

Bulletin

National Catholic Educational Association

Proceedings and Addresses

Forty-sixth Annual Meeting

August, 1949

HV 1626

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MEMBERSHIP IN THE ASSOCIATION

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1949, are as follows:

Sustaining Membership: Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is \$10.00.

Seminary Dues: Each Seminary in the Seminary Department pays an annual fee of \$25.00.

Minor Seminary Dues: Each Minor Seminary in the Minor Seminary Section pays an annual fee of \$25.00.

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Elementary School Dues: Each Elementary School with an enrollment in excess of 500 pays \$10.00 annually; schools with an enrollment of from 200 to 500 pay \$5.00 annually; schools with an enrollment of from 100 to 200 pay \$4.00 annually; schools with an enrollment of below 100 pay \$3.00 annually. Priests, teachers, and laymen may become members of this Department. The annual fee for individual membership is \$3.00.

Catholic Deaf Education Dues: Each member in the Catholic Deaf Education Section pays an annual fee of \$3.00.

Catholic Blind Education Dues: An institutional member in the Catholic Blind Education Section pays an annual fee of \$5.00. Individual members pay \$3.00.

General Membership: Anyone interested in the work of Catholic education may become a member of the Association. The annual fee for individual membership in all departments, except Sustaining and School Superintendents', is \$3.00.

Publications: The Association issues a quarterly Bulletin published in February, May, August, and November of each year. The August Bulletin includes the Proceedings of the Annual Meeting. These Bulletins and special publications are sent to all members.

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FREDERICK G. HOCHWALT,
CENSOR DEPUTATUS

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✠ PATRICK A. O'BOYLE,
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CONSTITUTION

ARTICLE I

NAME

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

ARTICLE II

OBJECT

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

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

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

ARTICLE III

DEPARTMENTS

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

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

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

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

ARTICLE V

THE PRESIDENT GENERAL

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

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

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President shall perform the duties. In the absence of the President General and all Vice Presidents General, a *protempore* Chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

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

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

ARTICLE VIII

THE TREASURER GENERAL

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

ARTICLE IX

THE EXECUTIVE BOARD

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

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

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

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

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

ARTICLE X

MEMBERSHIP

SECTION 1. Anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

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

ARTICLE XII

AMENDMENTS

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

ARTICLE XIII

BY-LAWS

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

BY-LAWS

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

INTRODUCTION

Eighteen years have passed since the members of the National Catholic Educational Association met together in Philadelphia to consider the problems of Catholic education. It was good to return to the City of Brotherly Love for the forty-sixth annual convention; and it seemed most opportune in this historical city to deal with the fundamental problem of the relationships of government, religion, and education. The theme of the convention and the famed hospitality of Philadelphia combined to bring together the largest number of delegates ever assembled under the auspices of the Association.

In a challenging and stirring speech the Rev. Robert I. Gannon, S.J., sounded the keynote of the convention. In discussing the relationships of government, religion, and education Father Gannon pointed out the different ways in which centralized government is moving in on us. He noted that some of its advances are inevitable and beneficent since all would admit that the laissez-faire independence of the nineteenth century robber barons had to go and that in today's world some planning is most certainly a proper activity of the Federal Government. But the keynote speaker warned that people should be made to realize that a point can be reached in planning where they begin to surrender their essential liberties.

In his magnificent sermon delivered at the Pontifical Mass which formally opened the convention, Bishop Hugh L. Lamb called upon history to testify to the great contribution that education under Catholic auspices has made to the welfare of our country. "We believe," said Bishop Lamb, "that our schools are not only the bulwark of the church and the main artery conveying the life blood of religion to the body Catholic, but we also believe that they are the bulwark of the state and that they have made a tremendous contribution to the welfare of the nation. For more than one hundred years Catholic schools have trained and sent forth from their classrooms legions of loyal, honest, and God-fearing citizens who have proved by their daily lives that a good Catholic is always a good American."

Bishop Lamb noted that, in spite of this long record of loyalty and devotion, there are still a few Americans who seem to fear the "sinister designs" of the Catholic Church in this country, and to look upon her schools as a danger to the state. "We are all well aware of the recent campaign," said Bishop Lamb, "launched by certain secular educators, editors and others, to discredit our Catholic schools and the other non-tax-supported schools of the nation. They have tried to convince the public that these schools are divisive, un-American and undemocratic. Their propaganda has been nationwide, and it has influenced Legislatures and even Courts of Justice. They claim that the only American school is the secular school and any other is alien to the spirit of American democracy."

As an answer to these super-patriots Bishop Lamb called upon the facts to demonstrate that the religious school is more in accord with the original ideals of American democracy than the secular school and that the greatest danger to America today is not religious education, but education without religion.

The program of the entire convention shows upon analysis that it was the most varied and perhaps the most fruitful ever offered. Apart from the special meetings, receptions, and concerts, there were in all more than fifty

sessions of academic worth for the delegates to attend. Meetings of the executive committees of all departments and sections were held as well as special meetings of committees on the aims of education, scholarship requests, vocations, and legislative trends. Perhaps one of the greatest advances made by the forty-sixth convention was the opportunity afforded to bridge the educational gap between elementary and secondary schools and between secondary schools and colleges. A special session was held for the administrators of colleges and universities and secondary schools; there was in addition a special meeting for elementary and secondary school principals and school superintendents to discuss the relationships between elementary and secondary schools.

The closing meeting of the convention was electrified by a stirring address of the President General, the Most Rev. John T. McNicholas, Archbishop of Cincinnati, delivered by the Vicar General of the Archdiocese of Cincinnati, the Right Rev. Clarence Isсенmann. The President General pointed out that education faces today a crisis in the United States, a crisis that is financial and moral. The financial crisis, said the Archbishop, is insignificant in comparison with the moral crisis. He called upon parents of children of all faiths to examine the moral crisis of education in our country.

"Monopoly in education," said the President General, "is a deadly malady. Supporters of totalitarian philosophy, tyrants of all countries, who want to abolish all freedoms, begin by destroying freedom of education. These subversive forces cannot tolerate freedom of education in building a slave state.

"Our Supreme Court, our federal and state courts, our legislators, our statesmen, our secular press, and our professional educators are all contributing in their respective fields to monopoly of education, probably without serious realization of the devastating movement which they are promoting."

The Archbishop pointed out that business monopoly excludes competition and imposes restraint of trade. He noted that while our government is exerting every influence to abolish all forms of monopoly in business activity, it is nevertheless by a strange contradiction, and seemingly all unaware of its action, fostering a spirit of monopoly of education. Apparently the American people fail to recognize a subtle, insidious, but persistent attack on the freedom of education, branding it as un-American and as a divisive force in our country. The false position and unsound principle that the state is supreme in education are stated as unquestionable facts which can only be challenged by unpatriotic Americans.

The Philadelphia convention is now happily concluded. For a long time to come the delegates will recall with admiration "The Liberty Shrine in '49." All of us are sincerely grateful to His Eminence, Dennis Cardinal Dougherty, for his cordial welcome to Philadelphia. We are grateful, too, to the Auxiliary Bishops, Bishop Lamb and Bishop McCormick, for their magnificent contributions. Special gratitude is, of course, due to the Philadelphia Executive Committee under the chairmanship of the Rev. Edward M. Reilly, which provided for the comfort and convenience of the greatest number of people ever in attendance at the annual meeting.

Work is now under way in preparation for the forty-seventh annual meeting which will convene in the City of New Orleans. A planning committee under the chairmanship of Brother Emilian James, F.S.C., met in Buffalo, N.Y., late in June to prepare the general plan for the next meeting. The successful sessions in Philadelphia established a basic pattern which with some changes can readily be adapted to the needs of the Association in New Orleans.

We are sincerely grateful to the Archdiocese of Philadelphia for all that we have learned and all that has been accomplished there during the forty-sixth annual meeting. The Executive Board extends its sincere thanks to Cardinal Dougherty, to Father Reilly, and to the diocesan committee for their unceasing labors to guarantee the success of our annual meeting. The Association will remember with great affection "The Liberty Shrine in '49."

MEETINGS OF THE EXECUTIVE BOARD

The Cobbles, Rochester, New York

June 30, 1949

The meeting of the Executive Board convened at 11:00 A.M. Present were: Rev. Paul E. Campbell, Pittsburgh, Pa.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Brother Emilian James, F.S.C., Ammendale, Md.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Rt. Rev. Edward M. Lyons, Rochester, N. Y.; Rev. Charles J. Mahoney, Rochester, N. Y.; Rev. Julian L. Maline, S.J., West Baden Springs, Ind.; Sister Mary Aloysius Molloy, O.S.F., Winona, Minn.; Rt. Rev. Edward G. Murray, Boston, Mass.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Brother Eugene A. Paulin, S.M., Kirkwood, Mo.; Rev. Felix Newton Pitt, Louisville, Ky.; Rev. Edward M. Reilly, Philadelphia, Pa.; Rt. Rev. Frederick G. Hochwalt, Washington, D. C.

The minutes of the previous meeting held at San Francisco were adopted as read by the Secretary General.

The Executive Board sent a telegram to His Grace, the Most Rev. John T. McNicholas, Archbishop of Cincinnati, for his kind wishes and for his generous offer of help to the Association.

Father William Cunningham, C.S.C., announced a change in the date of the proposed Inter-American Conference on Catholic Education. According to the new arrangements the conference was scheduled to be held from September 26 to October 6, 1948. Several members of the Board, including Father Cunningham, Brother Paulin, and Father Mahoney, were under consideration as possible delegates.

The discussion of proposals made by the special Planning Committee which had been meeting for several previous days at Rochester was opened by accepting the theme for the convention developed by this committee. The Philadelphia convention would have as its theme "The Relationships of Government, Religion, and Education."

A list of names suggested by the Planning Committee for keynote speakers was read by the Secretary General. The Board empowered him to contact these speakers in the order named.

Father Edward Reilly was requested to investigate the feasibility of sponsoring a dinner during the course of the convention to which lay people might be invited. If such a dinner were held, the choice of toastmaster would be left to the discretion of the local committee. The three names suggested by the Planning Committee as possible speakers for the evening dinner were accepted by the Executive Board.

The Executive Committee gave warm approval to the five recommendations made by the special Planning Committee under the provisions for sectional meetings at Philadelphia.

Brother Emilian James, F.S.C., was appointed coordinator to plan for the sessions of the various departments. He was to meet with the executive committees early in the fall to guarantee an orderly and attractive program.

The Executive Board requested Father Campbell to accept the responsibility to act as summarizer of the entire proceedings of the Philadelphia convention. Father Campbell accepted the nomination.

Because of the experimental nature of the new type of program planned for Philadelphia the Executive Board directed the chairman of each sectional meeting to check the attendance at each session and to report the number at their earliest convenience to the Secretary General.

The Secretary General requested approval of the Executive Board to undertake a membership campaign in the interest of the Association. This proposal was approved.

It was voted to empower the Secretary General to increase the salaries of the staff according to the rise in living costs and to employ additional help if the budget permitted.

Under the leadership of Sister Mary Aloysius Molloy a discussion of State Associations followed. The matter was tabled until a later date.

It was voted to appoint a committee to study vocation needs for the Catholic schools of the United States.

It was voted to approve the contribution of \$100 each year from the Association as sustaining membership in the Catholic Commission on Intellectual and Cultural Affairs.

It was voted to empower the Secretary General to appoint a committee to study the question of religion in public education.

The Secretary General agreed to keep the members of the Association informed about the trend of any special directives for the application of the Selective Service Act.

The Secretary General presented a proposal for publishing the studies and bulletin of the Association under the auspices of the Joseph F. Wagner Company. It was decided to poll the Board and to report the results to the members at the next meeting.

It was voted to extend sincere thanks and gratitude to the host, Mr. Tobin, to his wife, and to the Rochester Convention Publicity Bureau.

The meeting adjourned at 4:30 P.M.

FREDERICK G. HOCHWALT,
Secretary

Hotel Bellevue-Stratford,
Philadelphia, Pa.
April 19, 1949

This meeting of the Executive Board convened at 8:00 P.M. in the Green Room and was opened with prayer by Father John Clifford, S.J., who acted as chairman of the meeting in the absence of the President General, the Most Rev. John T. McNicholas.

Present were: Rev. James N. Brown, San Francisco, Calif.; Rev. Paul E. Campbell, Pittsburgh, Pa.; Rev. John Casey, Indianapolis, Ind.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. Joseph G. Cox, Philadelphia, Pa.; Rev. Clarence E. Elwell, Cleveland, Ohio; Brother Emilian James, F.S.C.,

Ammendale, Md.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Rev. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Joseph V. S. McClancy, Brooklyn, N. Y.; Rev. Charles J. Mahoney, Rochester, N. Y.; Rev. Julian L. Maline, S.J., West Baden Springs, Ind.; Sister Mary Aloysius Molloy, O.S.F., Winona, Minn.; Rt. Rev. Edward G. Murray, Boston, Mass.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Brother Eugene A. Paulin, S.M., Kirkwood, Mo.; Rev. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Richard J. Quinlan, Winthrop, Mass.; Rt. Rev. Frederick G. Hochwalt, Washington, D. C. In addition there were five guests present, including the Very Rev. Vincent J. Flynn, Rev. Edward Reilly, Rev. Henry Bezou, Mr. Walter Kennedy, and Mr. James Cummings.

In order to take advantage of the presence of Father Vincent Flynn and Mr. Kennedy, the agenda was changed temporarily to allow for discussion of item six on the subject of the American College Public Relations Association. Considerable debate on the question of how closely related to our philosophy of education is the kind and type of work undertaken by the above mentioned group failed to bring any final decision. The matter was referred to a subcommittee of Monsignor Quinlan and Fathers Pitt and Mahoney who recommended that our colleges and schools continue relationships with the group but remain administratively independent from it.

With the conclusion of this discussion the prepared agenda again became the order of the meeting. The guests were introduced and a message of regrets from the President General because of his absence was offered by the chairman.

The minutes of the previous meeting, held at Rochester, were adopted as read.

Votes of thanks were extended to Father Mahoney for the fine work of the planning committee and to Father Reilly for the splendid work of his local committee. A special vote of thanks was given to Brother Emilian, F.S.C., for his magnificent contribution as coordinator of the convention program. Miss Mary Ryan of the national office staff was given a special vote of thanks for the continued excellence of her work.

The report of the Secretary General was read and gratefully accepted.

A vote of thanks was extended to Father Paul Campbell on the occasion of the completion of the work of the Schoolhouse Planning Committee.

It was voted to send a letter of thanks to the Bishops, recognizing their continued interest and support.

The matter of adjusting the fees in the elementary school was held over for further discussion at the June meeting of the Board.

It was voted to continue the membership drive and to try to secure pastors of parishes as active members and contributors to the Association.

The Treasurer General submitted his annual report. The Chair appointed a subcommittee consisting of Monsignor Murray, Monsignor McClancy, and Father Campbell to audit the report. The subcommittee recommended the acceptance of the report with a vote of thanks to the Treasurer General. The motion was carried.

A long discussion followed on the advisability of creating a Problems and Policies Committee to assist the Executive Board and the national staff in keeping abreast of national trends. A special committee, consisting of Mon-

signor Murray, Father Goebel, and Brother Emilian, was appointed to study the problem and to report to the Board at the June meeting.

It was voted to appoint a planning committee to work out a satisfactory program for the next annual meeting to be held in New Orleans. The Secretary General announced that such a group would probably meet on the twenty-ninth of June at a place to be announced.

It was voted to increase by \$500.00 the annual expense account of the Secretary General.

It was voted unanimously to reelect the Secretary General for the term of three years.

It was voted to explore the problem of sponsoring an NCEA Lecture as an annual event, perhaps as a part of American Education Week. A committee to be appointed by the Secretary General was to explore this matter and report at the June meeting.

The meeting adjourned at 11:00 P.M.

FREDERICK G. HOCHWALT,
Secretary

REPORT OF THE SECRETARY GENERAL

Once again it is time to review the activities of the National Catholic Educational Association since our last annual meeting. During the period since we took our departure from San Francisco the Association has continued to grow in size and, I believe it is safe to say, in influence. The following report indicates a wide range of interests and activities within the field of Catholic education as well as in other related educational areas.

ADMINISTRATIVE DEVELOPMENTS

Membership

During the time between January 1, 1948, and January 30, 1949, the membership of the Association increased from 4,246 institutional and individual members to 4,558, an increase of 312 institutions and individuals. This is a notable increase in the light of our new policy of dropping members who have not indicated an interest in the work of the Association over a five-year period. Beginning with 1949, it is planned to tighten this regulation and to drop all from the roster who are in arrears in dues for a period in excess of two years.

The membership of the various departments is as follows:

Sustaining Members	30
Seminary Department:	
Institutional Members	45
Individual Members	60
Minor Seminary Section:	
Institutional Members	53
Individual Members	54
College and University Department:	
Institutional Members	199
Individual Members	234
Secondary School Department:	
Institutional Members	736
Individual Members	574
School Superintendents' Department	126
Elementary School Department:	
Institutional Members	1,037
Individual Members	982
Catholic Deaf Education Section	36
Catholic Blind Education Section:	
Institutional Members	3
Individual Members	3
General Members	386
 Total Members	<u>4,558</u>

(In addition, there are 13 subscribers to our publications.)

This report includes a large percentage of the results of the membership drive undertaken during November and December, 1948. The drive was a direct mail campaign and it included appeals to elementary schools and to high schools as well as a special request for support from our Catholic school superintendents. A partial report on the results of this drive (at the time this report went to press in May, 1949) indicates that 750 new members were secured, representing a cash value of \$3,985 to the Association.

In last year's report I emphasized that there were two ways to expand the Association, a membership drive and an increase of fees. The increased fees, voted by the Board on January 12, 1948, went into effect January 1, 1949. May I note here that the increase in dues had a bad effect unfortunately. Many elementary schools withdrew because of the increase or else reduced their support from institutional membership to individual membership. A partial report of this trend is indicated in the following table:

Report of Cancellations and Changes in Membership
Accounts in NCEA Elementary School Department

Cancellations of Institutional Membership	58
Changes from Institutional to Individual Membership	99
	157

In one diocese, of 211 institutional members billed for 1949:

76	have not been heard from
88	have changed to individual membership
33	have paid institutional dues
14	have cancelled membership completely

211

In this diocese, of 45 secondary institutional members billed for 1949:

7	have not been heard from
1	has changed to individual membership
35	have paid institutional dues
2	have cancelled membership completely

45

From this trend it would appear that school administrators are prone to be somewhat provincial in their point of view. In quite a few instances, when schools withdrew, they pointed out that the increase in fees demanded more from the schools than the institutions themselves felt they received from the Association. Apparently some remedial work is necessary to get support for our national cause.

Finances

The Financial Report for 1948 came from the press on April 12, 1949. We have kept the simplified form introduced in the 1947 report. The report for 1948 was mailed out to our membership after the Philadelphia meeting.

Unless the Association can secure additional institutional membership on the secondary and elementary school level, it is evident that a satisfactory budget and a wider range of activities must continue to depend largely on the generosity of gifts to the Association or on some other outside means of support. The appointment of additional special committees for the study of current problems, as well as the expansion of our publication program, will need to be postponed until a fixed larger income can be guaranteed. If every Catholic school belonged to the Association, a fixed income of good proportions would be assured. May I point out as an example that about 6,000 elementary schools are not members of the Association despite our membership drive.

Office Expansion

Although the Association secured additional space at NCWC about two years ago, it may soon be faced again with the need to expand its quarters,

especially if we consider increasing the size of the staff. Additions have been made to office equipment in the reorganization of our bookkeeping system. The billing and posting have been simplified by the addition of a Monroe bookkeeping machine, new ledger and statement forms, and new cabinet equipment to house the new forms.

Staff

No additions have been made to the staff during the past year. Moderate increases in salary were granted to our employees to offset the rise in the cost of living. The problem of an increase in the staff must be placed on the agenda of an early meeting of the Executive Board.

Special Gifts

The President General has again been a most generous benefactor. During the past year he has donated \$2,000 as special contributions to the work of the Association.

The Bishops of the United States as a group made the most generous contributions ever received during the history of the Association. In response to a plea made by our President General, the members of the hierarchy donated \$11,510.00 and have made it possible to carry on additional special projects.

Publications

Two notable additions were made to the regular publications of the Association during the past year. The index of our publications was brought up to date. This new volume includes contributions and studies made by members of the Association to our annual proceedings and our bulletins between 1934 and 1948. This new index has been warmly received by scholars and librarians.

An outstanding contribution has been the Report of the Committee on Schoolhouse Planning and Construction completed under the chairmanship of the Rev. Paul Campbell and now appearing serially in *The Catholic Educator*. When the series is completed, the studies will appear in book form as a publication of the Joseph F. Wagner Company.

THE ANNUAL MEETING

Until 1947 several months of preparation was considered sufficient time to plan for the annual meeting of the Association. During the last two years, however, planning committees have met early in the summer to suggest a theme for the annual meeting and to encourage each of the departments and sections to develop an interesting and attractive series of sessions. The planning meeting held in June, 1948, at Rochester, New York, under the chairmanship of the Rev. Charles Mahoney, was largely responsible for the success of the Philadelphia meeting which now appears to be the largest and most diversified in the history of the Association. Similar planning procedures should be initiated to insure the success of the New Orleans meeting and to guarantee an equally appealing program.

RELATIONSHIPS WITH OTHER AGENCIES

Members of the Association continue to serve on numerous committees of learned societies and professional organizations. The Association has been able to keep informed about the work of the American Council on Education, the Association of American Colleges, of which the Very Rev. Vincent Flynn of St. Thomas College is currently president, and others too numerous to mention.

Among the many problems studied with other educational groups the following may be listed as outstanding examples: a proposed survey of independent secondary schools in the United States, further implications of the Report of the President's Commission on Higher Education, studies on tax exemption, the National Conference on Social Welfare Needs, international problems relating to education, the study of cooperation in teacher education, education and social security, international educational reconstruction, the Fulbright program, and the problem of the international exchange of scholars and students.

Father Edward Stanford, O.S.A., continues to represent the Association on the United States National Commission for UNESCO. Father Edward Rooney, S.J., was a member of the United States delegation to the International Conference on Higher Education held at Utrecht, Holland, last July. His report appeared in the November Bulletin, 1948. The Rev. William Cunningham, C.S.C., represented the NCEA at the second conference of the Inter-American Confederation of Catholic Education at La Paz, Bolivia. His report will be carried in the August Bulletin, 1949. Dr. Raymond McCoy of Xavier University, Cincinnati, represented the Association at the UNESCO Seminar on Teaching about the United Nations at Adelphi College and at Lake Success during the summer of 1948. The Very Rev. Edward J. O'Donnell, S.J., of Marquette University, Sister Mary Peter, O.P., of Rosary College, and Dr. Raymond McCoy represented the Association at the Second National Conference sponsored by the United States National Commission for UNESCO at Cleveland, March 31, April 1-2, 1949.

The Association maintains its close liaison with the Catholic Commission on Intellectual and Cultural Affairs. Many of our members attended the CCICA meeting at St. Louis University, May 14, 1949. Father Pius Barth, O.F.M., of De Paul University, Dr. McCoy and the Secretary General represented the Association at the Estes Park Conference on the Role of Higher Education in International Understanding, Denver, June 19-22, 1949.

SPECIAL COMMITTEE ACTIVITIES

The Committee on Scholarship Requests met in Washington December 13, 1948. Membership on the committee included: Rev. Pius J. Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Miss Joan Christie, Brother Emilian James, F.S.C., Mr. Charles Hogan, Sister M. Honora, I.H.M., and Rev. Edward B. Rooney, S.J.

The committee sent a questionnaire to Catholic colleges to learn of the availability of scholarships for foreign students, for displaced persons, and to determine the kind and type of special grants made by each separate institution. It is interesting to note that about 450 scholarships have been made available by our Catholic colleges for the scholastic year 1949-1950. Seventy-six Catholic colleges are participating in the program.

The Washington Committee met on March 15, 1949, at the Burlington Hotel, Washington, D. C. The following committee members were present: Rev. Pius Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Dr. Roy J. Deferrari, Brother Emilian James, F.S.C., Very Rev. Vincent Flynn, Sister Mary Frederick, C.S.C., Rev. Edward B. Rooney, S.J., Very Rev. Robert J. Slavin, O.P.

The discussion on this occasion centered around an opinionnaire developed by the NEA Department of Higher Education, copies of which had been mailed to all of our institutions of higher learning. In addition discussions were held on the National Science Foundation Bill, the Labor Extension

Service Bill, Medical Education Assistance, Extension of Social Security, and possible amendment of the Internal Revenue Act.

As a follow-up of this meeting and to provide for good representation at the NEA April Conference in Chicago, Father Barth was appointed to meet with Catholic educators at Chicago and to brief them so that their attendance at this session might be most fruitful.

On January 10, 1949, a small group gathered in the Commodore Hotel in New York City to discuss the advisability of creating a Problems and Policies Committee to serve for the entire Association. Subject to subsequent approval by the Executive Board, the following members agreed that such a committee would be valuable: Sister Hildegarde Marie, S.C., Rev. Arthur Leary, Rev. Michael McKeough, O.Praem., Rev. Edward B. Rooney, S.J., Very Rev. Robert J. Slavin, O.P. The committee should be increased to include a membership of nine whose tenure of office could be three, two, and one years respectively, with a possibility of being reelected for an additional term. The committee would concern itself with a wide variety of problems and make recommendations for action or consideration to the Executive Board. It could meet once or twice a year at a time and a place to be decided by the need of the moment. The persons to serve on the Problems and Policies Committee should be nominated by members of the Problems and Policies Committee and the Executive Board but should be elected by the Executive Board.

SPECIAL SCHOLARSHIP PROGRAM

Last year I reported the joint activity of the NCEA, NCWC, War Relief Services, the NFCCS, the Department of the Army, and the Institute of International Education in the scholarship field to provide scholarships in Catholic colleges for worthy German and Austrian students. As a result of special grants made by the NFCCS and War Relief Services 25 German and Austrian students were brought to this country. The program has been pronounced successful even though there were not enough German and Austrian students brought over to fill the generous scholarship grants made by our Catholic colleges. Our inability to provide for maintenance and travel of these students left more than 25 scholarships unfilled.

In the future this special activity will be carried on by the Institute of International Education operating with an appropriation of \$110,000 from the United States Government. Our Catholic colleges will now continue to cooperate in this venture with the Institute of International Education.

SUMMARY

The eight-point program* enunciated for the Association in 1947 is slowly being realized. We must continue to press for the complete realization of these goals. Once again during the coming year I would like to make our goal center around an increase in the number of institutional members in the Association with special emphasis on the elementary and secondary levels.

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- * 1. To enlarge the membership as well as scope of interest of the Association.
 - 2. To increase the staff in the national office.
 - 3. To improve present publications and to increase their effectiveness.
 - 4. To add new studies and reports as finances permit.
 - 5. To consider an increase in membership fees.
 - 6. To encourage better regional meetings and activities.
 - 7. To improve the annual meeting by special planning.
 - 8. To encourage the work of our committees so that their studies would receive wide recognition.

The year 1948 was a good one for the Association. We have much to be grateful for. It will be our prayer that God will continue to bless the Association and that our Catholic school administrators can continue to work together for the realization of our common goals. In the name of the Executive Board and of the national staff I wish to thank everyone whose generous cooperation has made possible our recent gains. In particular our thanks is due to the Executive Board for its foresight and leadership in the field of Catholic education.

FREDERICK G. HOCHWALT,
Secretary General.

REPORT OF THE N.C.E.A. OFFICIAL DELEGATE TO CIEC

THE CATHOLIC INTER-AMERICAN EDUCATIONAL CONFEDERATION CONGRESS
LA PAZ, BOLIVIA, SEPTEMBER 26-OCTOBER 6, 1948

It would be interesting, I believe, if I were to spend some time telling you about my trip to La Paz, particularly the ride down Lake Titicaca (the highest navigable lake in the world) from Puno, Peru, to Guaqui, Bolivia, with the arrival at El Alto, but this is to be a report on the Congress rather than that of a tourist. I must say a word, however, about the setting of the city of La Paz. Arriving at El Alto either by train or by airplane you find yourself at an elevation of over 13,000 feet. The airport has a sign which describes itself as "The highest commercial airport in the world." The capital city, La Paz, is located in a deep ravine more than 1,000 feet below the airport. A friend of mine took me off of the train at El Alto since he said it would take an hour to go down to the city by train and drove me down the paved highway from which an inspiring view of the city is enjoyed with the changing panorama as the road winds back and forth in making the descent. In La Paz I learned that the most desirable place to live in is one of the suburbs which is 500 feet lower. One would not think that 500 feet would make much difference in the living conditions but from all reports it does at this altitude. I did not feel it except when climbing stairs but among the delegates that came to the Congress I was told there was a Bishop and a priest who had to be removed from the city since they could not stand the altitude.

Turning now to the Congress itself, there are several differences that impress one immediately when comparing our own procedures with how the Latin Americans work. In the first place they gave much more time to the religious observances at the Congress. It opened with a Solemn High Mass in the Cathedral and a second solemn occasion was held following the arrival of His Excellency Cardinal Coggiano from Rosario, Argentina. Then finally the Congress closed with a third solemn religious observance whereas we content ourselves with the one at the opening of the convention. In the next place the Latin-American meetings give much more attention to protocol. Possibly at this Congress this was caused by the presence of the Cardinal but certainly there is a sharp contrast here to the way we conduct our conventions. Upon the arrival of the Cardinal at the airport it seemed that not only were all the officials of the Government present for his reception from the President of the Republic down, but also all the delegates to the Congress as well as a great many of the citizens of La Paz. Following this there were receptions given by the President at the National Palace, by the mayor of the city and also by the Apostolic Delegate in his home. Each one of these took a morning, afternoon or evening so you can see from this how much time of the Congress is devoted to occasions of this type.

Along with this went entertainments given by the schools, what they call *Colegios*, the typical Latin-American secondary schools throughout the city. Most of these had a dinner in connection with the entertainment to which the delegates were invited. You can see from this what a great deal of time was spent in this way. Possibly we North Americans ought to admit that the Latin Americans understand better than we do how to live and enjoy life since we put such emphasis upon working all the time on these occasions. No doubt we wouldn't be so worn out after our meetings if we took things more leisurely instead of working under pressure most of the time.

In regard to the organization of the Congress itself I was greatly puzzled before leaving for La Paz by the fact that there were two different agenda set up for the Congress, one coming from Father José Fernandez, S.J., President of the Confederation in Bogotá, Colombia, the other coming from Father Berta, a Salesiano in La Paz. This latter agenda was sent out in printed form some time before the Congress and it is the one that was followed. No doubt the Confederation will have this problem solved for the next meeting. As we see it, what they call the "Permanent Committee," our Executive Board, might well give general directions and adopt a theme for the Congress but the local Executive Committee where the Congress is to be held ought to decide the details of the program and determine how the Congress is to be carried on.

In the agenda as carried out, six discussion groups were organized, and I am giving here a rough translation of the topics with which they were concerned.

General Theme of the Congress, "Education in Today's Environment"

- I. Environment and Education, Positivism, Materialism, Communism, Liberalism, etc. Education Must Prepare the Pupil with Fundamental Principles of Christian Living
- II. Education and Student Associations, Catholic Action, etc.
- III. Education, Sports and Recreations, Athleticism, Boy and Girl Scouts, etc.
- IV. Character Formation and the Environment—School Discipline, Rewards and Punishments
- V. Lay or Neutral Education and Socialistic Doctrines—Christian Education, Dogma and Moral
- VI. The School and the Improvement of the Social and Home Environment

Since the Salesianos always have a printing department in the secondary schools which they conduct, they were able to have the outlines of these discussion topics printed and placed in the hands of the delegates before the Congress and then following their revision they brought out a second edition of them for presentation when all the delegates of the different groups met together to arrive at agreements upon them.

Let me here show the striking differences in attitudes relative to some of these problems that exist between Latin Americans and ourselves. For example, in the discussion of group III, "Education, Sports and Recreation," one of the statements in the printed recommendations called for all the Catholic schools of the Americas to pledge themselves not to conduct any athletic contests with any non-Catholic schools. It didn't take very long for the representatives from Chile, Canada and the United States, to reach an agreement on this matter. The great athletic event of the school year in Chile is the football game (what we call "soccer") between the Catholic University located in Santiago and the National University in the same city. Obviously Chile was not going to give up that biggest event of the year. Similarly in Canada and the United States, athletic competition between Catholic and non-Catholic institutions is our common procedure and it would be unthinkable on our part to abolish it. When these attitudes were presented before the Congress, the resolution calling for action of this kind was struck out of the findings of the Congress.

Two or three of the sessions were taken up with the discussion and modification of the Constitution which had been presented to the Congress two years ago, that is, in 1946 in Buenos Aires, but had not yet been adopted. Many changes were made in the wording of the Constitution but none of these was particularly important except to bring about more clarity and improvement

in style. This Constitution will eventually be distributed to all the member institutions.

The problem that caused the greatest concern throughout the whole Congress, as was to be expected, was that of finances. Father Fernandez, President of the Confederation during the four years it has been existing since its establishment in Bogotá in 1945, presented a financial report in which the total amount received during these four years was \$7,051.00 which gives an average of only \$1,762.75 per year. Obviously no Confederation could operate on such a limited budget. Since we had joined in the Confederation in the middle of 1948, I brought a check with me for one half of the quota which had been assigned to us for the year 1948 namely, \$435.00, therefore amounting to \$217.50. Father Fernandez told me that his suggestion for a budget for the succeeding year would have to increase that a little with the major countries paying \$500.00 each instead of the \$435.00. I told him that we had always talked in round numbers in terms of \$500.00 so that I was sure that that amount would be approved by our Executive Board. When the budget was presented before the delegates, however, Monsignor Henao, Rector of the Bolivariana University in Medellin, Colombia, made a great protest against it and said the Confederation could never operate on such limited financial resources. There was general agreement on this so Monsignor Henao took it upon himself to draw up a new budget. This he did and reported it the next day. I was astonished when I saw that he had put the United States, that is, the N.C.E.A., down for \$5000.00 instead of \$500.00, and I told him that I was sure our Executive Board would never approve any such allotment since we didn't have financial resources of that character. I told him also that I was sure that if they wanted us to retain our membership in the Confederation they would have to locate us with the other major countries of the Americas paying the same amount. When his budget was submitted to the Congress the second time, he had reduced our allotment to \$4000.00 and at the same time had reduced the allotment of Brazil and Argentina from \$1500.00 to \$1000.00. This meant we were to pay 4 times as much as either of those two countries. In my Spanish I tried to tell the delegates that we were just as poor as they were but the only thing I received on that statement was what we would call a "Bronx cheer." Canada's allotment was \$1000.00, the same as Argentina and Brazil. Mexico and Colombia followed with \$600.00. Father Fernandez realized that this budget would have to be reviewed by the Permanent Committee following the Congress and that adjustments would have to be made so that it would be possible to build up the membership of the Confederation. I tried to explain to Monsignor Henao that what he was asking for was a "Marshall Plan," and, as far as the Catholics of the United States were concerned with particular reference to our own Association, there was no possibility of our contributing anything like what he was asking for. Our attitude was that the Confederation would always be discussing primarily problems of Latin America. We were interested in those and wanted to help by retaining our membership in the Confederation but that we could only do so if the assignment of the contribution that we were expected to make to the Confederation was within our financial resources, and that at this time certainly \$500.00 was the very limit for us.

With an experience such as this you can readily understand that my attendance at the Confederation was really a great disappointment. My correspondence with Father Berta informed him that I was working on an article that would carry the title "The Student Community" and suggested that possibly it could be fitted into their discussion in group II, "Education and Student Associations." He told me it would. I had the article ready for

presentation in Spanish when I arrived in Bogotá, but on the printed program there was no reference to it nor was it ever mentioned to me by those conducting the Congress. Before leaving I left the article with Father Fernandez, editor of the *Revista Inter-Americana*, which is the organ of the Confederation. It may possibly appear in some issue of that magazine, since he has retained the editorship although no longer President of the Confederation. The new President selected by the Permanent Committee at Bogotá is Padre Murcia, who is Director of one of the secondary schools in Bogotá conducted by the Salesianos. Father Fernandez had told me he could no longer retain the office of President and that for the welfare of the Confederation it would be much better that it pass on to this other religious community which has a great number of schools distributed throughout the whole of Latin America and particularly in the countries of South America.

On my return I was bothered so much by this financial problem that finally I worked out a budget which would make it possible for us to remain within the Confederation and at the same time might possibly contain suggestions for raising sufficient funds for the Confederation to carry on its work and increase its membership throughout the countries of the Americas. This latter aim of stimulating the organization of national associations seems to be one of the main objectives of the Confederation. If it is successful here, I believe that this alone will warrant its existence, namely bringing into being something along the line of our own Association. These exist now in only a few of the countries in Latin America.

With regard to the budget I thought possibly we could arrive at an estimated Catholic population of each country and with this we would have some basis for allocating different amounts to each country. On this basis I took the *Catholic World Atlas* of 1929, New York, brought out by the Society for the Propagation of the Faith and then increased the Catholic population for each country by 20% in terms of the 20 years that have passed since the atlas had been brought out. For example, in the case of the United States this brings our Catholic population to a little over 23,000,000. Since we know that it is easily 25,000,000, this seems to be a conservative estimate and I assumed that the same might well be true of all the other countries. With the Catholic population so determined the first thing to do is to divide up the countries in terms of the size of their Catholic population. You will notice on the estimates which I have placed in your hands (Figure 1) that I have done this, including four different groups of dependencies of the Americas, suggesting in this way that they too should be brought into the Confederation. Since their populations are so small, the allotment suggested for each one is only \$50.00. If money could be collected on this basis, this would give an annual total of \$6,750.00. Of course, it would be a long while before that total would ever be reached by the Confederation but at least that is a goal towards which it should work. As it is now, instead of national associations like our own paying dues very often the money contributed is paid by the Bishops of the different countries. It is easily understood from this that if the Confederation is to have any permanence there is a great work of organization ahead of it. When I sent my suggested budget to Father Fernandez, he passed it on to the new Permanent Committee. I accompanied it with a letter from our Secretary General, Monsignor Hochwalt, in which the explicit statement was made that if they expected us to finance the association that would mean that we would no longer retain membership within it. The reply that finally came back from Father Murcia was that they certainly wanted us to remain within the Federation and that we ourselves could determine the financial quota which we would send as our share of support. I wrote Father Murcia that this didn't please

me at all since I thought we ought to pay the same as the other major countries, but I called his attention to the fact that within the four years of its existence, Argentina had not yet paid one cent and surely if there is any country in which rich Catholics are dominant it is Argentina. (see Figure 1.)

