

principal interest lies in literature, went over this ground and reached the same conclusion about the facts of the situation that most of us hold today.⁵² In 1939 John A. O'Brien edited a symposium, embracing all fields, which produced an equally bleak picture,⁵³ and two years later when Theodore Maynard, with special emphasis on literature and the arts, devoted a lengthy chapter to a survey of the Catholic cultural contribution to the United States, he arrived at an ending that was not much happier than that of his predecessors.⁵⁴ Most of these men made passing mention of the relatively high proportion of scholarly contributions that had marked the careers of many of the converts to the Church during the present century. But no one of them brought that fact home with the force of a book which appeared in 1944 from a brother of the Congregation of Holy Cross.⁵⁵ As one studies the 259 biographical sketches in Brother David's volume, extending in time from 1783 when John Thayer, the Congregationalist minister of Boston, was converted to 1942 when Helene Magaret was received into the Church, one wonders where the intellectual life of the Church of the United States would have been without them. Needless to say, every Catholic is grateful that so many converts of scholarly tastes and habits have found the grace of conversion and have put their talents at the disposal of the American Church. But it does raise the disquieting thought of how much more dismal the intellectual record would have been were it to have depended solely on those who were Catholics from birth. In the case of practically all of these convert scholars Catholic education can take no credit whatever, for they were what they were and are, intellectually speaking, when the grace of the Holy Spirit illumined their minds and led them to find a lasting place amongst us. This has been strikingly true in history, for the scholarly accomplishments of the American convert historians of the twentieth century have been altogether conspicuous. To mention only one, when the American Historical Association, for the first and only time in its seventy years of life, bestowed its presidency on a Catholic in 1945 it was Carlton J.H. Hayes who was chosen. And no one requires enlightenment about the luster shed upon the Catholic body of this country for over half a century by the notable contributions to the history of modern Europe of the honored name.

More recent studies have, moreover, borne out the findings of earlier writers on the lack of distinction among Catholics in fields like the humanities and liberal arts. For example, in 1941 B.W. Kunkel of Lafayette College classified 54,076 graduate students representing colleges whose undergraduate enrollment totaled 360,317. Among the thirty-six colleges which had furnished at least 12 per cent of their total enrollment to graduate schools proper, no Catholic school was represented.⁵⁶ However, in the number of graduates who entered schools of law and medicine the Catholic colleges made a much better showing. In the forty-eight law schools that responded to the inquiry there were found to be twenty-eight institutions that had at least 3.6 per cent of their total enrollment in these law schools. Her Georgetown University led the list with 21.2 per cent, Harvard being second with 12.8 per cent, while Holy Cross, Fordham, Notre Dame, and Manhattan appeared among the twenty-eight in that order. Of thirty-five colleges with 5 per cent or more of their alumni enrolled in the fifty-two medical schools studied by Kunkel, Villanova University was in tenth place with 9.0 per cent, while St. Peter's, Holy Cross, and Creighton also showed among the thirty-five leaders in this category.⁵⁷ But among those schools that had furnished the highest per cent of their liberal arts and engineering alumni to graduate and professional schools collectively--Temple University was in the lead with 49.8 per cent and Randolph-Macon was last with 20 per cent--no Catholic school received mention. It would seem evident, therefore, that in the period covered by Kunkel's investigation Catholic colleges produced a better than average number of students for schools of law and medicine, but a relatively small number who continued their training in graduate schools properly so called. While it is gratifying to learn that so many of the graduates of Catholic institutions pursue their studies beyond college by fitting themselves for the legal and medical professions, it is to be regretted that a proportionately high number do not manifest a like desire, or find a similarly strong stimulation, to become trained scholars in the fields where the Catholic tradition of learning is the strongest. In that connection the work of Robert H. Knapp and Joseph J. Greenbaum published two years ago is enlightening. The principal objective of these authors was to determine, from the undergraduate backgrounds of the younger



generation of Americans who had won distinction in graduate schools during the years 1946-1952, which colleges had produced the largest numbers of promising scholars. A poll of some 7,000 individuals was taken according to the following norms: (a) earned a Ph.D. since 1948 in one of twenty-five universities sampled; (b) won a university fellowship or scholarship since 1946 from one of these twenty-five universities; (c) received a private fellowship since 1946 from one of nine private foundations sampled; (d) awarded a government fellowship since 1946 from one of three agencies, namely, Public Health Service, Atomic Energy Commission, and United States Department of State under the Fulbright Program.⁵⁸

