8</td>
</tr>
<tr>
<td>Greek Thought</td>
<td>3</td>
</tr>
<tr>
<td>Latin and Medieval Thought</td>
<td>3</td>
</tr>
<tr>
<td>First Mod. Lang.</td>
<td>6</td>
</tr>
<tr>
<td>Second Mod. Lang.</td>
<td>6</td>
</tr>
<tr>
<td>Public Speaking</td>
<td>2</td>
</tr>
<tr>
<td>Liturgy</td>
<td>2</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
</tr>
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#### Senior Year

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sem. Hrs.</th>
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<tbody>
<tr>
<td>Philosophy</td>
<td>8</td>
</tr>
<tr>
<td>Comparative European Lit. since Renaissance</td>
<td>6</td>
</tr>
<tr>
<td>Second Mod. Lang.</td>
<td>6</td>
</tr>
<tr>
<td>Scripture</td>
<td>2</td>
</tr>
<tr>
<td>Problems of Today</td>
<td>2</td>
</tr>
<tr>
<td>Public Speaking</td>
<td>2</td>
</tr>
<tr>
<td>Thesis</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28</strong></td>
</tr>
</tbody>
</table>
The study of the vernacular is included for obvious reasons. Besides the value of studying his native tongue comparatively with the classics, there is the need of expression of ordered and substantial thought in his native tongue. Acquaintance with the literature of his own language is altogether desirable for the student.

Reference has already been made to studies that afford a justification for the inclusion of the classical languages. This may be said about the relation of Greek to Latin, that Greek is more important than Latin from the standpoint of our cultural inheritance, because Latin literature is an imitation of Greek literature. Greek modes of thought and Greek literature are the fountain-head of all of our classical humanistic philosophy.

In the following cultural courses, running through four years, the student is given the means of visualizing the development of civilization as a dynamic whole:

**Freshman Year** -- Greek Civilization; Latin Civilization.

**Sophomore Year** -- Medieval European Civilization.

---


Junior Year  -- Greek Thought; Latin and
          Medieval Thought.
Senior Year  -- Comparative European Liter-
          ature Since the Renaissance;
          Problems of Today.

Professor Mercier is of the opinion that the whole history of
the West should become significant. The student should realize
that the development of the arts presupposes a social progress
which political history stakes and behind which are a philosoph-
ical and religious background. He should be taught in terms of
the development of civilization as a vital whole which he must
learn to see from within as a vital process. He will, thus,
understand the problems of his own day in their proper perspec-
tive. Such informational courses should be presented in terms
of civilization rather than of history.¹

In Freshman year, Greek and Latin civilizations should become
vivid, both in their permanent values and in their shortcomings.
In Sophomore year, the student should get a clear idea of the
problem of latinization and Christianization of the barbarian
world, and of the many aspects of medieval civilization and the
growth of its institutions. In these two courses as many con-
temporary documents as possible should be read in translation,
including the greater works of the several literatures that
cannot be read in the original.²

¹ Cf. Louis J. A. Mercier, The Organization of the Standard
Courses for the A.B. in the Catholic College, an unpublished
manuscript. p. 23.
² Ibid. p. 23, 24.
In Junior year, the stress should be on the thought, particularly the Greek and Latin philosophical writers, with special attention to the classical heritage of the Middle Ages and the history of scholasticism. There should be plenty of reading in translation with selected passages in the original. In Senior year, the course in Comparative Literature since the Renaissance, prepared for by the understanding of Antiquity and the study of English literature, should enable the students to understand the European neo-classical age and its aristocratic social background, the rise of naturalism in the eighteenth century and its development in the nineteenth, with the gradual transition to a nationalistic and democratic era. The student will thus be prepared to comprehend the problems of our own day in terms of their historical background, philosophical and social. English literature could be stressed in this course, but typical works from the other literatures should be read in translation or in the original, either as part of this course or of the modern language courses, the general aim being to give not only the comparative literature point of view, but the comparative philosophical and literature point of view. The reading list of these courses should be elastic, save for a core of required readings. The student should be required to get acquainted with many books which he will not have time to read thoroughly. 1