This is the question that our Executive Board will now have to face. My conviction is that the opinion of the Board will be that the very maximum we can contribute to the financial resources of the Confederation is \$500.00. Since we feel that the Confederation will always be discussing the problems of Latin America rather than our own, we want to show them that we are with them by retaining membership and giving them assistance as far as it is within our ability to do so. Catholic solidarity within the Americas is surely worth this price but this does not mean that we can finance the organization.

Agreement was reached to hold a Congress only every 3 years with the next one to be held in Brazil in 1952. It will be interesting to see if the Permanent Committee can raise sufficient funds to keep operating effectively during these three years in preparation for that Congress. My own recommendation to the Executive Board will be to retain our membership on the basis of the allotment made in the budget proposed by Father Fernandez at the La Paz Conference, namely that all four major countries pay \$500.00 each, namely, Brazil, Argentina, Mexico and the United States, and that the quota to be paid by the others be reduced in terms of their financial status in so far as that can be ascertained. I am hopeful that this attitude will be adopted by our Executive Board. The Latin Americans must remember that our association is now fifty years old and they cannot expect to bring into being overnight a Confederation that will have real influence throughout the countries of the Americas. Growth and development take time but during the years when that is in process we want to be with them working for the achievement of this goal.

W. F. CUNNINGHAM, C.S.C.,
University of Notre Dame
Notre Dame, Ind.

FIGURE 1.—*SUGGESTED ANNUAL QUOTAS FOR THE COUNTRIES IN C. I. E. C.*

<i>Countries</i>	<i>Quotas</i>	<i>Totals</i>	<i>Catholic Population</i>
a) Countries with more than 10,000,000			
1. Argentina	\$500.00		11,230,000
2. Brazil	\$500.00		32,010,000
3. United States	\$500.00		23,501,354
4. Mexico	\$500.00		15,196,800
		\$2,000.00	
b) Between 5,000,000 and 10,000,000			
5. Colombia	\$400.00		5,661,600
6. Peru	\$400.00		5,299,200
		\$ 800.00	
c) Between 3,000,000 and 5,000,000			
7. Bolivia	\$300.00		3,324,000
8. Canada	\$300.00		4,429,974
9. Cuba	\$300.00		3,478,800
10. Chile	\$300.00		3,942,609
		\$1,200.00	

d) Between 1,000,000 and 3,000,000

11. Ecuador	\$200.00	2,041,200
12. El Salvador	\$200.00	1,897,200
13. Guatemala	\$200.00	2,404,800
14. Haiti	\$200.00	1,957,200
15. Paraguay	\$200.00	1,140,000
16. Puerto Rico	\$200.00	1,504,800
17. Dominican Republic	\$200.00	1,200,000
18. Uruguay	\$200.00	1,881,600
19. Venezuela	\$200.00	2,947,200
	<u>\$1,800.00</u>	

e) Less than 1,000,000

20. Costa Rica	\$100.00	609,600
21. Honduras	\$100.00	912,000
22. Nicaragua	\$100.00	736,200
23. Panama	\$100.00	330,000
	<u>\$ 400.00</u>	

TOTAL \$6,200.00

DEPENDENCIES

a) British

1. Bahama Islands	\$50.00
2. British Honduras	\$50.00
3. British Guiana	\$50.00
4. West Indies	\$50.00
5. Jamaica	\$50.00
6. Trinidad	\$50.00

\$ 300.00

b) French

1. French Guiana	\$50.00
2. West Indies	\$50.00
3. San Pedro	\$50.00

\$ 150.00

c) Dutch

1. Surinan (Guiana)	\$50.00
2. Curacao	\$50.00

\$ 100.00

d) Danish

1. Greenland	\$00.00
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TOTAL \$ 550.00

Quotas of the Independent Countries	\$6,200.00
Quotas of the Dependencies	\$ 550.00

TOTAL \$6,750.00

REPORTS OF GENERAL COMMITTEES

COMMITTEE ON SCHOLARSHIP REQUESTS

Convention Hall, Philadelphia, Pa.

April 21, 1949

The meeting was called to order at 10:30 A.M. Present were: Brother Emilian James, F.S.C., Chairman, Rev. Pius J. Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Miss Joan Christie, Sister M. Honora, I.H.M., Rev. William E. McManus, Rev. Edward B. Rooney, S.J.

The following matters were discussed and action taken:

1. Miss Joan Christie, member of the Committee, and representing the Resettlement Division of War Relief Services—N.C.W.C., reported on the procedure followed in developing the DP student project. Miss Christie informed the Committee that 36 colleges and universities had granted 102 full or partial scholarships for DP students. The substance of her report on procedure for filling these scholarships follows:

Since the last meeting of the Committee on Scholarship Requests, the European Coordinator for War Relief Services—N.C.W.C. has expressed concern about certain difficulties in connection with the processing of D.P. students. To be absolutely certain that students coming for the fall semester would arrive by mid-September, he suggested that a June 5 deadline be set for accepting scholarship opportunities.

We will adopt this deadline so that we may be sure to maintain a good reputation for the D.P. student program. This means that the scholarship opportunities must be officially registered with the diocesan resettlement directors by the first week of June. Colleges which previously reported scholarship opportunities must now complete the resettlement forms mailed to them.

Further word from overseas promises that the scholarship applications of some two hundred qualified D.P. students will be received in New York on May 15th. The records will then be forwarded to the sponsoring colleges.

A definite announcement can now be made that funds are available to cover the inland transportation of D.P. students coming for the fall semester, 1949. Colleges which have already guaranteed these costs will be advised that they will not be held responsible.

2. Father McManus reported that 76 colleges and universities (including the 36 previously mentioned) had made available 348 scholarships, in addition to those previously mentioned for DP students, in response to the coordinated N.C.E.A. appeal. He explained that all of these scholarships, except those arranged for under private auspices, were turned over to the Institute of International Education for processing. The Institute is endeavoring to submit to each college donating scholarships the applications of two or three candidates from which the college may choose the student who appears to have the abilities and aptitudes best suited to the college's program. The Institute hopes to have this task completed not later than the end of May.

Mrs. Vandi Haygood of the Institute was present at the convention to discuss with college presidents and deans all technical questions pertaining to their scholarship grants.

In reference to the German program, Father McManus reported that of the 25 German-Austrian students brought to the United States on full scholarships to Catholic institutions 15 were rated superior, 5 were mediocre, and 5 proved to be unworthy of the opportunities granted them. It was suggested that the advisors of foreign students would have to be particularly solicitous for the welfare of German students whose adjustment to American college life is particularly difficult because of the strained relations between the United States and Germany.

Father McManus also reported that the Department of the Army of the United States has entered into a contract with the Institute of International Education whereby \$110,000 of government money will be available to finance maintenance expenses of German students brought to the United States during the next scholastic year. These funds will be available to the German students selected for scholarships offered by Catholic colleges and universities.

3. The Committee voted unanimously that the entire scholarship program for both DP students and other foreign students should be centralized in the N.C.E.A. to ensure unified procedure for the colleges and to protect them against extreme demands.

4. It was agreed that a meeting of this Committee would be held in New York early in the fall, around October 1, in order to inaugurate early plans for the following scholastic year, 1950-1951.

The meeting adjourned about 11:30 A.M.

SISTER CATHERINE DOROTHEA, S.N.D.,
Secretary

WASHINGTON COMMITTEE

Convention Hall, Philadelphia, Pa.

April 21, 1949

The Washington Committee convened at 11:30 A.M. Present were: Brother Emilian James, F.S.C., Chairman, Rev. Pius Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Sister Mary Frederick, C.S.C., Rev. William E. McManus, Rev. Edward B. Rooney, S.J., and Very Rev. Robert Slavin, O.P.

The Committee considered two topics: 1. Cooperation with Newly Formed Groups in the Field of Higher Education, and, 2. Accreditation.

1. *Cooperation with Newly Formed Groups in the Field of Higher Education.*

The Committee adopted the following recommendations for action:

- a. Further study is needed on future participation in newly formed groups in the field of higher education.
- b. A study is needed to determine just what are the facts in regard to membership and voting procedures in any newly formed groups in the field of higher education.
- c. A report should be made at the meeting of the College and University Department of the National Catholic Educational Association on what the Catholic group is able to accomplish with newly formed groups in the field of higher education.
- d. The Washington Committee should endeavor to keep the Catholic institutions informed of activities of newly formed groups in the field of higher education.

2. *Accreditation.*

The present status of accrediting was touched on at the National Education Association meeting in Chicago. The following is quoted from the report of Group 33, "Controlling Higher Education Through Accrediting Procedures," Leo M. Chamberlain, Chairman:

It is suggested first that the entire geographical area of the United States be covered by regional associations of the current pattern, all of which will engage actively and in similar ways in the accreditation of institutions of higher learning. Secondly, it is recommended that the activities of all agencies engaged in any way in accrediting be channeled through and coordinated by these regional accrediting agencies, and that the efforts of these regional agencies in turn be coordinated through a national federation.

The report then goes on to list the objectives of such a coordinated effort in the field of accrediting.

Father Rooney reported on a conference of representatives of regional accrediting associations held in Chicago, March 14-15, 1949, under the sponsorship of the American Council on Education's Committee on Accrediting. At this conference, steps were taken to set up a National Committee of Regional Accrediting Associations. This national committee is to have the following functions:

- a. To publish a list of "Accredited Institutions of Higher Education of the United States," to consist of those institutions accredited by the regional accrediting agencies.

b. To work toward a greater degree of uniformity of philosophy and procedures among regional accrediting agencies.

c. To develop a place for the collection of uniform information from all collegiate members of regional accrediting agencies.

d. To work with other accrediting agencies, and other groups interested in problems of accrediting, looking toward a greater degree of cooperation and coordination within the whole accrediting movement. For example, one problem would be the exploration of plans for securing and disseminating information on the success of students from various institutions in advanced studies.

e. To consider, in cooperation with other groups, plans for the establishment of a "National Federation of Collegiate Accrediting Agencies," including the possibility and desirability of establishing a central office and staff to carry on the work of such Federation.

After discussing this report on the proposed National Committee of Accrediting Associations, it was suggested that Father Rooney draw up a resolution, to be presented to the College and University Department of the National Catholic Educational Association, approving the action of the American Council on Education.¹

The Committee decided that it would meet again at the call of the chairman.

EDWARD B. ROONEY, S.J.

Secretary

¹A resolution on this subject was prepared by Father Rooney and presented to the Executive Committee of the College and University Department of the N.C.E.A. The resolution was adopted.

COMMITTEE ON VOCATIONS

Convention Hall, Philadelphia, Pa.

April 21, 1949

The meeting was opened with prayer by Bishop Thomas J. McDonnell, D.D., National Director of the Society for the Propagation of the Faith, New York City, who also presided at the meeting.

Bishop McDonnell requested that Monsignor Hochwalt give an outline of the reasons and purposes for this special meeting and Monsignor Hochwalt acceded and spent a few moments pointing out that there is now a crisis in education because of the shortage of religious and sacerdotal vocations.

The Bishop then indicated that he was extremely pleased with the opportunity of presenting the problem of vocations to a selected group of educators. He said that he has become more aware of the problem than ever because of his opportunity in recent years to travel around the country. All religious communities, he said, are praying and hoping for vocations. The national office for the Propagation of the Faith is continually receiving letters from educational and other authorities for suggestions as to how and where priests, brothers and nuns can be found to staff educational, charitable and other institutions.

The Bishop said that much good has come out of the regional meetings held on the subject of vocations in such centers as New York, Washington, New Orleans, etc. Out of these meetings has come forth a whole literature on the subject of vocations, copies of which would be distributed after this committee meeting. The Bishop further pointed out that the national office sends out vocational literature to approximately 13,000 members of the "Unio Cleri" and that he felt that this literature has pointed out the problem of vocations to the members of the clergy. He admitted that there is much individual effort being expended on the part of priests and religious to stimulate vocations, but since a great deal has been done on a diocesan scale, it would be well for the committee members to hear some reports on these diocesan-wide endeavors.

At this point, he introduced Monsignor McCorristin of Trenton, N. J., requesting that he report on what the diocese of Trenton, N. J., has done in this regard. Monsignor McCorristin introduced his remarks by saying that most of the credit for diocesan-wide efforts for the stimulation of vocations in Trenton is due to Bishop Griffin, who began a vocational program in 1940; immediately after coming to the diocese, he established the apostolate of vocations which is still thriving. Monsignor McCorristin is at present the director. Nearly ten years ago, therefore, Bishop Griffin sent out a letter of establishment of the apostolate of vocations in all schools of the diocese. The apostolate consists of, first of all, a work of prayer. This work is implemented by the sending to each school of a vocational leaflet containing a prayer for vocations; by sending placards of pyroglass to each church to be placed on the altar rail; by sending a framed vocational picture for each school room; by the establishment of membership in the apostolate for each priest saying a Mass or preaching a sermon for vocations; by offering membership to every nun or religious within or outside the archdiocese who helps in the work of vocations; and by sending a letter each February, prior to the Feast of Our Lady of Lourdes, to be read in church, in which the bishop gives the reasons why the work of stimulating vocations is so important.

Monsignor McCorristin continued by saying that the organizational work consists in the appointment of a number of sub-directors, all of them priests of the diocese, who receive an assignment of six or eight schools each, which they visit for the purpose of giving a vocational talk to pupils in the higher grades or to the entire school. These sub-directors follow up with another talk in spring, at which time they pass out slips on which the youngsters indicate whether or not they have a desire to join the priesthood or the religious life. The slips are collected and referred either to priests, in the case of girls, or to the priests of the parish, in the case of boys. Finally, Monsignor McCorristin said that he has inaugurated the missionary cooperation plan whereby the director for the Propagation of the Faith assigns certain churches to missionaries coming to the diocese, for Sunday sermons, collections, etc. These missionaries customarily stay for a day or more to talk on the subject of vocations to the youngsters of the local parochial school or to children attending confraternity classes.

At the conclusion of this report, Bishop McDonnell asked if there were any questions in reference to the Trenton plan. Father Bezou inquired if there was any correlation between the work of the Holy Childhood and the director of vocations in the dioceses. The answer came from the floor that the Holy Childhood was intended mostly as an organization for collecting funds among younger children, especially those not yet twelve years of age, but that certainly the Holy Childhood could become an effective medium for presenting the vocation idea to boys and girls.

It was also pointed out that the Catholic Students Mission Crusade, particularly through the periodical, *The Shield*, has done much to bring the problem of vocations to the members of the C. S. M. C.

Bishop McDonnell, after briefly reporting on what the archdiocese of New York is doing for stimulating vocations, introduced Monsignor John E. Boyle, with the request that he tell the members about what has been done in Philadelphia to solve the vocational problem. Monsignor Boyle reported that the efforts in Philadelphia have not been as highly organized as those in Trenton; however, there is in the archdiocese an annual retreat for high school students during the Tuesday and Wednesday of Holy Week which has proved rather effective.

Another advantage that Philadelphia enjoys is that all of the girls' high schools are staffed by several religious communities, thereby enabling the students to become familiar with different religious orders and congregations.

The three-day vocational triduum held prior to the Feast of the Assumption, Monsignor Boyle pointed out, has also been responsible for a goodly number of vocations.

Following this report, it was suggested from the floor that the time of the priests' retreats would be a very propitious one to present the vocational problem to both diocesan and religious priests.

Other committee members then pointed out that there is a wealth of pamphlets and brochures, some of them written and published by bishops, which would be helpful not only to priests, but also to seminarians. The pamphlet of Bishop McEntegart was singled out among these as having exceptional merit.

Bishop McDonnell then said that not only were dioceses and individual priests doing a great deal for promoting vocations but that practically every single religious community in the United States was putting its best foot forward for the same purpose. He referred to suggested reading lists of

vocational books and pamphlets issued following the Catholic University Conference on Vocations in the C. S. M. C., Washington, D. C.

He also referred to the Grail Pamphlet Series. Many of these pamphlets, he said, were put out by religious communities. Probably, he said, no one religious has done more than Father Wilson of the University of Notre Dame, whom he next introduced.

Father Wilson said that he would report on the institutes conducted at Notre Dame University for religious, but that he wished to stress three points:

1. The importance of individual contact.
2. The education of priests, especially at clergy conferences, deanery meetings, etc.
3. The education of seminarians.

Father Wilson had with him an outline of the plan for the forthcoming institute at Notre Dame and touched on some of the highlights of the plan. He expressed the hope that more diocesan-wide programs would be introduced.

The next speaker was Monsignor Burke, St. Ambrose College, Davenport, Iowa, who immediately said that the college has been a neglected field for the discovery of vocations. He said that he wished to add to what had been said about the importance of the role of the priest in stimulating vocations but that he felt that it is really the bishop of the diocese who is the man to push and promote any vocational plan. He then asked what would be the outcome of this special meeting.

Bishop McDonnell answered by saying that the problem of vocations could be included in the agenda of the next meeting of the hierarchy in November, 1949, and also in the agenda of the forthcoming N.C.E.A. meeting.

Monsignor Hochwalt said that he would be in favor of including vocations as a topic for plenary meetings of each of the departments of the association at the convention in New Orleans. He also said that he felt that the matter of stimulating vocations should be treated in the future issues of the superintendents' News Letter and the N.C.E.A. bulletin; and furthermore, he would like very much for Father Wilson and also possibly Bishop McDonnell to be special editors for these News Letters. The assembly agreed that this would be a splendid idea.

Monsignor Hochwalt then asked if the members felt that there was a need for a new committee to organize or whether this committee could be considered as either an *ad hoc* committee or as a continuing committee. Father Campbell answered by saying that he felt that this committee would have its hands full just in pushing the diocesan plan, as outlined by former speakers. He also suggested that vocational directors be invited to New Orleans and that they have a joint meeting with the superintendents of schools.

Monsignor Hochwalt said that he felt that this plan would be feasible and suggested that in addition a competent person give a formal paper at one of the general assembly meetings of the New Orleans convention and that there be a well-phrased resolution touching on the vocational problem.

Monsignor Burke changed the resolution to read that a paper should be read at every level and not just to the general assembly.

Monsignor Hochwalt asked Bishop McDonnell if he would be able to come to New Orleans and Bishop McDonnell answered that he would be pleased to do so.

Monsignor Hochwalt said that the group should be kept together and that it would meet in New Orleans. Father Stang suggested that many of the things discussed and recommended were applicable to students at the high school level.

Father Wilson pointed out that N. C. W. C. might make priests newly ordained this year aware of the vocational problem.

The meeting closed at 12:30 with agreement on all sides that it had been fruitful and beneficial to all.

REV. HENRY BEZOU,
Secretary

GENERAL MEETINGS

PROCEEDINGS

Philadelphia, Pennsylvania,
April 19-22, 1949

The forty-sixth annual meeting of the National Catholic Educational Association was held in Convention Hall, April 19-22, under the patronage of His Eminence, Dennis Cardinal Dougherty.

The Rev. Edward M. Reilly served as chairman of the local executive committee. The Association extends a grateful vote of thanks to the local committee which included the following members:

Honorary Chairmen: Most Rev. Hugh L. Lamb, D.D., Most Rev. J. Carroll McCormick, D.D.; Executive Committee: Rev. Edward M. Reilly, Chairman, Rt. Rev. Francis J. Furey, Rev. Francis X. N. McGuire, O.S.A., Rev. Joann A. Cartin, Rev. Joseph G. Cox, Rev. John J. Graham, Rev. John J. Haydt; Advisory Committee: Rt. Rev. Cletus J. Benjamin, Rt. Rev. John E. Boyle, Rt. Rev. Leo G. Fink, Rt. Rev. Thomas F. McNally, Rt. Rev. John J. Mellon, Rt. Rev. James E. Heir, Rt. Rev. Francis E. Hyland, Rt. Rev. Henry E. Koenes, Rt. Rev. Casimir F. Lawniczack, Rt. Rev. John V. Tolino, Very Rev. John J. Long, S.J., Very Rev. Joseph V. McCaffrey, Rev. John B. Dever, Rev. Thomas C. McLeod, O.S.A., Rev. Joseph M. O'Hara, Rev. Anthony J. Flynn. Committee Chairmen: Arrangements: Rev. Anthony L. Ostheimer; Exhibits: Rev. Henry J. Huesman; Historian: Rev. Thomas B. Falls; Hospitality: Rt. Rev. John F. Rowan; Housing: Rev. Frederick J. Moors; Information: Rev. Thomas Reidy, O.S.F.S.; Director of Liturgical Arrangements: Rt. Rev. Joseph M. Corr; Director of Liturgical Music: Rev. James A. Boylan; Luncheon: Very Rev. Julian C. Resch, O.Praem.; College Participation: Rt. Rev. Vincent L. Burns, Brother G. Paul, F.S.C.; Parish Participation: Rt. Rev. Hubert J. Cartwright, Rt. Rev. John J. McKenna, Rev. Edward F. Cunnie; Private Schools Participation: Rev. Samuel R. Pitts, S.J.; Public School Teachers Participation: Rev. Miles J. O'Mailia, S.J.; Seminary Participation: Rt. Rev. Francis J. Furey; Publicity: Rev. Joseph G. Cox; Radio: Rev. Charles G. McAleer; Registration: Brother E. Paul, F.S.C.; Transportation: Rev. Adolph J. Baum, Brother Julius F. May, S.M.; Visiting Priests: Rev. Edward F. Smith, O.S.F.S., Rev. Charles L. Allwein.

Two general meetings were held during the course of the convention. In addition the five departments and three sections conducted plenary sessions. An innovation in the 1949 arrangement provided for the breakdown of the program of each of the major departments into a number of sub-section meetings running concurrently.

Headquarters for the convention were located at the Convention Hall. On Tuesday, April 19, the Executive Committees of the separate departments held their meetings at the Convention Hall. A meeting of the General Executive Board was held at the Green Room, Hotel Bellevue-Stratford.

With the exception of a few sessions most of the plenary and sub-section meetings were held at Convention Hall. The Deaf Education Section held some sessions at Ryan Memorial Institute, the Seminary Department met on one occasion at St. Charles Borromeo Seminary, and a symposium on Teacher Education took place at West Catholic Girls' High School. On Friday after-

noon a special concert by the Diocesan Girls' High School Orchestra was held at Town Hall.

The National Catholic Educational Association exhibit was located in the Convention Exhibition Hall. In 1949 the exhibit surpassed all previous records established by the association; it numbered 152 educational and commercial displays, enabling the delegates to keep informed about the latest trends in all fields of interest.

Several special panel discussions were televised by Station WCAU. These were picked up and made available to delegates in a special projection room at the Convention Hall.

THE OPENING MASS

The 1949 convention opened formally with a Solemn Pontifical Mass (Coram Cardinali Cappa Magna Induto) celebrated by the Most Rev. J. Carroll McCormick, Auxiliary Bishop of Philadelphia, on the great stage of the Convention Hall. The main auditorium and stage were especially arranged for this occasion.

The sermon was delivered by the Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia.

The musical program for the Mass was under the direction of the Rev. James A. Boylan, who conducted the choir of St. Charles Borromeo Seminary.

The Pontifical Mass was televised by Station WFIL. This was the first time any part of the annual convention was made available to a television audience.

THE CIVIC RECEPTION

Tuesday, April 19, 1949, 2:00 P.M.

The forty-sixth annual meeting of the National Catholic Educational Association was called to order by the Rev. Edward M. Reilly and opened with prayer by the Most Rev. Hugh L. Lamb.

Father Reilly announced that the Association was honored by a special greeting from His Holiness, Pope Pius XII, addressed to His Eminence Cardinal Dougherty and to Archbishop McNicholas. The cablegram, signed by Monsignor Montini, read as follows:

Our Holy Father, Pope Pius XII, acknowledges the receipt of the devoted message of the National Catholic Educational Association on the occasion of your meeting in Philadelphia. His Holiness prays that this convention may contribute to the solidarity and the furtherance of all of the Association's praiseworthy work. As a pledge of the illumination of Divine Grace to your deliberations His Holiness cordially imparts to His Eminence Dennis Cardinal Dougherty, and to the Most Rev. John T. McNicholas, Archbishop of Cincinnati and President General of the Association, and to all who participate in the convention his paternal Apostolic Benediction.

Father Reilly then read the following letter from Mr. Harry S. Truman, President of the United States:

Dear Archbishop McNicholas:

I have great pleasure in sending hearty greetings to the National Catholic Educational Association. I have long been impressed by your conviction that education must develop character which impels individuals to fulfill their responsibility to God and to neighbor.

We hear much today about the practice of social virtue. I like to see social virtue related to the practice of citizenship. In our times the citizen must have an understanding of American life and of the workings of democracy. He must be ready to make those sacrifices of self-interest that are necessary if he is to live with his fellow men in peace and unity.

I need hardly reiterate to the members of your Association that I have made innumerable pleas for an understanding of peace, for the will to peace. I think the virtuous citizen must believe that peace is everybody's business. The teacher in America has a special duty of leadership in the pursuit of peace; he must help build that character rooted in peace that understands the fatherhood of God and the brotherhood of men.

Education built on these high ideals will guarantee peace among men and will increase their measure of human happiness, for it will produce a citizenry dedicated to doing good from the highest motives.

I trust that your discussions in Philadelphia will be most fruitful. Please extend my cordial good wishes to all who participate.

The Honorable Bernard Samuel, Mayor of Philadelphia, extended a cordial welcome to the visiting delegates. Dr. Francis Haas, Superintendent of Public Instruction for the State of Pennsylvania, and Dr. Louis B. Hoyer, Superintendent of Schools in the City of Philadelphia, expressed their delight at being present for the opening session and wished the delegates every success during their deliberations.

The keynote address, "The Relationships of Government, Religion, and Education," was delivered by the Rev. Robert I. Gannon. He was followed by the Honorable Brien McMahon, United States Senator, Connecticut, who spoke to the assembly on "Education and World Peace."

The music for the occasion was furnished by the Diocesan Catholic Girls' High Schools of Philadelphia under the direction of Jenó Donath.

At the conclusion of the meeting Committees on Resolutions and Nominations were appointed. The following names were announced:

On Resolutions: Rev. Edward M. Reilly, Chairman; Brother Bonaventure Thomas, F.S.C.; Rev. Allan P. Farrell, S.J.; Sister Mary Madeleva, C.S.C.; Rev. Thomas Quigley; Sister Mary Xaxier, O.P.

On Nominations; Brother Emilian James, F.S.C., Chairman; Sister Hildegarde Marie, S.C.; Rev. Charles J. Mahoney; Very Rev. Daniel C. O'Meara, S.M.; Brother Eugene A. Paulin, S.M.

Bishop Lamb offered the closing prayer. The meeting adjourned at 4:30 P.M.

CLOSING MEETING

Friday, April 22, 1949, 12:00 Noon

The concluding session of the forty-sixth annual meeting was held at 12:00 noon in Convention Hall. The Rt. Rev. Clarence Issenmann, Vicar General of the Archdiocese of Cincinnati, presented Archbishop McNicholas' address in the absence of the President General. A summary of the entire convention was presented by the Rev. Paul E. Campbell.

Father Edward Reilly presented the following resolutions to the Association:

RESOLUTIONS

I

Upon the forty-sixth annual convention of the National Catholic Educational Association has rested the paternal apostolic Benediction of our Holy Father, Pope Pius XII. The assurance of his prayers and the pledge of his approval

have come to the convention through its host, His Eminence Dennis Cardinal Dougherty, and its president, the Most Reverend John T. McNicholas.

The Catholic educators of America bring to their great spiritual father the ideals, the ideas, the promise, the problems of Catholic education as they know them and as they work with them. In the seminaries, the universities and colleges, the secondary, elementary and special schools, they see not only the future of the church in America but faith and hope for the world.

Aware of this, the N.C.E.A. brings to its tasks the Holy Father's own magnificent spirit of Catholic Action for the fulfillment of his prayers and hopes for our world. World leadership is the role of our country. Spiritual world leadership is the role of American Catholics. The training for such leadership, the sanctification of men through Catholic education, is the filial pledge, the resolution of the National Catholic Educational Association to our Holy Father, Pope Pius XII.

II

The President's message to our convention brought a confirmation of the best in American life and the best in Catholic education. The Association responds to his greeting with resolutions to match his spirit with its own. These resolutions pledge Christian support of his will to peace. The Association recognizes the responsibilities of our American people for the leadership of the world in charity, in mercy, in justice, in truth. We resolve with him to dedicate the Catholic schools of these United States to the greatness, the goodness of our one country, our one world, in unity under God.

III

Our convention theme, "Relationships of Government, Religion, and Education," is an expression of the respect and honor we have always had for the principles of freedom and equality on which our Republic is founded. These principles, which are rooted in our Constitution and Bill of Rights, have secured for our people during the 157 years of our constitutional government a religious and an educational freedom enjoyed by no other country. Operating under these principles public and private schools have developed and flourished *in* freedom and *for* freedom according to their distinctive aims and objectives. We renew our dedication to these American principles. We shall labor unceasingly, with their support and protection, to increase and to perfect our contribution to the welfare of our country.

IV

As more is demanded of education in the complex society in which we live, more will be asked of the Federal Government for the support of educational institutions. We recognize the fact that the Federal Government may no longer isolate itself from education and that its help will be increasingly required. But we hold to the principle that federal aid should be granted equitably to all schools which serve the public good. Otherwise the very survival of private and church-related education will be imperiled by the favored position and virtual monopoly of public education. Such a development would tend to destroy that freedom of education which is fundamental to the individual's right to attend a school of his own or his parents' choice.

V

We regret that emotional slogans of "divisiveness" and "sectarianism" impugning the Americanism of Catholic schools have been exploited by individuals and organizations attempting to arouse group tensions in our

democratic society. Far from being "divisive" or "sectarian," Catholic schools in most communities have joined public schools in many cooperative public services. This partnership, with due regard for the diversity of the ultimate purposes of Catholic and public education, represents and strengthens the traditional spirit of mutual helpfulness that should be characteristic of a truly democratic school system. The really divisive groups are those trying to destroy this partnership.

VI

We wish to express our sincere gratitude to His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, for his gracious hospitality to the convention and its delegates; to His Excellency, the Most Reverend Hugh L. Lamb, Auxiliary Bishop, for his stirring message in the sermon delivered during the opening Mass, which was offered by His Excellency, the Most Rev. J. Carroll McCormick, Auxiliary Bishop, for the success of the convention. To the members of the local committee and of local religious houses and schools who provided for the convenience and comfort of the delegates our sincere thanks are extended. We likewise express our appreciation to His Honor, the Mayor of Philadelphia, the Superintendent of Public Instruction of Pennsylvania and the Superintendent of Schools for the City of Philadelphia for their cordial messages of welcome at the civic reception; and to all others who in any way contributed to the success of the convention, we are deeply grateful.

VII

The National Catholic Educational Association felicitates and congratulates the Society of Mary (Marianists) on the happy occasion of its triple centenary which it will mark this year: the coming of the Society to the United States, the founding of the University of Dayton, the first establishment in the United States, and the death of the founder, the Very Reverend William J. Chaminade. The Association joins with the multitude of illustrious alumni of the Society in wishing it *ad multos annos*.

The resolutions were adopted as read.

Brother Emilian James, F.S.C., presented the report of the Committee on Nominations as follows:

The Committee on Nominations accepted with regret the resignation of Brother Eugene Paulin, S. M. (Marianist), as one of the Vice Presidents General of the Association.

It voted that the following be named to the position of Vice President General, representing in order, the Seminary, the College & University, the Secondary School, the Superintendents', and the Elementary School Departments:

- Very Rev. John J. Clifford, S.J., Mundelein, Ill.
- Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.
- Brother William Mang, C.S.C., Notre Dame, Ind.
- Rt. Rev. Joseph V. S. McClancy, Brooklyn, N. Y.
- Rev. Paul E. Campbell, Pittsburgh, Pa.

As Treasurer General: Rt. Rev. Richard J. Quinlan, Boston, Mass.

The Committee heard with pleasure of the re-election of Rt. Rev. Frederick G. Hochwalt as Secretary General.

"Whereas Brother Eugene Paulin, S.M. (Marianist), has faithfully served the N.C.E.A. for 30 years as a member of the Secondary School and Superintendents' Departments and for more than ten years as a member of the General Executive Board of the Association,

"Be it resolved that the Association express gratitude to Brother Paulin for work well done and generously over such a long and fruitful period.

"Be it further resolved that this resolution be spread on the minutes of this meeting and that a copy be sent to the Very Rev. Provincial of the Society of Mary, St. Louis Province."

The report of the Committee was adopted unanimously.

The Rev. Henry C. Bezou, in the name of His Excellency, the Most Rev. Joseph F. Rummel, D.D., Archbishop of New Orleans, extended to the delegates a cordial invitation to hold the forty-seventh annual meeting of the National Catholic Educational Association in New Orleans in 1950.

Bishop Lamb offered the closing prayer and the meeting adjourned at 2:15 P.M.

FREDERICK G. HOCHWALT,
Secretary

SERMON

MOST REV. HUGH L. LAMB, D.D., V.G. AUXILIARY BISHOP OF
PHILADELPHIA

It is my pleasant duty this morning, in the name of His Eminence, Cardinal Dougherty, to welcome this assembly of the National Catholic Educational Association to this City and Diocese of Philadelphia. The hospitality of the City of Brotherly Love is well known throughout the country, and I am sure that our clergy, religious and laity will receive you with open arms, and leave nothing undone to make your visit both pleasant and profitable.

To you, the leaders and teachers of the Catholic schools of America, the Church has entrusted a task of great importance and heavy responsibility. It involves the temporal and eternal welfare of a great army of youth who look to you for instruction, example and inspiration. In your hands, therefore, to a large extent, lies the future of the Catholic Church in America.

It was a sense of this grave responsibility that prompted you to begin your sessions with this Solemn Pontifical Mass, and to kneel before this altar to seek light and guidance for the many difficult problems that confront Catholic education in this country today.

We American Catholics are justly proud of our great school system, and we feel that it is no idle boast to say that there is nothing comparable to it in any country of the world. Today this system forms a vast network, stretching from Maine to California and from Canada to Mexico; and it includes more than three million students, a hundred thousand teachers, and some ten thousand schools of every rank from the kindergarten to the university. It has been estimated that the material value of our school buildings alone is more than a billion dollars, and the cost of their operation more than three hundred and fifty million dollars a year.

This great system has been built up during the past hundred years at the cost of untold sacrifice on the part of the Catholic clergy, religious and laity. It has been built not with the donations of the rich, but mainly with the pennies of the poor. They have borne bravely the heavy burden of double taxation because they have been convinced that a great principle is at stake which admits of no compromise for it involves the salvation of the souls of their children.

Education has been defined as the preparation for complete living, but for us Catholics life is not complete on this side of the grave. "We have not here a lasting city but seek one that is to come." Therefore, any system of education that leaves out this life to come, that omits God, the soul and eternity, is always incomplete and will never satisfy our Catholic conscience. This in a few words is our Catholic philosophy of education and this is the reason for the existence of our separate system of schools.

This is also the motive which has inspired the heroic sacrifice of a great army of teaching religious who, down through the years, have ever been the main support of our Catholic schools. They have given up all that the world holds dear—home, family and fortune—and they have given themselves, body and soul, to the sacred cause of Catholic education. We have no rich endowments for our schools, nor do they receive any funds from the state treasury; but we have something which money cannot buy, something far

more important in the work of education; we have this priceless endowment of consecrated lives. Without these religious teachers our schools could hardly exist for a single day, and without them they would be like a fortress without a garrison, a ship without a crew, or a body without a soul. To them the Church in America owes a debt of gratitude which only God can fully estimate and only God can adequately repay.

Today in this country there are some twenty-seven million Catholics, unsurpassed in the world for loyalty to the faith and for generosity in works of charity. We owe this happy condition largely to our great school system, which has ever been the bulwark of the Church and the main artery conveying the life blood of religion to the body Catholic.

We believe that these schools are also the bulwark of the State and that they have made a tremendous contribution to the welfare of the nation. For more than a hundred years they have trained and sent forth from their classrooms legions of loyal, honest and God-fearing citizens who have proved by their daily lives that a good Catholic is always a good American. In times of war, which is the acid test of patriotism, they have given to this country millions of valiant soldiers, many of whom lie buried beneath the white crosses in America, Europe, Asia and the Islands of the South Pacific.

In spite of this long record of loyalty and devotion, there are still a few Americans who seem to fear the "sinister designs" of the Catholic Church in this country, and who look upon her schools as a danger to the State. We are all well aware of the recent campaign launched by certain secular educators, editors and others, to discredit our Catholic schools and the other non-tax-supported schools of the nation. They have tried to convince the public that these un-American schools are divisive, un-American and undemocratic. Their propaganda has been nationwide, and it has influenced legislatures and even courts of justice. They claim that the only *American* school is the secular school and any other is alien to the spirit of American democracy.

To these super-patriots and ardent propagandists of pseudo-democracy we should reply with the statement that the religious school is more in accord with the original ideals of American democracy than the secular school and that the greatest danger to America today is not religious education, but education without religion.

The Founding Fathers of this nation were religious men who believed in God, and tried to live according to His Commandments. In this City of Philadelphia they wrote the immortal Declaration of Independence, which acknowledged God to be the source of certain inalienable rights which no state has granted and no state can take away. They made God the cornerstone of our American democracy because they knew that apart from God man has no native dignity and no eternal destiny. He is merely a thing, a beast of burden, a highly developed animal, or a cog in the machinery of the state. Our American democracy was thus founded on God and religion and without God and without religion it will not long continue to prosper.

For more than fifty years after the Declaration of Independence, all American schools were religious schools, and Christianity formed the basic pattern of American life and culture. In 1840 this tradition was broken and a divorce was proclaimed between religion and education. That divorce has profoundly changed the whole pattern of our national life during the past hundred years.

Today America is suffering not from a material depression, but from a spiritual depression, not from the loss of gold, but from the loss of God. Today more than seventy million Americans belong to no church, and more

than twenty-five million American children are growing up without any formal religious training. God has been exiled by law from the schools of the nation and religion is fast disappearing from American life. This was once a Christian country, but it is now such only by tradition. A large proportion of our people have never known or have long since forgotten the fundamentals of Christian faith and Christian morality. They have drifted away from the God of their fathers and have become worshipers at the shrines of materialism. To them, money, power and pleasure have become the supreme end of existence and for them the American way of life has become a pagan way of life.

This is the bitter fruit of a century of secularized education. It has given to the nation many generations of American youth, often well trained in secular subjects, but ignorant of the first principles of religion and morality. It has often taken away from them the faith of their fathers and left them bewildered and wandering in a fog of spiritual illiteracy. If nothing be done to remedy this condition there is danger ahead in America; for democracy without God is an empty word and morality without religion is an idle dream.