The roster assembled by Knapp and Greenbaum contained in all the names of 562 institutions, but among the fifty top-ranking colleges for men in the production of scholars in science, social science, and the humanities, no Catholic school found a place.⁵⁹ From among the total number of institutions the authors selected 138 colleges to constitute what they termed the "Liberal Arts Sample." These institutions were chosen by reason of the fact that they were free from vocationalism, privately controlled, committed to general education, and were without full programs of graduate study. On the basis of institutional control a three-fold division was made according to whether the college was under non-denominational, Protestant, or Catholic auspices. In the realm of the humanities it was found the 38.7 per cent had come from Protestant colleges, 23.4 per cent from the nondenominational schools, but only 8.3 per cent from the Catholic institutions. The poor showing of Catholics in the humanities was a source of surprise to Knapp and Greenbaum. Speaking of their false assumption that the South was weak in science, they said: Similarly, we had expected that Catholic institutions would be marked by relatively large contributions to the field of humanities. In this speculation, however, we were again mistaken. Catholic institutions, though exceptionally unproductive in all areas of scholarship, achieve their best record in the sciences.⁶⁰

Although these authors more than once protest the partial nature of the evidence upon which their findings were based and warn against drawing hard and fast conclusions from



their limited data, it is, nonetheless, significant that they should have been brought to the conclusion that in every one of the categories of their investigation--distinction won in science, and the humanities, earning a Ph.D., and winning an award from government, university, or private foundation--"the Catholic institutions are consistently the lowest of all seven partial indices."⁶¹

The one bright spot of the Knapp-Greenbaum study, insofar as Catholics are concerned, relates to the women's colleges. In a chapter on "The Origins of Female Scholars of Distinction," twelve schools that led in the production of scholars were named with Bryn Mawr heading the list and Sienna Heights College, Adrian, Michigan, in tenth place.⁶² Among the fourteen women's colleges with less than 400 graduates in the years 1946-1952, constituting what was called the "Small Sample," Nazareth College, Nazareth, Michigan, led the list with five awards out of 397 graduates, Aquinas College, Grand Rapids, was sixth with three awards out of 170 graduates, and Loretto Heights College, Denver, was in twelfth place with three awards out of 282 graduates.⁶³ These facts would tend to bear out a fairly common opinion that in a number of ways the Catholic women's colleges are in advance of the institutions for men. The over-all impression left by the Knapp-Greenbaum work is, therefore, anything but flattering to the Catholic institutions of this country, especially in fields like the humanities and the social sciences.

In conclusion, then, one may say that it has been a combination of all the major points made in this paper, along with others which I may have failed to consider, that had produced in American Catholics generally, as well as in the intellectuals, a pervading spirit of separatism from their fellow citizens of other religious faiths. They have suffered from the timidity that characterizes minority groups, from the effects of a ghetto they have themselves fostered and, too, from a sense of inferiority induced by their consciousness of the inadequacy of Catholic scholarship. But who, one may rightly ask, has been responsible in the main for its inadequacy? Certainly not the Church's enemies, for if one were to reason on that basis St. Augustine would never have written the *City of God*, St. Robert Bellarmine the *Tractatus de potestate summi pontificis*, nor would Cardinal Baronius have produced the *Annales*



ecclesiastici. In fact, it has been enmity and opposition that have called forth some of the greatest monuments to Catholic scholarship. The major defect, therefore, lies elsewhere than with the unfriendly attitude of some of those outside the Church. The chief blame, I firmly believe, lies with Catholics themselves. It lies in their frequently self-imposed ghetto mentality which prevents them from mingling as they should with their non-Catholic colleagues, and in their lack of industry and the habits of work, to which Hutchins alluded in 1937. It lies in their failure to have measured up to their responsibilities to the incomparable tradition of Catholic learning of which they are the direct heirs, a failure which Peter Viereck noted, and which suggested to him the caustic question, "Is the honorable adjective 'Roman Catholic' truly merited by American's middleclass-Jansenist Catholicism, puritanized, Calvinized, and dehydrated...?"⁶⁴ When the inescapable and exacting labor of true scholarship is intelligently directed and competently expressed it will win its way on its own merits into channels of influence beyond the Catholic pale. Of that one can be certain. For example, during the last year thousands of American have been brought into contact with the thought and research of two Catholic scholars, Francis G. Wilson and John Courtney Murray, S.J., on vital aspects of the current crisis through the use that has been made of them by Walter Lippmann in his latest book.⁶⁵

