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American Catholic Colleges: A History of Catholic Higher Education in the United States

Review Author: James J. Meany

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of the herds destroyed during World War II.. In another place he scarcely gives an accurate picture of the Negritos (presumably of Luzon) when he describes them as a "fierce and warlike" people (p. 142).

According to Father Alcina, fourteen Jesuits were expelled from the Society of Jesus in the Philippines during Alcina's twenty-six year residence in the Visayan Islands. Without producing a shred of evidence, Phelan, to advance a line of thought he is developing, suggests quite indefensibly that reasons of unchastity lay behind a large number of these expulsions.

The author stresses the role of the Church in the hispanization of the Islands. He believes that but for the Spanish priests the Filipinos never would have accepted the sovereignty of Spain nor remained under her flag. Because the Filipinos lived in little, widely separated settlements, it would have been impossible for the handful of Spanish soldiers usually present in the Islands to have subjected the country by the sword alone, and it would have been more impossible to maintain their hold if they could have so subjugated it. It was rather because the Filipino was attracted to Catholicity and generally received it willingly that he accepted unification and pacification under the flag of Castile.

However, the Filipino did not at all receive Spanish Catholicism passively, nor any other feature of Spanish culture. He showed a large capacity for creative social adjustments and his responses to different Spanish cultural traits varied all the way from acceptance to indifference and outright rejection. Filipino Catholicism, although a genuine and true Catholicism, is quite different from Spanish Catholicism in many culturally important points, as Phelan points out.

Despite the criticisms above, this book is important and valuable and one which students of Philippine history and culture will wish to possess.

FRANCIS C. MADIGAN

AMERICAN CATHOLIC COLLEGES

A HISTORY OF CATHOLIC HIGHER EDUCATION IN THE UNITED STATES. By Edward J. Power. Milwaukee: The Bruce Publishing Co., 1958. xiii, 383p.

Histories of individual colleges, written to commemorate centennials or other anniversaries, leave something to be desired in objectivity; the author claims that such accounts are too often "pious summaries of real or imagined successes in higher education, while the failures are seldom mentioned." This history aims to supply for their deficiencies.

To be rightly considered "higher", education should have intellectual development as its primary objective. On the college level this

will consist in the transmission and preservation of knowledge; in the graduate school it is scholarship characterized by independent inquiry. With these as his norms the historian is slow to admit the existence of higher education in the Catholic institutions of the United States. The greater part of his book is concerned with the obstacles to the attainment of this level by American Catholic colleges.

A major obstacle would seem to have been the college presidents themselves. The institutions were "administrators' colleges", the presidents' role having an exaggerated importance and the faculty being in a position of subservience and insignificance. The college president acted with supreme authority and as if with omniscience. The faculty had no share in the determination of educational policy. The president, besides being a priest, was supposed to be disciplinarian, administrator and educator. According to the author's evaluation the presidents of Catholic colleges were excellent disciplinarians and good administrators but because of their lack of experience and training in higher education their record as educators was not at all distinguished. Unfortunately they did not compensate for their own lack of knowledge and experience by reliance upon the counsel of their faculty members and lesser administrators. The college deans were "chief clerks", not educational leaders. The lay teachers, poorly prepared and poorly paid, were considered as "temporary employees who were completely expendable" and the faculty members in general were mere functionaries or second-class citizens in the college—and impermanent. As a result the college system tended to produce "small and fearful men—and teachers with few academic ideals who had little respect for the world of ideas."

An obvious hindrance to the growth of higher education was the poor caliber of the student body, at least during the formative years of the colleges. For apostolic reasons or for financial considerations the colleges were prone to accept all applicants; when admission requirements were announced, they were usually non-academic. For similar reasons, the colleges retained students who did not have the aptitude for collegiate studies. The policy seems to have been to hold on to the students as long as possible and, when they refused to stay any longer, graduate them.

Adequate libraries, so necessary for higher studies, were slow in developing. They did not develop until the voluntary accrediting associations had gained sufficient influence "to pressure Catholic colleges into accepting general standards with respect to libraries."