But we should not place all the blame for this religious decadence on those who founded our present system of public education a hundred years ago. They were faced with a difficult problem in a nation of divided religious allegiance. Most of them recognized the need of religion in the training of youth and sincerely believed that this need would be supplied by the home and the Church. They adopted a policy of benevolent neutrality towards religion, but they did not believe this to be an educational ideal. Only fifty years later was this policy seized upon by certain college professors, and made the basis of a new theory of education. John Dewey and his colleagues of the Teachers College of Columbia University enthroned a new God, called society, and founded a new American religion, called secularism, and made the public school its pulpit.

This new religion denies the existence of God, or minimizes His importance. It is concerned with this world only, and has no interest in the future. It makes the welfare of society the supreme end of life, and the service of society the highest form of virtue. It makes the state the sole source of human rights, and it reduces the individual and the family to the ranks of humble servants. If followed to its logical end, it would exalt the state into a god and give to it omnipotent power and authority.

This is the philosophy which for many years has dominated the thoughts and the policies of many of the leaders of American education. These are the pagan ideals and principles which have unfortunately seeped down into the classrooms of the nation and moulded the character of untold thousands of American youth. It is essentially a pagan philosophy and far removed from the ideals of the Founding Fathers of this republic. It has done much to weaken the moral fiber of the citizens of this nation. It has prepared the way for a paternalistic state and for a government monopoly of education. "Eternal vigilance is the price of liberty" for, as William Penn once said, "the nation which is not governed by God will soon be ruled by tyrants."

Today the ideals of America are being challenged by a so-called democracy which denies the existence of God and bans religion as "the opium of the people." Atheistic communism is on the march to conquer the world. With relentless drive a mighty Juggernaut is rolling over Europe and Asia, grinding under its iron wheels millions of helpless human beings. The rights of God and the rights of men are laughed to scorn and the totalitarian state has become a pagan idol which demands both the bodies and the souls of its victims.

Today, as long ago, we hear again the frenzied cry of the rabble: "We have no king but Caesar. Crucify Him. Crucify Him"; and we know from the Scriptures that when Christ was crucified there was darkness over the face of the earth. There is darkness today in the lands which lie behind the Iron Curtain. All religious schools have been closed and all textbooks have been confiscated except those which extol communism and glorify the omnipotent state. Cardinal Mindszenty has been condemned to life imprisonment as a living martyr to the cause of Catholic education because he refused to render to Caesar the things that belong to God.

Most Americans now realize the danger of atheistic communism and the futility of the policy of appeasement to stop its advance. But few Americans realize that communism will not be conquered until we have conquered the secularism and materialism and atheism which have produced it. If America is to remain "the land of the free and the home of the brave," God must be brought back to American life and religion must again become the soul of American education.

The Catholic schools of this country, for more than a hundred years, have held fast to the ideals of the Founding Fathers of America, and to the Christian principles enshrined in the Declaration of Independence. They have made religion and morality the supreme purpose of their existence and they have given to this nation millions of loyal and patriotic citizens. For this reason we are convinced that they have ever been a strong support of the state and a spiritual arsenal of democracy. We believe that they are both American and democratic and that, as such, they are entitled to public favor and recognition. We also believe that the three million students in these schools should have equal rights before the law with all other American students and that they should no longer be regarded as step children who must be content with the crumbs that fall from the master's table.

The Catholic schools of America are the hope of the Church and they are also one of the last citadels defending our fundamental American liberties. We should zealously guard that citadel against the enemies without who are seeking to destroy it. We should protect it from the seepage of secularism and from its friends within the gates who may be tempted to sell their birthright of faith and Catholic culture for a mess of pedagogical pottage. We must increase the number of our schools so that every Catholic child may be able to receive the benefits of a religious education. We must vitalize the religion courses, especially in our high schools and colleges, so that more of our graduates may be fired with apostolic zeal and inspired to go forth as militant leaders and zealous lay apostles in the field of Catholic action.

The time for action is now. The issue is clear and well defined. Abroad Christianity is locked in a deadly struggle with the organized forces of godless communism. At home Christianity and secularism are contesting for the soul of America. The battleground is the school. If secularism wins, America may lose her soul and with it her precious heritage of civil and religious liberty for which her forefathers suffered and died.

My dear Catholic educators: It is your noble task to form Christ in the souls of the students entrusted to your care, and to inspire them to go out and bring Christ to others who know Him not. If you perform that task well, you will have done much to help the Church to conquer secularism and to make the American way of life again a Christian way of life.

ADDRESSES

RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

REV. ROBERT I. GANNON, S.J., PRESIDENT EMERITUS
FORDHAM UNIVERSITY, NEW YORK, N. Y.

In the fall of 1936, a distinguished visitor was welcomed by the Cardinal Archbishop of Philadelphia. The visitor was His Eminence, Eugenio Cardinal Paccelli, Secretary of State to His Holiness, Pope Pius XI. With an admirable sense of fitness, the venerable host arranged that their picture should be taken standing before the Liberty Bell in Independence Hall, and with an instinct for public relations, no less admirable, the guest, as the picture was snapped, placed his long, slender expressive hand above the surface of the familiar crack. Interpreted, the symbolism would say to the American people from the pages of the country's press, that the liberty for whose birth this bell was rung, the liberty of the Declaration of Independence, was not the liberty of the French Revolution, but the ancient liberty of Christendom; the liberty of the children of God. Moreover, the gesture would intimate that, if in our time a crack has appeared in that great American ideal, it is not like the crack in the bronze, irreparable. A damaged bell must be recast, but liberty can be made as good as new by the hand of man, in fact, by your hand and mine.

Apropos of all this, we are met to discuss in our convention "Relationships of Government, Religion, and Education," a tremendous subject that proliferates before our eyes into a hundred subdivisions. For there are relationships between religion and government, and religion and education, and education and government any one of which would keep the most reticent convention going for a week. It is, however, the prerogative, or better perhaps the duty of a keynote speaker to give the discussions that are to follow a focus proportioned to the time allotted. So that, while we may refer obliquely to the purpose of education, the state of modern education, and the interminable row about the content of the curriculum, we shall do well to concentrate at this time on one phase of these multiple relationships, government planning, and examine its effect on religion and education. That is why we began by referring to the crack in the liberty bell.

In a dozen different ways, Washington is moving in on us. Some of its advances are inevitable and beneficent. We all admit for example that the laissez-faire independence of the 19th century robber barons had to go, and that in today's world some planning is most certainly a proper activity of the Federal Government, but the people should be made to realize that a point can be reached in planning where they begin to surrender their essential liberties.

As Edmund Burke once said: "The people never give up their liberties but under some delusion." The Germans and the Russians and all the rest who have been planned out of existence were first deluded into thinking that liberty was a means and security the end—instead of just the other way around. And this has been one of the most fatal delusions of our time, times which may yet be known as the age of efficient chaos. For in practice this frantic scramble for security at any cost has produced insecurity as the sole reward of all but a handful of tyrants. And yet, like a petty gambler,

who never learns his lesson, the common man is still playing with the temptation of staking liberty in a planned Utopia.

Great Britain, the channel for most of our own democratic ideals, has already surrendered to a basically socialistic economy, while we, in the United States, have seriously been considering the same step for a decade and a half. In England, the people who champion private enterprise are so gloomy now that they define an optimist as one who thinks that their future as a nation is uncertain. In this country, happily for us, a determined group seems to be emerging which realizes that something fundamental is in peril, and which refuses to stand by passively until "it has happened here." On such men, and it is encouraging to know that they are not by any means confined to the Republican Party, rests the responsibility for piercing the fog of delusion that surrounds too many of our fellow Americans, so that this nation's good sense and inherent love of liberty may vigorously reassert themselves.

The question of planning has been in the forefront for thirty years or more, though people still regard it as one of the more picturesque phases of the new deal. During all that time planners and anti-planners, public enterprisers and private enterprisers, have tended to regard the issue as merely economic. They have ignored the more important moral and spiritual aspects of the question. The fact is that while this trend towards the over-all plan is usually studied in relation to the economics of trade, it is bound to influence every aspect of human life influenced by economics. And to remind a group of school executives that every educational problem today bristles with economic implications is bringing, if not coals to Newcastle, certainly scrapple to Philadelphia.

Buildings, maintenance and school supplies are all reflecting the high cost of living. Parochial grade schools, costing from six to nine hundred thousand dollars, are appearing on every side, high schools and colleges running into the millions, while church offerings are hardly keeping pace with this development. The nub of our problem is the salaried teacher in the Catholic schools. He is becoming more expensive, more necessary and more difficult to find, largely for economic reasons that involve the government and affect the future influence of religion in education.

There was a time when a teacher's simple wants could be satisfied within the modest budget of a private school. A laborer was paid a dollar a day, and if the teacher got five, some sense of proportion remained. Since that bucolic era we have witnessed a mad race between wages and the cost of living in which the winner is still uncertain, but the odds are on the cost of living. To meet the situation, farmers have been subsidized, workers have been mobilized, and every type of public benefit has been increased. When it comes to the teacher, however, a situation, is developing where the unthinking private schools are beginning to hope that the Federal Government will step in before they have to curtail their programs and sink to an inferior level. They realize that the problem will not be solved by giving the teacher a minimum wage, commensurate with the cost of living index. They realize that eventually they must go further than that. His compensation must be fixed with an eye to his relative dignity, and relative importance in the community, or soon it will be impossible to persuade anyone with brains to teach. I know one institution which pays an electrician fifty-two hundred dollars a year, and this is as much as it pays an associate professor of physics. It pays the man who cuts the grass two thousand dollars a year, and this is almost as much as the starting salary of an instructor with a master's degree. If the proper relation existed, the associate professor would

be receiving from ten to fifteen thousand dollars, and the young instructor not less than five. Such a scale, however, in this particular, but nameless institution, would increase the budget by nearly a million and a half dollars, so that in four years, the debt would be almost hopeless.

Meanwhile, the salaried teacher is becoming more necessary every day. In two years our total Catholic student body has increased by six hundred and eighty thousand students. Our teaching priests and religious have increased by only thirty-eight hundred. Thus we have one new teacher to every one hundred and eighty new students. The lay teachers for the same period have increased by three thousand. May I remark, however, with a certain amount of emphasis, that while this fact adds to the financial problem of an administration, it is not to be regarded as a calamity. It is especially obvious in higher education that we need not only the infinite variety of training that only a group of laymen possesses, but we need the lay influence, and the lay viewpoint in our high schools, colleges and universities. As you realize so well, it is possible to overdo the clerical angle in education as in other fields. The clergy and the laity are supposed to complement each other in society as fathers and mothers do in normal families. The best man in the world cannot supply the touch that a woman should give in the home, and the best nun out of the world, cannot prepare a girl for every phase of life. I can think of many punishments which I should find more congenial than being condemned to a totally clerical society. Our lay faculties then are with us to stay, thank God—or are they?

Each year they become more difficult to find. This problem is linked in part with salaries. Only a man of independent means can afford to indulge his zeal for souls in the average Catholic school. But linked with this is the deplorable policy in some of our more backward institutions of treating the lay teachers like rank outsiders and second class citizens. Priests and religious, who are sometimes incompetent, are advanced over the heads of distinguished and experienced laymen, while questions of policy are seldom submitted to the honest comment of the whole faculty. That, I think, is one important reason why so many of our best Catholic scholars are seeking wider horizons. The main reason, however, is the enormous increase of opportunities for teachers in these days of educational inflation.

One of the most striking phenomena in our generation has been the rapid extension downward of American education. Armed with two slogans: "The Democratic Spirit" and "Equality of Opportunity," the ideal of mass production has been introduced into our schools. During the period between 1900 and the outbreak of the recent war, the population of the country doubled, but the high school population was multiplied ten times, from a half a million to five million. So too in higher education. In 1900 four percent of the college age group was in college. At the outbreak of the war fourteen percent; at the close of the war twenty-two percent. This increase unfortunately reflected an increase of prosperity and the desire for business and social advantage, rather than an increase in intellectual curiosity. Clearly, a government study was in order to discover some way of directing this expensive and limited thing called higher education into the channels where it would do most good to the country. We needed some just and scientific process of elimination on a grand scale. So the President wisely appointed a distinguished committee on higher education to advise him. Unfortunately, however, when the report was published a year ago, it featured a suggestion that was equivalent to printing unsecured currency in a time of financial panic. What they advised in effect was a liberal watering of the educational stock in the country. They included of course a number of pleasant and

familiar recommendations with regard to general education, moral training, the cultivation of a civic sense, and an international outlook, but this unfortunate commission also advocated enormously increased facilities for getting a college degree, but sharply decreased facilities for getting a college education. Briefly, they wanted by 1960, four million six hundred thousand persons—I shall not confuse the issue by saying students—in higher education in place of the one million five hundred thousand that was normal before the war, and the two million two hundred fifty-four thousand that we were struggling with in the high tide of the post war days. I do not know what inhibition prevented their open endorsement of Barrett Wendell's suggestion that every American citizen should receive a bachelor's degree at birth. It is a commonplace of the profession that, if registration were confined to those who deserve to be in college, there would be plenty of empty seats waiting for the next generation. The commission wanted by 1960 a faculty of three hundred and fifty thousand persons. Once more I use the word advisedly, for we know from past experience that there will not be, eleven years from now, one hundred thousand competent college teachers in the country. Real teachers cannot be turned out on the assembly line. So often, I used to think to myself when I was signing diplomas in June, "Doctors are made by fools like me, but only God can make a teacher." The commission wanted a physical plant of seven hundred and thirteen million square feet, which at present building prices would come to something like ten billion dollars, and a budget for this monstrosity of about two billion five hundred eighty-seven million dollars. The federal government would toss in one billion the first year and call the plays preferably through a new Secretary of Education in the Cabinet. Thus, as a panacea for the intellectual and moral crisis through which the country is passing, the Commission advised more and more advanced schooling, even though it be, as it will inevitably be, inferior schooling. President Truman should be advised to appoint another Commission, this time of jaundiced and disillusioned ex-college presidents to enumerate and analyze our present startling failures at the high school and college level, failures that would be multiplied and intensified if the recommendations of the Commission were carried out.

As far as the private colleges and universities are concerned, we have reason to think that they would be rocked to their foundations if Washington set its paternal heart on having everybody in sight dressed in a cap and gown. Institutions able to reach into the federal pocket would establish a standard of extravagant operation which Princeton would find impossible to rival, and would inevitably wreck the faculties of colleges that depend on private support. It stands to reason that every good teacher with bills to pay would work for the government. The Commission realized that the weaker private institutions would thus be pushed to the wall, and echoing the royal remark that was never made of "Let them eat cake," suggested that they go out for more princely endowments.

In dwelling on our fears, however, we run the risk of seeming to hold up progress for the sake of protecting vested interests. So let us say at once that we are thinking of the country's good when we think of our own. If the common weal demanded the death of private schools, private schools would have to go, but it is inconceivable that the common weal should ever demand it. Walter Lippmann has said somewhere that modern education is destined to destroy Western civilization by refusing to channel the religious and classical culture of the Western world. If we were to go a step further, and select the most essential tradition of that culture, it would be in the inherent dignity of man as a person, and that tradition has

come to us through the family, the church, common law, and the independent school. From this, no one should deduce that there is in any particular tax-supported institution a tendency towards the absolute state. But the school which is free from political pressure, the school where open-minded logical men can place a proper value on their spiritual heritage, is the independent school. Furthermore, it is significant that wherever absolute states have flourished, they have depended for their support on public, and therefore political control of all education. They have realized that here is a most important means for achieving that uniformity of ignorance which is essential for a Nazi or Soviet society. So that, without criticizing or even suspecting any college or university in the country, we can face the fact that the elimination of privately controlled institutions, or even their serious debility, would remove a major obstacle from the path of a possible dictator in the United States.

And still, the Federal Government has legitimate relationship with education, and up to a point, has a right to plan for it, just as it has a right to plan in the field of trade. In this latter field reasonable legislation which improves the quality of competition, and provides a set of equitable rules, within which economic activity might be carried out, is not only permissible, but highly desirable. The type of economic planning that strikes at liberty is not planning to make competition effective, but planning against competition. As someone has said, the government should seek to influence the economic weather, but not by trying to ration the raindrops. So too, with its relations to education, Washington can be helpful in many ways without interfering with the traditional rights of the individual States or the natural rights of parents. Without entering into disastrous competition with private education, the Federal Government can influence the educational weather. For some federal assistance to private education, like some public assistance to any private enterprise, shows a grasp of changing positions in the world today. It is only federal control of private education, or worse, the smothering of private education by federal competition that would mark the beginning of the end. For all valuable differing points of view would thus be focused into one at Washington. With variety gone, choice would go with it, and liberty soon after. Moreover, without the tradition of the private schools to support them, the public schools would soon find themselves in the strait jacket of the absolute state where any education would be impossible.

So we stand today in salute before the Liberty Bell and, following the example of His Holiness, place our hands symbolically over the crack. What can we do about the crack that is appearing in our educational liberty?

First we can re-examine the administration of the institutions we possess and get our granaries ready, as Joseph did, for the seven lean years that are on the way. Have we been prudent, or have we allowed ourselves to splurge? Are we crushing ourselves for example under more architecture than we can carry? Fancy façades are like over-emphasized athletics, a sure indication of the wrong-side-of-the-track mentality. The underprivileged always waste money on irrelevant display. Better one good, plain school, than two, bad fancy ones. Better one well staffed department, than a dozen that would satisfy no one. Have we been charitable and loyal to our main objective, or have we engaged in stupid and expensive rivalries and duplications with other parishes, dioceses, and religious congregations? Have we been businesslike in the way we run the treasurer's office, avoiding the smallest wastes, and budgeting a proper amount for replacement, before we begin to talk about profits? Have we been magnanimous, in giving the salaried faculty

the security and dignity which would keep them loyal to Catholic education, even though they could do better elsewhere.

By this type of self examination, we can go far toward insuring our survival in the transition period that faces us, but this will not be enough, unless at the same time the public is aroused to the danger of too much concentration in Washington. We can be sure, that the most Reverend Bishops, through their pastors, will exercise the teaching power of the Church. The Catholic parents of this country will be warned through the press and the pulpit that their interest in education should not be confined to the parish. They must be made to realize that they are citizens of the United States concerned with everything that happens in all the schools which benefit from their taxes, and especially concerned with any type of educational planning on the part of the Federal Government that may infringe on their God-given liberties.

EDUCATION AND WORLD PEACE

HONORABLE BRIEN McMAHON, UNITED STATES SENATOR
FROM CONNECTICUT

I suppose that every member of this distinguished audience is among the minority of Americans who thoroughly understand the power of education and who fully appreciate that our failure to harness and exploit that power is a root cause of the atomic armaments race in progress today.

We are told that the literacy rate in Soviet Russia has climbed from a low to a high level, that more people in Russia can read and write than ever before. Yet it is fair to say that the people of Russia are more completely and dangerously lacking in education than any other people in the world. The literacy rate may have risen, yes; but only because the rulers in Moscow want followers with sufficient schooling to grasp the official propaganda slogans and the official distortions of truth.

The unlettered Russian peasant cannot understand an article in the Soviet newspaper *Pravda* which proclaims that America is an imperialist war-mongering country. Therefore, the Russian peasant is taught how to read; he is taught just enough so that he can absorb a communist tract attacking democracy and attacking religion. This is the base currency which passes for educational gold in Russia. This is the mis-education which threatens to plunge the world into war.

The explosive release of atomic energy has made it fashionable for scholarly commentators to say that man's politics has not caught up with his physics, that our progress in science and weapons has far outstripped our progress in government and the humanities. Yet I assert that America's politics have caught up with her physics; it is only Russia's politics which have not caught up. If Russia were a democracy and not a dictatorship, if the Russian people were educated and not mis-educated, international control of atomic energy under the United Nations would be a reality today as I speak.

This is not to suggest for a moment that we Americans are perfect. Far from it. I am confident that everyone here tonight shares my feeling of shame that some of our citizens still discriminate against racial and religious groups. I need only point at our urban slums, our teeming prisons and mental hospitals, our school problems, and our juvenile delinquents to show that our national defects and vices loom large in any honest appraisal.

But we have created a political environment of freedom, in which real educators can flourish and in which our people have access to the truth.

When the atomic bomb hit Hiroshima and Nagasaki, Americans began to ask themselves what this weapon implies for the future. After thorough discussion and with qualified scientists performing an educational role for which we can all feel thankful, the American people concluded that atomic energy is unique in destructive power. They concluded that this force is too dangerous and important to be left in the hands of the military, and through public pressure an Act was passed which placed our domestic project under civilian management.

The American people also concluded that the political equivalent of the atomic bomb is a world-embracing United Nations authority established to control the atom and to assure its use for man's welfare, not for his destruction. This conclusion gave proof that, in America's case at least, man's

politics had indeed kept abreast of his physics. Here was no political immaturity or backwardness. The American people saw that international control of atomic energy had become an urgent and compelling necessity.

As a result, we officially offered to give up all our atomic weapons; we offered to disclose all atomic secrets; we offered to let foreigners, including Russians, enter our country and inspect us for violations; and we even offered to let foreigners, including Russians, help operate our atomic plants. In return, we asked only that other nations accept corresponding limitations on their sovereignty, so that one and all could be protected against bad faith.

Let me emphasize that it was democracy and the democratic atmosphere in which true education thrives which made possible this unprecedented offer to give up a winning weapon. It was William L. Laurence's articles in the *New York Times*; it was Dr. J. Robert Oppenheimer's testimony before the Senate Special Committee; it was a professor lecturing on the atom at Fordham University; it was the League of Women Voters; it was discussion groups, political speeches, books, casual conversations, newsreels, sermons—it was all these things and many more which brought the American people to a realization that unlimited national sovereignty and the atom bomb cannot long co-exist in the same world, that we must achieve international control or invite atomic war.

I submit that our official offer to give up the bomb and accept United Nations control was the finest flowering of public education ever recorded in history.

But, tragically, the Russian people are surrounded by an educational iron curtain—with no access to the truth except as the Kremlin sees it. The Russian people have not been told essential facts about atomic energy. They do not know of our proposal for international control. They have not had an opportunity to discuss this proposal, or to weigh its merits, or to exert pressure on their rulers toward accepting it. Consequently, negotiations in the UN are bogged down. We are as far from effective international control today, if not farther, than the day we started.

We are now in the strange and alarming position of having to educate or perish. I do not mean educating our own people. We already recognize the imperative need for atomic peace, although of course, our own education is never complete. Primarily, I mean that we must educate the communist-ridden peoples behind the iron curtain.

So long as the men in the Kremlin can keep the millions of people behind the iron curtain in ignorance of both the dangers and possible benefits of atomic energy, so long will they be able to obstruct the majority of the united nations of the world.

By penetrating the iron curtain, by educating all mankind to the facts about atomic energy, we can bring about a volcanic eruption of moral pressure favoring world-wide atomic control. Then the men of the Kremlin will bow to the unanimous demands of world public opinion and will accept a just system of United Nations regulation.

Just about a year ago, on April 3, 1948, *Collier's Magazine* published an article of mine in which I advocated a great educational program designed for the purpose of avoiding war and preserving peace. I named this program "Operation Freedom," and I said of it: "Its immediate purpose would be to save the soul of Europe at the same time the body was being restored to health (by the Marshall Plan). It would have to be an education and information program so vast that in a few short years it could undo the damage

perpetrated on the democratic way of life by communism's thirty-year war of calumny."

I would just like to outline for you the threefold purpose of such a program as I then advocated: "(1) to counteract the communist canards against America and to propagate the truth about the democratic way of life; (2) to help Europeans understand the advantages of a free and united Europe; and (3) to bring to the people a realization of the revolutionary meaning of atomic energy, both as a weapon of destruction and as a constructive force."

That was a year ago. On March 30 of this year, Congress was advised by the United States Advisory Commission on Information that the growing importance of our international information program as a tool of America's foreign policy requires an immediate and broad expansion of the world-wide information program. That Commission, created last year by Congress (under Public Law 402) and headed by Mr. Mark Ethridge, eminent publisher of the *Louisville Courier-Journal*, had this to report:

"It is in the information field that we meet the rival forces head on. The Soviet Union, for example, places by all odds its heaviest reliance on propaganda—spending enormous sums, and using its best and most imaginative brains. Other governments are acutely conscious of the importance of information programs and are spending more in proportion to their capacities than is the United States in telling its story abroad."

The Commission estimated that the "Voice of America" radio program has an audience of a million people in Poland; that it may be reaching more than a tenth of the people in Czechoslovakia; that it is by far our most important medium in bringing the message of America to the peoples of Bulgaria, Hungary and Rumania, and that it is reaching millions of Russians today. The Commission further reported that in the free countries of Europe, the information program is steadily gaining in effectiveness among leadership groups. However, it said, information about the United States is not yet effectively reaching farmers, industrial workers, owners of small businesses, and so forth.

In so small a world, it becomes as pertinent to our security to know the mental attitude toward us of a nation on the other side of the globe as to know whether your next-door neighbor bears a grudge against you and your family. If one of the children next door is playing with firearms because he does not realize the possible danger, then, if for no other purpose than to protect your own children, you may find it necessary to educate your neighbor's child about the dangers of playing with dangerous weapons.

At this moment we are talking about implementing the Atlantic Pact. How better can we implement it than by pressing hard with what I have called "Operation Freedom"? How can we hope to establish peace unless we reach all the world's peoples with our educational campaign? Is not "Operation Freedom" more important and promising than any arms we might send to our Atlantic Pact allies?

We cannot rely on cold military strength alone. We cannot simply wait and hope piously that something good will turn up. We must commit both our brains and our resources to the quest for peace, and this means global education above all else.

In speaking of the Berlin airlift and our massive effort to supply that city by cargo plane, Winston Churchill compares America and Russia to two young athletes—one of them, America, stands on his head—while the other, Russia, sits comfortably in a chair and waits for his rival to topple over. Does this not apply to the entire world situation?

Our efforts to guarantee the territory of friendly countries against aggression, to reconstruct a war-torn world, and to suitably arm to repulse aggression constitutes a terrific strain upon the American economy and the American people.

Time and again I have tried to point out that the heart question of the peace, the one issue on which all others depend, is international control of atomic energy. If we solve that problem, we have removed the single threat which towers over all others. If we fail to solve that problem, it makes no difference whether or not we agree on peripheral matters such as the future of Germany—or Austria—or Japan—or the Middle East—or other phases of the cold war.

From these considerations it is again clear that the path to atomic peace is through the Russian people and that they can be won to atomic peace only through a bold and mammoth program of education.

Before closing, let me mention one more idea which I have espoused as one means of conducting this educational program. It seems to me that the sincerity of Russia's alleged desire for a new Truman-Stalin peace parley can very easily be put to the test if we say that, of course, we favor a new conference; that, of course, we are glad to talk about all outstanding issues—but that we attach one condition. This condition would be that our President be allowed to address the Russian people before and at intervals during the conference—expressing his views over the Russian radio and through Russian newspapers. Similarly, we would offer to let Stalin address the American people and express his views over the American radio and through American newspapers. The United Nations would supervise this exchange of addresses and would itself guarantee full coverage both in Russia and in America.

A number of peace conferences have already been held. They have led only to bitterness and disillusion. The conduct of the Russian representatives which brought the conferences to a futile close has never been made known to the Russian people. The men of the Kremlin were never under any pressure from their own people to negotiate sincerely or to stick by their agreements. Therefore, if we approve a new Truman-Stalin conference but insist that both leaders have an opportunity to address the other's people, I believe that the world would applaud our stand. It is even possible that news of that stand would trickle through the iron curtain and reach the Russian people themselves.

No permanent peace can be achieved until we bring home to the peoples of the world, including the peoples of Russia, the basic and underlying facts which make imperative a settlement without armed conflict. We must prevent this war. There will be no winners if it ever occurs.

ADDRESS OF THE PRESIDENT GENERAL

MOST REV. JOHN T. McNICOLAS, O.P., S.T.M.
ARCHBISHOP OF CINCINNATI

Education faces a crisis today in the United States. It is financial and moral. The financial crisis is insignificant in comparison with the moral crisis. The parents of children of all faiths should examine the moral crisis of education in our country.

Monopoly in education is a deadly malady. The Soviets, the Nazis, the Fascists, the totalitarians, the tyrants of all countries, who want to abolish all freedoms, begin by destroying freedom of education. These subversive forces cannot tolerate freedom of education in building a slave state.

Our Supreme Court, our federal and state courts, our legislators, our statesmen, our secular press, and our professional educators are all contributing in their respective fields to monopoly of education; probably without serious realization of the devastating movement which they are promoting. Monopoly in industry excludes competition and imposes restraint of trade outside its sphere. Our government is exerting every influence to abolish monopoly in all forms of business activity. By a strange contradiction, our government seems unaware of its fostering spirit of monopoly of education. Our growing monopoly in education, like that in industry, has as its goal the exclusion of competition and the restraint of freedom outside its controlled schools.

Informed and capable persons of all groups in our country should study the implications of monopoly of education and the ravages and degradation which are inevitable under this dictatorship. They should study the methods of public relation of all groups now striving to impose monopoly of education in our country. They should especially watch the radical leaders of this movement, whose strategy at the moment is underground and who are uniting many sincere, patriotic American groups to promote their subversive and iniquitous seizure of all American schools.

DANGER TO ALL FREEDOMS

We Americans boast of our freedoms. We wish to maintain freedom of speech, freedom of the press, freedom of religion, freedom of assembly. Again, by a strange contradiction, too many Americans favor the movement to abolish freedom of education and to set up a monopoly of state education. What is not generally recognized is the subtle, insidious, persistent attack on freedom of education, branding it as un-American and as a divisive force in our country. Many sincere but uninformed persons would abolish freedom of education. If our freedom of education be abridged, frustrated, or abolished, all our freedoms will be undermined and eventually destroyed. Monopoly of schools under state control inevitably destroys freedom of education. This freedom gone, monopolistic schools can never be the champions of freedom of speech, of the press, of religion, and of assembly.

DEIFICATION OF THE STATE

The movement toward monopoly of education is in the rapid process of organization by very clever promoters. Its propaganda at present is concerned about the deification of the state in matters of education. The false position and the unsound principle that the state is supreme in education are

stated as unquestionable facts which can only be challenged by unpatriotic Americans.

We are unwisely allowing a powerful Association at the present time to promote monopolistic education. This system cannot and will not endure as an independent enterprise. The freedom it has usurped and the unjust authority it has exercised will pass to other hands. It will be taken over eventually and used by a political machine for its own selfish political purposes. The next adventure can readily promote, in a subtle way, an educational system of the slave state. Thinking and fair-minded people should recognize the procedure, the tactics, and the intrigues of those favoring monopoly of education. They should study the tragic history of monopoly of education in many countries.

GROUPS OF ALL FAITHS SHOULD BE ALERTED

There should be a chorus cry in every home of our land demanding that America maintain freedom of education. In this chorus cry, persons and groups of all faiths should unite.

Freedom of education does not mean license in educating our youth. True freedom of every category means perfecting the powers of the individual and groups—in the press, in speech, in religion, and in assembly. If we are wise, we shall insist on freedom of radio and freedom of television.

TRUE FREEDOM OF EDUCATION

Freedom of education, in its true sense, can never mean the degradation of the individual and groups; it can never degrade or corrupt youth, as some of our college and university professors are doing. There can never be toleration, under the guise of freedom of education, to teach that heinous crimes are true and lawful. Arson, murder, theft, hatred of neighbor, lying, sex aberrations, defamation of individuals and nations, denial of God's existence, ridicule of His omnipotent power, and blasphemy of His divine attributes are, under all circumstances, crimes against God and one's neighbor. No, true freedom of education, as well as all the other true freedoms wherever they exist on the face of the earth, must elevate, ennoble, and perfect the individual and groups. This true freedom of education, which must accept immutable truths and unchangeable moral principles, should perfect the whole man, considering all his faculties and endowments.

STATE NOT GOD'S DEPUTY IN EDUCATION

True freedom of education can never be rightly understood until we fully grasp that the state is not constituted by nature, nor can it be justifiably set up by any constitution or positive laws, as the equal of parents in educating their children. The family is the unit endowed by the laws of nature as the deputy of God to educate the children of the home. The state is not God's deputy in educating children. Many states, by usurped powers asserted in constitutions and in positive legislation, assume this role, without authority, without justification, and with great detriment to the common weal. The state, as the custodian of the common good, must insist that the family discharge its duties; must help to provide it with means to do so, if necessary; and in extreme cases must assume the duty of the family.

Here in our country the false idea, that the state is supreme in education, is propagated by powerful groups who are either ignorant or disdainful of

basic principles that should govern all peoples. The assertion is made that parents have only those rights which the state gives them in the education of their children. This is a dangerous proposal and a hideous propaganda. The right of parents to educate their children is from nature and from God. Powerful associations deifying the state in education are satisfied at present because the state, in large measure, allows them to control education and permits them to set standards. This state of affairs cannot be permanent. It will eventually be succeeded by a political dictatorship of education.

CIVIC VIRTUES AND THE STATE

The state is supreme in setting standards for the teaching of all those matters pertaining to the physical and material well-being of its citizens. The state has no such competence in training the mind, the emotions, the heart and the soul of the child. Let us in honesty acknowledge that our country is not sufficiently vigilant and does not discharge well its duty of insisting that all our schools teach the civic virtues, true loyalty to country and love of America.

LEGISLATORS, SCHOOL BOARDS, COURTS

Superficial legislators and courts are misled by false propaganda; they are flattered by school associations that give lip service by proclaiming the absolute supremacy of the state in education. These associations are really working against Boards of Education and legislators. They do not want duly elected School Boards or even legislators to exercise authority in matters of education. They would have the state give all authority to administrators and professional educators. Parents should recognize that local School Boards, duly elected by the citizens of the locality, are the representatives of the parents. Parents of all faiths in the United States should be thoroughly aroused, demanding that educational associations be restrained. They should insist that duly elected School Boards are their (parents') deputies; not professional educators whose legislative lobby is most powerful.

Legislators generally cannot be expected to be technical educators; but they should never lose sight of their duty to defend the rights of parents and the true principle of freedom of education. Some national legislators say that education is socialized; and thus they seem to assume that parents have lost their right to educate their children and that freedom of education cannot be defended. Many writers of the daily press are not familiar with the field of education. They do not know the principles nor the history of education. It is impossible to understand the present position of our courts. Their judges, with their legal training, are presumed to be logicians. Some of them are not. It is presumed also that they should know the history of American education. Some or even many of them do not.

The attack on religious education in our country today is shocking. The position of ministerial associations on religious education is inexplicable. Every attack on religious education is an assault on religion. Any process that will attempt to starve Catholic schools out of existence is an attack on the Catholic religion. Indirectly it is an attack on all religions of the United States. Its acceptance means that Catholics are to be further penalized for conducting their schools, which are the strongest exponents of freedom of education in our American school system. Destroy religious education in the United States, and our country will be controlled by Communists or by other subversive forces that will promote chaos, want, strife, misery, and revolution.

Only religion can save America. No religious education means no religion. Our informed Protestant brethren and our Jewish friends who are defenders of freedom of education realize what lack of religious instruction in schools has done to their congregations.

We cannot insist too strongly on the absolute need of religious schools, under true American freedom of education, for the good of church and country.

REPORT OF THE SUMMARIZER

REV. PAUL E. CAMPBELL, A.M., Litt.D., LL.D.
VICE PRESIDENT, N.C.E.A., PITTSBURGH, PA.

The guiding thought of the deliberations of this 46th meeting of the N.C.E.A. is given in the closing sentence of the address of our President General, His Excellency, Archbishop John T. McNicholas, of Cincinnati: "We cannot insist too strongly on the absolute need of religious schools, under true American freedom of education, for the good of church and country."

Basic in all discussion of Catholic education is its accepted philosophy, presented in capsule form by His Excellency, Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia, in his sermon at the Pontifical Mass opening the convention: "Education has been defined as the preparation for complete living, but for us Catholics life is not complete on this side of the grave. 'We have not here a lasting city but seek one that is to come.' Therefore, any system of education that leaves out this life to come, that omits God, the soul, and eternity, is always incomplete and will never satisfy our Catholic conscience. This in a few words is our Catholic philosophy of education and this is the reason for the existence of our separate system of schools."

In strong contrast is the secular philosophy of education as given in the words of Bishop Lamb: "John Dewey and his colleagues of the Teachers College of Columbia University enthroned a new God, called society, and founded a new American religion, called secularism, and made the public school its pulpit.

"This new religion denies the existence of God, or minimizes His importance. It is concerned with this world only, and has no interest in the future. It makes the welfare of society the supreme end of life, and the service of society the highest form of virtue. It makes the state the sole source of human rights, and it reduces the individual and the family to the ranks of humble servants. If followed to its logical end it would exalt the state into a god and give to it omnipotent power and authority."

We glory in the great American tradition of the founding fathers, religious men who believed in God, that the religious school is more in accord with the original ideals of American democracy. We submit with no fear of contradiction that the greatest danger to America today is not religious education, but education without religion. "Destroy religious education in the United States," says Archbishop McNicholas, "and our country will be controlled by Communists or by other subversive forces that will promote chaos, war, strife, misery, and revolution. Only religion can save America. No religious education means no religion. Our informed Protestant brethren and our Jewish friends who are defenders of freedom of education realize what lack of religious instruction in schools has done to their congregations." To sum up, in the words of Bishop Lamb: "'Eternal vigilance is the price of liberty,' for, as Benjamin Franklin once said, 'the nation which is not governed by God will soon be ruled by tyrants.'"

The keynote speaker, Dr. Robert I. Gannon, S.J., called for concentration on government planning; we must examine its effect on religion and education. In today's world some planning is most certainly a proper activity of the Federal Government, but a point can be reached in planning where the people begin to surrender their essential liberties. Security at any cost pro-

duces insecurity. Security is the means, not the end. "Our time may be known as the age of efficient chaos," declared Dr. Gannon. "In practice, a frantic scramble for security at any cost will produce insecurity for all but a handful of tyrants, yet the common man is still playing with the temptation of staking liberty in a planned Utopia.

"School executives should be aware that every educational problem today bristles with economic implications."

He spoke also of the independent school, free from political pressure, as the school where open-minded logical men can place a proper value on their spiritual heritage. He did not deny the right of a Federal Government to plan for education, but the federal planning should be designed to improve competition, not to stifle or destroy it. The government may influence the economic weather, but it cannot "ration the raindrops." It may be helpful, but it should not interfere with the traditional rights of states nor with the natural rights of parents. Some federal assistance to private education, like some public assistance to any private enterprise, shows a grasp of changing conditions in the world today. Without the tradition of the private schools to support them, the public schools would soon find themselves in the strait jacket of the absolute state where any education would be impossible.

On our part, as Catholic educators, concluded Dr. Gannon, we should re-examine the administration of our own institutions; get ready for the lean years that are on the way; waste no money on irrelevant display or in petty rivalry with other parishes, dioceses, and religious congregations; plan for an increased faculty to meet rapidly increasing enrollments; give our faculty the security and the dignity that grapples them to the cause with hoops of steel; and, looking to the future, we should set aside proper amounts for replacement, an imperative item in every budget. Catholic leaders must rouse the Catholic public.