Yet an effective result of this kind is only attained through unremitting labor, prolonged thought, and a sense of the exalted mission of the intellectual apostolate on the part of the Catholic scholar. It was that ideal that Newman kept before him during his famous lectures on the position of the English Catholics at the Birmingham Oratory in the summer of 1851. He challenged his hearers to be equal to the obligation they owed to their non-Catholic fellow-countrymen. As he said:

They must be made to know us as we are; they must be made to know our religion as it is, not as they fancy it; they must be made to look at us, and they are overcome. This is the work that lies before you in your place and in your measure.⁶⁶

There is not a man of discernment anywhere today who is unaware that the intellectual climate of the United States is undergoing a radical change from the moribund philosophy of



materialism and discredited liberalism that have ruled a good portion of the American mind for the better part of a century. Clinton Rossiter spoke of this in a thoughtful article published some months ago. He foresees a new day dawning for our country when religious and moral value will again be found in the honored place they once occupied. Concerning that ray of hope upon the horizon, he concluded: "And it will rest its own strong faith in liberty and constitutional democracy on the bedrock of these traditional, indeed eternal values: religion, justice, morality."67 If this prediction should prove true, and there is increasing support for the view that it will, to whom, one may ask, may the leaders of the coming generation turn with more rightful expectancy in their search for enlightenment and guidance in the realm of religion and morality that to the American Catholic intellectuals? For it is they who are in possession of the oldest, wisest, and most sublime tradition of learning that the world has ever known. There has, indeed, been considerable improvement among American Catholics in the realm of intellectual affairs in the last half-century, but the need for far more energetic strides is urgent if the receptive attitude of contemporary thought is to be capitalized upon as it should be. It is, therefore, a unique opportunity that lies before the Catholic scholars of the United States which, if approached and executed with the deep conviction of its vital importance for the future of the American Church, may inspire them to do great things and, at the end, to feel that they have in some small measure lived up to the ideal expressed by Pere Sertillanges when he said of the Catholic intellectuals: They, more than others, must be men consecrated by their vocation ... The special asceticism and the heroic virtue of the intellectual worker must be their daily portion. But if they consent to this double self-offering, I tell them in the name of the God of Truth not to lose courage.68

Notes

Editor's Note: In its original form the present article was read as a paper at the annual



meeting of the Catholic Commission on Intellectual and Cultural Affairs at Maryville College, St. Louis, May 14, 1955.

1. [back] Russell Kirk, "Ethical Labor," *Sewanee Review* LXII (Summer, 1954), 485-503; Clinton Rossiter, "Toward an American Conservatism," *Yale Review*, XLIV (Spring 1955), 354-372.
2. [back] Francis G. Wilson, "Public Opinion and the Intellectuals," *American Political Science Review*, XLVIII (June, 1954), 321-339; Philip Blair Rice, "The Intellectual Quarterly in a Non-Intellectual Society," *Kenyon Review*, XVI (Summer, 1954), 420-439; Robert F. Fitch, "The Fears of the Intelligensia. The Present Slough of Despond," *Commentary*, XVIII (October, 1954), 328-335; Henry Stele Commager, "Why Are We Mad at Teachers?" *The Reporter*, XI (October 21, 1954), 39-41; John U. Nef, "The Significance of *The Review of Politics*," *Review of Politics* XVII (January, 1955), 24-32; Merle Curti, "Intellectuals and Other People," *American Historical Review*, LX (January 1955), 259-282.
3. [back] Op. Cit. p.41. A recent article by an assistant professor of sociology in Haverford College maintains - contrary to common belief - that the position of the intellectual had of late been enhanced by reason of a kind of artistic and intellectual renaissance taking place in the United States that has brought natural and social scientists, as well as academicians in business and government, a more respected status. Writers like Russell Lynes, David Riesman, and Jacques Barzun are quoted as believing that the current attacks on the intellectuals indicate the growing importance of the latter, and the fear of those who dislike them that they are really having an increasing influence in American life. This author states: "As I have indicated, my own informal observations would lead me to support the thesis presented by Lynes, by Riesman, and by Barzun: namely, that the general status of the intellectual is high and that he currently rides the wave of mass distributed social culture which sweeps up the beaches of the American middle class." - Milton M. Gordon, "Social Class and American Intellectuals," *American Association of University Professors Bulletin*, XL (Winter, 1954-55), 522-523. In the same issue of the *Bulletin*, Wilson Record, assistant professor of sociology in Sacramento State College, analyzes the reasons and motivation that