1 Louis J. A. Mercier, op. cit. p. 24.
Modern languages find place in the curriculum because our culture and civilization have come to us through Europe. France is the most central country in the development of medieval civilization and has remained central in later European history. French literature is the most central of the European literatures, both in the Middle Ages and the Neo-classical Age, and even perhaps in the last two centuries. It is likely that French as the first modern language in the curriculum will yield the best understanding of European thought in general. German will be the second modern language studied, care being taken to develop the reading knowledge essential for scholarship, and at least a correct pronunciation. Three years of French on the college level are provided for. A judicious selection of methods should enable the student to acquire oral and written control of the material studied, and some power of free expression. The Junior year will make possible a thorough introduction to the literature as a whole since the Renaissance, the typical masterpieces of the Pre-Renaissance period having been read in the Medieval European Civilization course. Some idea of the development of Italian literature - especially in the fourteenth and fifteenth centuries - and of Spanish literature - especially in the sixteenth - with the reading, at least, of extracts in translation from its most representative masterpieces are to be given in the Comparative European Literature course.
Science is included in the Sophomore year because it is desirable that the student get an introduction to the scientific method. From the viewpoint of culture, a general science course is preferable. Selected topics and typical laboratory work will be taken from two or more sciences. Care will be taken that the student will come in contact with the exacting character of objective investigation and will understand also new outlooks in these fields.

Public Speaking, obviously, deserves a place in the curriculum. Oral expression of substantial thought is altogether desirable.

The justification for Philosophy has already been indicated. It is the medium of unifying and relating fields of knowledge. It is central in the Catholic educational Tradition.

This training in the art of thinking, supplemented by a thorough examination of the history of thought will color all of life for those who undergo this discipline, will enable them to meet the problems of life not unprepared; therefore, the Catholic college of liberal arts demands of candidates for its A.B. degree a thorough training in philosophy.

Over and above all, the Catholic college insists on training in religion. Philosophy and science give only partial answers to the world riddle. Religion is needed to secure a complete
view of life. If religion be excluded from a liberal education, there is not merely an incomplete education, it is a maimed and distorted education. Religion courses are required in order that the graduates of the Catholic college may have an intelligent, appreciative knowledge of Catholicism as creed, code and cult. In addition to this, Catholicism as a culture enters into every course in the curriculum. It is precisely in this that the liberal education in a Catholic college differs from that in a state or sectarian institution; hence, the importance in the Catholic college of presenting the Catholic viewpoint in every course in the curriculum.  

Aydelotte, Frank
- "Honor Courses in American Colleges and Universities"

Bagley, W. C.
- "Education, Crime and Social Progress"
  Mass education can raise man's intelligence from the unskilled to the skilled level through a proper organization of natural sources. Sympathetic understanding of the learner is needed, and the school program must be adapted to the social situation.

Bobbitt, Franklin
- "How To Make A Curriculum"
  The book is based on studies made in Los Angeles. The curriculum is to be constructed on the platform that education means growth towards the activities of adult life.

Bobbitt, Franklin
- "The Curriculum"
  One of the early books in the field, this is responsible for many of the changes in high schools during twenty years. The cultural
aim as opposed to the practical aim in education is too vague. The school program should be made up of specific activities that will be needed in adult life. Social consciousness should be the basis of moral and religious training.

Briggs, Thomas H. - "Curriculum Problems"
A thoughtful presentation of some of the problems that research workers in the field of curriculum must try to solve in order that their efforts may be more productive.

Castiello, Jaime, S.J. - "A Humane Psychology of Education"
An analysis of the nature of the human being in order that those means of education may be chosen which are best adapted to man's nature and to the development of personality in the real sense of the word.

Charters, W. W. - "Curriculum Construction"
The book deals with the analysis of aims and ideals leading to the selection of activities, and with specific studies.
Coss, John J. - "Five College Plans"
Study of plans devised by administrators at Columbia, Harvard, Wabash, Chicago and Swarthmore.

Counts, G. S. - "The Senior High School Curriculum"
The book contains the results of an investigation made to discover the extent of adjustment of the curriculum to a changing conception of secondary education, actual curriculum practices, rate and direction of change, nature of change, and the attitude of the teaching staff.

Cox, Philip W. L. - "Curriculum Adjustment in the Secondary School"
This is a study of the problem confronting the high school in the matter of curriculum and of the contribution of the scientific method and of educational psychology to the solution of the problem. Sixteen principles of curriculum adjustment are given.