President Truman wrote us that "peace is everybody's business." Education and its planning today is everybody's business. As citizens of the United States, Catholics must be concerned with everything that happens in all the schools which benefit from their taxes, and especially concerned with any type of educational planning on the part of the Federal Government that may infringe on their God-given liberties.

In his address Senator Brien McMahon, chairman of the Joint Committee on Atomic Energy, cited America's failure to harness and use the power of education as a main cause for our inability to achieve world peace. The speaker proposed a tremendous propaganda campaign to educate the Russian people and tell them, as he said they have not yet been told, just what we propose in the way of international atomic energy control. What better contribution could this country make to implement the Atlantic Pact?

"If Russia were a democracy," he said, "if the Russians were educated, international control of atomic energy under the United Nations would be a reality today. But the Russian people have not been told of our proposal. We're just as far from international control today as we ever were—if not farther away. We've got to achieve international control or invite atomic war. We can't rely on weapons alone."

The United States has become the leading nation in the family of nations. Our power and our wealth have brought us a tremendous responsibility. The very destiny of the world rests on the shoulders of 140,000,000 people. We thought, good easy men, that the end of World War II had given us permanent peace. It was not so. We have made no progress in the hard question of the peace, and we can make no progress as long as 85% of our annual budget

for atomic energy is devoted to weapons for destruction. Truly, peace is everybody's business.

In his address to the College and University Department, Dr. Farrell posed for consideration the constitutional issues respecting the authentic interpretation of the First and Fourteenth Amendments to the Constitution of the United States; the problem affecting the status and the very survival of independent schools, colleges, and universities; and the issue of democracy *versus* the secular state.

The constitutional issue is complicated by the interpretation of the First and Fourteenth Amendments by the present Supreme Court, to wit, that

"The 'Establishment of Religion' clause of the First Amendment means at least this: Neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, *aid all religions*, or prefer one religion over another" (italics added).

This interpretation, enunciated in both the New Jersey bus transportation case and in the Champaign, Illinois, released-time case, has been seriously questioned and ably refuted; but is nevertheless the prevailing precedent respecting the relationships of government, religion, and education. This issue is further complicated by the emotional slogan of the "American Principle of Separation of Church and State" and by a figure of speech, "wall of separation between church and state," from which the Supreme Court has drawn a rule of law. An aphorism is not a law nor an interpretation of law.

Closely connected with the status and survival of independent schools, colleges, and universities is the current trend in federal aid legislation, which assumes, first, that independent, non-public educational institutions have no right to support either for themselves or for the pupils attending them, and second, that the "very existence of non-public schools stems from a 'privilege' granted to parents who refuse to send their children to public schools—a privilege which the government has no duty to help parents exercise." If the Thomas Bill (S. 246) and a companion House Bill are enacted into law, an unjust and dangerous precedent will be established, which will undoubtedly influence all future federal aid legislation, including legislation proposed by the President's Commission on Higher Education. It will likewise influence such social proposals as compulsory health insurance, child care, etc.

The issue of democracy, as our forefathers conceived and constituted it, *versus* the secular state, raises such crucial questions as the very basis of parental rights in education, the right of independent schools to continue in existence, and the "establishment of secularism" ("non-sectarian ethical culture," as the NEA describes it) as the religion of public education.

While the constitutional issue is of course fundamental to all other issues, its satisfactory solution will demand time for study, discussion, and democratic agitation. Meanwhile, action on the practical issue of federal aid legislation cannot be put off. Enactment of the Thomas Bill would establish a precedent of discrimination against private agencies, whether educational or social. We must gird for a showdown on federal aid; the showdown must be centered on the Thomas Bill and its companion bill in the House of Representatives. The provision of both health and welfare benefits to all American children, no matter what school they attend, has sound constitutional backing, as evidenced in the Supreme Court decisions in the New Jersey bus transportation case and in the Louisiana textbook case. It would be unwise to settle for merely health benefits and it would be a piece of greater unwisdom to allow the Thomas Bill to be enacted into law without explicit provision in the bill itself (as

against a *separate* bill) for health and welfare services for children in non-public as well as public schools.

"Our Supreme Court," said Dr. Robert J. Slavin, O.P., in his keynote address to the Elementary Department, "has vindicated the right of parents to control the course of the education of their children, particularly their right to send them to schools of their own choosing." Government has, however, refused financial support to voluntary educational endeavor. In our day rapidly rising taxes have caused a falling off in donations to private education. By this indirection government is effecting a monopoly in the field of schooling.

Not all court pronouncements are in accord with the philosophy underlying the classic Oregon Decision of 1925, referred to by Dr. Slavin. Our President General warns us: "Our Supreme Court, our federal and state courts, our legislators, our statesmen, our secular press, and our professional educators are all contributing in their respective fields to monopoly of education. . . . Our growing monopoly in education, like that in industry, has as its goal the exclusion of competition and the restraints of freedom outside its controlled schools. . . . The movement toward monopoly of education is in the rapid process of organization by very clever promoters. . . . Thinking and fair-minded people should recognize the procedure, the tactics, and the intrigues (of these promoters)." The state is the custodian of the common good, and is supreme in setting standards for the teaching of all those matters pertaining to the physical and material well-being of its citizens. "The state has no such competence," declares Archbishop McNicholas, "in training the mind, the emotions, the heart and the soul of the child. . . . The state is not constituted by nature, nor can it be justifiably set up by any constitution or positive laws, as the equal of parents in educating their children. The family is the unit endowed by the laws of nature as the deputy of God to educate the children of the home."

The so-called neutrality of American public education in the matter of religion is a delusion, continues Dr. Slavin, and results in the acceptance of secularism as the basis of American educational philosophy. The theory on which this neutrality bases itself is definitely naturalistic and irreligious, substituting society for God, insisting that moral and intellectual standards are purely relative and pragmatic, and deriving its values from considerations that are utilitarian.

The separation of church and state has come to mean that nothing spiritual can touch education, economics, or government. The resultant attacks on religion will rival those behind the Iron Curtain. Says Dr. Ruckmich, "Has not the separation of Church and State gone too far in the United States? . . . Under no circumstances should moral education or character development be barred from our educational program. There is a rigorous occlusion of all religious teaching from our public schools and many institutions of higher learning."¹

No part-time arrangement suffices for the teaching of religion, the very warp and woof of life. Our lives have meaning only in reference to our Creator and to His Divine Will. It is our first obligation as intelligent beings to understand our origin and our destiny. A school would fail utterly of its purpose and would be quite out of step with the philosophy of education were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them aware of their duties to their fellow men. The love of our neighbor is the test of our love of God.

¹ *School and Society*, Feb. 12, 1949.

Dr. Slavin sums up the goals of education in American democratic society: physical fitness, economic literacy, social virtue, cultural development, and moral and spiritual perfection. Only in the measure that education reaches these goals, does it justify its existence and enrich our national life.

The state is always a means, never an end in itself; it is a means to the good life, physical, intellectual, and moral. Nor can the state ever supplant or weaken the family, the church, and economic groups. Citizens of the state ideally find the solution of their problems through free cooperation and not under compulsion. A democracy loses its soul when it loses faith in itself and becomes impatient of democratic processes.

Catholic parents bear a double burden of taxation because they have here no alternative save to build and maintain schools of their own. Contrary to the genius of democracy, a minority is penalized for its religious convictions. A nation which fosters science and art and is lavish in its expenditures for the bread-and-butter phases of life but at the same time starves the soul of man, is planting the seeds of its own destruction. No mere precedent nor mere prejudice should stand in the way of the solution of this problem.

America must cooperate in the fashioning of a world order. Every man, whatever he is, wherever he is, is our brother; he belongs to us. False and dangerous ideas and ideologies must be destroyed if there is to be any hope for decent living under the sun. While we destroy what is evil, we dare not forget our responsibility for building what is good. We cannot know the good if we banish God from our deliberations the while we make our plans for a postwar world.

The Rev. William E. McManus, assistant director of the Department of Education, N.C.W.C., is in an excellent position to study all phases of the problems of education. He brings us the fruit of his thinking on the convention theme, "Relationships of Government, Religion, and Education." He stresses these points:

1. The political axiom which for centuries has controlled the relationships of government, education, and religion is this: "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth" (Archbishop McNicholas).

2. We see the application of this axiom in modern times in "the battle of the schools" now being waged all over Europe. In the countries behind the Iron Curtain the rights of church and family have been suppressed completely. Cardinal Mindszenty is in jail not because of his alleged black marketeering or conspiracy, but because of his determined protest against the nationalization of the Hungarian schools.

3. In countries outside the Iron Curtain, e.g., France, Belgium, Holland, and Germany, one of the major ideological issues dividing political parties to the left and right is control of the schools. If the socialists win out in Europe, the rights of church and family will be in grave jeopardy.

The modern world suffers from a passion for administrative uniformity. We want none of it. "In fighting for equality of treatment," writes H. O. Evennett, of England, "the denominational schools are fighting the battle of freedom in general. . . . The most powerful safeguard against the totalitarian state, is the maintenance of variety, diversity, and independence of schooling." That is advice which any American educator may well take to heart.

4. In our country the favorable relationship of government, religion, and education planned by our founding fathers has deteriorated steadily. Steps in this deterioration have been:

- a. The enactment of constitutional prohibitions against aid to sectarian schools.
- b. The referendum in Oregon supporting a law to compel all children to attend public schools.
- c. The disregard of parental rights in the McCollum decision.

5. The philosophy of education and the interpretation of American history which the Supreme Court used as premises for its McCollum decision are in themselves a serious threat to the very existence of parochial schools.

6. On the other hand there is no need for immediate alarm. Even those people who would like to suppress parochial schools are reluctant to use the means necessary for that purpose. The "divisiveness of sectarianism" and "undemocratic groupings resulting from denominational education," are but terms in the patois of professional organizations; but in the field where teachers are busy with the pressing problems of training children for wholesome, friendly community living, there's a pleasant and cordial relationship between public and Catholic schools.

7. All things considered, we have more to fear from our own failure in Catholic education than we do from an attack from without. Catholic schools have status before God and country only in the degree that they increasingly become what they profess to be. The motto for Catholic education in our day should be "*age quod agis.*"

8. If the Catholic secondary schools fail in their essential purpose, viz., to train young people how to meet every personal and social situation of life in a Christlike way, Catholic educators and laity will lose heart in the work they are doing. Schools that are Catholic in name only are easy prey for any government that wants to have all its future citizens cast in a uniform mold of a common school.

When we come to the record of the departmental and the sectional meetings, we are overwhelmed. It is impossible to touch on more than the highlights. The visitor to our convention is amazed that busy men and women from many parts of the United States, Canada, and Latin America take time out of their crowded lives to make the trip to the convention city. Proud as we are of Philadelphia, it would take more than the native magnetism of this fair city to draw busy teachers away from their tasks. When an auxiliary bishop disregards the many calls upon his time and comes to deliberate with the Seminary Department, we acknowledge that as a compliment to the Association. When a renowned doctor of theology, for instance, takes a period of several days away from his main task to write a paper, to have several copies made for the Washington office and a group of summarizers, when he even goes to the trouble of having his picture taken for publicity purposes, and when he resigns himself to several hundred or several thousand miles of travel, we know it takes more than the Liberty Bell or Independence Hall to make him do it.

What is the stimulus that moves 8,000 teachers to move in on Philadelphia? It is nothing less than the divine discontent that marks the work of the teacher, particularly the teacher in the school of Christ. We pay tribute to 70-odd chosen authorities from all parts of our country who answered the call of duty in coming to Philadelphia at the invitation of the N.C.E.A. to give an address or a paper, or to take part in a discussion. And we pay tribute to the thousands of teachers who came to listen and to learn.

We cannot do justice here, even in summary, to the seventy or more papers submitted in form and to the many periods of informal discussion that were duly recorded by an able committee of department and section

summarizers. The summaries alone would make up a book of no mean proportions; you see our problem as general summarizer—we cannot summarize even the summaries. We counted 700 words in a summary of a single address; if you multiply that 700 by the number of papers, you demonstrate the impasse which blocked the way of the general summarizer.

It may or may not be correct to say, as I once heard a superintendent say, that we are still discussing the same points we were discussing forty years ago. If we are, it surely shows the importance of these points.

What is of greater moment to the elementary child, for instance, than to have his teacher letter-perfect in the teaching of reading, religion, arithmetic; of science, safety, and health? Thousands of teachers have, here in Philadelphia during the past four days, tasted and drunk deeply of the Pierian spring. They will carry back wisdom to their confreres at home.

Even the kindergarten group threw their weight around in very telling fashion. Perhaps all teaching of reading will hereafter be based on phonics, as a result of their discussions. The 4-6 year old group are worthy of every attention, for the foundation work in developing basic skills, remedial techniques, readiness, and responsibility is of the greatest moment. No Catholic teacher should miss the brilliant opportunity she has in kindergarten of teaching religion to the plastic 4-6 year old group. These little ones are capable of impressions far beyond the ken of anyone not a student of child psychology.

Religion is the core subject with a secure place amid all the chaos with which we are threatened in curriculum revision. The divine discontent of superintendents has as its first object the curriculum in religion. They have discussed the terminus of the course, the content matter, and the methods of teaching religion in the upper grades, and have supplemented this with the world view of the Church that comes from mission education.

A joint meeting of elementary and secondary schools projected into clear view the absolute need of articulating the two programs. In other sessions of this convention, stress has been put upon the ideal of having every teacher know and understand what comes before and what follows after his own grade in the teaching of the student.

Distressful tidings came to us while the session on arithmetic was in progress. Our reporter said that the teachers in that room were throwing the tables out the window; we were relieved to find that he meant the multiplication tables. Through a panel discussion, arithmetic in the primary grades received thorough treatment. In the meantime, the intermediate section and the upper grade section conducted panels in science, safety, and health. The closing meeting, just now completed, heard representatives of the home, the school, and the community, and a teacher discuss desirable cooperation in education.

In the Secondary School Department, panel discussions considered in turn the problem of religious vocations; relationships of the secondary school with the press, radio, and television; and general problems in secondary education, with emphasis on extra-curricular activities, financing, and the graduate. The Thursday group of panel discussions gave scope to a group of editors of Religion Series; discussed the relationships of the secondary schools with the community and with the public schools; and took up certain problems of secondary education, stressing the need of better general education in the secondary schools.

The School Superintendents' Department learned that obligation rests on school administrators to take care of all handicapped children, particularly those with defective hearing and defective vision. The Deaf Education Section heard an address on the theme of the convention in relationship to the deaf, and a series of reports from teachers of the deaf; later they received practical help in the techniques of teaching religion to the deaf, and witnessed a number of demonstrations.

The Blind Education Section heard of the contacts that the blind child can have with the community, of the absolute need of building confidence in the child thus afflicted, and of the possibilities of a Catholic guild for the blind.

The Committee on Graduate Study informed the delegates to the College and University Department that our colleges should encourage outstanding students to go on to graduate work, and told them how graduate schools will cooperate with them in securing eligible students for careers and scholarships. A panel discussion on student government brought the conclusion that the college should grant clearly defined areas of real responsibility and authority to student government. Representatives spoke for the metropolitan area college and for the campus college. The community college was the subject of a separate panel. Catholics must not lose sight of the necessity for Catholic community colleges in small areas as well as large, and they must avoid wasteful duplication.

A panel for registrars drew sharp reactions from those who listened to the discussion leaders. The registrar has responsibilities in dealing with prospective students and present students and with the college staff. The delegates agreed that the panel was well organized and presented.

A panel discussion on public relations, and a workshop for deans, attracted the groups that were interested in these respective phases of college and university work. The Committee on Inter-American Affairs was well attended and stimulated a spirited discussion from those who have at heart a better relationship between America and Latin America. The delegates were told that they have a definite debt to Latin America; the amount of the debt is still under discussion. A number of plans having to do with the education of teachers formed the subject matter of the Section on Teacher Education. The reader of this symposium will learn something of the task that faces our mistresses of novices, our directors of seminaries and scholasticates, and our community supervisors.

A final panel discussion on legislation affecting relationships of government, religion, and education, brought together eminent authorities in these fields from the Washington office of the Department of Education, N.C.W.C., from the American Council on Education, and from the Catholic University of America.

The Seminary Department presented a rich and ramified program. This program stressed, first, the function of the seminary in preparing the future priest for his work in the parish school; gave space to a thorough treatise on Catholic Action in the major seminary; introduced a noted teacher of the deaf to speak of the need of teaching the sign language in our seminaries; dealt with the modern changes demanded by life in the twentieth century; gave a treatise on theory and practice of sacerdotal perfection; presented the Most Rev. Lawrence J. Shehan, D.D., Auxiliary Bishop of Baltimore, who addressed himself to the subject, "The Challenge of Seminary Life"; gave place to a special paper on seminary rules and their observance, and to a discussion of a fourfold program on the training in youth programs that has now become imperative in our seminaries.

A word must be said about the tenth anniversary of Delta Epsilon Sigma, our great national scholastic honor society. This anniversary observance took place during the days of our convention. Delta Epsilon Sigma is a national organization devoted solely to the recognition and furtherance of true Catholic leadership, the bulwark and foundation of national life and national stability. Its great purpose is to give recognition and encouragement to high scholarship among the students and graduates of Catholic colleges and universities. In our country we have approximately 400 Catholic institutions of higher learning, while as yet there are but a few more than 60 DES chapters with a membership of about 2500. College administrators, in the opinion of President Daniel Galliher, O.P., of DES, should give recognition and encouragement to high scholarship among the students and graduates of Catholic colleges and universities.

DES, a national association of selected individuals who bear upon themselves in an eminent degree the impress of Catholic higher education, is a constituted mechanism for the recognition of these selected individuals. Membership in DES develops a capacity to make learning effective by bringing the principles of Catholic philosophy to bear upon the problem of a modern free society.

Our final thought is this. We must be thankful to God for the freedom of education that is ours in the United States. God expects us to use this freedom wisely. To the extent that we may see the designs of Providence in the signs of our time, we may judge that a renewed emphasis on the distinctively Catholic phases of education is both God's will for our schools and the best method to maintain at least a tolerable relationship between government, religion, and education in the United States.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Wednesday, April 20, 1949, 9:30 A.M.

The first meeting of the Major Seminary Department of the National Catholic Educational Association was held on Wednesday morning, April 20, in Room 200 of the Philadelphia Convention Hall. The meeting was opened with prayer by the Very Rev. Daniel C. O'Meara, Notre Dame Seminary, New Orleans, La., president of the department.

The following committees were appointed: Committee on Resolutions: Monsignor O'Brien, Monsignor O'Connell, Father Plassmann, O.F.M. Committee on Nominations: Monsignor Fearn, Monsignor Murray, Father Schaaf.

Rt. Rev. Msgr. Carl J. Ryan, Superintendent of Schools, Archdiocese of Cincinnati, read a paper on "Preparing the Future Priest for His Work in the Parish School," calling attention to the need for special training for this highly specialized field. Monsignor Ryan pointed out that the Encyclical on education stresses the need to recognize the rights of the state in education and that our priests should have some acquaintance with the history and development of education in the United States, with the problem of individual differences in students and with behaviour problems, and some idea of the relationship of physical environment to achievement in study. He recommended careful selection of topics in order that most of the educational field be covered in a year through courses in education, or, if that is not possible, at least a seminar occasionally through the year.

In his paper on "Catholic Action and the Major Seminary," Rt. Rev. Msgr. Edward G. Murray of St. John's Seminary, Brighton, Mass., considered the definition of Catholic Action and reviewed the varied systems used in our seminaries to teach it. He concluded that there is a necessity for a realistic sustained program in Catholic Action in our seminaries, along conservative but lively lines.

There were questions and discussion following each paper, the discussion on the second paper centering around the various forms of Catholic Action, e.g., Sodalities of the Blessed Virgin Mary, Third Order of Franciscans, and so on. The session adjourned at 11:58 A.M.

SECOND SESSION

Wednesday, April 20, 1949, 2:30 P.M.

Father O'Meara opened the meeting with prayer. Thereafter Rev. Stephen Landherr, C.S.S.R., gave an address on "Teaching the Sign Language in Our Seminaries." Father Landherr emphasized the importance of work for the deaf and the tremendous need still to be met in this field since there are only ten Catholic schools for the deaf in the country.

Father Connell, C.S.S.R., spoke briefly about the Catholic Theological Society which was organized three years ago. All priests interested may become members and Father Connell urged them to do so.

Rt. Rev. Msgr. Francis J. Furey of St. Charles Borromeo Seminary, Philadelphia, Pa., then presented a paper on "Seminary Education for Life in

the Twentieth Century," in which he pointed out that the twentieth century is not fundamentally different from other centuries—not the worst nor the best, not the wickedest nor the holiest—and that in the seminary the chapel is the most important classroom in time and consequence. Monsignor Furey discussed some of the predominant faults of seminaries—smug complaisance which often is the cause of clerical inertia and indifference, the fact that in many institutions there have been no changes in curriculum in many years whereas courses in business administration, physical education, and music appreciation could be added to great advantage and good use could be made of visual aids—and recommended that we modernize without becoming modernists.

Much discussion followed on various courses that might be added and on the possibility of utilizing long vacations in this regard.

THIRD SESSION

Thursday, April 21, 9:30 A.M.

The third session was opened with prayer. Rev. Leo Foley, S.M., Marist College, Washington, D.C., spoke on "Theory and Practice in Sacerdotal Perfection," presenting as the crux of the question that the priesthood is either salvation or damnation to the individual according to his making his priesthood work for others or for himself, and that the priest's personal salvation is in the saving of others. Discussion afterwards concerned ascetical practices, meditation, and almsgiving.

The Most Rev. Lawrence J. Shehan, Auxiliary Bishop of Baltimore, addressed the group on the subject of "The Challenge of Seminary Life." His Excellency said that individuals develop satisfactorily only in proportion to the obstacles and difficulties to be overcome and that the fault of today's education is that it has no maturity or depth. The subjects of the seminary curriculum may be expected to give and develop maturity. Catholic philosophy is now recognized by all, even outsiders, as an answer to life and hence should be a real challenge to seminarians. A criterion of a student's maturity is his relationship to his fellow students, professors, and outsiders as well as his docility in accepting guidance in this matter. The Bishop's conclusion was that, in the face of the great challenge of secularism, we must try to form strong men who can meet the challenge.

FOURTH SESSION

Thursday, April 21, 2:00 P.M.

This was a joint meeting of the Seminary Department and the Minor Seminary Section. It was held at St. Charles Borromeo Seminary, Overbrook. Very Rev. Francis J. Connell, C.S.S.R., Holy Redeemer College, Washington, D. C., discussed "Seminary Rules and their Observance." He said that in enforcing seminary rules we must show ourselves trusting and that there should be intelligent cooperation with the seminarian knowing why he obeys rules.

The Rev. Joseph E. Schieder, Director, Youth Department, N.C.W.C., Washington, D. C., spoke on "Training in Youth Programs for Seminarians." He sketched the history of the N.C.W.C. Youth Department which now has a fourfold program—spiritual, social, cultural, and recreational. It is in the spiritual aspect of its program that it differs from other youth organizations. Father Schieder said that young priests now realize the need in the field of

youth work but that there is now a woeful lack of leaders for the program. We can be in the forefront if we have the right type of leadership. There is in preparation in Washington a course that can be taught in third and fourth years of theology. The N.C.W.C. Youth Department will be glad to contact ordinaries, visit seminaries, talk over programs, or assist in any way possible in setting up such a course. The recommended course would be two hours for two years, taught by a member of the faculty with matter and course provided by N.C.W.C. and some workshops.

FIFTH SESSION

Friday, April 22, 1949, 10:00 A.M.

The Meeting was called to order at 10:00 A.M.

1. Father Schaaf opened the question for discussion on the G.I.'s in seminary training. Were there any particular problems?

Father Clifford first mentioned the practical value of the Boston School under the direction of Father Murphy, S.J., which handled the problem of delayed vocations and therefore handled many of the G.I.'s. In Chicago there were not too many vocations of veterans.

Msgr. O'Connell (Little Rock Seminary) said that he had 49 vocations from the ex-servicemen group. As a general rule, they seemed to have some difficulty in absorbing Latin within the two year period of time. However, it is also manifest that the same scale of students or rating of students could be found in these service men. In other words, some were very fine students and advanced favorably and with little difficulty while others were mediocre, etc.

Msgr. Murray (Boston) announced that he had 64 G.I.'s. He was concerned about the problem they seem to have presented there, of Community absorption; most of them seemed to tend towards groups and particular (not in any bad sense) friendships because, no doubt, of their more or less advanced ages. He also highly commended the school of St. Phillip Neri, which is permanently established now outside of Boston.

Father O'Meara mentioned that he did not have many G.I. vocations in the South; there seemed to be a general lack of vocations from this particular source in the Louisiana territory.

Father Laubacher declared that his roster of G.I.'s, 75 in number, seemed to be keeping up well in Latin and their other studies. In general they were quite satisfactory with no particular problems. He maintained, however, that the real difficulty, as far as he was concerned, was in keeping up with the constant fluctuating systems and dealings in regards to the finances as handled by the Government.

2. The next question raised dealt with the ever recurring problem of Latin. The conclusion reached after many and diverse comments was that it seems the average student entering the seminary today does not know English, in the sense that they do not know the parts of speech, nor the construction of sentences. It follows logically, that without a basic knowledge of English syntax and grammar anybody would have difficulty in learning another language. This conclusion seemed to meet with the unanimous approval of all present.

3. At this point Father O'Meara brought up the question of seminary accreditation, mentioning that this was one of the points on the Bishops' agenda. A very heated and very long discussion ensued. Many practical examples were

quoted by the various members to illustrate their efforts to obtain accreditation by the different bodies in the country. It seems that there is no particular system that could be said to be the *modus agendi* in regard to this important matter. Msgr. O'Connell told of his particular difficulties in dealing with the North Central Association. Father Nolan (St. Paul, Minn.) told of his success, and how they are now working towards the conferring of master's degrees in history. Because of the time element a resolution was quickly drawn up and voted upon unanimously, that a committee would be named which would be empowered to make thorough investigations, with the aid of the different accrediting agencies throughout the country, to the end that we could possibly establish some system, or better, a standard *modus agendi*, so that the various seminaries could know how to proceed in this matter. Father O'Meara said that he would obtain the approval of the governing body of the N.C.E.A. to go ahead with this very practical project. Presuming that this would be ratified by the same governing body, a committee of three was appointed (named below) who were to be furnished with letters of introduction so that they could approach the agencies and find out just what was required and how to proceed in a uniform manner. The three members of this committee are as follows:

The Rev. Frank M. Schneider
St. Francis Seminary
Milwaukee, Wis.

The Rev. Marcellus J. Scheuer
Whitefriar's Hall
1600 Webster Ave., N.E.
Washington, D. C.

The Rev. Hugh Nolan
St. Paul's Seminary
St. Paul, Minn.

It was further agreed that this committee would meet within one month of the present date to examine the situation and to discuss plans for further research. The expenses of this same committee would be carried by the Association.

4. The Committee on Resolutions, spokesman, Father Plassmann, then read the summary of their findings.

In closing our present work the Seminary Department desires to give voice to its sincere appreciation of distinguished services rendered, to our officers for their fine leadership; to the authors of papers for their timely, practical and inspiring contributions; to the Rt. Rev. Rector of St. Charles Seminary and his staff for their cordial hospitality; to His Excellency, the Most Rev. Lawrence J. Shehan, for honoring our ranks with his presence and fortifying our minds with sound wisdom.

Our deliberations have elicited full accord on three outstanding issues:

I

We are happy to record that in discussing the paramount task in God's Church, viz., the training of worthy candidates for the Holy Priesthood, the golden pattern designed by the great Highpriest Himself was duly noted, emphasized and set in the focus of these turbulent days—the pattern, namely, which primarily demands the complete formation of the inner man after the glorious exemplar of Christ; which binds him unreservedly to our "One Master" by means of the excelling supernatural virtue of obedience to the Father's Will, from his first day in the seminary to his last day in the sanctuary; which must pene-

trate his whole being with virile strength and apostolic zeal, so that he will learn to offer his whole life and labor "*Per Ipsum*"; to perform his sacramental and pastoral duties "*Cum Ipso*"; to rejoice his youth every morning at the altar "*In Ipso*."

II

Bearing in mind the motto of a mediaeval Saint, "*Non sibi soli vivere, sed aliis proficere*," we recognize our solemn duty so to fit, equip and steel our charges, as to enable them effectively to meet the challenge of the organized apostacy, not to say iniquity of these days. Hence, it is our task to arm them with powerful weapons against the inroads of secularism and its manifold satellites; to equip them with the skills, methods and approaches that "this generation" employs so effectively; to strengthen our own household with sound religious and social principles; to exercise paternal care for Christ's "least brethren"; to train, guide and direct our youth; and to promote in our parishes and far beyond the various forms of the "*Apostolatus princeps*"—Catholic Action. Thus we hope to build up a priesthood after the Pauline standard: "*Homo Dei, ad omne opus bonum instructus*" (II Tim. 3,17).

III

Realizing that the priesthood is eternal and that the way to it is distinctly temporal; realizing also that the seminary curriculum is a human means to a divinely fixed end, we deem it prudent to heed the words of the late Pontiff who demands a priesthood that is "healthily modern." Hence, it is well to follow the example of Aquinas and the schoolmen of his day, as well as of the Post-Tridentine theologians, and carefully to coordinate our traditional curriculum and prudently to integrate it with those subjects which the modern age requires, such as the fundamentals of education and of business practice, methodology in religious instruction, a thorough grounding in social studies, guidance and over-all direction of our youth. Meanwhile it remains our task to produce an army of priests who are strong in character and sound in judgment, who daily seek to grow "*in vivum perfectum, in mensuram aetatis plenitudinis Christi*" (Eph. 4,13).

Father Clifford offered a resolution that these same resolutions be adopted by the assembly as read. This was seconded by Father Nolan, and was unanimously approved by the body.

5. The Committee on Nominations was then heard from in the person of Monsignor Murray. He proposed that the present slate of officers should be voted to continue their duties for another year. Monsignor O'Connell made another motion that the nominations be closed. This latter motion was seconded and unanimously approved. The first motion was likewise seconded and unanimously approved. The officers therefore are as follows:

President: The Very Rev. Daniel C. O'Meara, S.M.

Notre Dame Seminary
2901 South Carrollton Ave.
New Orleans 18, La.

Vice President: The Very Rev. James A. Laubacher, S.S.

St. Mary's Seminary
Roland Park
Baltimore, Md.

Secretary: The Rev. Lewis F. Bennett, C.M.

Mary Immaculate Seminary
Northampton, Pa.

6. Father Clifford proposed a rising vote of thanks to the officers of the past year; this was graciously accorded.

Father O'Meara expressed regrets that the time was so short, and he asked for a motion to close the proceedings. This was made, seconded and passed, and the meeting was closed with prayer.

LEWIS F. BENNETT, C.M.,
Secretary

PAPERS

PREPARING THE FUTURE PRIEST FOR HIS WORK IN THE PARISH SCHOOL

RT. REV. MSGR. CARL J. RYAN, Ph.D.
SUPERINTENDENT OF SCHOOLS, CINCINNATI, OHIO

The seminary training of a young man for the priesthood is determined partly by canon law and partly by special instructions from Rome. At the same time the bishop and seminary authorities may include in the seminary program other courses intended to prepare the future priest for special work which he will be required to do in the country or diocese in which he will work. By reason of our Catholic educational system in this country many priests are required to have some contact with education. There are some 8,200 parochial elementary schools in the country. This means that there are approximately 8,200 priests who have a school under their jurisdiction, and sometimes two schools if there is also a parish high school. In addition there are many priests directly engaged in teaching. Furthermore, some priests are working in specialized fields, such as superintendents of schools, and members of school boards.

We may concede at the outset that it is not possible to include in the regular seminary program the complete training necessary to prepare a priest to teach in high school or college, or to serve as a diocesan superintendent of schools. On the other hand, it is possible to give him sufficient knowledge of the problems of education to enable him to discharge adequately his duties as a pastor in charge of a parish school.

The parish school is the foundation of our Catholic educational system in this country. There is usually a direct relation between the quality of a parish school and the interest of the pastor in his school. Fortunately the great majority of pastors are interested in their school. Sometimes, however, the very interest of a pastor in his school is a liability instead of an asset. This happens when a pastor has inadequate knowledge of the problems of education, yet insists on directing the work of the school.

Even though a Sister or Brother be designated as principal, the pastor, by virtue of his office, is actually the head of the school. We might call him the local superintendent. In the field of public education it does not happen that a person is appointed as a principal or superintendent of a school who has no training in the field of education. It can, and does, happen in Catholic education. The pastor can at any time overrule a trained and experienced principal even in matters where he hasn't the slightest competence. The pastor has certain rights in canon law, and obviously I am not suggesting that these be curtailed. I do think, however, it is possible in the seminary training of a priest to give him some knowledge of the problems of education so that as a pastor in charge of a school he will be able to discharge his duties in the best interests of the school. From some of the more fundamental courses in the field of education I should like to select a few topics and point out how the knowledge of them would help a pastor as the administrator of a parish school.

1. *The Encyclical of Pope Pius XI on the Christian Education of Youth.* Prior to the issuance of this encyclical there was considerable controversy in

Catholic circles as to just what was the Catholic position on certain aspects of education, especially the function of the state in education. The encyclical has given us enlightenment on this point, as well as an admirable statement of the fundamental rights of the Church and the family in the education of youth. It goes without saying that every priest should be familiar with the Church's teaching on this subject.

There is another point brought out in the encyclical with which the priest should be familiar. Up to the present time civil authority has not exercised a great deal of control over non-tax-supported schools. Schools must meet certain standards as regards building construction, fire hazards, and health of the pupils. A few states also require that teachers in non-public schools hold state certificates. Nevertheless, private schools have been able to carry on their educational activities almost independent of any state control.

There are a number of straws in the wind which indicate that in the not too distant future we may expect to see an increased measure of supervision of private schools by the civil authority. In strictly educational matters it will probably come from the various State Departments of Education, and in other matters from local officials. Our first reaction might naturally be to resist and protest any extension of control not exercised up to the present. It is necessary, therefore, that we keep in mind one point brought out in the encyclical. "Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate disposition of civil authority; she is in every way ready to cooperate with this authority and to make provision for a mutual understanding should difficulties arise."

Should serious misunderstanding arise and the legitimate rights of the Church in matters of education be threatened, it would be the duty of the ordinary to act. Nevertheless there are many conceivable instances where a legitimate exercise of civil authority might meet with a vigorous protest, and one embarrassing to the Church, on the part of the pastor, unless he be correctly informed on the Church's teaching on the relation of the civil authority towards our schools.

2. *The Development of the Catholic School System in the United States.* It is asking too much of the seminary student to have him make a thorough study of the history of education, or even of Catholic education throughout the centuries. Nevertheless, he should be familiar with the broad outlines of the development of both public and Catholic education in the United States. Our Catholic schools are sometimes regarded as un-American institutions. We reply that on the contrary they are typically American schools in the sense that the early American schools, Catholic or not, were religious schools. How often is such a statement based more or less on hearsay, without any clear understanding of the whole background of the case? Surely every priest should be familiar with the development of education in this country so as to understand and to explain, if necessary, how the early religious schools developed into what is now a predominantly secular system, with a minority group still holding to their religious schools.

3. *The Problem of Individual Differences.* In the field of psychology there are a number of points which have a direct bearing on the work in the schools. Let us consider the problem of individual differences. If one were to take a random group of one hundred twelve-year-old boys and arrange them according to height, there would naturally be some difference in height between the tallest and the shortest boy. The tallest boy would not reach

twice the height of the shortest. But if we take mental maturity as a criterion, the brightest boy could easily be twice as far advanced as the slowest. Tieg's in his book *Tests and Measurements in the Improvement of Learning* gives some interesting data on the mental maturity and the achievement of a fifth grade class of 36 children. While the author doesn't give the chronological age of the children, it is assumed that they are about the same, probably not more than a year's difference. Yet mentally there is a difference of more than six years between the duller and the brightest. In reading ability six children were reading on the third grade level, while among the brightest one child was reading seventh grade material.

This is just about what one would find in any normal fifth grade, and in many cases the differences in ability and achievement would be greater. Consider what this means from the point of view of instruction. The children who are reading on the third grade level cannot read with any degree of success their fifth grade reader. The same would apply to their other textbooks—history, geography, even arithmetic. Such children must depend largely on hearing for their learning—hearing the teacher explain or hearing other children recite. Since learning in schools today is based mainly on the printed page, such children gradually fall farther and farther behind their classmates. It is no wonder that many children are entering high school today woefully deficient in elementary school achievement. In one case a survey of a group of high schools showed that 29% of the freshmen had a reading achievement below par—ranging from the seventh down to the third grade.

We must also remember the fifth grade child who was reading on the seventh grade level. If he were held back with the rest of the class as it laboriously mastered the fifth grade reader, he would be bored with the whole procedure. In his quest for something to interest himself, he could easily become a disturbance in the class and a disciplinary problem.

What is to be done in the face of such wide differences in ability and achievement? There are several approaches to a solution of the problem of which I shall mention only one. In addition to the basic texts there should be supplementary reading material. This supplementary material would enable the slower learning child, the child who is behind his classmates in achievement, to read on his own level. Perhaps he will never catch up with the rest of the children, but at least he can improve as far as his natural ability permits. It will also enable the brighter pupil—the one ahead of his class—to read on his level of achievement. But what is more important, for it concerns the majority of the class, supplementary material will enable the average child to improve his reading ability. We must remember that we learn to read, not by reading a few difficult books, but by reading much easy material. Hence there should be in every classroom a supply of supplementary reading material somewhat less difficult than the basic text for that grade.

This, of course, will cost money. If the pastor has no knowledge of the individual differences among children in a classroom, he may see the problem only from the financial angle. It is something that is going to mean an outlay of money. Since money is usually none too plentiful in parochial schools, he may refuse to sanction the purchase of any extra books; therefore, the education of the children will suffer.

4. *Behaviour Problems.* Every school has children who present behaviour problems. The ultimate source of all behaviour problems is original sin. Nevertheless, a knowledge of the doctrine of original sin, together with all

the principles learned in moral theology, will not help very much in trying to understand why Johnny is an aggressive bully, given to lying and stealing, and a frequent truant from school. To understand Johnny's behaviour we must know something of the basic needs of human beings and how the fulfilling or thwarting of these needs affects conduct. Modern psychology furnishes a wealth of material on this subject.