led so many American intellectuals in the camp of the communists and leftists during the 1930's, a trend which had much to do with lessening the regard for intellectuals generally on the part of the American public. Record would not seem to share Gordon's optimism about the progress made of late. He says, "The intellectual is in American culture, but he is not of it in the sense of playing a well-defined role that is continuously reinforced by a feeling of 'belonging.'" -- "The American Intellectual as Black Sheep and Red Rover," *Ibid.*, XL (Winter, 1954-55), 537.

4. [\[back\]](#) D.W. Brogan, *U.S.A. An Outline of the Country, Its People and Institutions* (London, 1941) p. 65.
5. [\[back\]](#) Sister Mary Augustina Ray, B.V.M., *American Opinion of Roman Catholicism in the Eighteenth Century* (New York, 1936); Gustavus Myers, *History of Bigotry in the United States* (New York, 1943).
6. [\[back\]](#) Peter Guilday, *The Life and Times of John Carroll, Archbishop of Baltimore, 1735-1815* (New York, 1922), I, 126.
7. [\[back\]](#) Gerald Shaughnessy, S.M. *Has the Immigrant Kept the Faith?* (New York, 1925) pp.113-196, contains the most accurate data available for the Catholic population trends from 1820 to 1920.
8. [\[back\]](#) Brogan, *op. cit.* p. 65.
9. [\[back\]](#) For a pathetic account of the poverty he experienced and the lack of support given to Shea during the writing of his great four-volume *History of the Catholic Church in the United States* (New York, 1886-1892), cf. the correspondence reprinted in Peter Guilday, "John Gilmary Shea," *Historical Records and Studies*, XVII (July, 1926), 81-146.
10. [\[back\]](#) Alexis de Tocqueville, *Democracy in America*, edited by Phillips Bradley (New York, 1945) , 202.
11. [\[back\]](#) Henry F. Brownson (ed.), *The Works of Orestes A. Brownson* (Detroit, 1885), XIX, 439. The title of the address was "Liberal Studies," and it was delivered on June 29, 1853, before the Philomathian Society. Among the six graduates of that year were the future artist, John LaFarge, and the later fifth Bishop of Vincennes, Silas M. Chatard.



12. [\[back\]](#) Merle Curti, "Intellectuals and Other People," *American Historical Review*, LX (January, 1955), 259.
13. [\[back\]](#) John Lancaster Spalding, *Means and Ends of Education* (Chicago, 1897) p.220. Spalding entitled the sermon preached on November 16, 1884, "Higher Education."
14. [\[back\]](#) John Ireland, *The Church and Modern Society* (St. Paul, 1905),92. The title role of Ireland's sermon preached on November 10, 1889, was "The Mission of Catholics in America." A recent example of a similar exhortation to the Catholics of Asia resulted from the Asia Seminar of Pax Romana held in Madras, India, in December, 1954. "...a genuine Catholic intellectual," it was said, "tries finally to see whether he can reach what in his particular case would be the highest and most fruitful form of his apostolate: i.e. to bring the presence of Christ and the Church by his own competence as a Catholic into even the loftiest fields of human intellectual endeavor ... It should anyway be made quite clear that , while the oft and justly condemned temporal and materialistic *exclusive* outlook stands indeed as the enemy number one of modern and of all civilization, it is also quite as unchristian to seek refuge in a kind of spiritual ghetto, and through a mistaken type of angelism to ignore the deep significance of and our duty towards temporal values. Such an attitude of absenteeism and of Manichean or escapist laissez faire is philosophically wrong in relation to the full meaning of the human person, and theologically not admissible, to put it mildly. It has unhappily contributed to foster many a positive misgiving concerning the so-called conflict between science and religion, the early city and the heavenly Kingdom. Some consider it a tragedy, to a large extent, of late modern Christianity in the West." - E. Ugarte, S.J., "Future Catholics in Modern Asia & the Pax Romana Aisa Seminar," *Clergy Monthly*, XIX (March, 1955), 197.
15. [\[back\]](#) John Tracy Ellis, *The Formative Years of the Catholic University of America* (Washington, 1946), pp. 371-373. The foreign-born were Joseph Schroeder (dogmatic theology), Thomas Bouquillon (moral theology), Henri Hyvernat (scripture and Oriental languages), Joseph Pohle (philosophy), George M. Searle (astronomy and physics), John B. Hogan (president of Divinity College); the American-born converts were Charles



