

Such men will not appear automatically in response to the need. No magic, no billions voted by Congress will produce them. They must be prepared and developed beforehand. To the task of training young men for leadership of this type, Loyola College is dedicated. Like the colleges on which the founders of this Country depended for men to carry on the work they had begun, its field covers the liberal arts and sciences. Its concern is the whole of man, not merely his intellect or his reason or his memory, but all of him, to the end that he may face life with courage, self-reliance, intelligence and a sense of responsibility for his share of the world's work.

Through its Jesuit system of education, 400 years old, Loyola works untiringly to discover and bring out every talent the student may possess. It inculcates respect for the individual as a creature begotten by God in his spiritual image, and repudiates the doctrine that man is important only as a cog in a vast, impressive machine known as the State. It places the quality of a person above his ability to make money, and the love of mankind above the power to exploit it.

Fortunate has the Nation been to enjoy the fruits of the early entry of the Jesuit Order into the field of education. The splendid institutions of higher learning conducted by the Order throughout the length and breadth of our Country have been towers of strength. Of deepest significance, too, is the thoroughly accepted fact that, while some other systems of education have contained subversive teachings, never, now or in any previous hour of our Country, has there been any question of the loyalty of the teachers and students of Jesuit institutions.

In the Jesuit spirit, as the very foundation stone of their Order, true discipline is never a source imposed from without on a blind will. Rather it is a power of self-conquest, within a man, based on solid religious and moral principles. Government by the people and for the people has been possible only where their education equipped them to exercise their rights intelligently and to fulfill their obligations.

How different is the concept of "useful" education that is the boast of the "modern" educator. It has been observed by one commentator that "modern education is based on a denial that it is necessary or desirable for the schools and colleges to continue to transmit from generation to generation the religious and classical culture of the western world." And why has this been done? The conclusion of the commentator is interesting, too. He says: "We reject the religious and classical heritage because to master it requires more effort than we are willing to compel ourselves to make. We have abolished the old curriculum because we are afraid to face any longer in a modern, democratic society the disconcerting issues of the nature of the universe, and of man's place in it and of his destiny."

The attitude of Loyola to modern education's quest for "useful knowledge" is well defined in a bulletin issued by the College called "Training for Tomorrow". It points out that the practical sciences have their rightful place in the Loyola program, where they are taught for the contribution they make to human welfare. Religion and moral training are stressed here, it is explained, be-