Various classifications have been given to these basic needs, but they can all be pretty well summed up under three main headings. They are:

1. The need for security.
2. The need for social recognition and approval.
3. The need for achievement and success.

Practically every behaviour problem in a child is a result of the frustration and resentment which results from the failure of one or more of these needs to be met.

Let us see what happens when a behaviour problem presents itself in a parochial school. If the teachers have little or no knowledge of psychology, they will not understand the cause of the trouble nor even look for the cause. They will deal with effects only or appeal to religious motives for an improvement in conduct, and send for the parents—who may never come. If all these endeavors fail, they will turn the case over to the pastor. If the pastor, too, has little knowledge of psychology, he may repeat the procedure of the teacher, but with the added authority of the pastor. If these still fail, as they probably will, the child is dismissed from school as incorrigible, with a recommendation that he go to the public school.

The second alternative may be a little different. Ordinarily teachers have some knowledge of psychology. In the face of such a problem a teacher may endeavor to seek the cause of the undesirable behaviour. In most cases she will find that she doesn't have the means of getting all the necessary facts, and is willing to appeal to outside help, such as a child guidance clinic, if available. The pastor, however, must first be consulted. If the pastor is one who doesn't believe in all these "fads," he will refuse permission, and simply tell the teacher to send the pupil to the public school. It is at times a sad commentary on our Catholic schools (which include religious instruction) that children are sometimes dismissed as insoluble problems, only to have them make a satisfactory adjustment in a neighboring public school (which has no religious instruction).

The third alternative is when both teachers and pastor have some knowledge of psychology, and where they seek to find the cause of behaviour problems and do not simply try to deal with effects. If the problem is at all serious, it is not expected that the school authorities alone will be able to solve the case. The case may call for the services of a doctor, a psychologist, a psychiatrist, a social worker, and other specialists. But it remains with the pastor to say whether or not such services will be used. If the pastor has had some acquaintance with modern psychology, and has some knowledge of the work that has been done in this field, he will be only too glad to make use of any help he can get in solving his school problems. The time for him to get this knowledge is while he is still in the seminary.

The following case taken from the files of our own Child Guidance Clinic will illustrate some of the points just mentioned.

At time of referral N was beginning his fifth year of problem behaviour in the classroom. He was ten and a half years old and in the fourth grade, having had to repeat Grade One.

Behaviour pattern followed along these lines: N deliberately made efforts to annoy the teacher by singing aloud while instruction was attempted. He dropped books intentionally, beat on his desk, ran up and down the aisles at pleasure, scratching on children's papers with intent to spoil them. Meanwhile he was learning nothing and children's parents complained that he prevented their children from doing so.

The teacher at this time refused to tolerate the boy in her classroom. He was kept in the principal's room until the pastor forbade this. Pastor dismissed the boy suggesting that he try a special school. The case came to the attention of the Superintendent of Schools, who referred it to Catholic Guidance Clinic for psychological and psychiatric study if the latter seemed indicated. The school ignored the fact that N was a slow learner and made no provision for him other than having him repeat the first grade. After boy was seen in Clinic, it was learned that work required in school was more than two years beyond what he was able to do.

Unable to achieve and being the type of child that needs recognition, he obtained recognition by misconduct. His tricks amused the children who readily gave him the desired attention and annoyed the teacher—thus gaining more attention in the form of correction and punishment.

N's reputation had been passed on from one teacher to another, preceding him each year. He never had a chance to start a new school year with a clean slate. His misdeeds were chalked up against him before the first day of school. Each succeeding teacher was on the alert for bad conduct. Children sense when a teacher expects misbehaviour and N gave just what the teacher expected. Catholic Guidance Clinic was asked to make a school plan for N. A psychological study is made as a preliminary to any plan for a child. Results of the study were as follows:

C.A. 10.6, M.A. 7.8, I.Q. 76, Gr. Expectancy 2.7, Gr. Placement 4.2 Achievement was on early second grade level. N was overplaced one year and five months higher than he should have been according to his native ability. He was overplaced two years and two months higher than his level of achievement. Special school placement was recommended by the Clinic and effected at Springer Institute.¹ Here he was given work on his level of achievement. Praise and encouragement were given unstintedly for work he was able to do. Surplus energy was channeled to hand-craft where his products gained more recognition and praise. All problem behaviour disappeared with this school placement. Adjustment and achievement continue satisfactorily during his second year at Springer Institute.

This school problem should have been handled in boy's own school. Every school usually has a slow moving group in each classroom, and work should be conducted for this group on a level where the children can achieve. Opportunities should be provided for children to gain recognition of teacher and pupils. Handwork, related to school subjects, if possible, should always be ready to occupy the slow-movers when they are unable to continue school work without immediate supervision of teacher. Pastor should have recognized boy's behavior as symptomatic. This boy's conduct was not malicious but merely compensatory because his particular personality had a need for recognition and a need to achieve. Not receiving either from the teachers, he succeeded with the children.

Misconduct in a school child is usually compensatory because of an emotional need. If neither the pastor nor the school could determine the need, they should have sought clinic guidance where mental ability is gauged and difficulty diagnosed. Dismissing N from school did not solve the boy's problem; neither did it absolve the school from its responsibility.

5. *The School Building and the Physical Environment in the Learning Process.* Of all the problems of education, those that would probably be of

¹ A school for children needing special instruction.

least interest to the seminary student would be those dealing with the school building. It is quite understandable that one who is engaged in the study of dogmatic and moral theology, canon law, ascetics, liturgy, and the other sacred sciences would have little patience with such mundane problems as the relation between floor space and lighting in a classroom. Nevertheless, the day may come when that seminary student is a pastor, with a parochial school in his care, and the physical comfort, welfare, and even safety of school children will be in his hands.

Now it is not necessary that a pastor know all that is required in the construction of a modern school building. If the time comes when he has to build, he can turn to others for help. A competent school architect can design a building that will meet all requirements. Once the building is completed and occupied, the manner in which it is used will depend largely on the will of the pastor. If during the winter months the heat is turned off over the week end, will the building be warm on Monday morning, or will the children spend the better part of the day with their overcoats on? If the ventilation of a room depends on opening the windows occasionally, will orders be given never to open the windows during the winter months? As an insurance against the loss of heat the windows might be nailed shut for the winter. Such has happened.

In one of my classes a Sister once said that the pastor came into her room and told her to turn on the lights. She remarked that it was the first time a pastor had ever told her to turn *on* the lights. Another case that came to my attention recently was that of a boy who was exceptionally large for his age and class. He could not comfortably sit in any desk in the room. The Sister wanted to provide a chair and table for the boy, but the pastor refused permission. I wonder if the pastor had any idea of the relation between sitting in an uncomfortable position the better part of five hours a day with its resulting fatigue and its effect on the learning process? Desks and seats that do not fit the children are all too frequently found in many schools. Sometimes a screw driver, a wrench, and a little labor is all that would be required to make the necessary adjustments. If the janitor is a person who doesn't make an extra move without being told, and the pastor doesn't realize the importance of properly adjusted desks and seats, nothing is done about it. Finally I dare say that few Catholic superintendents are unfamiliar with the complaints about the janitor service—or lack of it—in some schools.

I do not wish to give the impression that all pastors, or even most of them, are indifferent to the physical condition of the school, or the comfort and welfare of the school children. On the other hand, there are many complaints on this score that are well founded. Hence, I return to the point I have made previously. The time to instill correct attitudes in our future pastors is before they become pastors—in other words during their seminary days. Otherwise, they may fail to recognize a problem when it is present—as in the case of the boy who was too large for his desk; or each case is seen as calling for an additional outlay of money, which is usually none too plentiful.

By this time I suppose you will agree with me as to the desirability of a pastor in charge of a parochial school having some knowledge of education. Nevertheless, there is a real and practical difficulty which seminary authorities must face. The curriculum is already overcrowded, and it is almost impossible to add any more courses—at least that is the situation in some seminaries. May I, nevertheless, offer a few suggestions as to how this might be accomplished.

In some cases it might be possible to put a course in education in the regular seminary program on a credit basis. If a class could meet twice a week for a year, it would probably be ample time to give the students a sufficient knowledge of some of the problems of education in order to meet their needs as a pastor of a parish with a parochial school.

There is also the possibility of such work being done in summer courses. This would depend on local conditions. In our own Archdiocese our students from the end of the second year of college to the end of their third year of theology are required to attend the diocesan Teachers College. This means six summer sessions and in terms of college credit it is a little over a full year of college work. Since many of our young priests are assigned to teach in high school, their summer session programs are arranged so that by the time of ordination they are ordinarily qualified for high school teaching. They are required to take courses in some teaching field, i. e., English, history, etc., as well as educational courses. Even though some of these priests never become high school teachers, they do have a fairly good knowledge of the professional side of education—something which will stand them in good stead should they ever become head of a parish school.

Let us suppose, however, that it is not possible to put any more courses in the seminary program, nor is the summer school program possible because of local circumstances. There is still a third possibility. It could be handled by means of a series of seminars during the seminary course. A group of students could meet once a month under the direction of a seminary professor, or the local superintendent of parochial schools, if available, or some professor from a neighboring college, or all three at different times and for different topics. For each meeting a few students could be assigned to read up on the topic to be studied, and be prepared to lead the discussion. In this way no great burden would be placed on any one student.

A program of this kind would at least open the eyes of the future priest to some of the problems underlying education today. Naturally a student would not come out of such a course with as good a knowledge of the subject as if he had taken a regular course, with assignments, quizzes, and examinations; but on the other hand, a thorough knowledge of the subject would not be necessary. Take for example, the question of individual differences mentioned above. After a discussion of this subject, it would be quite sufficient if the student became aware of the reason why children cannot learn to read well when they are confined to a single textbook for each grade. We may be reasonably well assured if the time should come when he were in charge of a parochial school, a request made for supplementary reading material by the teacher would receive sympathetic hearing.

As mentioned above there are some 8,200 priests in charge of parish schools. Out of the total of some 42,000 priests in the United States this is not a large proportion. Nevertheless, in their hands is the educational welfare of over two and a half million Catholic school children, and the number is growing. I cannot think of any comparable case where men would be placed in positions of such authority and responsibility without some professional training for their work. For this reason I suggest that the seminaries give some attention to preparing our future pastors for their work as head of a parish school.

CATHOLIC ACTION AND THE MAJOR SEMINARY

RT. REV. MSGR. EDWARD G. MURRAY, D.D., RECTOR
ST. JOHN'S SEMINARY, BRIGHTON, MASS.

The subject which has been assigned to me is not new in the discussions of this department. Over the past twenty-five years it has been formally treated three times. If I do not in this paper levy upon this rich experience of the past, it is because within the limits of time and space it seems best to discuss what is current and in the forefront of our thinking.

Catholic Action in the form in which we are under obligation to make it known to our seminarists effectively dates from the *Ubi Arcano Dei*, the great first encyclical of Pius XI.

Catholic Action is the organized group apostolate of the laity. In subordination to the hierarchy of the Church it collaborates with the apostolate of the hierarchy. It is not the only organized work which depends upon the hierarchy. However, its unique character and mission have been summed up in a phrase of the present Supreme Pontiff. He calls it the "*Apostolatus princeps*."

We may profitably set forth in very brief the essential characteristics of this apostolate which distinguish it from other somewhat similar efforts which either historically or presently have found their place in the life of the Church.

1. It is a lay activity—by which laymen discharge a responsibility which is really theirs, as distinct from the responsibility of the clergy.
2. It is of universal extension. The laity of every age group, of every social pattern, and of every nation are held to the discharge of this responsibility.
3. It is an activity carried on in organic fashion—with leaders and members.
4. It is activity directed toward a *religious* and supernatural end (not toward economic or political ends) but by means of the natural order directed toward religious and social rebirth.
5. Activity which has a place within the apostolate of the hierarchy.

Accordingly there must be

- a. a mandate to undertake the work,
 - b. complete obedience to the hierarchy,
 - c. close collaboration with the hierarchy,
 - d. an organic structure conforming to the structure of the Church itself, of which the cell is the parish.
6. It is an *auxiliary* apostolate. It does not exist autonomously. Its end is to help the hierarchy.
 7. Its activity is not of a speculative, but of a practical kind. The larger questions of policy will ultimately find their determination by the hierarchy, with the assistance and counsel of the laity. It is in the order of *execution* of these plans that the laity will have its greatest part to play.
 8. Catholic Action calls for selectivity in its membership. It is an elite, in which quality counts far more than numbers.

For the ideas set forth above we are largely indebted to an authoritative article from the pen of Cardinal Pizzardo which appeared in September, 1947. His Eminence was most kind in discussing the content of this paper with the author last fall.

It is the desire of the Holy See that candidates for the priesthood have a profound understanding of this work—work which is not theirs, but that

of the laity—but work which it will be their part to direct and encourage. This has been set forth, as we know, in many documents and pronouncements of the Holy Father.

The Holy See recognizes that Catholic Action will differ in its manifestations in different parts of the world and hence has not made of obligation a rigid program of studies for universal acceptance. It recognizes that the natural inclusive framework of Catholic Action activity is the nation, and hence within each nation the development of Catholic Action will have its own special problems and techniques.

In this country we may well enquire what we have done nationally or locally in our seminaries to give effect to the instructions of the Holy See.

The procedures adopted in our various seminaries for the teaching of Catholic Action are varied in the extreme. This is to be expected since in some parts of the country, or within certain traditions, Catholic Action has yet to make an impact which will impart to its teaching a sense of importance and urgency.

In only a minority of our seminaries is Catholic Action taught as a formal class discipline. The reasons for this are well known to all of us. We are all faced with the problems of curriculum which affect the present seminary generation. Jealous, as we must be, of the integrity of the traditional sacred sciences, we recognize, too, the utility of the various extra courses which have been suggested for inclusion in the seminary curriculum. These courses have one note in common, that they are of a more immediately practical nature and have the ready appeal that such courses will tend to exert. Yet more and more we have come to recognize that our curricula can be overloaded with content so that the student will soon face diminishing returns from the time set apart for study.

In those seminaries where it is possible to integrate such a course into the curriculum, this is the best manner of bringing the fundamental notions of Catholic Action to the attention of the students. The professor of such a course must be on his guard against the temptation to indulge in theory only. This temptation is the more inviting because most of our authoritative books on Catholic Action are primarily books of theory. This is natural since they were intended for use under varying practical conditions. The professor of a course in Catholic Action must be prepared to venture many times, without the authority of a text to guide him, some practical applications of the theory which would otherwise remain sterile. In other words he must be prepared to explore himself the areas of need and usefulness, just as his students must do in their ministry.

In others of our seminaries it has not been found possible to incorporate into the curriculum a formal course in Catholic Action. Mindful, however, of their obligation to afford training in this, most of our seminaries have groups of students formed under official auspices to undertake training in the field of Catholic Action. This pattern will have the disadvantage of not including every student. It should however include every student who manifests an interest in Catholic Action sufficient to make him prepared to sacrifice some time at regular periods to study Catholic Action under direction.

This second method does have the advantage that ordinarily it will be patterned after the cell technique in use with groups of the laity. This will center around the enquiry, and will incorporate Scriptural reading and comment, theory of Catholic Action, the enquiry and resolutions which will embody the attitude of the group toward the question under discussion.

With regard to the enquiry there have been two approaches—one school feels that the enquiry should carry out within the seminary the purpose of sanctifying the milieu, which is distinctive of Catholic lay action. Hence, logically, the Catholic Action groups should be groups devoted actively to an improvement within the student body of conditions which the student leaders in Catholic Action, under direction, have judged to be susceptible of correction.

The other approach is one which conducts the enquiry either on terms of Catholic Action theory, or discussion of some germane topic such as the liturgy, or else centers the enquiry about some question or need not directly related to the student's present status, as, e.g., some religious or social question which will be encountered in his future ministry.

Without attempting here to make a choice as between these disparate methods of the enquiry, I feel that I might point out a possible weakness in each. In the first type of enquiry, personalized and localized, there is apt to be considerable misunderstanding of the purpose of Catholic Action among the community at large. It might come to be looked upon as only an extension of the disciplinary authority of the seminary. The salutary results attained might be bought with such sacrifice of good will toward Catholic Action as to make it ultimately unprofitable.

The second type of enquiry obviously has the danger of being conducted in some sort of vacuum, since there can be not as much firsthand contribution as could take place in the first type of enquiry, or in a cell among, e.g., workers discussing their milieu and means to sanctify it.

In those seminaries where there is no official recognition of Catholic Action the superiors will beyond question recognize the active interest in Catholic Action which is found in the student bodies of all our seminaries. Here some unofficial or semi-official activities will in all likelihood be under way.

With all these different methods of approach to the teaching of Catholic Action one can see how difficult it is to effect a coordination of all Catholic Action related activities in our seminaries. The difficulty is compounded by the fact that the term "Catholic Action" has been preempted in some quarters by activities which have very little in common with the type of action which we described earlier in this paper. If coordination is attempted, these other activities expect to be included.

Before we can get very far in terms of coordination of Catholic Action, we must recognize that *per se* many laudable activities, such as study or discussion groups, lie outside the province of this specialized interest.

Perhaps the most ambitious common action to date was the Study Week conducted at Brebeuf College, Montreal, June 23—June 29, 1947. This was attended by delegates from many seminaries in the United States and Canada, to the number of 300. It presented as one of its speakers Canon Cardijn, who was one of the earliest and is still one of the most influential apostles of Catholic Action. Those who attended from our Seminary, thirteen in all, professed themselves to have been greatly helped in their insight into Catholic Action by this sharing of experiences and ideas. The Y.C.W. and the J.O.C. were meeting concurrently in Montreal and an opportunity was afforded the seminarists to meet the delegates to these meetings.

It will be of interest to us all to know that the Y.C.W. was singled out as currently the most important form of Catholic Action. As Canon Cardijn has said, "We do not wish to pass judgment on the educative value of other youth movements, Scouts, boys' clubs, Legion of Mary, etc., but no one can deny the absolute need of a movement in which young workers and young working

girls 'by themselves, between themselves, for themselves,' train themselves for their own lives, for the responsibilities, the duties, the apostolate of that life in which no one can replace them."

It may be one of the subjects of our discussion today as to how exclusively our training in seminaries should be along the lines of the Y.C.W., or whether along other lines. I would submit that it seems the most profitable approach among many.

Last year the seminarists met in regional meetings. The northeastern section of the country had its meeting at Boston, where thirty-six seminaries were represented. The meeting held at St. John's Seminary was addressed by the Archbishop and the Auxiliary Bishop of Boston, and by other speakers in various panels. Some of the speakers were late-teen-age members of the Y.C.W. who in their own effective fashion set forth the needs of their generation. A number of other regional meetings were held at the same time, and some are projected for this year.

It is important that the interest of the students be enlisted. This is not difficult. It is just as important and rather more difficult to see to it that this interest is sustained. They should be given access to literature on Catholic Action on its different levels so that they can be aware of its organic life and activity in the American and world-wide scene.

Our own experience with teaching Catholic Action has made use of the textbooks of Civardi and Lelotte, the *Program of Action* of Grailville, and *The Theology of Catholic Action* of Hestler. The other publications on Catholic Action are made available to the students for their instruction. I would interject here that one of the most effective leaders of Catholic Action in the world, Bishop Miranda, for many years Secretary for Catholic Action in Mexico, makes use only of the text of *Ubi Arcano Dei* as a textbook for those interested in Catholic Action, whatever the degree of their progress.

It would be in order here to mention two obstacles which may be experienced in seminary Catholic Action.

The first is the lack of interest or the chilling of enthusiasm which may come about from disparagement of Catholic Action by those in the ranks of the clergy who are not well acquainted with its purposes. The seminarian is quite sensitive to the opinion of the priests whom he knows as to the value of his seminary activities. He may be inclined to put his professors into an ivory tower apart from the realities of the ministry for which he is preparing himself. In so far as we can we would do well to bring the message of Catholic Action to the parish clergy. Catholic Action is the answer to the problems of the time—problems of thinking and orientation—which they may never have tried. Together with the notion of the Church as Christ's Mystical Body, Catholic Action helps the layman to understand just what are his privileges and duties before God.

Within the seminary itself, which of us has not felt the necessity for keeping Catholic Action as a movement above personalities. If it is identified in the common viewpoint with those who eagerly identify themselves with everything new, it will fail to win general acceptance.

With a realistic program which has in mind the tremendous potentialities of Catholic Action, the major seminary can make a great contribution to the Kingdom of God. This contribution should not be a matter of election, but of fulfillment of the prime purposes of the seminary—to prepare laborers for the vineyard.

THEORY AND PRACTICE IN SACERDOTAL SANCTITY

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Our leading American poet, T. S. Eliot, in his play *Murder in the Cathedral*, puts into the mouth of St. Thomas A. Becket the words:¹

The last temptation is the greatest treason:
To do the right deed for the wrong reason. . . .
Servant of God has chance of greater sin
And sorrow, than the man who serves a king.
For those who serve the greater cause may make the cause serve them. . .

Mr. Eliot had the poetic discernment and the dramatic sense to portray the great temptation of the great saint, the temptation of martyrdom. But far beyond his intention and far deeper than his words, he, perhaps unwittingly, presented the crux of the question of priestly sanctity, that the priesthood is either the salvation or damnation of the priest according as the priest either works for God in the priesthood or forces the priesthood to work for himself. In short, Mr. Eliot was repeating the significance of Christ's statement that He is the stone that is become the head of the corner,² either the foundation or the destruction of men, especially of the priest.

When we see the problem of priestly sanctity thus, we realize that it is not a problem proper to today or to any period, but a perennial one. As long as we have the fallibility of man, complicated as it is by original sin, joined to an essentially holy office, we will always find difficulties connected with the sanctity demanded of the priest. As a man, he is not perfect; he must tend to perfection. As a priest, he is in a state of perfection. His human nature will flag at times; his priesthood will demand constancy of perfection. It has always been thus. It will always be thus.

Since this is always the question, independently of time and circumstances, we need not fear too much the temptations faced by the priest today. They are essentially the same as those faced by priests at all times, differing from time to time in intention, intensity, and direction. That being the case, it would seem that the best way to consider this problem is to consider the theory behind priestly life and priestly ministry, and to try to reduce that to practical terms. This may seem to us a truism, perhaps patently so. Yet, when we look to many spiritual writers, we find that so many of them consider priestly sanctity one thing—a personal prerogative—and priestly ministry another thing, particularly, a distraction to priestly sanctity. Thus we find an oversimplification of the relations between contemplation and ministry, to the detriment of the latter. Thus, also, we often find a religious priest considered primarily a religious and secondarily a priest. Since there is confusion on the subject, there is now, as well as always, a definite need for clarification, particularly on theory and fundamentals.

Which is more important, the man or the priesthood? Is the priesthood for the man or the man for the priesthood? Since this is a question of religion, hence of man's relations to God, what is the fundamental principle of religion? Obviously, it is that every man, as an individual person, comes from God as his creative principle and tends to God as his ultimate end. Everything else

¹ *Murder in the Cathedral*—Part I.

² *Luke*, 20, 17, ff.

is a means to that. Hence, absolutely speaking, the priesthood is a means to a man's attaining his end. And properly, since man's highest faculty is his intellect, man's happiness in attaining his end is in contemplating God in the beatific vision and praising Him in beatific love.

This seems to present a difficulty, since in practice, the works of the ministry may work against contemplation, save in the case of the member of a contemplative religious order. In some respects it is a real difficulty, especially when we remember that the priest can make his ministry egocentric and homocentric instead of theocentric. Perhaps this is why many works on spirituality seem to pass over the question of the ministry and prescribe for personal sanctity as though the works of the ministry did not enter into the question, which, indeed, is a pressing question since today the works of the ministry are various and manifold in many fields.

To discover the answer, both theoretical and practical, we would do well to turn to one of the great mystics who was also an extremely active priest, St. Thomas Aquinas. In St. Thomas, who, we may remember, was the source for St. John of the Cross and St. Teresa of Avila, we can find the key to the answer in his considerations on the states of life,³ on contemplation,⁴ and on prayer.⁵

Let us first consider what the great Doctor has to say on the states of life. In so considering, we must remember that when St. Thomas speaks of the "spiritual life" he does not mean, technically, the religious life. He means anyone's tending to God, essentially a work of charity.⁶ St. Thomas has several interesting comparisons between the religious life and the life of the active ministry, and, within the religious life, between religious given over completely to contemplation and those given over to works proper to the ministry, and to other works carried on by religious, such as staffing hospitals, etc.

Now, when we consider the relationships between the contemplative life and the active life, we usually run squarely against two over-simplifications. The first is the categorically flat statement that the contemplative life is superior to the active life. The second is that the contemplative life is selfish, a concentration on one's own salvation at the expense of one's neighbor. As is usually the case with extremes, these statements are deficient. They contain part of the truth, but what is lacking in them is what makes them harmful.

The end of man is God, and his happiness is in contemplation of God. The spiritual life as such is in the order of charity, and is an expression of the law of love. Yet the law of love is incomplete without the love of neighbor. Hence, the highest form of spiritual life is that which concerns itself not only with contemplation of God, but over and consequent to that, the bringing of others to contemplate God. The more perfect life is that in which one's service for one's neighbor is the overflow of one's own contemplation and love. This is the reason for St. Thomas's stating that the episcopacy (for which we may now validly substitute the priesthood concerning care of souls) is a more perfect life than the religious life,⁷ and that within the religious life, the more perfect form is that in which the religious gives himself to teaching

³ *Summa Theologica*, 2,2/179/ff.

⁴ S.T., 2,2/180/1 ff.

⁵ S.T., 2,2/83/1 ff.

⁶ S.T., 2,2/184/1; *De Perfectione Vitae Spiritualis*, Chapter I.

⁷ S.T., 2,2/182/1; cfr. 2,2/182/7 & 8. It must be noted here that even though St. Thomas does say that under a certain aspect the priesthood is inferior to the religious life (S.T., 2,2/182/8), still, when it comes to the care of souls, the priesthood is superior to the religious life (S.T., 2,2/182/8).

and preaching.⁸ But, in such reasoning, we must keep in mind that these conclusions are valid only insofar as such active forms of life are the overflow of one's personal contemplation. The priest in the active ministry must live a life worthy of his office. He must view every work of the ministry as proceeding from himself as a personal principle, enriched by his own personal sanctity. He must, through practical faith, see every work of zeal as a way to God through the service to those committed to his care. His personal salvation is in the saving of others. And that has only one meaning: he must deliberately and consciously order everything and everyone to God, for his three temptations in his work are things, persons, circumstances. That is his only approach to the priesthood. Otherwise his salvation is in danger, and the beginning of every defection is "to do the right deed for the wrong reason," to make his ministry work for himself.

This ordering of things to God is a high ideal, and yet the only practical approach to the priesthood. How may it be put into operation? Here, I think, we must turn to St. Thomas's exposition of contemplation. The Angelic Doctor defines contemplation as: "an intellectual operation, beginning in the affections (emotions and will), and terminating in enjoyment,"⁹—essentially in the enjoyment of God, and secondarily in the enjoyment of truths and factors ordered to God.¹⁰ Contemplation is practical insofar as it draws upon the cardinal virtues¹¹ and is practised through reading, meditating, and prayer.¹²

I would have you note the obvious practicality of those three practices, reading, meditation, and prayer—especially in the face of some spiritual writers, who, misunderstanding the message of St. John of the Cross and St. Teresa, would make mysticism a highly esoteric and almost quietistic process, as though we were, in quiet inertness, to absorb almost by osmosis. *The end of every man is to be a contemplative*, and mysticism is the approach to God through prayer and meditation. However, we must be discriminating in our pursuit of mysticism, choosing the worth while, and not wasting our time in inferior methods and practices. Let us see how we can be practically discriminating for ourselves and how we may teach seminarians to be so.

Taking the question of reading, we mean, of course, spiritual reading in preparation for meditation, for ourselves as priests, for our ministry, which is our way to God. St. Thomas reminds us that the way to God is in the human nature of Christ.¹³ That being the case, our spiritual reading should be centered about the Gospels. We have to love Christ wholeheartedly in a progressive love, through a greater appreciation and esteem of Him. Now, if after almost a hundred years, people, through reading biographies of Abraham Lincoln can grow to love that great man, how much more can we, under the influence of God's grace and through reading and rereading the Gospels, grow to love Him Who is Love and Who is most eloquent when He speaks of love! How can we communicate this love to others unless it is, as all love should be, the overflow of our love for God and Christ? How can we know this love, how can we know our Master, how can we bring Him to others, unless we are so familiar with Him that this familiarity has become a second nature? How can this be, unless we read and reread the Gospels?

Only after this can we teachers of the Word, preachers of Christ crucified, appreciate the great works of theology. The deposit of faith is for the people,

⁸ S.T., 2,2/188/6.

⁹ S.T., 2,2/180/1.

¹⁰ S.T., 2,2/180/4.

¹¹ S.T., 2,2/180/2.

¹² S.T., 2,2/180/3 and 4.

¹³ *Compendium Theologiae*, Chapter II.

and we are the means of communicating it to the people for their and our salvation. Yet, how can we do so unless we see in it a personal significance, unless we make it a part of our spiritual lives? The statement: "No one gives what he does not have," is a truism. We cannot give the application of faith unless we have it ourselves, which means that we must assiduously read theology for our subjects as well as for ourselves. And, as spiritual directors, we should read as much as possible from the great theologians and from the great works of theology. We can discover amazingly rich spiritual reading from such works as St. Thomas's *Compendium of Theology*, *Perfection of the Spiritual Life*, and always the *Summa Theologica*; St. Augustine's *Confessions* and *City of God*; St. John Chrysostom's *On the Priesthood*; the sermons of such great Fathers as St. Gregory the Great, St. Leo, St. Gregory Nazianzen; the spiritual writings of St. John of the Cross, and St. Teresa. In fact, we can open up for ourselves as well as for our subjects, great and enjoyable vistas of spirituality in reading the great Fathers and Doctors of the Church, matching them off with reading and rereading the Scriptures in order that we may constantly focus them on Christ, truly to make our lives theocentric.

Our meditation can be, should be, the extension of our spiritual reading, and again, it should be sacerdotal meditation. For this, we have no better source than the Scriptures, particularly the Gospels and the Epistles of that grand priest, St. Paul. A good custom is to read the Scriptures, underlining significant texts for meditation. We can delve into all of this deep spirituality with a practical purpose. We know the difficulty of trying to find sufficient time for meditation. The time is granted in a seminary, but it is of our own making in the ministry, and can be easily disturbed by such a ready thing as a mass schedule. Furthermore, of all the spiritual exercises we should practise, I suppose that meditation is the most difficult, primarily because of distractions, worries, and intentions.

Why not meditate about these distractions, worries, and intentions? Surely, since we have them, and since they can really be distractions drawing us away from God, why not put them in order to God, comparing their objects with eternity, bringing them face to face with our final end? Why not meditate about every activity of our priesthood? We know the difficulties aroused by the very artificiality of a meditation book. That gives only one man's point of view about the significance and worth of a given text, event, or doctrine. We have to live our own lives, and we have to live them in and for the ministry we practise here and now. Hence, we must evaluate for eternity, not as someone else lives, but as we ourselves live.

What better than to use the means at our disposal for our priesthood? We perform the greatest act of worship in saying Mass. Why not meditate from the prayers, prefaces, great moments of the Mass, that our Mass may be truly the center of our spirituality? We follow the liturgical seasons. Why not meditate on the timely lessons in our breviary? We are to be the "salt of the earth." Why not take the homily from the Common of Doctors? As men, our emotions flag. Why not meditate from the great psalms in our office? Our whole day is full of priestly care. Why not ponder over our daily activities off and on throughout the day, extend our meditation, as it were, throughout the whole day? That is one of the great contributions of St. Benedict. That is the significance behind the statement: "*Laborare est orare.*" That is what St. Ignatius meant by habitual recollection. Why make meditation difficult for ourselves? We will think, plan, worry. Why not turn these thoughts, plans, worries into meditation by taking as our keynote for the day some text which we know, here and now, to be important to us, and to match that off against our thoughts, worries, and plans? To do so is to

inform our whole day—even our recreations—with the realization that we are priests, acting, thinking, talking, living as priests.

Why not meditate over our sermons? Are we truly satisfied with our preaching? Is it not often hackneyed, the last minute glance at a sermon book? Do we have our heart in it, as we must, and do we contribute our own spirituality to it? Why not meditate from the Scriptures and great writers on sermon material and evaluation for our forthcoming sermon, so that, properly, it can be the overflow of our contemplation? We can truly gain a richness of spirituality, and incidentally the satisfaction of a good sermon, by preparation through meditation, because, through meditation we see the significance and worth of the doctrine considered, so worthy, that it overflows into zeal. Our very priesthood, in its every activity, is worthy of meditation, repeated meditation. In other words, we will think, we will have our cares, we will have them on our mind. Why not meditate on them? Why do it the hard way?

The fruit of meditation should be prayer. Prayer, of course, is the raising of our minds and our hearts to God. What better, or more psychologically satisfactory way than through praying over our priesthood and its works? We were not ordained long before we realized in an especial manner the necessity of prayer. What kind of prayer should it be? Always the prayer of "Thy will be done," but also the prayer of particular intentions. St. Thomas tells us that we should pray for particular intentions because our concern with the particular thing goes into making our prayer more fervent.¹⁴ And, after all, it was our Lord Who told us to pray always and to pray for particular intentions.

As priests, we have so much for which we should pray! We have our own intentions, the intentions of those committed to our care, the important works we do, upon which depends the salvation of so many. Hence, in our prayer, let us pray over every thing we do, every intention we have, every decision we face. We should pray over all functions we are about to perform, because with prayer, they are viewed explicitly in order to God's work and our own sanctification. Without prayer, they can be considered mere tasks, distractions to our life, even means to make the great causes work for us. In brief, just as with meditation, our praying over our holy functions, all of them, helps us to keep in mind that we must be men worthy of the office, and that we must use the office for our sanctification, and not for our damnation.

Among our prayers we have, of course, the breviary. Yet, that takes only a small part of the day. We have our preparation for and thanksgiving after Mass. These should not be ordinarily omitted, lest we fall into the danger of becoming the "sheets-to-amice" type of priest, wherein the Mass is drudgery, rather than a privilege and the center of our spirituality. Over and above the Mass and the breviary, we can really expend ourselves in prayer for our other functions, for those who need our help, for the conversion of sinners, for the souls in purgatory.

Our priesthood is Christocentric and theocentric. Hence, why not pray before the Blessed Sacrament? At least, let us spend some part of the day before the Blessed Sacrament, there to pray to our Lord, to be in His presence, to draw grace and strength from Him. We should be in the right circumstances to pray fervently, and if we get out of the habit of visits to our Lord, then, in losing the ideal circumstances for prayer, we can easily lose the habit of praying.

¹⁴ S.T., 2,2/83/15.

Similarly for another practice which should be a frequent spiritual exercise for the priest, the Way of the Cross. If we preach Christ and Christ crucified, if we follow a redeeming leader, we should have more than book knowledge of His passion and death.

I am not claiming, of course, that we will automatically grow in sanctity with such practices. Our progress in perfection depends upon God's distribution of His graces. Yet, He measures His gifts according to our willingness to cooperate with His graces. The priesthood and its functions are our ordinary means of sanctification. To neglect them as part of our spiritual lives is to harden our hearts to God's grace, to try to carry the load alone. By meditating upon our priestly lives, by enriching them with a familiarity of the great works on the priesthood and by the Scriptures, by praying over every aspect of our priesthood, we shift the load onto God, Who is the Efficient Cause both of our priestly ministry and of our priestly sanctification.

Also, through prayer, meditation, and sound reading—through concentration on our priesthood and its functions—our very concentration shifts our attention away from ourselves to the objects of our prayer and meditation as ordered to God. Our attention on ourselves is at the root of pride, that great enemy of sanctity. Our honesty in calling upon God for help is the intellectual and voluntary foundation for the virtue of humility, that fundamental necessity for existence and persistence in the spiritual life. For such honesty, a daily examination of conscience from the point of view of honesty with God and with ourselves as to whether or not we are working for God or for ourselves will leave us with what David calls the best disposition for God's graces, a humble and a contrite heart. The priest who ends his day by sincerely praying that he be honest with God, honest with his neighbor, honest with himself, can scarcely be lost. Such a prayer is true humility, and such humility is the foundation of the spiritual life.

By way of conclusion, may I state that the theory of contemplation reduced to the practice of meditation, reading, and prayer about our priesthood and the works of our priesthood will not work automatically. It will require God's grace. But, if a concentration upon the mathematical precision of the workings of the universe has led such of our modern scientists as Sir James Jeans and Sir Arthur Eddington to rapturous exclamations about the "Great Mathematician" of the universe, how much more will meditation and prayer over the almost miraculous operations of our priesthood be the foundation wherein God can lead us to true mysticism, habitual communion with God through prayer and meditation!

THE CHALLENGE OF SEMINARY LIFE

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I

It seems rather odd that one who has never in the course of his priestly life had anything to do with the conduct of a seminary should be asked to address seminary superiors and professors on a subject pertinent to their life work. I suppose I must attribute this honor to those talks which I have delivered to the students of St. Mary's Seminary and which have appeared in *The Voice*. It is one thing, however, to tell seminarians what we expect of them as aspirants to the priesthood; it is quite another thing to offer words of advice to those whose whole thought is given to the training of those same seminarians. It is therefore with some hesitancy that I present my remarks on this occasion.

In his interesting *Study of History*, which has achieved such wide popularity, Mr. Arnold Toynbee expounds the thesis, which I suppose is not altogether new, that civilizations develop in response to certain external stimuli or challenges, and that without the challenge no civilization ever comes into being. The success of a civilization, according to his theory, depends on the successive challenges which rise to confront a people and on the way each in turn is met and mastered. I am sure that Mr. Toynbee does not mean that the challenge is the all-determining factor which decides the specific character of every civilization. The stimulus alone cannot account for the perfection of art and literature which was so characteristic of ancient Greece, nor for the magnificent music of eighteenth century Germany, nor the cleanliness and order which seem to be such an admirable characteristic of Teutonic people generally, nor for the rich flowering of literature for which England will always be memorable. The turn a civilization takes and the character it assumes must in large measure be attributed to the native genius of the people themselves, at least as it is found in their leaders. Nevertheless, Mr. Toynbee seems to have demonstrated quite conclusively that without the challenge, without the external stimulus, civilization does not develop—and that the intensity of the challenge, up to a certain optimum, determines the degree to which the development takes place.

What is true of a civilization is true, in a sense, also of individual men. Neither physical nor mental nor moral development is ever the outcome of ease and indolence. The individual develops satisfactorily only in response to the challenge of difficulties which must be mastered. It is my purpose today to discuss briefly the nature of the challenge which the seminary must present to the student in order to produce a satisfactory degree of development in intellectual maturity, moral strength and religious devotion.