Warren Stoddard (English literature) and Augustine F. Hewit (church history). Contrasting the dependence of American scholarship upon Europe up to a generation ago and the change that has taken place since, Merle Curti has remarked "But the striking fact has been the gradual reversal in the debtor-creditor relationship between American and European scholars." - Merle Curti (Ed.), *American Scholarship in the Twentieth Century* (Cambridge, 1953), p.5. Incidentally, Curti's essay contains a quite misleading statement concerning the position of the Catholic Church vis-à-vis academic freedom (pp.26-27). The chapter in this volume entitled "Historical Scholarship" by W. Stull Holt (pp.83-110) canvasses practically every aspect of history writing in the United States since 1900 but ignores developments in church history entirely.

16. [\[back\]](#) "Schoolboy Letters between John LaFarge and His Father," *Historical Records and Studies*, XVIII (March, 1938), 74-120.

17. [\[back\]](#) John LaFarge, S.J., *The Manner Is Ordinary* (New York, 1954), p. 40

18. [\[back\]](#) Archives of the Catholic University of America, Pace Papers, Wynne to Pace, New York, March 16, 1914.

19. [\[back\]](#) *The Republic*, translated by B. Jowett (New York, n.d.) p. 301.

20. [\[back\]](#) Henry Adams, *History of the United States of America* (New York, 1891), I, 93.

21. [\[back\]](#) Brownson, *op cit.* XIX, 439.

22. [\[back\]](#) William Miller, "American Historians and the Business Elite," *Journal of Economic History*, IX (November, 1949), 203.

23. [\[back\]](#) Liston Pope, "Religion and the Class Structure," *Annals of the American Academy of Political and Social Science*, CCLVI (March, 1948), 85-86. Pope's study was based in part on Hadley Cantril, "Educational and Economic Compositions of Religious Groups," *American Journal of Sociology*, XLVII (March 1943) 574-579.

24. [\[back\]](#) The investigations were made by Father Bosco Cestello, O.S.B., Father Oderic Foley, O.F.M. Conv., and Mother Mary Peter Carthy, O.S.U. The studies were conducted on the basis of the names found in such standard works as *Who's Who in America*, *Directory of American Scholars*, *Who's Who in Commerce and Industry*, and the *American Catholic Who's*



Who. It was found, for example, that there were 171 Catholic businessmen in positions of the first rank - predominantly in manufacturing and banking and finance - for the years investigated; whereas in the entire history of the country there have been only five Catholic members of the Supreme Court of the United States and fourteen members of the Presidents' cabinets out of a total of 301 men since 1789, and ten of these have been appointed since 1933. In 1943 there were fifty-nine Catholic members out of the total of 435 in the House of Representatives and ten among the ninety-six members of the United States Senate. The tentative conclusions concerning distinction among the American Catholics in scholarship in the 1940's (only lay Catholics who had published contributions in their respective specialties were counted) indicated generally a poorer showing than those in business and politics.

25.[\[back\]](#) In this connection the recent monograph of Irving G. Wyllie, *The Self-Made Man in America. The Myth of Rags to Riches* (New Brunswick, 1954) reaches an interesting, if not altogether convincing conclusion. Speaking of the glorification of big businessmen and huge fortunes by leading Protestant ministers of the early twentieth century, Wyllie remarks that "of the well-known clergy who pointed the way to wealth, none was a Roman Catholic." He sees the reason for this in the fact that prior to 1900 never more than 7 per cent of the business elite were Catholics and less than 10 per cent of them were foreign born. Wyllie then concludes: "In ministering to immigrants in the years after the Civil War, and especially to those from southern and eastern Europe, the Catholic Church was working with men who had very little chance of achieving outstanding financial success. In addition, by standing aloof from the glorification of wealth, Catholic spokesmen upheld their church's traditional indictment of materialism" (pp.56-57). Wyllie neglects to say that the Church never indicted the accumulation of a fortune from extolling wealth after the manner of Henry Ward Beecher, Lyman Abbot, and their kind, they found nothing incongruous in having the Church benefit from these fortunes as, for example, when Archbishop Ireland opened the St. Paul Seminary in September, 1894, made possible by the gift of \$500,000 from James J. Hill, President of the Great Northern Railroad.