Donnelly, Francis P., S.J. - "Principles of Jesuit Education and Practice"
P. J. Kenedy and Sons, New York, 1934, pp. 205.
This is an analysis of the objective and spirit of the Ratio Studiorum, and an example of the application of
its program made by one who has been successful in carrying out the principles of the Ratio through many years, and who has at the same time kept in touch with modern developments.

Fitzpatrick, E. A. - "Readings in the Philosophy of Education"

Selections from writers of orthodox and opposite viewpoints on all of the phases of education. There is a portion of the work given to the matter of curriculum.

Fitzpatrick, E. A. - "St. Ignatius and the Ratio Studiorum"

An estimate of St. Ignatius as an educator; an interpretation of the fourth part of the Constitutions of the Society of Jesus, which are given in translation; the historical background of the Ratio of 1599, also given in translation; the educational significance of the Spiritual Exercises.

Jones, Edward Safford - "Comprehensive Examinations in American Colleges"

A study of what has been done through honor courses and comprehensive examinations to encourage the better student in college to put forth proportionate efforts.
<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
<th>Pages</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>McGucken, W. J., S.J.</td>
<td>&quot;The Catholic Way in Education&quot;</td>
<td>Bruce, Milwaukee,</td>
<td>1934</td>
<td>This is an attempt to present the Catholic attitude towards human life and towards the educational process.</td>
</tr>
<tr>
<td>McGucken, W. J., S.J.</td>
<td>&quot;The Jesuits and Education&quot;</td>
<td>Bruce, Milwaukee,</td>
<td>1932</td>
<td>This book contains an appreciation of the educational work of the Jesuits in America, particularly on the high school level. This appreciation is presented against the background of their European foundation and early colonial efforts in the United States. The book also contains an English translation of that part of the Ratio of 1832 which pertains to lower schools.</td>
</tr>
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</table>
National Society for the Study of Education


This contains a comprehensive study of curriculum construction made by experts in the field.

National Society for the Study of Education


A study of changes and experiments current in liberal collegiate education along the lines of: the care and direction of students, curriculum and instruction, organization and administration. The study was based upon replies received from three hundred and fifteen colleges on the lists of the A.A.U.W. and the A.A.U.

Newton, Howard Chamberlain

- "The Construction of a Curriculum For the Creighton University College of Pharmacy" Omaha, 1933, pp. 147.

Thesis presented for the Master's degree at Creighton University. It is a thorough attempt to set up a curriculum that will fit desirable objectives. A study of past and present methods, together with a review of current theories of curriculum construction are given.
Pius XI

- "The Christian Education of Youth"

An Encyclical letter on education.

Reagan, G. W.

- "Fundamentals of Teaching"

This book contains an able discussion of the field and practice of teaching and of the problems confronting the ordinary teacher.

Reeves, F. W.,
Russell, J. D.,
Gregg, H. C., et alii

- "The Liberal Arts College"
University of Chicago Press, 1932, pp. 715.

This is an exhaustive study of practices in thirty-five colleges. The results are presented under these headings: a) Service and Administration of Colleges, b) Physical Plants, Equipment and Libraries, c) Instructional Facilities, d) Student Personnel, e) Finances, f) A Discussion of the Future of the College.

Walters, J. E.

- "Individualizing Education"

The book presents the methods of individualizing education by means of the applied personnel procedures and techniques of dealing with the student at all levels of education. It shows personnel methods which have been and can be applied.
Editorial


Comments on the need of reconstruction of the classical curriculum.

Dean, Mildred

- "Latin and the New Curriculum"

An interpretation of trends in curriculum construction with reference to the place of Latin.

Kelly, William A.

- "What Makes Education Progressive?"

An analysis of Progressive Education revealing inherent weaknesses of that movement.

McGucken, W. J., S.J.

- "The Need of Courses in Catholic Philosophy For High School Teachers"

A plea for courses in Catholic Philosophy for teachers in Catholic high schools.

McGucken, W. J., S.J.

- "Report of the Committee on Educational Procedure and Program"
A report from the Chairman of the Committee on Procedure and Program, formed to study practices in Catholic Colleges.


A report from the Chairman of the Committee on Procedure and Program, formed to study practices in Catholic Colleges.
COLLEGE CATALOGS
The catalogs of 130 institutions in America were referred to in Chapters IV, V AND VI of this study.

In Chapter VII, use was made of the catalogs of early Jesuit institutions in America from the year 1839 to the present. These catalogs were studied in the St. Louis University Library.