II

One of the most common criticisms which has been leveled against the whole system of American education is that it fails miserably in developing maturity of mind in its average product. Nor is this failure surprising, if it is true that maturity can come only by meeting and mastering the challenge of difficulties; for the whole trend of modern education has been towards making things increasingly easy for the student. Time and again it has been stated

by thoughtful men who have become concerned about present conditions that, under our system of universal compulsory education, which tends to be stretched out over ever increasing years, our schools have become little more than modified palaces of recreation whose main purpose is to keep young people interested and amused until they have reached the age when they are allowed to seek gainful employment. And even in those schools where a more serious effort is made to give development to the mind, the tendency has been to remove everything which is difficult and to eliminate all compulsion and discipline. The result is that, while minds of native ability sometimes acquire prodigious information about subjects in which they have real interest, and while some are able to make remarkably high scores in mental testing, there is little evidence that the products of such training acquire any true maturity or real depth. For depth and maturity of mind can come only from reflective thought that seeks the solution of real problems; and this is a far different thing from mere cleverness, which can be developed sometimes with little or no effort. The exceptional individual indeed, even under such unfavorable conditions, may on his own initiative rise to challenges which enable him to develop a mature mind. But here I am speaking of the average result of a widespread system. And the almost universal complaint of those who are seriously concerned with the problems of higher education is that the products of present-day methods are sadly lacking in mental maturity.

Our Catholic schools have, I believe, for the most part escaped the worst fads which have been responsible for the failures which are the subject of so many complaints. But we do not live in a vacuum. Our schools are bound to be affected to some extent by the standards of general education, and our Catholic students are influenced by the whole atmosphere in which they live. They are subject to the same distractions, the same conditions so adverse to study and concentration. Even in those young men who undertake to prepare themselves for the priesthood, we must therefore be prepared to find a certain immaturity of mind; and it becomes one of the main tasks of the seminary to help them to overcome this handicap.

Nowhere perhaps in the modern world is mental immaturity more startlingly revealed than in the present failure to appreciate the importance of correctness and exactness in the use of language. After all, language is the essential instrument for the acquirement and communication of ideas. No matter how many years a man may have spent in study, no matter how great may be the mass of information he has stored up in his mind, he is not a truly educated man unless he has acquired a mastery at least of his own language. How egregiously the modern system has failed in this respect is nowhere better demonstrated than in the fact that some of the leading colleges in the country have considered it necessary to institute courses in reading, spelling and the fundamentals of composition for students who have been certified for their freshman class. And if we are to judge by many of their products, our Catholic school systems have, in some places at least, fallen victim of the slipshod methods which are characteristic of much of modern secular education.

One of the first things seminary students should be made to realize is that they cannot progress in the realm of ideas, with which both their philosophical and theological studies deal, without a mastery of the languages which are to be the tools of all their studies. It is indeed a shame that the seminary should have to spend its time teaching languages which should have been acquired in previous years. But I do not see how the seminary can expect the development of any intellectual maturity in students until they have attained a mastery of language.

Language, however, is but a tool—an indispensable tool—in the achievement of the work of the seminary. The seminary's main purpose, from the point of view of the intellect, is to give the student a thorough grounding in and a competent knowledge of the major subjects contained within the curriculum; and there are no subjects better calculated to provide the challenge required to give depth and maturity of mind. When we speak of mental depth, we are referring to a mind that has acquired the capability of plunging beneath the surface of reality and of exploring the avenues, sometimes but dimly lit and often discouragingly blocked, which lead to the center of truth; and by a mature mind we mean one which has come to an understanding of itself and of the main aspects of the reality by which it is surrounded, and has accustomed itself to view all problems in the light of full reality and to deal with them according to the laws or principles by which that reality is governed. It is precisely this depth and this maturity that the major subjects of the seminary can be expected to give to the serious student.

One of the main reasons for the superficiality and immaturity of the modern world is that it has devoted itself almost entirely to the material phenomena which are but the surface of reality. The collection of material facts, the ordering of them and the formulation of the laws by which they are governed and according to which their underlying forces can be utilized have been considered the highest task to which the mind can be devoted. And modern literature is for the most part only the vivid reporting of surface events, real or fictional, and the portrayal of the emotional reaction of man as an essentially sentient being. Even man's rational powers have come to be considered as only the means which he has developed for the attainment and satisfaction of his sense appetites.

One of the main purposes of seminary studies is, then, to carry the mind beneath the surface of things and to lead it to the utmost depths of reality. And while it is true that students of the seminary generally arrive in a state of immaturity exceeding that of past generations, yet the circumstances of the times should make it possible to interest the mind and to bring it to a point where it grapples more readily with the problems which are the very heart of those studies. For in our most recent years, to the more thoughtful men of our generation those problems are becoming vivid realities. This circumstance in itself gives to the seminary an almost unique opportunity of developing the depth and maturity of which we are speaking.

Let me attempt to illustrate what I mean. As long as modern man could entertain the illusion that the material order was constantly evolving towards a Utopian state where all man's problems would disappear, Catholic philosophy was either completely ignored by the outside world, or it was put on the defensive as one of the obstacles of progress. Often it appeared that our major emphasis was placed on meeting the attacks and warding off the blows of adversaries. In the secular world it was almost impossible for a Catholic philosopher to get a hearing. Now, however, the whole picture is changed. Subjectivism has ended in nihilism, and the whole structure of materialism as a philosophy is visibly crumbling. Within less than a generation Catholic philosophy, to the amazement of men who thought it long dead, has arisen as a force which they themselves can no longer ignore. Catholic philosophers are eagerly read; and scholastic philosophy has obtained a foothold even in secular universities.

A concrete illustration of this change of attitude can be drawn from the present approach to the problem of physical suffering and moral evil. Less than a generation ago Mr. H. G. Wells and his host of followers were

wielding this problem as the hammer with which they were sure they must smash the last vestiges of Christian thought on the anvil of materialism. Today the most influential even among non-Catholic writers are handling this same problem in terms that are reminiscent of Augustine and Aquinas. They speak of evil as an inescapable possibility in a world of free and finite beings, and of physical suffering as an inevitable part of the natural life of such beings who are also sentient. Both are coming to be regarded once more as challenges which can be met satisfactorily only by the moral force man develops as an individual and as a member of society.

Perhaps an even better illustration can be drawn from the present movement away from the subjectivism, which has been characteristic of all modern theories of knowledge since the time of Kant, towards the objective realism which has always been one of the basic characteristics of Scholastic Epistemology. It has taken a long time for the modern world to become convinced of the absurdity of using reason to prove that the rational process cannot attain to any certain knowledge, admitting all the while that man must proceed "as if" the results of the process have objective validity. But now that modern thought has gone all the way from the claim that reason can know all truth to the more modern contention that reason can know no truth, and that in fact there is no truth to be known, men at length are coming once more to that middle ground, which has always been occupied by the Scholastics, where human reason is regarded as a finite instrument which with proper safeguards can be trusted to discover objective truth, even when that truth is the existence at the center of all reality of a mystery which reason cannot comprehend.

Some years ago a shrewd observer of the currents of human thought remarked that it was likely that ethics would prove to be the back door through which the modern world would return to Scholastic thought. Undoubtedly the moral chaos of the present day is doing much to bring thoughtful men to the realization that, if civilization is to survive on this globe, man must be able by reason to come to the certain knowledge of fundamental and unchangeable principles which can serve as the sure guide of human conduct and as the foundation of social order.

The awakening of interest in traditional Catholic thought was bound to be furthered by the present movement to restore the world's great books to an honorable place in the whole system of education and by a renewal of concern for the roots of the civilization we have inherited. The intellectual liberals of the 19th century tended to look upon all the thought and speculation that had preceded the Renaissance and the Reformation as interesting examples of the human intellect operating in a sort of dream world, having but little contact with and no true grasp of reality. The works of past thinkers were considered as sort of museum pieces with which the learned man, in his role of antiquarian, must be familiar. But, for them, all significant thought began with Francis Bacon, who gave the modern mind its proper direction. The more recent reversion from this trend is perhaps best exemplified by the movement headed by such men as Robert Hutchins, Stringfellow Barr and John Erskine, with their insistence on a broad general education and on a return to the great works of past thinkers. But perhaps nowhere has the present trend received more extreme expression than in the slender volume, *Ideas Have Consequences*, by Richard M. Weaver, a teacher in the College of the University of Chicago. It is the author's contention that the source of all modern errors is to be found in Occam's revolt against the traditional Scholastic realism of the Middle Ages. He sees the philosophy of Bacon and his followers as a consequence of the denial of the reality of

universals. "The whole tendency of modern thought," he says, "one might say the whole moral impulse is to keep the individual busy with endless induction. Since the time of Bacon the world has been running away from, rather than toward, first principles, so that on the verbal level we see fact substituted for truth and on the philosophic level we witness attacks on abstract ideas and speculative inquiry. The unexpressed assumption of empiricism is that experience will tell us what we are experiencing." And whereas Catholic schoolmen of today are seeking for a synthesis of the new and the old, coordinatng the truths which have been unearthed by modern science with the eternal truths we have inherited from the past, Mr. Weaver almost seems ready to jettison the whole of the modern in favor of the Middle Ages, "whose exertions to preserve a common world view," he says, "—exertions which took forms incomprehensible to modern man because he does not understand what is always at stake under such circumstances—signified a greater awareness of reality than our leaders exhibit today."

The particular point I would emphasize in all this is that Catholic philosophy can no longer be considered as simply a system of thought which has pertinence only to Catholics or as a background for the study of Catholic theology. It is being seen as a study of universal truth that has basic significance to all human life. This circumstance makes it possible to present the study of philosophy in the seminary as the kind of challenge most likely to give depth and maturity to the mind of the student.

And what is true of philosophy is true also of theology. For a long time, I suspect, a serious and intense study of theology was regarded as a domain reserved for a comparatively few priests of a speculative cast of mind. The layman, with rare exceptions, could be expected to know only its barest outlines. Even the average priest often thought he did well enough to obtain a thorough grounding in apologetics, a firm knowledge of the essentials of defined dogma, a more intimate acquaintance with those truths immediately connected with devotional life, and a grasp of moral theology necessary for preaching and for the practical work of the confessional. In other words, there was a tendency to confine one's view of theology to the needs of one's own soul and to what is known as the practical work of the ministry in its more restricted sense. A generation ago a penetrating mind like G. K. Chesterton might see vividly the significance of Catholic theology for the whole world of Christian civilization; but even by some of our own people Chesterton was regarded as a singular genius of a layman, who in penetrating the realm of theology had performed a rather amazing "tour de force"; while by the outside world, after his conversion and absorption in Catholic doctrine, he was looked upon as a sort of intellectual buffoon.

One of the doctrines Chesterton most constantly harped on was that of original sin; and in his heyday there was no doctrine which was so intensely ridiculed or so blithely explained away by the disciples of progress. Two world wars and an accumulation of evils such as the world has never known before has changed all that. It is strange now to find authors of what might be called today's advanced school speaking of original sin and the taint of human nature as a primary fact which must almost be taken for granted.

In the same class with original sin was the idea of evil as a personal force. Now, however, a popular magazine with tremendous circulation makes no apology for presenting a lengthy article on the devil, quoting at the same time some of the most influential non-Catholic philosophers of today. And it is particularly significant that the historian of the present day who seems

to have been awarded an easy preeminence, himself a non-Catholic, finds a deep meaning for our own time and for the future of our civilization in the Catholic dogmas of Creation, Divine Providence, the Trinity, Redemption, Grace and Eternal Life. What has happened is this: confronted with the disintegration and ruin of Western civilization, men have been brought face to face with the fact that Western civilization in all its worthwhile aspects is Christian civilization, and that the heart of Christian civilization is Christian faith, Christian doctrine. Now no longer is theology considered a dry and recondite subject to be consigned to the classrooms of the seminary or to learned theological publications edited by priests. It is a subject which, we may say, is of equal interest to the layman and to the whole civilized world; and this changed attitude has been manifested in the writings of such Catholic laymen as Watkin, Woodlock and Sheed.

To present the teaching of Catholic theology against this background of what we may call the New Awakening presents a priceless opportunity to impart to this study an intensity of interest which was hardly possible a generation ago. I am not suggesting that either Catholic philosophy or theology was lacking in real life in the past or that there was ever a time when they wanted the capacity of interesting those who wished to dedicate themselves to the service of God and the priestly life; but I believe it cannot be denied that the general awakening of interest in the main subjects with which the seminary deals offers an opportunity of cultivating within the average student a depth and intensity of interest which was lacking a generation ago.

III

Needless to say, the work of the seminary will not be done unless intellectual development is accompanied by the acquisition of maturity of character. And here among the many things which might be said, I shall limit myself to some observations on two points. There is given to the seminary one obvious instrument with which to work and one important criterion by which to judge the kind of development which is taking place in the students' character; and it is on these alone that I intend briefly to dwell.

The obvious instrument is the seminary rule, or perhaps I should rather say seminary discipline. That the Church desires aspirants to the priesthood to live under a rather rigid discipline is obvious to all. That the discipline of the seminary is difficult for any normal young man is equally clear. But for young men who have been reared in the freedom of the American scene of today that rule must be particularly difficult. Nowhere in the civilized world do young people enjoy greater freedom; nowhere do they have such an abundant choice of pleasure and amusement; nowhere are they subject to greater distractions; and nowhere are young people so restless, so eager for activity, for change and diversion. To leave all this for the quiet seclusion of the seminary, for a life that is minutely controlled by a strict rule, is a real challenge; and if that challenge is met in the proper spirit it is bound to have a maturing effect. But to secure this effect two things are required: that the rule be observed without any spirit of compromise and that it be observed voluntarily in an atmosphere of trustfulness.

If we are correct in supposing that personal development can take place only in response to a challenge, then the seminary rule, to serve its purpose, must act as a challenge; and a challenge is never something which is simply imposed and begrudgingly borne—it is something one rises voluntarily to meet. For that reason it seems to me that there should exist in the seminary a spirit of great trustfulness. Yet the presence of only a few who refuse to

conform and cooperate can make it impossible that the student body as a whole be trusted. Therefore I believe that the seminary authorities should be almost ruthlessness towards all who make it impossible for an atmosphere of complete trustfulness to be maintained. To attempt to enforce a rule by continued close surveillance is sure to destroy the value of the rule as an instrument of moral development. Prudent and reasonable surveillance of course there must be; but conscientious conformity of the student in an atmosphere of trust and not the surveillance of the faculty must be the instrument of moral development.

Mere conformity to rule, however, cannot constitute an adequate criterion of strength or maturity of character. It is at least conceivable that a weak character should conform to the letter of the rule from motives which would destroy for him the real value of the rule. In fact such a character may find it easier to conform than one who holds far more promise of moral development. A much more trustworthy criterion, I believe, at least when taken in conjunction with the response of the student to the rule, is to be found in the kind of relationship which he establishes with his superiors, with his fellow-students and with those who are beyond the seminary pale. The concept which the seminarian forms of his relationship to his superiors and others, the respect he observes for their personality, their position and for his proper relation to them, his willingness and ability to accept guidance in this matter—these, taken together with his personal adjustment to the whole ethos of seminary life, give some of the most important indications we can have of what we can expect of him as a priest. Nothing affects our character more than the relationships we establish with others. In no way perhaps can the seminary foster maturity of character more effectively than by the prudent observation and the subtle guidance and direction of the seminarian in the formation and maintenance of his personal relationships.

IV

The sustaining and guiding force in the seminarian's intellectual progress and the foundation of his moral development is of course to be found in the religious life which is the center and heart of the seminary. If, during the years of formation, that religious life is constantly strengthened and developed, if the foundations are laid deep and wide and strong, there is no question but the individual will make the necessary response which will bring about a progressive development of intellectual power and moral strength. All that I could suggest for the development of the spiritual life has been said so many times and so much more effectively that I feel that any attempt I might make to develop this point would be simply a repetition of the obvious. Here I shall linger only long enough to say that the student must be led to the constant consciousness of the presence of God and to a spirit and practice of reflection which will make the great truths of our faith become for him living realities. This, I am sure, is the essence, the "*sine qua non*," of spiritual development. Prayer and meditation, spiritual reading and retreats—all have this as their central purpose. But none of these things can be truly effective apart from a general atmosphere which is redolent of God's presence and in which the truths of faith stand out and operate as living realities. That atmosphere only the faculty of the seminary can create. For this, personal sanctity and devotion to the letter of one's duty are not enough. The faculty as a group must bring God's presence into the seminary through their corporate life. Their unity of spirit and of will must make manifest in the seminary the corporate life of the Church, which is the life of Christ. We may speak from now to doomsday about the Mystical Body and Catholic Action, but the only way we

can make that teaching effective is for each of us to become an integral part of the operating Church in the sphere of his own activity. If we are parish priests we must burn with a love of our parish; and our love of our parish must be an expression of the love of our diocese; and love of diocese must express our love of the Church, which is the love of Christ Himself. For the body of Christ cannot be divided, and the Mystical Body of Christ is present in every unit of the Church; and in that unit it must be loved and served. So too, the love of the faculty member for the seminary must be an expression of his love for the whole Church. Only through such love of his special part of Christ's vineyard, only through complete devotion to its cause, can the general atmosphere be created which will bring Christ to life on the seminary campus and will make the mysteries of faith become living realities for faculty and students alike.

Not many priests, I suppose, are specially fitted for or strongly drawn to seminary work. It has little that is spectacular. It seems far removed from the line of battle, far away from the active struggle where the mind becomes absorbed in those practical problems which are so much more likely to appeal to the practical-minded American. Yet there can be no question but all the great victories of the Church in modern times have been won, in great part, in the seminaries which came into being as a result of the canons of the Council of Trent. Without the solid grounding and training of the clergy in our seminaries the Church could hardly have withstood the impact, first of Protestantism, later of rationalism in all its various forms, and more recently of that secularism and materialism which have been the logical outcome of the Renaissance and the Protestant revolt.

The greatest battle is still to come. Of that there can be little doubt. Before many years and perhaps before many months the issue must be determined: shall the world be organized according to Christian principles or shall it be unified in a secular totalitarianism which has found its center and its home in the East? Even to the eyes of non-Catholics it is becoming evident that the Church is the true center and home of the principles and institutions which are essential to Western civilization. In his latest book Mr. Toynbee views the possibility that all civilization may be wiped out through atomic warfare. But in an interesting chapter entitled "Christianity and Civilization," leaving aside the possibility of utter destruction, he suggests that we may be fast approaching the time when Christianity (which, he says, "must be viewed in its historic form of the Catholic Church") "armed with her two fundamental institutions of the Mass and the Hierarchy" may enter "into the inheritance of the last civilization and all other higher religions." He further throws out the interesting suggestion that, just as the secular civilization of the Roman Empire paved the way for the suffusion of Christianity throughout the Mediterranean world, so too modern secular civilization, which is fast growing into one world-wide political unit, may be preparing the ground for the final diffusion of Christianity throughout the world.

But no matter what the future may hold in store for the Church, she is certain to be faced with a struggle which will dwarf all other contests in which she has engaged. One can say without the slightest exaggeration that the training-camps of the priesthood are the all-important centers of preparation for that struggle, the first skirmishes of which we have already beheld. In our seminaries leaders must be prepared, and perhaps even the instruments of victory must be forged. May God in His goodness grant to them the vision and the devotion which are necessary for their great task.

SEMINARY RULES AND THEIR OBSERVANCE

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Every aspirant to the dignity of the priesthood should possess in an eminent degree the virtue of obedience. For every priest, if he would be faithful to his high calling, must have acquired the practice of rendering prompt and exact obedience to the commands of his ecclesiastical superiors, even when they are naturally difficult or distasteful. The life of the priest must be fashioned after the life of the Son of God, who became obedient even to the death of the cross. Hence, when the young priest kneels before the bishop on the morning of his ordination, and in response to the question: "*Promittis . . . reverentiam et obedientiam?*" answers "*Promitto,*" the Church looks on his promise as a pledge of exalted obedience, and supposes that he has given his seminary superiors sufficient guarantee that he will faithfully fulfill this pledge in the years that lie ahead. Now, this guarantee is provided by his conduct during his seminary years, and the best proof is furnished by a constant and conscientious obedience to the rules of the seminary during these years of preparation for the sacred ministry.

It is not my purpose to demonstrate that there must be rules in every seminary. This is taken for granted. Neither is it my purpose to outline in detail what I consider an ideal disciplinary system for a seminary; for much of this is given by the law of the Church, and other points are so traditional as to be regarded as unquestionable, while other details necessarily differ for each institution, in accordance with particular circumstances. My objective is to state what I believe to be some practical general norms regarding seminary rules, and then to consider some particular regulations with a view to stimulate discussion rather than to uphold my own opinions, though I shall express these. The general principles which I shall propose are, I believe, applicable to both major and minor seminaries, though naturally there would be a difference in the actual application. Moreover, I believe that the points I shall bring out can be applied to religious seminaries as well as to those intended for the preparation of diocesan priests; though, of course, due allowance would have to be made for the particular religious rule of the former.

GENERAL PRINCIPLES

The rules of a seminary should always be such that they will help the seminarian who obeys them to become a learned and a pious priest. In other words, they should be directed toward his intellectual or his spiritual development. To the former category belong the rules regarding the periods for study, the use of the library, the amount of time he may devote to the reading of fiction; to the latter class belong the rules prescribing certain devotional exercises. As is evident, the former type of rules, though directly intended for the student's intellectual progress will help also his spiritual progress, inasmuch as they will develop in him the habit of supernatural obedience if he fulfills them in the right spirit. It is well to note, in this connection, that the reason back of the particular rules should be explained to the students. Sometimes older people too easily take it for granted that younger folks understand perfectly well just why certain obligations are laid on them, whereas actually these younger persons perceive nothing more than

restrictions for the sake of limiting their freedom. Now, it is certainly not derogatory to the perfection of obedience if the seminarian knows why he is expected to obey certain rules—because they tend to make him a more learned or devout priest, because the good order of the house requires it, etc.

There should be no rules among those prescribed which have fallen into desuetude. If a rule is on the books, it should be enforced; if it is not enforced, it should be explicitly abrogated. For the existence of a rule that theoretically binds but practically has been disregarded is a positive impediment to the spirit of obedience. Rules should have sufficient elasticity to allow of reasonable interpretation. The seminary authorities should have a measure of discretionary power for particular cases. It is not good to have many details in a rule. The objective desired should be clearly stated; the minutiae should be left to the discretion of the superiors. If there is too much insistence on small points in a written rule, there is danger that the young men may confuse the principle involved with mere accessories, with the result that obedience becomes a mechanical process devoid of a reasonable basis.

The student should be given full opportunity to learn the rules. For this purpose a copy should be given to each seminarian on his entrance into the institution. Explanations of the rule should form the subject of several conferences at the beginning of the year, and the reason back of each rule should be pointed out. Needless to say, the ultimate reason proposed should always be of the supernatural order, although secondary motives should not be overlooked, such as the help to concentrated study to be gained by observance of the rule of silence. The student should be helped to perceive that every rule is the expression of the will of God in his regard, enabling him to have a part in promoting the work of the Church even from the earliest years of his ecclesiastical studies, and aiding him to prepare more worthily for the attainment of the cherished goal of his youthful ambitions, the priesthood of Jesus Christ.

In the formulation of seminary rules, great care must be taken not to restrict too much the access of students to the members of the faculty. If this point is not observed, it is possible for a student to be in need of advice or encouragement or even sacramental absolution, and yet to feel that he is prevented from approaching a priest who he believes could give him the desired assistance, because the procedure established by the rule is so complicated.

Obviously, in determining the greater or less culpability incurred by the transgression of the rules, many factors must be considered. In the first place, there is a great difference between habitual disobedience and an isolated violation of a rule. When a clerical student, particularly a student in the major seminary, frequently and deliberately violates a rule—even though it may not be considered as very important in itself—and persists in his disobedience even after he has been admonished, a situation is presented which calls for a serious discussion on the part of the seminary authorities, and may even result in the dismissal of the student. For, although the individual in question may be possessed of great intellectual gifts, and may be perfectly satisfactory from other standpoints as far as conduct is concerned, his habitual and deliberate disobedience even in one point can render it very problematic whether or not he is called to the priesthood.

On the other hand, generally speaking, an isolated violation of a rule calls for greater leniency. Of course, it must be admitted that even a single transgression can merit expulsion, especially when serious moral fault is involved, or is even likely to be involved. Such would be the case if a seminarian secretly

left the seminary at night. But, in most cases of individual violations many factors should be considered before judgment is passed on the guilt involved. The student's age, his background, his character, his habitual attitude, his reaction to correction, his promises regarding the future—these and other pertinent circumstances should be taken into account by superiors, especially when there is question of dismissal. Accordingly, there should not be many rules to which the sanction of *ipso facto* expulsion is attached. Great discretionary power should be given to the superiors for use in particular cases.

It is undoubtedly true that the fact that there is a great need of priests in some dioceses today must not beget on the part of seminary authorities an unreasonable leniency in the matter of the observance of the rules. We may not lower our standards for the requirements of the priesthood merely because of a reason of expediency. But, on the other hand, it is tragic when a young man who otherwise gives great promise of being an exemplary priest is dropped from the seminary merely because, on a single occasion, he violated a rule to which expulsion is automatically attached, even though no moral transgression is directly connected with it, when perhaps the fault would not be repeated if he were warned in a kindly manner and enlightened as to the significance and the importance of the rule in question.

PARTICULAR REGULATIONS

1. *Smoking.* I suppose that the seminary ruling regarding smoking is the one about which most discussion and controversy revolve. There is a great divergency on this point in different seminaries. In some, smoking is entirely banned; in others, it is permitted at certain times and in certain places. In some it is allowed in the students' rooms, in others it is forbidden. In any event, it is a matter of seminary discipline which has aroused great attention in our land—too much attention, perhaps—the main reason being, it would seem, the transmission to our land of a European attitude regarding the habit of smoking.

Now, on the one hand, I do not think that we should assume the attitude of some modern ascetical writers who seem to regard the habit of smoking as sinful, or at least as indicative of grave imperfection in the practice of Christian virtue. On the other hand, I believe that by prudent and reasonable regulations regarding smoking our seminarians can be aided considerably in the practice of obedience and self-denial. Personally I believe that it is best to permit a moderate use of tobacco to the seminarians in the United States. For, if smoking is entirely forbidden, the seminarians will be inclined to exaggerate the benefits and pleasures of this habit, and to look forward to the time when they will be allowed to smoke as a kind of promised land. In this event, they will be more likely to go to excess in the use of tobacco when they leave the seminary than if they had accustomed themselves to a temperate and well-ordered indulgence in pipe or cigar or cigarette during their seminary years. I do not suppose that a survey was ever made to compare the smoking habits of priests who studied at a "non-smoking" seminary with those of priests who were trained in seminaries where smoking was permitted within reasonable bounds; but, in view of the way in which human nature acts, I would not be surprised if it were a fact that a greater number of heavy smokers come from the former than from the latter.

Moreover, I believe that where regulated smoking is permitted, there is greater opportunity to test the self-restraint of the students. To conform habitually to regulations regarding the time and place for the legitimate enjoyment of tobacco is no slight penance for one who has the habit of smoking, and I believe for many it is more difficult than to give up smoking entirely

for the entire period spent in the seminary. Conversely, if a seminarian habitually breaks the rules in a seminary where moderate smoking is allowed, there is good reason to believe that he lacks the spirit of obedience expected of the candidate for the priesthood. But it seems extremely rigorous to penalize the breach of any smoking rule in a single case with an *ipso facto* dismissal.

2. *Visiting Rooms.* It is a traditional rule, and a good rule, that a seminarian shall not enter another's room, apart from such necessary reasons as the care of the sick. It is possible that in the beginning this rule was motivated by the idea that there would be grave danger of sins *contra sextum* if such visiting were allowed. Of course, human nature being as it is, the possibility of such danger being present in certain cases is not to be entirely disregarded. But in explaining and emphasizing this rule to the students, it would seem better to omit any reference to this motive, or at least to propose it as secondary. For, to imply that the young men studying for the priesthood in our country are, as a group, of such a type that two of them cannot associate with each other without encountering grave danger of impurity is certainly contrary to fact, and I believe it would create an unhealthy subjective reaction if they were told that such danger is ordinarily present and that this is the main purpose of the rule in question. But there are certainly other reasons that can appropriately be stressed, particularly the fact that there is much time squandered by visits to the rooms of others, and that the laudable wish of a student to devote his time to profitable tasks rather than to desultory conversation should be respected. Indeed, these are the only reasons that can be adduced in support of this rule in a seminary where, for lack of sufficient living quarters, each room is occupied by two students.

3. *The Wearing of the Cassock.* It certainly tends to uphold the dignity of the clerical life to insist in the major seminary that the students wear the cassock regularly, at least outside their rooms. The seminarian should realize that as a priest he will be expected to wear the cassock regularly in the rectory. Therefore, when he leaves his room, he should ordinarily wear the garb proper to a cleric. However, I believe that a certain measure of leniency may be permitted when the student is in his room, particularly in warm weather—nowadays especially when the cost of a cassock is so high. It is possible to have an exaggerated notion of the importance of the cassock. Whatever may be the custom in certain European countries, I believe it is out of place in the United States to require that seminarians wear the cassock even when they are playing games. It seems to be opposed to the old axiom: *Habitus non facit monachum.*

The wearing of the cassock as an ordinary garb by minor seminarians may be defended by some as more in accord with the spirit of the Church, and does prevail fairly commonly in Europe and also in some of the minor seminaries of the United States. Nevertheless, I believe that it is better to defer the donning of the cassock until the entrance of the young man into the major seminary. For this is a very important and significant step, which should be reserved for the more mature candidate for the priesthood, like the entrance into the novitiate of a religious order.

4. *Silence.* The rule of silence is important as an aid to study and to the cultivation of the spirit of recollection. It is undoubtedly one of the most difficult rules to obey in all its details for the average American boy. Certainly, isolated transgressions should not be judged too severely. On the other hand, the habitual and apparently deliberate violation of this rule in the major seminary, especially in connection with the night silence, which is regarded as particularly sacred, must be viewed more seriously. The same principle is applicable to the matter of punctuality in attendance at classes and chapel exercises.

5. *Spiritual Exercises.* Certain spiritual exercises are naturally made in common, such as the morning meditation and night prayers. Others, such as spiritual reading, the rosary, the visit to the Blessed Sacrament, can be made either in common or privately—perhaps even at the time selected by each individual. I think that, generally speaking, it is better to allow each student to make these exercises—at least the rosary and the visit—whenever he chooses in the course of the day. The diocesan priest is expected to make these spiritual exercises daily at a time left to his own discretion; and therefore it seems the more practical plan to train the candidate for the diocesan ministry to make them in this way during his formative years. Of course, a certain amount of supervision is expected from the superiors of the seminary. Thus, if they fail to see a certain student making a visit to the chapel at any time, day after day, they certainly should speak to him about this matter. But to enforce these personal acts of piety as a routine exercise in common is likely to have the result in the case of some students that they will frequently neglect them when they enter the ministry.

6. *Other Rules.* I would mention in passing, as rules which must be regarded as quite important, the prohibition to have alcoholic liquors in one's room, the visiting of private homes or theatres, when the students are on a walk, and surreptitious correspondence. In this connection, too, I think mention could be made of two faults which actually are opposed to the divine law, though sometimes they are also explicitly forbidden by seminary rules—cheating in examinations, and the formation of cliques. These, I believe, are justly regarded as serious transgressions.

CONCLUSION

Those who exercise authority in a seminary will find that one of the most effective ways of inculcating obedience to rules is to give a good example of obedience themselves. Naturally, there are certain rules which are intended only for the seminarians; but the virtues which the rules are intended to inculcate are expected of all priests—such virtues as devotion to the Blessed Sacrament, diligence in study, unworldliness, punctuality and Christian charity. Young men are very discerning; they can readily perceive the difference between solid virtue and externalism. Those in charge of seminaries must be prepared to practice what they preach, consistently and sincerely. Thus, by their conduct, as well as by their words, they will help to inculcate in the candidates for Holy Orders the very important virtue of priestly obedience.

TRAINING IN YOUTH PROGRAMS FOR SEMINARIANS

REV. JOSEPH E. SCHIEDER, Ph.D., DIRECTOR
YOUTH DEPARTMENT, NCWC, WASHINGTON, D.C.

In 1938 the Youth Department of the National Catholic Welfare Conference was founded. Progress during the next few years was at a slow pace, due to the fact of the unsympathetic reaction on the part of most of the people concerned. Along about 1940 or 1941, when the work would have taken root, we found ourselves beset by the second World War, which slowed progress down to practically nothing. Hence, my dear friends, it is only during the last few years that the organized Catholic youth work has been able to spread out. Considering this short length of time, the rapidity of this development is most astounding. Many dioceses throughout the country, realizing the need for protecting their youth in a leisure time program, have allotted large sums of money as a youth department budget. Some dioceses spend as high as a quarter of a million dollars, others one hundred and fifty thousand and a hundred thousand, and so on down. Most dioceses are becoming cognizant of this work.

During the past year, it was my privilege to contact every archbishop and bishop in the United States regarding this work. I am happy to say that in not a single case did we receive a refusal to our appeal. It is true that some dioceses as yet have not developed a program. However, in that case we were informed that before very long it was hoped that the work would be started.

The definite need today in this work is trained leadership. Invariably in every diocese the work is under the direction of the priest of that locality. He, in turn, has some young priest in each one of the parishes who carries on the program. I have found in my experience, from traveling around, that a great many bishops are willing to start the work, but have no one whom they feel capable enough to assume the responsibility. Diocesan directors, on the other hand, are constantly complaining about the lack of leadership and interest on the part of the young priests in the various parishes. Another fact that enters into this matter is that in the various cities the Catholic program must work side by side with the other religious groups and with the civic organizations. Looking over these other groups, we find high-salaried professional people carrying on the work of directing the various youth programs. Hence, it poses a problem for us to put men who know little or nothing about the work in community groups such as this.

I honestly feel, gentlemen, that your seminarians would be eternally grateful to you if you would assist them in preparing for a work that practically all of them will be faced with upon their ordination. I recall very vividly how the Confraternity program was begun in a large eastern seminary and I have been able to ascertain, after several years, from the men themselves, the real value of this training.

During the next few months we shall have available a course in youth leadership prepared at the Washington office. This could be taken up by any one of the seminary professors and studied for awhile and then put into the seminary curricula as a part of it. I feel that, if the seminary could give a short time each week during the last two years or at least during the last year of the students' residence, it would help a great deal. It would give these

men the self-confidence that they need in taking up the all-important work of directing our youth.

We must face the fact that today things have changed. Our young people are beset on all sides by temptations and secular recreation programs that slowly but surely are leading them farther afield from their religion. In order to meet this modern day menace, the National Catholic Welfare Conference Youth Department is suggesting a youth program in every diocese in the country. Trained leadership on the part of our young priests will mean a lot. We must remember, gentlemen, that the battlefield of the future is the field of youth. I am sure that our young priests will hold you in grateful remembrance for preparing them well for this important battlefield.

MINOR SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

Wednesday, April 20, 1949, 9:30 A.M.

The first meeting of the Minor Seminary Section was called to order by the Vice Chairman, Rev. Charles Fehrenbach, C.S.S.R., on Wednesday, April 20th at 9:30 A.M. After invoking the Divine Benediction upon our work and proceedings, the Rev. Vice Chairman voiced the sentiments of all when he expressed heartfelt sympathy with the Rt. Rev. Msgr. Richard B. McHugh in his illness, our deep regret at his inability to be present, and our hopeful prayer for a speedy recovery. With his genial personality and outstanding leadership Monsignor McHugh holds us all deeply indebted.

After reminding us of the privilege of complete freedom of discussion, which is traditional in the minor seminary group, the Chair presented the Rev. Christopher Collins, C.P., Holy Cross Preparatory Seminary, Dunkirk, N.Y., to open the discussion on "The Admission and Placing of Veterans and Belated Vocations." Having briefly given reasons that might prompt us to admit veterans and other belated applicants, and having stated facts that might guide us in their admission, he proceeded to outline the methods used in dealing with this type of vocation during the past few years at Holy Cross Seminary. The problem of placement was met by dividing the applicants into two groups according to their experience and proficiency in Latin. Adjustments in the curriculum were made to suit the needs of the respective groups. All were excused from certain branches in which they were already proficient in favor of more Latin. Among other considerations to be kept in mind in dealing with veterans he emphasized the following: their maturity and experience, their probable reactions to the confining life of the seminarian, the advantages of keeping the veteran as far as possible in his own age group and the handicaps of the individual delayed vocation. The methods in use in the case of the veteran are producing satisfactory results, and the speaker voiced the opinion that the same methods should give satisfaction in dealing with other belated vocations.

In the discussion which followed further information was sought on the origin and quality of veteran vocations; the relative stability of the veteran as compared with the more youthful aspirant; problems of discipline; and the textbooks and the methods of instruction employed. The Rev. George Murphy, S.J., Director of St. Philip Neri School for Delayed Vocations, Boston, Mass., favored us with a detailed and very interesting account of his experiences in dealing with delayed vocations especially of the veteran.

At this same session a scholarly paper on "Family Background in a Candidate for the Priesthood" was read by the Rev. Joseph A. M. Quigley, J.C.D., St. Charles Seminary, Philadelphia, Pa. With reference to family background Dr. Quigley stressed the requirements of the Code of Canon Law and the directions of the Supreme Pontiffs and the Sacred Congregation which should be followed in the selection of candidates for the priesthood. He cited legitimacy of birth as a primary requirement; briefly discussed the nature of the irregularity of illegitimacy and the manner of its removal if circumstances seemed to warrant seeking an exceptional dispensation. Candidates must be

legitimate children of Catholic parents, parents Catholic in fact as well as in name, who rear their children in a Catholic atmosphere, in a home where all the virtues flourish. The speaker then suggested methods of investigating family background, in particular the use of a well-worded questionnaire that would reveal the family reputation as well as the personal reputation of the candidate and the presence of any hereditary or chronic infirmities.

A fruitful discussion followed which revealed the almost universal practice in the better organized dioceses of admitting no illegitimates. Unfavorable results in several individual cases in which, because of shortage of vocations or other weighty reasons, an exception seemed warranted, only served to confirm the wisdom of the general law against their acceptance and the inadvisability of seeking a dispensation. After further discussion of ways and means of investigating family background in which attention was called to the value of a thorough psychosomatic check-up on all candidates for the priesthood, this morning session adjourned at 11:45 A.M.

SECOND SESSION

Wednesday, April 20, 1949, 2:00 P.M.