26. [\[back\]](#) "News From the Field," *Catholic Educational Review*, LI (November, 1953), p.638
27. [\[back\]](#) *Annual School Report. Archdiocese of Milwaukee, 1952-1953.* (Milwaukee, 1953), p.33
28. [\[back\]](#) For a study of the role of the laity in the intellectual pursuits of the Church from the viewpoint of canon law cf. Alexander O. Sigur, "Lay Cooperation with the Magisterium," *The Jurist*, XIII (July, 1953), 268-297. Nearly a century ago the writer of an unsigned article in one of the leading Catholic journals anticipated the day when there would be Catholic colleges conducted by laymen. He said: "A new order of the Catholic colleges, with lay professors of acknowledged merit, similar in this respect to the other universities of the country will, ere long, arise and afford still greater variety and perhaps means for more extended study and deeper research, if indeed the time has yet come for them in this country." - "The Catholic Element in the History of the United States," *The Metropolitan*, V. (August 1857), 526.
29. [\[back\]](#) The economic and social backgrounds of the American hierarchy would afford the basis for a very worthwhile study.
30. [\[back\]](#) *Boston Pilot*, October 17, 1947. The archbishop's speech was delivered at the opening session on October 13.
31. [\[back\]](#) Cuthbert Butler, O.S.B., *The Life and Times of Bishop Ullathorne, 1806-1889* (New York, 1926), II, 312, n.1 For the full story of Newman's failure cf. the scholarly work of Fergal McGrath, S.J., *Newman's University. Idea and Reality* (London, 1951).
32. [\[back\]](#) On University College, Kensington, cf. *Edmund Sheridan Purcell, Life of Cardinal Manning* (New York, 1896), II, 495-505; on the question of the Catholics at Oxford and Cambridge cf. H.O. Evennett's chapter, "Catholics and the Universities," in George Andrew Beck, A.A. (ed.), *The English Catholics, 1850-1950* (London, 1950), pp. 291-321. In a recent article on the failure of the Oxford Movement to fulfill its brilliant promise for English Catholicism, Ronald Chapman remarked, "On the one hand there is the enormous growth of the Church and on the other its almost complete lack of influence. At the end of the



century the Church is as much or more the Church of a minority than it was in the '50s." - "The Optimism of the 1840s," *The Tablet* (London), December 18, 1954.

33. [back] On the discontent current among a number of the German Catholic intellectuals of the late nineteenth and early twentieth centuries cf., for example, the speech of Georg von Hertling, a noted professor of philosophy in the University of Munich, and later Chancellor of Germany (October, 1917 - September, 1918) to the general assembly of the Gorres-Gesellschaft at Constance in September, 1896. On that occasion he pleaded with his fellow Catholic to take a more active part in serious scholarship rather than to confine themselves to works of apologetics for, as he said, "what we now need, are not so much the apologists as the true specialists, those who have tried with the armament of modern research to extend and the strengthen the sphere of human knowledge."-- *Jahresbericht der Gorres-Gesellschaft für das Jahr 1896*(Koln, 1896), pp. 16-23. Cf. also von Herling's *Erinnerungen aus meinem Leben* (Munchen, 1920), II, 167-168. Over thirty years later Karl Muth lamented the timidity and narrow-mindedness of many of the Church's leaders when he asked, "is it not a symptom of inner weakness, that Catholics and even the distinguished among them, priest included, have to turn to the non-Catholic press, if they wish to express an opinion differing from the official position? Where life is, there are antitheses and tensions. Harmony and lack of tension mean death." - "Pressa un 'Presse-not' Grundsatzliche Gedanken," *Hochland*, XXVI, Band I (November, 1928), 303. For further instances of this point of view cf. Matthias Laros, "Franz Xaver Kraus," *Hochland*, XXXVIII, Band I (October 1940), 9-21 and "Wir deutschen Katholiken," *Kolnische Volkszeitung*, January 28, 1909. The author of the latter called for an examination of conscience on the part of the German Catholics which , he said, demanded not a "nervous, anxious narrowmindedness [and] shallow heresy-hunting, but a broadminded victory--confident tolerance in the thinking, striving, and acting of German Catholics."
34. [back] Spalding, op cit. p.212.
35. [back] John Talbot Smith, *Our Seminaries. An Essay on Clerical Training* (New York, 1896), p.251.