The colleges fought a losing battle for their system of "mental discipline" through study of the Greek and Latin classics. Early in the nineteenth century, in order to attract more students and to satisfy the demands of parents for more "practical" courses, the colleges began to offer commercial training. Later in the century, when the industrial age created a demand, they introduced science and tech-

nical courses before they had the proper resources—thus conniving with other American colleges in what the author calls “academic sleight of hand and trickery.” Similarly they introduced graduate courses before their undergraduate courses were sufficiently solid and for the sake of prestige sought university status before they even knew what a real university was supposed to be. “Academic nominalism” the author calls it.

The chief obstacle which delayed the development of higher education—and a partial explanation of the other obstacles—was the nature of the *primary objective* sought by the Catholic colleges. The colleges were founded not with intellectual development as their primary objective but to prepare young men for the seminary or to serve as a center of missionary activity or for the moral development of the students. Until about 1850 these remained the objectives of the Catholic college. After that time the colleges began to accept intellectual development as the primary goal and thus advanced towards the level of “higher education.” But the author laments that “goals of intellectual excellence and high scholarship have suffered because the missionary spirit has never completely left American Catholic colleges.”

Despite all these obstacles there is Catholic higher education in the United States. The book traces its slow and painful growth from the founding of Georgetown in 1786 until practically the present day. The author—who is himself a lay member of the faculty of the University of Detroit—assigns to Georgetown University not only the distinction of being the first Catholic college but also a pace-setting role in the development of higher education worthy of the name. It had the first respectable college curriculum, the first graduate school with graduate-school standards, and the first medical school. Other Catholic colleges and universities followed its lead and gradually emerged as institutions of higher learning. The author cites as the clearest evidence of this improvement the “Norms for Guidance in Appraising Graduate Work” prepared by the Jesuit Educational Association in 1936-37, reproduced in full in Appendix E of the book.

In tracing the history of Catholic higher education in the United States the author only too well avoids the excess of college centennial panegyric. Whatever good the Catholic colleges and universities did accomplish during the nineteenth century and the early twentieth century is dismissed with faint praise. But the author's premises should be kept in mind: he essays a history of *higher* education and postulates intellectual development as its essential primary objective. He does not deny that seminary preparation, missionary activity and moral development were properly the primary objectives of the Catholic schools during their formative years within a Protestant country; he simply explains why the Catholic schools were slow in developing into institutions of higher education. Nor does he present the defects as peculiar to Catholic institutions. The non-Catholic colleges and

universities went through a similar process of development—with a head-start of more than a hundred years—while Catholics in the American colonies were second-class citizens.

This book is highly recommended to those concerned with higher education—Catholic and otherwise—in the Philippines. Warned by the lessons of history, higher education might be able to develop here with less fumbling than elsewhere.

JAMES J. MEANY

SOLVING SOCIAL ILLS

MAJOR SOCIAL PROBLEMS. By Earl Raab and Gertrude Jaeger Selznick. Evanston, Ill.: Rowe, Peterson and Company, 1959. xvi, 582p.

The authors define a social problem as "any social situation which makes a substantial number of people unhappy or which seems to threaten society's ability to keep house." It is felt that in a changing society some social problems are symptomatic of a change for the better. That is, they indicate that some at least are attempting to remedy a situation. There is not only an objective measurement of the social problem, for example, the number of persons involved, but also a subjective measure based on value judgments. Selecting seven problem areas, the authors devote more than one-half of the text to the combined problems of Delinquency, Crime, and Group Prejudice. More than one-third of the text is devoted to the problems of Family, School, and Dependency. The remainder considers the problem of Immigration.

The procedure of the authors is to present the *meaning* of the problem, followed by *causation*, and concluding with *meeting the problem*. This procedure provides an orderly text making it possible to select individual problems for consideration and to follow them easily in continued reading. If one agrees with the authors' definition of social problems and favors a multi-causal approach he will find this text valuable.

Social workers in New York's Borough of Richmond might question the authors' statement "that the only referral agency for juveniles in trouble is the juvenile court". Social workers will find their role in a psychiatric clinic to be under-played (p. 127) in contrast to the correct description in the "Adaptation" on page 98. Few would agree that fee-charging by family social agencies (p. 393) is *usual*.

Before proceeding further, we must state that we consider this book useful for the study of social problems, and the following criticisms are not intended to deny its value. Because the text is basically an objective scientific study, the casual reader may fail to recognize