The second session opened with prayer on Wednesday April 20th, at 2:00 P.M. The announcement was made that a joint session of the major and minor seminaries would be held on Thursday at 2:00 P.M. at St. Charles Borromeo Seminary, Overbrook, Pa. After a few well chosen words of welcome and appreciation the Vice Chairman presented Dr. Roy J. Deferrari, Ph.D., Secretary General, Catholic University of America, Washington, D.C., who read a very interesting paper on "Affiliation of Minor Seminaries with Catholic University." In his opening words Dr. Deferrari called attention to the clause in the statutes of the Catholic University which states in effect that seminaries and colleges may be affiliated when such affiliation is freely sought. He explained the nature and purpose of affiliation, emphasizing that the purpose is not to interfere, but to help by giving suggestions, guidance and direction that the respective school may obtain the best possible results with its current program and facilities and steadily grow in efficiency. He outlined in detail the information sought in the questionnaire, mailed upon application, and stressed the items that would come under the observation of the representative of the University on the occasion of his subsequent visit to the school. Means and methods employed are investigated with a view to evaluating results. The obligations are few, the advantages many. In addition to affording opportunity for cooperation in common projects, the University can act as a center for information on approved reading lists, texts, tests, and on all the latest developments in the field of education.

The group took advantage of Dr. Deferrari's invitation to ask questions. For the better part of an hour the obliging speaker was plied with questions bearing on affiliation. With reference to curriculum it was again made clear that the seminary has nothing to fear. Only such changes are suggested as are known from experience to be better adapted to achieve the fundamental purpose. Information was sought and given on the relatively new "Program of Concentration" in vogue at some universities, notably Harvard and Princeton, in which emphasis is placed on courses rather than on credits. For the benefit of all, the Rev. John P. Lerhinan, C.S.S.R., St. Mary's College, North East, Pa., requested further details on the "Workshop" as conducted at Catholic University. Dr. Deferrari graciously obliged. The meeting adjourned at 4:10 P.M.

THIRD SESSION

Thursday, April 21, 1949, 9:30 A.M.

The third session was opened with prayer on Thursday, April 21, at 9:30 A.M. Father Fehrenbach announced that at the close of this morning session buses would be waiting in front of Convention Hall to transport the delegates of the Major and Minor Seminary Department to St. Charles Seminary, Overbrook, where they were to be guests of the faculty at lunch. The Chairman then appointed the Committee on Resolutions as follows: Rev. George Murphy, S.J., Boston, Mass., Chairman; Rev. John Lerichs, Philadelphia, Pa.; Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.

Also the Committee on Nominations was appointed: Rev. Emil Lesage, S.V.D., Sacred Heart Mission House, Girard, Pa., Chairman; Rev. Kyran O'Connor, C.P., Normandy, Mo.; Rev. Charles Willis, S.M., South Langhorne, Pa.

The Rev. James Higgins, C.S.S.R., Immaculate Conception Seminary, Oconomowoc, Wis., then read a very timely paper on "Supervision of Reading and Movies in the Minor Seminary." Starting with the movies, he drew attention to the power of the movies to influence the morals of youth. He deplored the tone of secularism that pervades most present-day productions. He then dwelt at length on the practice followed at Immaculate Conception Seminary. No Class B films are shown, and a careful choice of Class A films is made. Possible objections to strict censorship were met by citing the right and duty of authorities to use their own judgment in the matter of proper entertainment. As substitute entertainment the speaker suggested the more frequent use of stage plays presented by the seminarians and the use of 16mm. educational films.

Careful supervision over all reading material, both secular and spiritual, is exercised at Immaculate Conception Seminary, the librarian and the spiritual director offering guidance in the choice of material suited to the mental ability and needs of the seminarian.

Two practical questions opened the discussion: the need, if any, of presenting feature films; and the frequency with which they may be profitably shown. Several rectors of seminaries gave their views and cited the practice followed in their respective seminaries. Rev. Harold Jochem, O.F.M., Rector, St. Joseph's Seminary, Westmont, Ill., called attention to the service rendered by some State Universities in furnishing 16mm. educational films to schools at a nominal price.

With regard to stage plays there was general agreement that the common practice is to eliminate feminine roles as far as possible, exception being made only when the nature of the role seems to warrant such presentation. Reference was made to the Catholic Theatre Conference of New York which furnishes lists of plays with all male characters.

It was stressed that the deluge of printed matter flooding the market today makes guidance and supervision of reading all the more imperative. Experience has proved that indiscriminate access to best sellers, to offerings of book clubs, and to all books of some lists of required reading is not to be recommended. The border-line book remains a problem.

Further discussion of these problems was halted by the Rev. Chairman at this point to allow time for the Rev. Frank Gartland, C.S.C., Holy Cross Seminary, Notre Dame, Ind., to present his very practical suggestions on "Sex Education for Minor Seminarians." He began by stressing the importance of

correct knowledge of sex from proper and reliable sources. On account of man's nature and modern conditions it is next to impossible for youth to remain long entirely ignorant of sex. Hence the need for timely instruction. Composed of body and soul, youth must be made to realize that sex is not only a biological force, but also a factor in the spiritual life. The ideal of perfect chastity must be presented, but our idealism must at the same time be practical. Much general information can be given in the religion class and in the regular spiritual conference, but detailed information is better given in individual private conference by the chosen spiritual director as he sees the need for it. A method of procedure in general sex instruction was then proposed by the speaker.

In the discussion which followed Father Gartland's suggestions, representatives of several seminaries volunteered information on methods in use at their respective seminaries. The nature and extent of the duty of confessors and spiritual directors in relation to sex instruction were discussed with a view to practical methods of procedure in imparting the same. Attention was called to the difficulty of having a systematic course for group instruction since the problems to be faced are most often individual ones. Spiritual direction in general was then projected into the discussion, and this gave Father Fehrenbach occasion to describe the system in use at St. Mary's College of allowing seminarians to choose one of several spiritual directors and to explain how these coordinate their efforts so that the system, while allowing a certain amount of freedom, produces satisfactory results.

FOURTH SESSION

Friday, April 22, 1949, 9:30 A.M.

After the introductory prayer the Rev. Acting Chairman called upon the Rev. George Murphy, S.J., for the report of the Committee on Resolutions. No formal resolutions were presented.

The report of the Committee on Nominations was next in order. The Rev. Emil Lesage, S.V.D., proposed the following officers for the coming year: Chairman: Rev. Charles Fehrenbach, C.S.S.R., Ph.D., St. Mary's College, North East, Pa.; Vice Chairman: Rev. George Murphy, S.J., A.B., A.M., St. Philip Neri School, Boston, Mass.; Secretary: Rev. Charles H. Lynch, A.M., Ph.D., Our Lady of Providence Seminary, Warwick Neck, R.I.; to the General Executive Board: Rt. Rev. Msgr. Edward M. Lyons, A.M., Rochester, N.Y. The motion was made, seconded, and passed that the nominations be accepted.

A slight digression from the scheduled program was then made to allow the Rev. John P. Lerhinan, C.S.S.R., to say a few words on the "Workshop." Father Lerhinan told of his experience gained while attending the workshop held at Catholic University last summer. He made the proposal that the minor seminary group conduct a workshop at a future date and suggested several subjects suitable for such a workshop. The proposal was favorably received, and action can be expected in due time.

The Chairman then announced the topic listed on the program: "The Extent of Extra-Curricular Activities in the Minor Seminary." He raised the question whether the members wished to separate into smaller groups to facilitate the discussion of a greater variety of activities or to remain united. The unanimous decision was to remain in one group.

The "esprit de corps" that was much in evidence during all discussion periods now blossomed into full bloom. In a free, yet orderly fashion, views and

opinions were exchanged on various extra-curricular activities: extra-and-intra-mural sports, walks, work about the buildings and grounds, and other forms of recreation and entertainment suitable to the seminarian. Stage productions and the movies received additional consideration. As time was growing short, the Chair called for a motion to adjourn to allow the members to attend the final general meeting in Convention Hall.

After a word of appreciation to the members for their lively interest and kind cooperation, Father Fehrenbach thanked the retiring officers. He again reminded us how deeply indebted we are to our past Chairman, the Rt. Rev. Msgr. Richard B. McHugh for his keen interest and generous services, and expressed the hope that Monsignor McHugh and all of us will have the pleasure of attending the next meeting.

There was an average attendance of 95 at the minor seminary sessions. We adjourned with prayer at 11:45 A.M.

DOMINIC LIMACHER, O.F.M.,
Secretary

PAPERS

THE ADMISSION AND PLACING OF VETERANS AND BELATED VOCATIONS IN MINOR SEMINARIES

REV. CHRISTOPHER COLLINS, C.P., HOLY CROSS PREPARATORY SEMINARY, DUNKIRK, N. Y.

Shall we take him or not? This question, applied to a belated vocation, has been asked countless times by the superiors of minor seminaries. This paper makes no attempt to answer the question with any sort of finality. There is no doubt that belated vocations offer special difficulties, and much discussion might be devoted to theorizing on how they should be dealt with. But, since the ultimate decision is determined largely by local circumstances and the merits of the individual case, it seems more practical to show what one seminary has done and to let that serve as a basis for comment and discussion. Since, apart from veterans, our seminary has not had much occasion to deal with the problem, my remarks will be concerned with our handling of the veterans and with a few observations on other belated vocations.

For purposes of this paper I am going to define a belated vocation as anyone who is at least twenty years old and who is more than two years behind his age group in amount of education completed or in studies necessary for the priesthood.

From February, 1946, to the present time we have admitted thirty-one veterans, all of whom, by my definition, would be belated vocations. Several others made inquiries. Some we heard from only once. Others we discouraged because their scholastic background seemed to offer no hope of success. Of the thirty-one who entered, eighteen are still with our order—some in philosophy, some in the novitiate, six in our preparatory seminary. Those who left did so for various reasons. Three dropped out because of difficulty with studies. None was dismissed.

Those who were admitted were of quite varied educational background and scholastic ability. One had not finished high school; another had finished his college course and had received his degree—in business administration. Of thirteen who had previous college work, only one had adequate preparation in Latin. We even found one with a half year of Greek. Because of the age of the veterans, which varied from twenty to twenty-five at entrance, we preferred not to class any as high school students. Accordingly the one who had not finished high school was accepted for college work partly on the basis of G. E. D. tests.

Seven of the veterans had never studied Latin; eleven had it for periods ranging from six months to two years. All the rest had at least three years of Latin though, with the exception of a few who had taken refresher courses, it had been some time since they studied it. In about six instances the previous education of the veterans had been along non-academic lines. However, even these had some mathematics, American history, English and, with one exception, some foreign language.

A few facts guided our general method of dealing with the veterans: 1. We needed vocations and were willing to make special efforts to adapt and

train any suitable candidates. 2. We felt that veterans were worthy of special consideration, i. e., we believed that, being more mature, they were more likely to know what they wanted, and we recognized that their belated applications—and in some instances their vocations—were due to their military services. 3. We felt that their experience would, to some extent, make up for their absence from school or their deficiencies in formal education. 4. We realized that any special consideration given to them would have to be given in our minor seminary; once they entered the philosophy course, all would be presumed to be on a fairly equal footing.

Before explaining what we did, it should be recalled that the entrance of these veterans was spread out over two and a half years, so we did not have to classify them all at once. For convenience, I will speak as though we did.

In assigning the veterans to classes our decisions were based largely on their knowledge of Latin. We reasoned that veterans, despite their time away from school, would be able to hold their own in courses which other students were also beginning, e. g., English literature and the sciences. Those who had similar courses in these or other subjects in previous college work were, naturally, allowed to omit them with us. All were obliged to take religion.

That left Latin, Greek and history to be reckoned with. All had to start from the beginning with Greek. Since some were assigned to the sophomore year, this meant that they had only one year of it instead of two. However, this was a course in New Testament Greek and gave them what should be a sufficient foundation for future work in Scripture.

We had a course in medieval history (which has since been dropped) in the freshman year, and one in modern European history in the sophomore year. Since all would have two years of church history later on, and since something had to give way if the veterans were to make up lost ground in Latin, we decided it would be history. Exempting veterans from this during their first year with us gave them three extra periods a week in addition to the regular five devoted to Latin. If a student showed ability but still needed extra time in his second year, he was again excused from history.

On the basis of a placement test, we divided the veterans who had previously studied Latin into two groups. The first consisted of those who had retained a good knowledge of the language and who, with a brief review, would be able to start translation of authors. The other consisted of those who, for practical purposes, had to start all over again.

Those in the better prepared group were told that they could reasonably hope to finish their minor seminary work in a year, but that this depended on themselves. Two of this group found it necessary to remain for a second year.

The procedure followed with this group was to give an intensive review of forms and syntax for five or six weeks and then begin reading Cicero. At the end of one semester they were to be ready to enter the regular sophomore Latin class. This enabled us to judge them in competition with students who had a more complete course and to evaluate their ability more accurately. Since they were still released from history, they had extra time for preparation which served to equalize their position with that of the regular students. A few in this group were held in the intensive course for a short part of the second semester.

In the less prepared group, with which was joined those with no previous Latin, the object was to complete a basic study of forms and syntax in one

semester or a little more and from there go on to Cicero. They were to be ready for sophomore Latin at the end of the year. One veteran from this group was transferred to the regular freshman class at the end of the first semester. Two others had made such progress that they had earlier been transferred to the advanced group and from there went into the sophomore class.

What about results? They were satisfactory. Many of the veterans did have some difficulty at the start getting used to study but their interest got them past this barrier in a short time. They were anxious to make up for the time lost in service and appreciated the opportunities that were given them. Even the younger ones seemed more mature in their approach to learning. In subjects where they got off to an even start with other students they had no difficulty other than that occasioned by natural differences in ability.

For Latin they needed considerable effort. Lack of familiarity with the language showed up in vocabulary and in handling certain constructions which, while not difficult, were not of common occurrence. Difficulties of this sort are not, of course, confined to belated vocations. But a mediocre student with greater experience can often handle a problem that stumps a veteran of greater ability. However, by the end of their course, all the veterans have been able to meet minimum requirements. Some have surpassed those with more training in Latin.

A question which interested us, since it provided a test of the validity of our concessions, was how the veterans would make out in their studies after the novitiate when no special allowances were being made for them. Six of them are now in philosophy and their professor writes of them,

As far as I can judge at the present time, there are no deficiencies among the veterans that can be traced to their incomplete training. As a group they are making out quite well and compare favorably with the rest of the class. In one or two cases there is a slowness in the veterans but that is due to their nature and talents. They would be slow whether they had complete courses or not. There are two who are doing more than well in their studies and show more interest than those who have the complete course. All the veterans have a more balanced and more mature outlook on religious life and studies, which gives them an advantage over the other students. So I think one can say that, as a group, the veterans are doing better than average work in their studies.

That is about the result we expected and it appears that our hopes have been justified.

A few remarks on other aspects of the veterans' training may be in order. In the beginning some of the veterans found it difficult to associate in the close relations of seminary life with students only a few years younger but much less mature. Time and better knowledge of their companions took care of this. The concessions in studies made to the veterans provoked no dissatisfaction among the regular students. The veterans gave no special disciplinary problems. In fact their general conduct, their studiousness, earnestness and maturity had a good effect on the entire student body. Our experience with them has been highly satisfactory.

But would the results obtained with them in studies and other aspects of seminary training be achieved with belated vocations in general? I am inclined to doubt this. I think that much of the veterans' success is due to the fact that they were a group with a common problem and a common purpose. The group made it easier for the individual to adapt himself.

Even though we should make the same concessions that we made to the veterans to the one or two late vocations that we might have at any one time, I doubt that we would get the same results. Individuals would feel isolated and find it hard to adjust themselves. This is not mere theory for it has happened in our experience—just as it has happened that some have met with success. But the more a student is removed from his age group in education at the minor seminary level, the greater are his problems. Fairness to the student and to the seminary demands that his age, his temperament and his scholastic ability be given extra careful consideration before he is accepted as a candidate.

This does not mean to imply that belated vocations are a poor risk and should be discouraged. The veterans have shown what can be done. I think our experience with them will make us more disposed to look favorably on belated applicants in the future. However, it seems unlikely that we, or any diocese or order, would have a large number of belated vocations at any one time. A school where candidates for various dioceses and orders could get together would seem more suitable than a regular minor seminary for giving them the special training they need, for inspiring confidence and thus increasing chances for success. Under such circumstances I believe that the same favorable results could be obtained with belated vocations in general as we obtained with our veterans.

FAMILY BACKGROUND IN THE CANDIDATE FOR THE PRIESTHOOD

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The Code of Canon Law tells us that those to be admitted to the seminary must be legitimate sons with such dispositions and good will as will give hope of permanent service in the sacred ministry. The history of this canon goes back to the Twenty-Third Session of the Council of Trent and to several important Papal documents, among which is the *Normae* of Pius X for the Seminaries of Italy, in which we read, "*Ut adolescens in seminarium admitti valeat, ad familiam nomine et actione vitae Christianam eandemque integra aestimatione pollentem pertinere debeat.*" Citing article 324 of the Constitutions of the Sacred Congregation of Seminaries and Universities, Micheletti declares: "*Idcirco candidati legitimis sint orti natalibus, ex parentibus Catholicis, et ad familiam nomine et re vere Christianam ac integra aestimatione pollentem, pertineant.*" Finally, the joint Instruction of the Congregations of Seminaries and Religious, concerning the pre-ordination investigation of ordinands, would have us ask of the parish priest of the ordinand: "*Num inter parentes alicuius indicia, ac praecipue mentis morumve pravorum adsint, quae atavismum suspicari sinant?*" From the above quotations it would seem that the questions with which we are here interested concern the candidate's legitimacy, his parents, his family life, the reputation of his parents and of his family, and any hereditary strain or weakness that might be found in it.

Illegitimacy is, of course, an irregularity *ex defectu*, prohibiting promotion to orders or forbidding the exercise of orders already received. Illegitimates born of persons between whom no diriment impediment exists are called natural children; those born of persons prevented from marrying by a diriment impedient are spurious. Spurious children are sacrilegious, if the impediment is sacred order or solemn vow; adulterine, if it is ligamen; and incestuous, if it is consanguinity or affinity in the forbidden degrees.

Children conceived or born of a valid or putative marriage are legitimate, unless at the time of conception the use of marriage was forbidden the parents from solemn religious profession or the reception of sacred orders. A child born a married woman living with her husband is presumed to be her husband's, to disprove which presumption it must be shown that during the entire time the child could have been conceived, intercourse was impossible. A child born to persons who are married is simply legitimate, even if it were born the day after marriage, for there exists a general presumption of legitimacy. The strict presumption does not exist however, unless the child were born more than six months after the marriage, or less than ten months after conjugal relations have ceased.

Illegitimacy can be removed in any one of three ways: by the subsequent marriage of the parents; by dispensation; and by solemn religious profession.

By the subsequent marriage of their parents, whether true or putative, newly contracted or validated, even though not consummated, children are made legitimate, provided the parents were capable of marriage, that is, were stopped from contracting marriage by no diriment impediment at the time the child was conceived or carried or born. As we have seen, if the marriage took place before the child were born, he is simply legitimate.

Not every subsequent marriage has the effect of legitimation, for it is necessary that at some time between conception and birth the parents were by law capable of valid marriage. Children legitimized by the subsequent marriage of their parents are considered in all things equal to legitimate children, unless the law provide otherwise, which it does in the creation of cardinals, and the election of bishops, prelates and abbots nullius, and the major superiors of religious communities.

Dispensation from illegitimacy may be directly granted by rescript or follow indirectly from a dispensation from a diriment impediment or a *sanatio in radice*. The Sovereign Pontiff can by rescript legitimize illegitimates with all the canonical effects. Whether a papal rescript does *de facto* remove all canonical disabilities can be learned from the very wording of the rescript, but ordinarily a papal rescript legitimates a man for the reception of all orders up to and including the Holy Priesthood. A dispensation from a diriment impediment granted by virtue of ordinary power or by virtue of power granted by general indult, such as the Quinquennial Faculties, *ipso facto* legitimates all children already born or conceived of the parties dispensed, with the exception of sacrilegious or adulterine children. This legitimation takes place on the granting of the dispensation, independently of the subsequent marriage, even though the failure to follow up the dispensation by actual marriage is due to the fault of the parties. Although the Apostolic Delegate cannot dispense from the irregularity of defect of birth, he can permit illegitimate sons to enter the seminary, with of course the obligation of applying directly to the Holy See for dispensation from the irregularity before ordination.

When a *sanatio* is granted, by fiction of law there is also granted retroaction concerning the effects of marriage; this retroaction is understood to go back to the very beginning of the invalid marriage, unless express provision is made to the contrary. Hence from the time the *sanatio* is granted the law regards the marriage as if it had been valid from the beginning, and the children already born from the time of the *sanatio* on are regarded as having been born legitimate. This legitimation extends to all canonical effects, and is therefore a much fuller one than that granted by subsequent marriage.

Illegitimacy can also be removed by solemn religious profession; for solemn religious profession has always, as it were, been considered a new birth wiping out if necessary the stains of a former one. Only solemn religious profession has this effect, except, according to the Constitution "*Ascendente Domino*" the simple profession made by various members of the Society of Jesus. The profession must be a valid one, and the irregularity thus removed is not restored if the religious be later secularized or reduced to simple vows. Although religious orders properly so called can legitimize illegitimates by admitting them to solemn vows, however valid the admission of an illegitimate would be to the novitiate, it would nevertheless be illicit in those who in religion would be destined for orders, since they are debarred by an irregularity from the reception of orders. A dispensation from this provision of Canon 542 would have to be obtained either from the Holy See, or from the major superiors in the event the Holy See had so delegated them. The faculty contained in the Quinquennials permits the ordinaries to dispense from illegitimate birth for entrance into religion, only insofar as such dispensation is made necessary by the constitutions of the institute.

Whether or not to admit illegitimate sons to the seminary provided they have all the other requirements is a question that must receive various answers in various times and in various places. We have seen we cannot

admit such to the seminary without permission of the Apostolic Delegate. The present speaker has seen much divergence of action on the part of ordinaries and religious superiors. One great and conscientious ordinary steadfastly refuses to admit to his seminary boys born of legitimate marriage, not merely legitimized by the subsequent marriage of their parents, when the sons' birth certificate is not dated at least nine months subsequent to their parents' marriage. Another good and excellent prelate petitioned the Holy See for a dispensation from adulterine illegitimacy for a young man of his diocese, whom, when the dispensation was obtained, he ordained to the priesthood. But the first mentioned case is in a large diocese with a heavy Catholic population, and the second in a small diocese with very few priests and a scattered Catholic population in which the facts of the young man's illegitimate birth were entirely unknown. The ultimate decision does not rest on the seminary, but on the Most Reverend Ordinaries, or the Very Reverend Major Superiors; this decision each of these authorities will make for himself guided by his past experience, or the past experience of his diocese or community.

It is likewise of importance that the candidate should be the son of Catholic parents; for centuries in the past it was the law of the Church that the sons or the grandsons of non-Catholics had a simple impediment to ordination. The law now impedes the ordination of the sons of non-Catholics as long as their parents remain in their error, even if only one parent is a non-Catholic, as is the case in a mixed marriage contracted with a dispensation from mixed religion for which the promises were duly made. The term non-Catholic is restricted by writers to mean members of heretical or schismatical sects, and does not include infidels. Probably the impediment ceases to exist when the non-Catholic parent dies. If this impediment prevented the admission of the sons of non-Catholics to the seminary, quite a few of our seminarians here in the United States would have to be dismissed. The impediment must however be dispensed before ordination, and normally can be obtained only from the Holy See.

The future seminarian should come from a family that is not only in name but in fact a truly Christian family, one that reflects the family life of the Holy Family at Nazareth. A Christian family is one that lives the sacramental life of the Church. It is a family in which the teachings of the Church are put into practical daily use in the lives of its members and the education of its children; in which the father and mother observe to the utmost the commandments of God and the precepts of the Church and teach their children in turn a love and knowledge of the same. It is a family in which the duties of Christian man and wife find their fulfillment in the duties of Catholic father and mother, in which prayer is part and parcel of the daily routine; and Sunday Mass and frequent reception of the Sacraments as regular a thing as the Sunday dinner. It is also a family in which the father and mother know in the words of Sacred Writ to spare the rod is to hate their own sons. It is such a family as you and I, Reverend Fathers, were privileged to be born and reared in.

Since the seminarian is the father of the priest, it is of prime importance that he come from such a family. If he as a priest is to have the *Sensus Christi*, he must have been reared in the atmosphere of Christian faith and Catholic morality. He must have learned as a boy the lessons of self-denial which will be of such importance to him after he has been ordained and the myriad temptations of the world, the flesh and the devil come flocking about him after he has left the shelter of the seminary and the protection of seminary life. He must have had planted in his young heart the seeds of

prayer and temperance, of purity and chastity, and of Christian mortification, as they can be planted nowhere else. The Most Reverend Ordinaries and the Major Superiors place so much stress on this requirement of a Christian home that in most instances they carefully investigate the young man's family before admitting him. One method of making this investigation is a questionnaire inquiring concerning the candidate's parents, brothers and sisters; what part they take in parish life; their devotion to Mass and the Sacraments; the parish societies to which they belong; the reputation they enjoy in the parish and in the community. And the information thus gathered readily paints in the minds of the authorities, both diocesan and of the seminary, a true picture of the character, training and family background of the applicant, marking him as a good or bad risk for the seminary and the priesthood. It is not our intention to insinuate that one who has not come from such a Catholic family as we have here depicted could not by the grace of God become a good and pious and zealous priest; but humanly speaking, as experience again has taught us, the chances are anything but good, and in deciding to admit or reject the application of a candidate, his parents and his family and his home should be weighed well.

Does the candidate's family enjoy a good reputation, or has there been some scandal connected with the family, such as habitual drunkenness, separation, divorce, or the like? In the beginning of our consideration of the part family reputation plays in the admission of a candidate to the seminary, it is necessary that we distinguish between personal infamy and family infamy. Personal infamy is either of law or of fact. Infamy of law is a penalty established by the common law for the punishment of certain definite crimes, and the list is a taxative one. Infamy of fact is contracted by a person who, either because of crime he has committed or of his corrupt morals, has lost in the judgment of the ordinary the good reputation he enjoyed among upright and serious members of the faithful. Infamy of law makes a man irregular by defect; it is by its very nature perpetual; and can be removed only by dispensation of the Holy See. Infamy of fact is a simple impediment to ordination, of its nature temporary, and lasts until the person has regained in the judgment of the ordinary his good reputation by making amends for his misdeeds and by leading a good Christian life. It must be pointed out and constantly remembered that legal infamy, both of law and of fact, affects no one but the person who is himself infamous, and it never extends to those who are related to the infamous one either by blood or by affinity, except perhaps as noted in Canon 2147, by which the bad reputation of the persons with whom the parish priest is living may be a canonical reason for removing the said parish priest from office, if such cohabitation impairs his good repute.

What about a candidate who comes from a family whose reputation is stained by some member of it? In this consideration we must think of drunken, divorced, or separated parents; of the brother or sister who is a public sinner, married out of the Church, or living in public and notorious concubinage. Certainly the bad reputation that would come to a family from such a father or mother is worse than that which would come to it from an erring son or daughter, and the scandal that would move the seminary necessarily to dismiss a student already admitted and well advanced in his course would be far worse than that which would move the authorities of the seminary not to admit him at the time of his application. But to determine what amount of family scandal or infamy would debar an applicant otherwise desirable is the problem and the province of the local ordinary. Once more our experience has been widely divergent in this matter; in one instance because of the mere legal separation of his parents, an applicant was refused

admission to the seminary; and in another a boy was admitted as a student for the priesthood whose mother was a non-Catholic, and whose father had maliciously deserted both child and mother to enter a so-called civil marriage with another woman. But the first case was in a large diocese in which there are numerous clergy and a highly concentrated Catholic population, and the second in a small diocese with few priests and a scattered Catholic population in which the sad situation of the applicant's father was not known to the general community.

A generation ago it was the common belief backed up by the teaching of physicians that certain weaknesses of mind and of body were necessarily inherited. Thus drunkenness, insanity, epilepsy, tuberculosis, and the like were considered to be passed down from father to son. Today this belief has been falling into disrepute, and just how true or false it is we are not in a position to say. It would be well, however, if the seminary authorities bore in mind the environmental influence drunkenness has on a young man, and, unless the youth himself gives every indication of being, as far as can be seen at his age, an abstemious, sober, temperate and somewhat mortified young man, they should think twice before admitting him. As for mental or physical weaknesses, we have our ways of checking on these. If the parish priests in recommending applicants for the seminary would forget the amount the family contributes to the collections, or the many fine dinners with which they have entertained him, and think of the Church, of the good of the people, and of the priesthood itself, telling the absolute truth concerning each and every member of the family, any physical, mental, or character weakness which might later on show up in the boy to place him as a priest permanently on the absent or on leave list, could well be looked into by specialists and experts who could give us an accurate and trustworthy prognosis in each individual case.

Finally, the matter simmers down to this: legitimate birth, Catholic parents, Christian home, personal as well as family good name, and good family stock are requisites in any future seminarian. One or other of these might be lacking, and, other things being equal, the student would be more or less a good risk. But the good of the Church and the good of the priesthood demand that we should in almost every case strictly adhere to these requirements, since past bitter experience has proven in many cases that the lack of one or other of these requisites has stood out as a red light warning us of future danger, a danger we could have seen and prevented had we not been blinded by mere sentiment or mistaken friendship.

AFFILIATION OF MINOR SEMINARIES WITH CATHOLIC UNIVERSITY

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I am very happy indeed to be present here today to discuss with you the nature of the affiliation of so-called minor seminaries with the Catholic University of America. It is my plan to present the important features of the arrangement and then to devote perhaps the greater part of the time at our disposal to answering such questions concerning it as you may wish to raise.

In the first place you should realize that "Affiliation with the Catholic University of America" is not something that the authorities of the University have devised for their own aggrandizement. The basic principles have appeared in the various Statuta of the University almost from the beginning, and the Statuta come to us from the Sacred Congregation of Seminaries and Universities.

In establishing and maintaining the plan of affiliation, the authorities of the Catholic University of America have especially in mind the first part of Article 71, Section 2, of the Statutes of the University as approved by the Sacred Congregation of Seminaries and Universities. This article reads: "Colleges, Seminaries, and other Catholic Institutions may, without prejudice to their autonomy, be affiliated to the University by the Rector and the Academic Senate, upon the fulfillment of conditions to be prescribed by said Rector and Senate."

Occasionally some Catholic educators of the land, who are in a position that breeds rivalry with the Catholic University, have looked askance at us as we have set forth the principles of "Affiliation" and as we have endeavored to promote it, as if, to say: By what right does the Catholic University of America any more than any other Catholic institution of higher education in the land undertake this work. The answer is very easy. The Sacred Congregation of Seminaries and Universities has spoken through the Statuta of the Catholic University, and so the authorities of the University *must* carry on this work. They have no choice in the matter.

Occasionally also some well-meaning friends have urged that the highest ecclesiastical authority of the land be asked to intervene publicly and officially in behalf of "Affiliation." Whether such authority would or would not do so, the University authorities have always declined such a proposal. They have always felt that it was their duty to make "Affiliation" so worth while that Catholic educational institutions of their own free will would seek it in ever increasing numbers. In this, of course, they have been very wise. In the long run, great educational movements are not developed through compulsion but rather through the free will and the desire of those concerned.

"Affiliation" at the University has two divisions, each quite distinct from the other, although Monsignor Lardone, who is in charge of one, and I, who direct the destinies of the other, keep each other informed of what we are doing. I refer to the Seminary Section and the Non-Ecclesiastical Section. The Seminary Section is directly concerned with seminaries in so far as the pronouncement *Deus Scientiarum Dominus* is concerned. We have some instances, however, where major seminaries belong to both sections. They wish to have the advice and guidance of the Seminary Section on the most effective way of carrying out the provisions of the *Deus Scientiarum Dominus* and

they also wish to have the direction of the Non-Ecclesiastical Section in their various dealings with secular educational authorities especially in the matter of granting degrees and obtaining all possible recognition for them. Minor seminaries are a special kind of secondary school and are not directly treated in the *Deus Scientiarum Dominus* and so, as far as "Affiliation" is involved, are the concern of the Non-Ecclesiastical Section.

The purpose of affiliation as we understand it is primarily to guide and help Catholic educational institutions without interfering in the least with the autonomy of these institutions. It is not to set up a lot of hurdles for institutions "to take" so that they may be proclaimed schools or colleges of very high standards, at least as good as indicated by these hurdles. As we have told educators so often: An affiliated institution is one which has of its own volition placed itself under the guidance of the Catholic University; is trying constantly to improve itself not by following blindly the directions of the University authorities, but by discussing its problems with the University representative and then making its own decisions regarding them. It may be assumed that an affiliated institution is doing the very best possible job within the limitations of its financial resources. We are often asked: Do you ever drop an institution from the list of affiliates? The answer is "Yes" but only when an institution shows a very definite feeling of smugness and self-complacency and exhibits no interest in its continual improvement. This does not happen very often.

The procedure which an institution seeking affiliation should follow is this. The proper authority should fill out a form which is a combination application to the Rector of the University for affiliation and a questionnaire. After the Office of Affiliation has received this form properly filled out, accompanied by samples of all forms used in the administration of the minor seminary, the Committee on Affiliation sends a representative to make a personal inspection of the institution. Needless to say, he studies the questionnaire carefully beforehand. His purpose is not merely to check the information contained in the questionnaire but more to discuss the intangible qualities of the institution, e.g., whether the machinery of administration moves smoothly and the general spirit is good. On the basis of the information acquired from the questionnaire and the visitation, and chiefly after a consideration of the question, whether the institution is serious about wishing to improve to the full extent permitted by its resources, the Committee affiliates or does not do so. Affiliation is ordinarily granted the first time for a two-year period only. At the end of this time, a check is made on the progress attained in the two years, either by another inspection or another questionnaire indicating items of improvement only, when, if circumstances warrant, affiliation is granted for the maximum period of five years. It should be stated that the inspector always makes a careful report to the Committee in writing, a copy of which is sent to the authorities of the institution in question. This report is of the nature of a "blueprint" depicting the lines along which in the eyes of the Committee progress should be made. If the officials of the prospective affiliate disagree with the report in any particular, it should be reported to the Committee on Affiliation and due cognizance will be taken of it.

The inspection and questionnaire are concerned chiefly with the following items:

1. Purpose: The administrators and the faculty of any educational institution should have a well-defined idea of what they are trying to accomplish. This should be very easy to state in the case of a minor seminary. In fact, it may seem almost like an unnecessary detail. It is surprising, however, to

find how confused the authorities of other kinds of educational institutions sometimes are on this matter. This is extremely important because it is in the light of the avowed purpose that all other elements of the institution are examined.

2. Curriculum
3. Library
4. Laboratory facilities
5. Faculty, especially its training
6. Teaching procedures
7. Facilities for teaching: maps, visual aids, etc.
8. Use of tests
9. Measuring outcomes
10. Keeping of records
11. Physical plant
12. Plans for the future

The obligations of the affiliate are essentially these. The institution is expected to wrestle with its problems constantly and to make every possible effort to improve. The costs of affiliation for the institution are: a ten-dollar application and first annual fee, a fifteen dollar inspection fee, and the cost of travel for the inspector. Ordinarily, if the prospective affiliate is located at some distance from Washington, the inspection is made when an inspector can combine the inspection of several institutions at the same time and thus divide the cost of travel among them. In the meantime, the institution may be temporarily affiliated on the basis of the questionnaire alone. After an institution has been affiliated, the cost is five dollars annually for the support of the Committee's activities generally.

A regular examination system has been established whereby students in minor seminaries and secondary schools by passing a battery of tests may obtain a secondary school diploma from the Catholic University of America. The battery consists of seven tests based respectively on the following material:

- Religion—covering 4 years of study
- English—covering 4 years of study
- Algebra—covering 1 year of study
- Geometry—covering 1 year of study
- a Foreign Language—(Latin, French, Spanish, or German)—covering 2 years of study
- a Natural Science—(Biology, Chemistry, or Physics)—covering 1 year of study
- a Social Study—(American History, World History, or Civics)—covering 1 year of study

These may be taken by the student at the regular annual examination period as the rector or principal may allow. It should be stated that these examinations have been devised according to the best principles of modern scientific test-making. A very detailed and careful study is made of the results of these tests and a report thereon is sent to each school that participated in them. The taking of these tests by any affiliate is entirely optional. Last year we sent out a total of 15,416 tests to our affiliates. The cost is twenty-five cents apiece, which includes the fee for correcting them.

Other benefits to be derived from affiliation may be discussed under the following headings.

1. Accrediment values
2. A center of information and also of assistance as circumstances require.
3. The quarterly bulletin

4. Public relations and publicity
5. Cooperation on common projects in the interest of Catholic education.
6. Materials available:
 - a. List of approved textbooks for high schools
 - b. Laboratory information
 - c. Various book-lists for college libraries
 - d. Periodical list for libraries—college and high school
 - e. Principles for grading
 - f. Information on keeping records
 - g. List of recommended tests
 - h. High school tests in 14 subjects
 - i. Organization material for colleges (faculty, statuta, administration)
 - j. Curriculum—programs of concentration
 - k. Guidance records

SUPERVISION OF READING AND MOVIES IN THE MINOR SEMINARY

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MOVIES

I. The *practice* in our minor seminary (Redemptorist Fathers, Kirkwood, Mo.) is to show the movies first to the directors of the seminary. Their decision as to the suitability of the movie is final. No B movies are shown, nor are all A movies that could be shown to the same age-group of non-seminarians. The authorities of the seminary are particularly cautious about movies that show teen-age good times, dancing, dates, caresses, and the surpassing charm of female companionship. If there are scenes to be eliminated and this cannot be done by editing in the projection booth so that the movie flows on uninterruptedly, then the directors would rather not show the movie.

II. The *principles* which have formed and guided this practice are the following.

1. In general, the controlling factor in selection of movies for the minor seminary must be the end of the seminary. The end of the seminary is not only instruction in knowledge, but training in virtue, so that eventually the young men will be worthy to be called to Holy Orders. The seminary training is to help them overcome the world, the flesh and the devil. One of the chief means of overcoming these enemies is the avoidance of unnecessary contact with them. It would be irrational to weaken, or endanger, in the recreation program, what is so laboriously built up by meditation, Mass, spiritual reading, and the other parts of the seminary program. "Recreation . . . must be worthy of the rational nature of man and therefore must be morally healthy. It must be elevated to the rank of a positive factor for good." (Pius XI, *On Motion Pictures*.)

2. We must keep in mind, too, the nature of the movies. I wish to call attention, first, to their secularist tone, and secondly to their unique power to influence minds and morals.

By and large, with a few exceptions like "Joan of Arc" or "The Search," the movies do not center human life in God. And this is the definition of secularism, according to the 1948 Pastoral of the American Bishops. Moreover, this secularism is "the most deadly menace of the Christian and American way of living." No Christian educator, certainly no seminary director, can ignore this warning.