36. [back] *Ibid.*, p. 253
37. [back] A.O. in *Oxford Magazine*, LXIX (February 1, 1951), 242-244.
38. [back] Philip Hughes to the writer, London, December 14, 1954.
39. [back] Robert M. Hutchins, "The Integrating Principle of Catholic Higher Education," *College Newsletter, Midwest Regional Unit, N.C.E.A.* (May 1937), p.1.
40. [back] *Ibid.*, p. 4
41. [back] Hebrews, 13:14
42. [back] Thomas a Kempis, *The Imitation of Christ* (Baltimore, n.d.) p. 2
43. [back] *New York Times*, December 8, 1923.
44. [back] On this point cf. Edward J. Power, "Orestes A. Brownson on Catholic Schools," *Homiletic and Pastoral Review*, LV (April, 1955), 568.
45. [back] Ellsworth Huntington and Leo F. Whitney, "Religion and 'Who's Who,'" *American Mercury*, XI (August, 1927), 440.
46. [back] William S. Ament, "Religion, Education and Distinction," *School and Society*, XXVI (September 24, 1927) p. 403.
47. [back] Harvey C. Lehman and Paul A. Witty, "Scientific Eminence and Church Membership," *Scientific Monthly*, XXXIII (December, 1931), 549. Stephen Sargent Visher, *Scientists Starred, 1903-1943 in "American Men of Science"* (Baltimore, 1947) embodied the results of the Lehman-Witty study in his volume, where he showed that of the fourteen denominations examined the Congregationalists were first with sixty-six scientists starred, or 21.8 per cent of the total, while the Catholics were the next to last with three of 1.0 per cent of the whole (pp.535-536).
48. [back] R.H. Knapp and H.B Goodrich, *Origins of American Scientists* (Chicago, 1952), p. 24
49. [back] *Ibid.*, p. 288. It is evident that Knapp and Goodrich were at something of a loss to account for the conspicuous and uniformly low standing of Catholic institutions in their survey. In an effort to explain it they listed four possible causes: (a) Catholic institutions are in good part concentrated in the eastern industrial part of the country, "a region not noted



for high production of scientists"; (b) Catholics have been drawn from European stocks which in recent times have not been outstanding in scientific achievement; (c) the Church permits comparatively little secularization of attitude on the part of its faithful and maintains a "firm authoritarian structure"; (d) the Church has been a consistent opponent of philosophical monism, "that philosophic tradition under which science has for the most part advanced (*ibid.*). Another index to this situation is afforded by the awards of the National Science Foundation. In the awards announced for the year 1955-1956, only 4.6 per cent of the 151 awards in physics went to Catholics and 1.2 per cent of the 167 awards granted in chemistry. Of the first-year awards, which relate more directly to the situation prevailing in Catholic undergraduate colleges, about 4.5 per cent were made to Catholics. In the 'honorable mention' category the Catholic showing was somewhat better with eighty-eight out of a total of 1,409. The University of Notre Dame was far ahead of all other Catholic institutions in these awards with Notre Dame, the Catholic University of America, and Manhattan College accounting for nearly one-half of the total. Incidentally, half of the life science citation among Catholics went to students in the Catholic women's colleges. James J. Huddick, S.J., "The National Science Foundation Awards for 1955-1956," *Bulletin of the Albertus Magnus Guild*, II (May, 1955), p. 5-6.

50. [\[back\]](#) *Annuario pontificio per l'anno* 1954 (Citta del Vaticano, 1954), pp. 1035-1038.

51. [\[back\]](#) *New York Times*, April 17, 1955.

52. [\[back\]](#) George N. Shuster, *The Catholic Spirit in America* (New York, 1927) pp. 163-204.

53. [\[back\]](#) John A. O'Brien (Ed.), *Catholics and Scholarship* (Huntington, [1939]).

54. [\[back\]](#) Theodore Maynard, *The Story of American Catholicism* (New York, 1941), pp. 543-586. For a highly critical view of the failure of American Catholics to create a distinguished literature cf. Harry Sylvester, "Problems of the Catholic Writer," *Atlantic Monthly*, CLXXXI (January, 1948), 109-113. On the low fortunes of the American Catholic press cf. Neil MacNeil, "The needs of the Catholic Press," *America* LXXVIII (February 21, 1938), 574-575.



55. [\[back\]](#) David [Martin], C.S.C., *American Catholic Convert Authors. A Bio-Bibliography* (Detroit, 1944). The research of my seminar student, Mother Mary Peter Carthy, O.S.U., on the productive scholarship of lay Catholics in the 1940's bears out the conclusion concerning the proportionately high number of converts among those who have had distinguished publications. An analysis of Catholic scholars in the United States from the viewpoint of foreign birth and training would, I suspect, prove equally revealing.

56. [\[back\]](#) W. B. Kunkel, "The Representation of Colleges in Graduate and Professional Schools in the United States," *Association of American Colleges Bulletin*, XXVII (October, 1941), 457. In weighing Kunkel's over-all figures, however, allowance must be made for the fact that they include no data for the students who entered Catholic seminaries after graduation from college, although theological schools constituted one of the four kinds of graduate and professional schools examined in this survey. The author is careful to call attention several times to this omission (pp. 451, 455, 456, 462). But nowhere is it made clear whether he did not seek the pertinent data from the Catholic seminaries, or whether he sought it and it was not forthcoming. The closest approach to the point suggests that Kunkel tried to get the figures and failed. Speaking of Fordham University's over-all figure he says, "it does not include theological students of Fordham's alumni since no information was received from the Catholic seminaries" (p.462). If this is a correct interpretation of the author's remark it is regrettable that the authorities of the seminaries approached failed to respond to the questionnaire.

57. [\[back\]](#) *Ibid.*, p.456. Knapp & Goodrich noted the relatively high number of graduates of Catholic colleges who go on for law, which led them to remark, "So far as we can judge, it appears that the Catholic institutions as a group are dedicated to training primarily in the nonscientific fields. Indeed, Kunkel's study...suggests that the production of lawyers from Catholic institutions is as phenomenally high as their production of scientists is low" (op cit. p. 51)

58. [\[back\]](#) Robert H. Knapp and Joseph J. Greenbaum, *The Younger American Scholar: His Collegiate Origins*. (Chicago, 1953), p.8.



59. [back] *Ibid.*, p. 16
60. [back] *Ibid.*, p. 99
61. [back] *Ibid.*, p. 45
62. [back] *Ibid.*, p. 70
63. [back] *Ibid.*, p. 73
64. [back] Peter Viereck, *Shame and Glory of the Intellectuals* (Boston, 1953), p. 49. Speaking of the fact that the contemporary world crisis has been caused by a process of continuous secularization of what was originally produced and developed under Christian auspices, Heinrich Rommen has said, "It is for this reason that Catholics cannot simply surrender what in a twofold sense is theirs as Catholics and as men, but must irradiate their faith, informed by charity, into their own beleaguered democracy; a flight into a Catholic ghetto, into a catacombs, is a kind of treason today."--"Catholicism and American Democracy," *Catholicism in American Culture* (New Rochelle, 1955) p. 68. Professor Rommen's essay was one of five lectures delivered at the College of New Rochelle during the academic year 1953-1954 to mark the golden jubilee of the college.
65. [back] Walter Lippmann. *The Public Philosophy* (New York, 1955), pp. 96, 177-178. Other Catholic authors cited by Lippmann are Thomas J. Slater, S.J., Etienne Gilson, and Yves Simon; cf. pp. 48, 85, 110, and 148.
66. [back] John Henry Newman. *Lectures on the Present Position of the Catholics in England* (New York, 1913) p. 378.
67. [back] Clinton Rossiter, "Toward an American Conservatism," *Yale Review*, XLIV (Spring 1955), 372.
68. [back] A.D. Sertillanges, O.P., *The Intellectual Life* (Westminster, Maryland, 1947) p. 16.