Nor can we discount the power of the movies to influence. Quoting Pope Pius XI again, there exists today no more potent means of influencing the masses. And their power consists in this, that the movies speak by means of vivid and concrete imagery. Sonja Henie, at the height of her popularity, appeared in one of her movies wearing white skate shoes. Within a month all white skate shoes in the stores were sold out. Hollywood had a habit at one period of putting cigars into the mouths of crooks and politicians almost exclusively. The sale of cigars fell off alarmingly. If the movies have little or no influence on minds and morals, then the Legion of Decency is much ado about nothing, a crusade without any real justification, which is absurd.

3. Class B movies are not shown. It is true that the Legion of Decency is not the Holy Office. A person who knows that a particular B movie will be of no harm to him in faith or morals may view the picture without sin, scandal being removed. But such refinement of reasoning is felt to be beyond the easy and sure grasp of the young, so that showing B movies in the seminary would introduce confusion and raise doubts about the seriousness of the Legion of Decency efforts.

4. Movies which feature or give a considerable emphasis to teen-age good times, dates with girls, dancing, kisses and caresses, boy and girl stories—even though A movies—are excluded because it is the conviction of many well acquainted with seminary life that seminarians are particularly susceptible to and disturbed by vivid representations of the beauty of the opposite sex and the charm of their society. This is explained by the all male environment which offers no immunization, and by the lack of a normal family life as an outlet for the affections.

This premise being given, we may state the matter in the language of the moral theologians and say that movies or scenes which would be only remotely occasions of grave sin for this age group outside the seminary may easily be for the seminarians proximate occasion of grave sin, relatively or *per accidens*, by reason of their peculiar susceptibility. Pictures which the directors rate as only remotely occasion of grave sin for their charges may be shown if there is a good reason or if the students are instructed in the manner of overcoming temptations. *Quare si adsit aliqua causa, vel aliqua cautela adhibeatur, nullum peccatum erit sese exponere (occasione remotae peccati etiam mortalis)*. (Aertnys-Damen, II, n.473.)

5. The authorities not only have the right but the duty of consulting their own judgment as to the suitability of the movie for general showing for: a. they stand *in loco parentis*, b. they have years of experience, and c. they have the grace of their office. For a good reason, however, they can delegate this task to others. Indeed, they would be guilty of grave scandal if they did not previously inform themselves about the suitability of the pictures. (Aertnys-Damen, II, n.503.)

6. It is felt that a censorship which involves having someone stand in front of the projector while objectionable scenes are running is as bad as no censorship at all. The adolescent imagination is probably stirred unduly in the natural attempt to guess just what it was that was cut.

If it is objected that these principles carried into practice produce a hot-house morality, that students should be exposed to temptation so that they may learn how to deal with it, I answer first, that it is the function of a hot-house to shelter and strengthen young plants so that they may later stand on their own against the rigors of the climate. Secondly, let us abandon the hot-house metaphor. Moral principles, like rules of law, cannot be built on metaphors. Reconsider the principles. Without serious necessity, we can not expose ourselves or others to the proximate occasion of grave sin. If it is objected that it is necessary to expose students to the danger of sin in order to teach them how to avoid sin, I can only say that such a view, in my opinion, is mistaken as to the sources of our strength, when through duty or charity we are placed in the occasion of grave sin. The ability to resist at such times comes not from nature, from previous encounters recalled to memory, but only from God. It is man's duty to avoid the encounter. If God calls him to such an encounter, through duty or charity, God has bargained to provide the strength.

III. Suggestions.

Plays produced by the students themselves are better than movies. Stephen Leacock, in his *Model Memoirs*, is of the opinion that "motion pictures make presentation so direct, so easy, so physical, they tend to put the human imagination to sleep." However that may be, plays produced by the students have all the advantages of active, shared-in recreation, over the passive, canned variety. Plays help the students overcome nervousness in appearing before others, in voice training, in the practice of putting ourselves in the mind and position of others.

The 16mm. pictures, offered freely by a hundred industries, would help somewhat to balance the heavy liberal arts preponderance of the seminary schedule, for many of these pictures teach some physics and chemistry in order to explain the work of the particular industry. It has always been a mystery to me why seminary authorities do not use these films more.

READING

In regard to newspapers, it is the practice of this seminary to exclude from the reading room all but Catholic papers. There is, however, a news bulletin board which posts daily the leading events of world interest, together with important editorials, news stories, and pictures. It serves as a local news digest.

Secular magazines, too, are excluded, except for some sport or hobby journals. And a positive effort is made to encourage the reading of worthwhile Catholic magazines, for the seminary authorities realize that a majority of the boys will not become priests. And if these lay leaders of the future do not acquire in the seminary an acquaintance with and a taste for the Catholic periodicals, they will in all probability never acquire such a taste.

In regard to books, positive guidance is offered in the selection of spiritual reading books. And it seems to me that such guidance could be extended, by a Father or Fathers appointed for this, to all the reading of the students.

Such a device or program, as I see it, would have these advantages. First of all, by recommending worth-while books and occasionally discussing them with the student, the priest could develop a taste in the boy for good books. Then too, after a little time, the adviser would come to a fair idea of the boy's mental ability. This would be an estimate more objective, more based on fact, than an opinion gathered from the boy's looks or walk or from casual encounters and conversations. Faculty meetings, debating the student's advance to novitiate or major seminary, could profit by the opinion of the adviser who has dealt with the student in a different relationship from that of master of discipline or instructor. Finally, the adviser would come to know in what directions the boy's natural talent was strong, where backward. Directed reading could do something toward a full development of the strong points and help him overcome his weak ones.

The chief disadvantage of such a project would be that it would soon flower into a full grown nuisance for the instructor. But I believe some competent men could be found to look upon it as an apostolate.

SEX EDUCATION FOR MINOR SEMINARIANS

REV. FRANK GARTLAND, C.S.C.
SPIRITUAL DIRECTOR
HOLY CROSS SEMINARY
NOTRE DAME, IND.

The nobility and innocence, the heroic effort and ambition for priestliness of the vast majority of our seminarians is a ceaseless marvel. When we consider the almost total lack of training their parents, and even we priests, have given them in matters of sex; and when we further consider the merciless way in which these young men have been immersed in the commercial immodesty and filthiness of our age, their chastity is a miracle—convincing testimony to the power of grace and the special predilection of God's love for God's favorites.

Though a great poet once wrote, "Where ignorance is bliss, 'tis folly to be wise," we all know that in the case of the mystery of sex there can be no bliss from ignorance, for sex is a fundamental fact of life which permeates our being, soul and body—a force in life of which it is impossible to be ignorant because it thrusts itself upon us; an insistent power which original sin has tragically disordered and to which we cannot be neutral because universal experience shows that inevitably either it shall master us or we will master it. There is nothing in life more challenging than sex, nothing that proposes greater problems involving salvation, nothing therefore that demands clearer solution.

In a book called *Sex and Youth*, Mr. Sherwood Eddy says, "Probably most of us will agree that in no other area of life do we need so reliable information and the gathered results of the experience of the race. Those in the ranks of youth, of necessity inexperienced, are here dealing with vast forces—primitive, imperious, dynamic—forces that make or mar them, and that may shape and mold them for lifelong happiness and misery."

The sex life of the human being is not a merely biological entity and force. It is fully as much a factor in our spiritual life—and it must be so treated. It is something the celibate must utterly control if his heart is to be undivided, if every energy of his being is to be spent upon God in prayer and good works. We are not an animal only, nor a disembodied spirit. As a rational animal, free to conform our life to God's will or to cast that will aside and trample upon it, of necessity we finally turn out to be either a sort of angelic man or a sort of satanic man. Like Satan, the satanic man is constantly saying, "I will not serve" and constantly seeking his own good pleasure. Therefore, from the beginning we have to train our seminarians, as future other Christs, to develop the chaste mind and steel will of martyrs, confessors and virgins; we have to lead them to that blessedness which only the clean of heart can attain, and to that peculiar manliness which should match in the sanctuary of the priest's heart the sublime seal of Holy Orders. For our seminarians and as well for ourselves we have to make a terrific idealism practical. St. Augustine refers to "the *labor* of continence." All men, but especially seminarians, must recognize in God the absolute authority in life. A seminarian's chastity depends on immutable convictions born of grace and on flawless fidelity to the inflexible imperatives of a perfect conscience.

Whatever our position in the minor seminary—superior, teacher, confessor, director—we have taken our boys as they come to us . . . from whatever family background and environment, with whatever sexual experience or inexperience they have had. Some of these boys come to the seminary clad in baptismal robes still immaculate; others arrive still fighting to put bad habits under control. They are all thrown together—in the classroom, on the ball field, in the chapel and refectory. Each chooses his own confessor and director. Each, at that age, is apt to be reticent—at least at first. Many are reticent about the sex problem most of all. Dr. Rudolph Geis, Director of the Archepiscopal Seminary of Fribourg and author of the clearcut, inspiring book, *Catholic Sex Morality*, explains the reason for this reticence. Referring to the vehemence of passion, he says, "This tendency to excess inherent in the sex appetite is undoubtedly humiliating for man. Men of fine sensibilities smart under the painful realization. So it comes that the sex act is placed under the benign protection of shame and surrounded with reticence and reserve. Those of finer fiber shrink from all boldness in this respect. Shame can be overcome only by perfect confidence. Confidence converts shame and reserve into trustful security and frankness. This we observe in the relation of the child to the mother and the patient to the trusted physician. In a similar manner the peculiar timidity attaching to the sex function can be eased without detriment to conscience and moral refinement only where profound confidence is engendered . . ."

Our duty is, then, to discover the soul of each of these men, to help each one of them retain or regain his chastity, to help make him a perfect priest.

In the religion class, the teacher can cover the principles affecting the sixth and ninth commandments. But this is a general approach to the sex problem and an impersonal one. The superior in his weekly conferences to the household no doubt repeatedly holds aloft and elucidates the ideal of celibate chastity. But again, this approach is a general one and impersonal, though it is apt to be more inspiring and effective than the textbook-blackboard presentation.

The real work has to be done either in the confessional or in the priest's room when he is giving spiritual direction. From the viewpoint of anonymity and the sacramental seal, the confessional often better pleases the boy, especially if he finds it hard to overcome human respect. From the viewpoint of informality and an unrushed explanation, extra-sacramental conversation perhaps better satisfies the priest. In any case, whether in the confessional or the priest's room, there the priest and the aspirant come down from the clouds of generalities to solve face to face, or at least heart to heart, the secret problems vexing a boy's soul. Some seminarians will make their confession week after week or drop into the priest's room month after month for spiritual direction and not offer a single spontaneous word about the struggles for chastity; others are quick to unlock the door to the innermost sanctuary of their life. In either instance, confession and direction offer the perfect opportunity for adequate training in chastity. (The Church lays down one restriction: the explanation of procreation is not to be given in confession.)

If the student has his problem of sex, it cannot be forgotten that we have our problem of technique. We must avoid equally being either too stiff or too casual, being either prudish or even accidentally suggestive. "Calm judgment," Dr. Geis observes, "tells us neither to underrate nor overrate the demoniacal power that sometimes manifests itself in connection with the procreative instinct."

If the priest is to serve the boy's need for a personal prescription in these matters, he must be deliberately slow and must also be as brief as the case

allows when the time is ripe. Merely to charge into a boy's soul and suggest without any invitation from him that he must be having trouble because everybody has trouble is certainly a bad approach. Inquisitiveness is a worse approach, and it can be sinful. The priest must be always considerate and absolutely selfless. Besides, after inquisitiveness, the priest may find he has an angel on his hands or a devil, and he may not quite know where to go from there.

Let the director be content for some time—weeks or, if necessary, months—simply to win the complete confidence of his client by a long-range program of the sincerest charity and service, making himself always kind, never short, in every phase of seminary life. And let him in a principled way avoid every shade of partiality and favoritism. This priest-director may have the young man in algebra and Latin or may coach the intramural baseball squad. It is his everyday handling of all the boys in every situation that will determine the measure of his client's confidence in him in the room or confessional. The day will come, if he is a priest the kids call "square," when the young man will reveal any problem, however innocent or shameful, and not only ask for advice but follow it with the courage and perseverance of a saint.

Not everything need be told the boy at once. In ninety cases out of a hundred, the priest will not have to give him lessons in anatomy. Almost everybody finds out the physical facts, somehow, by accident or by design, before the ninth grade. In the ideal order, every boy would have obtained these facts straight and simply from his father, every girl the same facts the same way from her mother, as the need arose. Actually, to correct misinformation and to quell curiosity, perhaps the most needed thing is a simple declaration of the elementary facts. After all, the sex life, even though deep and complicated in its totality, is extremely simple in its biology. And when instruction on the physical facts is necessary, there are convenient, very holy avenues to the story which can be lifted straight from the mysteries of the Immaculate Conception, the Annunciation and Nativity. Of course, a thorough course in anatomy given to high school or college students is advantageous, provided the teacher be competent and prudent, and the group be either all boys or all girls.

Usually there is no interminable wait before the minor seminarian provides the proper opportunity, spontaneously, for the priest to begin training him towards a faultless chastity. Here's a good holy kid complaining of bad thoughts, and he is beside himself, liable to be the more upset the higher his ideals are. There's no question of consent at all, only of humiliation, perplexity, and worry—worry perhaps about his vocation. "Why do I experience these thoughts? What is the cause of all this excitement, especially since I don't want it? Will this condition always continue? Does it mean I have no vocation to the priesthood or religious life?" Such questions welcome the perfect and wondrous answer to be found in terms of God's plan for human life through human love, in terms of the creation and fall of our race and its regeneration through Our Blessed Lord.

Capital must be made of the point that sex is good, and even holy; that God planned and made it just as He planned and made every other faculty of the body, every power of the soul. Sex is as good as the eye or ear, the brain or heart. It is made by God. Once, when Peter doubted the goodness of pork, Paul roared back, "Dare thou not call unclean that which God has made!" If boys get the impression sex is evil, their misconception is probably due most of all to the great conspiracy of unfair silence which timid parents and timid priests have perpetrated. All the hush-hush or, worse still, the broadcast of

foolish terms like "a bad place" ("I touched myself in a bad place") has engendered the improper attitude.

To give a person the positive side, indeed to give him "the whole story," the Book of Genesis cannot be beaten. The priest need hardly, for a boy in the minor seminary, distinguish between the possibilities of direct or indirect creation, between absolute and mitigated evolution. He simply retells and explains the inspired word. God made the world—the sun, moon, stars, rivers, beasts, birds, and man. He made Adam's body and "saw that it was good." He breathed into that body "the breath of life," a living soul, a mind and will, the image of God Himself. In his body the boy is like an animal; in his soul like God. That will of his must hold every animal force in its place.

This God is, we observe, not one person but three, and it will take an eternity of happiness in heaven to begin to fathom the mystery of the Trinity. But in our human calculation we can with some cause suppose that even God did not want to be alone. He wanted to share life and love. And He said to Adam, "It is not good for man to be alone. Let us therefore make him a partner and helpmate." The priest then tells the story of Eve, of the two sexes male and female, of their complementary character, the aggressiveness of the one, the passivity of the other, of how God Himself witnesses their marriage, authorizes their intimacy—they shall be two in one flesh—empowers their union—"Increase and multiply." Scripture shows plainly from the first days of the human race that the two principal purposes of marriage are the procreation of children and the mutual support and encouragement of husband and wife. Only by the virtuous exercise of the sex life in human marriage can heaven be peopled with saints for all eternity! What greater, sublimer motive can a boy have for revering this faculty?

The pleasures of sex go hand in hand with the responsibilities of marriage. They are reserved by God to the married alone as a reward for fathers and mothers who fulfill the arduous duties of parenthood. Therefore, no unmarried person may, alone or with another, indulge in any thought, word or action which stimulates this marital pleasure. All this is convincing and inspiring to the minor seminarian, and he is willing to fight as a hardy soldier for what is right.

"But why," he continues to ask, "do I have these violent thoughts and desires, this fascination for pleasure, these physical stirrings by day and 'wet dreams' by night?" The priest explains how God constituted Adam and Eve in the state of grace and gave them the Four Freedoms of the Garden of Paradise. They enjoyed with God a supernatural divine intimacy: "God walked with them in the afternoon air." They were free from sickness, ignorance, death, and concupiscence. They understood things clearly. They were not to suffer decays in their teeth, tuberculosis in their lungs, cancer in their liver. They were never to suffer the humiliation of death but were to have been transported at the end of their term of probation from earth to heaven. They were free from immoderate, insane desire.

"Concupiscence" comes from two Latin words, "*cupio*," I desire, and "*cum*," an intensive: "I desire too much, I desire out of all proportion to the way I ought to desire, I am on fire with desire." Adam and Eve were, by the preternatural gift of freedom from lust, in absolute control of themselves. Though, as Genesis says, they were naked, their will was in dictatorial command of their imagination and memory, their muscles, their nerves, their glands. But they knew God had given them the state of grace and these Four Freedoms *conditionally*. "As long as you submit your will to Mine," God said in effect, "I will see that your lower faculties stay subject to your mind and

will." He then forbade them to taste of the fruit of the tree of the knowledge of good and evil. "That day you shall die the death; that day I will withdraw these gifts."

When by original sin our First Parents withdrew their will from the Will of God, God withdrew Adam and Eve's lower faculties from the control of their higher faculties—and that is the kind of human nature we have all inherited, all except Mary. There is a fierce civil war going on within everyone of us, the flesh struggling against the spirit, the spirit willing (to do God's will) but the flesh weak. Thus, the seminarian begins to realize there is nothing subnormal, abnormal, queer about him if he experiences bad thoughts and desires. These are crucifixions he has to endure, but in every challenge met there is virtue, new merit. There is a good side to every bad thought. . . . And he is in good company. No saint was ever more rugged and manly than Paul. Yet Paul moans about "the sting of the flesh," asks to "be delivered from the body of this death," chastises his body lest he become a castaway, and admits, "I feel a law in my members fighting against the law of my mind."

Many important corollaries follow: the necessity of modesty as the great, indispensable guardian of chastity; the necessity of high motivation (we are the temples of God and members of the Body of Christ); the necessity of training the will through self-denial, of strengthening the soul through prayer and the sacraments, devotion to the Blessed Virgin especially, since she alone, of all men, was conceived immaculate, free from the first moment of her existence, and always free, from the domination of evil.

Priests have to be brave men, and the earlier seminarians realize that the better for them and the priesthood. Priests do not give up marriage because marriage is in any way evil. They give it up fully realizing how warm and beautiful it is. They give up something good to embrace something even better. They embrace celibacy fully realizing the price they must pay for it. The seminarian should absorb the doctrine of Saint Paul on all this, and he will find it in chapter VII of the first epistle to the Corinthians. Priest and seminarian pledge God an undivided heart, the complete and exclusive service of their soul and body and every faculty of soul and body. In return God pledges them a free heart—freedom from the distractions and attachments of the world and creatures, intimate union with Himself. The minor seminarian must from the start of his training generously and consistently sublimate sex and all human love, however good; he must supernaturalize all his attractions, all his struggles. Only then can he do the apostolic work God expects of "his favorite"; only then can he become the interior man of prayer and holiness the priesthood demands of him.

St. Augustine, well realizing how this sacrifice and struggle are beyond human strength, prayed thus for himself and for each one of us priests and priestly aspirants: "My whole hope is only in Thy exceeding great mercy . . . O charity, my God, kindle me! Thou commandest continence; give what Thou commandest, and command what Thou wilt!"

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 20, 9:30 A. M.

Sister Mary Aloysius, President of the College and University Department, called the meeting to order and asked Father Dunne, Vice-President of the Department, to offer prayer.

Sister Aloysius made several announcements. She exhorted the delegates to attend meetings of the Department faithfully and to visit the exhibits, particularly during the free time allotted to sightseeing on Thursday morning when there will be no sectional or general session of the College and University Department. She appointed Committees on Nominations and on Resolutions, the personnel of these Committees being found appended to their reports in the proceedings of the Department. The President also said that she had not prepared any presidential address, particularly as the time assigned to general meetings of the Department was brief.

The Secretary of the Department then announced that cards were being circulated for registration. He pointed out that registration in the Association is not registration in the Department and that by law he is directed to keep an accurate list of all delegates attending annual sessions of the Department. Since at the last year's convention in San Francisco some claimed that they had registered in the Department but that their names did not appear on the official list, the Secretary assured the delegates that, if those whose names were not recorded but who had attended the meetings would give their names later either to him or to his successor, he was sure that eventually ample justice would be done.

The Rev. Allan P. Farrell, S.J., of the University of Detroit, then gave his keynote address, "Relationships of Government, Religion and Education." Time did not allow a discussion of this thought-provoking and inspiring talk. His paper is printed elsewhere in the proceedings.

Major General William K. Harrison of the Office of Defense, Washington, D.C., then gave a stirring address on "Education and the Army." General Harrison talked without notes and as no official stenographer was present his address cannot be printed in the proceedings. This is unfortunate as his message was a realistic and inspiring talk on what the Army can do for organized education and what the colleges and universities can accomplish for national defense.

Adjournment of the first session at 12:30.

SECOND SESSION

WEDNESDAY, April 20, 2:30 P. M.

The President again requested Father Dunne, the Vice-President of the Department, to open the second general session with prayer. This was a brief business meeting, most of the afternoon being devoted to sectional meetings of various groups.

First on the agenda was a report from the Membership Committee. Father Whelan of Loyola University, New Orleans, presented this report which had

been discussed at length by the Executive Committee on the preceding day and which recommended the admission of two colleges to constituent membership. The report was accepted by the Department on unanimous vote.

The Finance Committee was unable to present a final report because the fiscal year of the Department has not as yet been completed.

The Very Rev. Francis Meade, C.M., President of Niagara University, then presented the report on insurance and annuities. A copy of this report is printed elsewhere in this bulletin.

The Washington Committee had nothing to report as there had been some uncertainty and confusion as to just what its work was and upon careful consideration the chairman of this committee considered that its work was being duplicated by another committee of the Association.

To save time for the final general session the President then called on Father Wilson, Chairman of the Committee on By-Laws, to present his Committee's report and the text of the proposed by-laws. Father Wilson begged to be excused from making his report at this time as copies of the *College Newsletter* containing the text of the new legislation had not been distributed and it would be unfair to ask the delegates to vote on a proposition they had had no time to consider.

The President of the Department then briefly explained a departure this year from the tradition of the past. In accordance with a suggestion made over a year ago by Father Reinert, a member of the Executive Committee, the College and University Department is this year holding only three general sessions. The remainder of the time assigned to the Department will be given over to group discussions. The President paid a tribute to Brother Emilian, coordinator of program, who had done a tremendous amount of work to arrange sectional groups and to see that appropriate speakers were assigned to sectional programs. This year the Committee on Graduate Study is meeting as one of these sections and not, as in the past, taking over one of the sessions of the College and University Department.

Assigned to the afternoon program of Wednesday, April 20, 1949, were Sections on Graduate Study, Student Government in the Catholic College, The Community College, A Joint Meeting of Administrators of Colleges and Universities and Secondary Schools.

The Chairman of the Committee on Graduate Study, Father Moore, C.S.C., of the University of Notre Dame, presided at the meeting of this section and the discussion was summarized by Father Drummond, S.J., of Marquette University. The subject of this sectional discussion was: "What are our colleges doing to encourage outstanding students to go on to graduate work, and how can our graduate schools cooperate with them in securing such students for careers in scholarship?" This subject was debated by the Rev. Vincent C. Dore, O.P., Providence College, Providence, R. I., Brother Bonaventure Thomas, President of Manhattan College, New York, and the Very Rev. Vincent J. Flynn, President of St. Thomas College, St. Paul, Minn.

In the Lecture Hall of the Convention building at the same time a most interesting panel discussion was held on the topic, "Student Government in the Catholic College." Sister Camillus, R.S.M., presided at this meeting and Father Kammer, C.M., of De Paul University, Chicago, Ill., summarized the discussion. Each of the three subjects was discussed by a faculty member and by a student. Brother George Thomas, F.S.C., of La Salle College, Philadelphia, Pa., and Ralph Dungan, of St. Joseph's College, Philadelphia, spoke on student government in the metropolitan area college. Sister Hildegarde

Marie, S.C., of the College of St. Elizabeth, Convent Station, N. J., and Miss Virginia Murphy of Rosemont College, Rosemont, Pa., gave their impressions of what student government ought to be in campus colleges for women, while the Rev. Kevin Fox, O.F.M., of St. Bonaventure College, Olean, N. Y., and Edward Galotti of Boston College, Boston, Mass., held forth on a similar theme as applying to campus colleges for men.

At the same hour, half after two, a panel discussion on the Community College was held in still another section. The Rev. Edward M. Dwyer, O.S.A., of Villanova College, Villanova, Pa., was the chairman of this meeting and results were summarized by Arthur M. Murphy, President of St. Mary College, Xavier, Kan. Those speaking on the panel were Rev. Joseph G. Cox of St. Thomas High School, Philadelphia, Sister Jerome Keeler, O.S.B., Mount Saint Scholastica College, Atchison, Kan., Mr. Thomas A. Finan, Educational Director of the R.C.A. at Camden, N.J., and Charles A. Ford, of the John C. Winston Company, Philadelphia.

At the same hour a joint meeting of Administrators of Colleges and Universities and Secondary Schools was being held. Monsignor Ryan, Superintendent of Schools of Cincinnati, presided at this meeting, and Sister Anastasia Maria, I.H.M., of Immaculata College, Immaculata, Pa., summed up. Father Cunningham of the University of Notre Dame discussed the topic of "General Education," Brother Anthony, F.S.C., Principal of Central Catholic High School, Pittsburgh, treated the topic of "Standards of Admission," and "Preparation of Teachers of Religion" was debated by Sister Madeleva, C.S.C., President of St. Mary's College, Holy Cross, Ind., and by Brother William Mang, C.S.C., Supervisor of Schools for the Brothers of Holy Cross, of the University of Notre Dame, Ind.

THIRD SESSION

THURSDAY, April 21, 1949

In afternoon sessions sections were held on topics of interest to Registrars, on Public Relations, and on Inter-American Affairs. At the same time there was held a Workshop for Deans.

Miss Catherine R. Rich, Registrar of the Catholic University, presided at the meeting of the registrars and Michael P. Boland, Registrar of St. Joseph's College, Philadelphia, was summarizer. After some introductory remarks from Monsignor Hochwalt, the Rev. Hugh Smith, S.J., Registrar of the University of Detroit, read a paper on "Responsibilities of the Registrar," and Frank Bowles, Director, College Entrance Examination Board of New York, spoke on the theme, "What's Wrong with Registrars?" Later an animated discussion of these papers was carried on by Father Aidan Pfister, O.S.B., Registrar of St. Vincent's College, Latrobe, Pa.; E. Vincent O'Brien, Registrar of Fordham University of New York; Sister Miriam Fidelis, Registrar of Marygrove College of Detroit; and Maurice Murphy, Registrar of Duquesne University, Pittsburgh, Pa.

At the sectional meeting to discuss the subject of Public Relations, Charles A. Brecht, Director of Public Relations of St. John's University, Brooklyn, N. Y., presided and the summarizer was the Very Rev. William J. Millor, S.J., President of the University of Detroit. Participating in the panel were: Edward P. VonderHaar, Assistant to the President, Xavier University, Cincinnati, Ohio, and Secretary-Treasurer, American College Public Relations Association; Edward B. Lyman, Assistant to the President, Fordham University; Edward Kennedy, Director of Public Relations, College of the

Holy Cross, Worcester, Mass.; and Arthur J. Schaefer, Director of Public Relations, De Paul University, Chicago, Ill.

At the Workshop for Deans, the Rev. Cyril F. Meyer, C.M., Dean, St. John's University, Brooklyn, N. Y., presided and the discussion was summed up by the Rev. A. William Crandell, S.J., Dean of Loyola University, New Orleans. Those leading the discussions were the Rev. Francis P. Cavanaugh, C.S.C., of the University of Notre Dame, and Brother E. Stanislaus, F.S.C., Dean, La Salle College, Philadelphia, Pa.

The Committee on Inter-American Affairs held a large and enthusiastic sectional meeting. Sister Helen Patricia, I.H.M., Immaculata College, Immaculata, Pa., presided, and the summarizer was the Rev. Edward J. McCarthy, O.S.A., of Villanova College, Villanova, Pa. The Rev. William F. Cunningham, C.S.C., of the University of Notre Dame, official delegate of the N.C.E.A. to the Inter-American Educational Congress at La Paz, Bolivia, delivered his report. Miss Pachita Tennant, Instructor at Immaculata College, Immaculata, Pa., discussed the question, "What Can the U.S. Catholic Colleges and Universities do to Promote True Inter-Americanism?" This topic was further discussed by Senor Jaime Velez, La Salle College, Philadelphia, Pa. The Rev. Gustave Weigel, S.J., Woodstock College, Woodstock, Md., set forth "Obligations of United States Citizens to Latin America." General discussion of these topics and a business meeting followed.

Of the Section on Teacher Education, Sister Madeleva, of St. Mary's College, Holy Cross, Ind., was presiding officer and the summarizer was Sister Mary Peter, O.P., President of Rosary College, River Forest, Ill. Moderator of the Symposium was Sister Helen Madeleine, S.N.D., of Emmanuel College, Boston, Mass. Sister Madeleva discussed "The Education of Our Young Religious Teachers." Mother Eucharista, C.S.J., of St. Joseph's Provincial House, St. Paul, Minn., spoke on "Problems and Answers." The Reverend Clarence E. Elwell, Superintendent of Schools, Cleveland, Ohio, explained "The Diocesan Teachers College Plan in Cleveland"; Mother M. Dorothea, O.S.U., of the College of New Rochelle, New York, spoke on "The Ursuline Plan"; Sister M. Augustine, O.S.F., Alverno College, Milwaukee, discussed "The Educational Program of the School Sisters of St. Francis," and Brother Emilian, Provincial of the Baltimore Province of the Christian Brothers, treated "Teacher Training in Seminary and Scholasticate."

FOURTH SESSION

FRIDAY, April 22, 1949

The third general session of the College and University Department was called to order by the President of the Department, Sister Mary Aloysius Molloy, of the College of Saint Teresa, Winona, Minn., Friday morning at nine o'clock, April 22, 1949. This meeting was held in the Lecture Hall of the Convention building. After prayer by Father Dunne, Vice-President of the Department, Sister Aloysius announced that the summarizer of the panel discussion, "Legislation affecting Relationships of Government, Religion and Education," would be Sister Catharine Marie, College of Mount St. Vincent, New York, N. Y.

The moderator of the panel discussion was the Rev. William E. McManus, Department of Education of the N.C.W.C., Washington, D. C. Participants in the discussion were Francis J. Brown, American Council on Education, Washington, D. C., Eugene Butler of the Legal Department, N.C.W.C., Wash-

ington, D. C., Martin R. P. McGuire of the Catholic University of America, Washington, D. C.

This panel discussion high-lighted the general sessions of the Department. For an hour and three quarters, led by the skilled and clever questioning of Father McManus, these three participants held the attention of the crowded hall and so well were their statements received that some wished to allow them to go on till noon and drop the business meetings and reports. It was pointed out, however, that this could not be done. Here again, and with even greater force it is regrettable that the College and University Department's budget did not permit of the service of a stenotyper. Particularly is this true in the case of an important panel discussion because beforehand those engaging in the panel cannot give even a summary idea of what questions will be asked and how they will be answered. Accordingly, the really remarkable impression created by this panel discussion, characterized by one of the officers of the Department as amazing, terrific and wonderful, could not be preserved for the edification of posterity. This is a pity, because all adjectives aside, the discussion should have been given a permanent form. At the conclusion of the discussion the President of the Department warmly thanked the participants and assured them of the undying gratitude of the Department.

Then followed a business meeting of the Department. Most of this business was routine and as results of the various reports are published in the Bulletin, there will be no need to repeat the reports verbatim here. Father Wilson read a report prepared by Father Cunningham, C.S.C., of the University of Notre Dame on Latin American relations. The Very Rev. William Granger Ryan, President of Seton Hill College, Greensburg, presented the report of his Committee on Resolutions.

RESOLUTIONS

I

WHEREAS we have enjoyed the gracious hospitality of His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, his distinguished clergy, and the people of Philadelphia,

BE IT RESOLVED that we extend to them the expression of our heartfelt thanks.

II

WHEREAS the Catholic world is this year united with His Holiness Pope Pius XII in grateful celebration of the Golden Jubilee of his ordination to the Sacred Priesthood and the tenth Anniversary of his elevation to the Supreme Pontificate,

BE IT RESOLVED that we renew to His Holiness the assurance of our filial affection and our prayerful participation in the trials and labors of his office.

III

WHEREAS this year marks the centenary of the advent of the Society of Mary (Marianists) to the United States of America and the foundation of the University of Dayton,

BE IT RESOLVED that we offer to the Fathers and Brothers of the Society of Mary our congratulations and our best wishes for the continued blessing of God on their work.

IV

WHEREAS April twentieth, 1949, marked the Three Hundredth Anniversary of the enactment of the "Act concerning Religion" in the Colony of Maryland, and

WHEREAS this Act was the first general legislation in America guaranteeing freedom of religion to all Christian men and denominations, and

WHEREAS this legislation, conceived by Catholics and ratified by the Catholic Lord Baltimore, was a milestone on the road to full religious liberty for all citizens of our country, and

WHEREAS we recognize that unless education be free, neither freedom of religion nor any other freedom can long endure,

BE IT THEREFORE RESOLVED that as Americans and Catholics we reaffirm our belief in the principle of religious liberty, and our determination to preserve the right of free religious practice and expression for ourselves and all men, and

BE IT FURTHER RESOLVED that we uphold the right of all churches within our borders to maintain schools in which the teaching of religion shall be the foundation for the achievement of the highest purposes of American democratic education.

WILLIAM G. RYAN, *Chairman*
 NORBERT C. BARRETT
 DANIEL P. LYONS, S.S.E.
 SISTER M. CAMILLUS, R.S.M.

The Rev. Samuel K. Wilson, S.J., of the University of Detroit, then brought up the question of proposed by-laws of the Department. Father Wilson who, with Monsignor Haun and Father Cunningham, composed the committee to revise, amend and supplement existing by-laws, began by stating that the text of the proposed by-laws was in the hands of the audience since Monsignor FitzGibbon had had two hundred extra copies of the March issue of the *College Newsletter* containing the text of the new legislation printed for general distribution at the convention. Father Wilson called attention to a change which had been proposed to the Committee on By-Law Revision since the text was approved by the Executive Committee. Several delegates from the Pacific coast had petitioned for a division of the Western Unit because the most northerly institution of the southern half is so far removed from the most southerly college of the northern half. The Committee on By-Laws concurred with this wish and accordingly, the name "Western Unit" is now abandoned and in its stead there are two regions, the Northwestern and the Southwestern Units. Since this change had only lately been proposed, Father Wilson pointed out how under existing legislation, to be accepted, the measure must have a two-third majority vote. He moved acceptance, Father Cunningham seconded, and the new by-laws were accepted unanimously.

Father Galliher, Chairman of the Nominating Committee, presented the slate of officials selected by his group. He moved the adoption of this list of nominated officials and the motion was seconded by Brother Emilian. It was adopted unanimously.

President: Sister Mary Aloysius Molloy, O.S.F., College of St. Teresa, Winona, Minn.

Vice President: Very Rev. William J. Dunne, S.J., San Francisco University, San Francisco, Calif.

Secretary: Rev. Brother Potamian, F.S.C., Manhattan College, New York, N. Y.

Representative from the Non-Voting Section: Rev. Samuel K. Wilson, S.J., University of Detroit, Detroit, Mich.
Class of 1949-53: Brother G. Paul, F.S.C., La Salle College, Philadelphia, Pa.; Rev. Edward J. Kammer, C.M., De Paul University, Chicago, Ill.; Very Rev. William L. Keleher, S.J., Boston College, Boston, Mass.; Very Rev. William J. Millor, S.J., University of Detroit, Detroit, Mich.

DANIEL M. GALLIHER, O.P., *Chairman*

CYRIL F. MEYER, C.M.

SISTER M. PETER, O.P.

A. WILLIAM CRANDELL, S.J.

BROTHER WILLIAM, F.S.C.

Sister Aloysius asked Father Dunne to conclude the third general session with prayer. Adjournment at 11:50.

Respectfully submitted,

SAMUEL KNOX WILSON, S.J.,

Secretary

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

Philadelphia, Pa., April 19, 1949, 4:30 P.M.

The Executive Committee, College and University Department, N.C.E.A., met in the Convention Hall at Philadelphia, four-thirty, Tuesday afternoon, April 19.

Sister Mary Aloysius Molloy, President of the Department and Chairman of the Executive Committee, presided. She requested Father Elbert to open the meeting with prayer.

Father Wilson, Secretary of the Department and of the Executive Committee, called the roll.

Present: Sister Aloysius, Father Dunne, Father Wilson, Brother Emilian, Father Galliher, Father Cunningham, Father Whelan, Father Moore, Monsignor Haun, Brother Thomas, Father Reinert, Father Elbert, Father Meyer, Father Miltner, Sister Peter, Father Slavin, Father Crandell, Sister Catharine Marie, Father Rooney, Father O'Brien, Father Long, Father Dwyer, Sister Camillus, Father Barrett, Sister Dorothy, Father Blume.

Absent: Father Duce, Father Kelleher, Father Millor, Doctor McMahon, Sister Rose Augusta, Sister Irmina, Abbot Heider, Father Hooyboer.

Father Galliher moved that the minutes of the January, 1949, meeting of the Executive Committee as printed in the March Newsletter should be approved. Sister Camillus seconded the motion and it was passed.

Sister Aloysius, President of the Department, spoke at some length on several matters affecting the Department. She first called on Father Rooney, Chairman of a Committee on a Roster of Names of Catholic Scholars, and asked for his report. Father Rooney replied that he had not known he had been appointed Chairman of this Committee so had nothing to report. In addition he expressed the opinion that, if such a Department Committee were to be appointed, it would duplicate work being done by the central office. In the general discussion that followed, several expressed the belief that the subject of a roster was being confused with the subject of a Committee to alert member institutions of the Department in the case of legislation affecting Catholic higher education. To this difficulty, Father Slavin, Brother Thomas and Father Galliher spoke at some length. It was immediately agreed that no department committee should duplicate work being done by the central office. Father Rooney mentioned that the central office was sending to diocesan superintendents of schools a most informative "Newsletter" and that this information would be of immense advantage to presidents of colleges. In the end, it was agreed to await action on this problem to be taken by the central office.

Sister Aloysius stated she had sent a telegram of condolence to the religious superior of the late Father Bernardine Myers, O.P., whose untimely death was a great loss to Catholic education.

Sister Aloysius announced that she had directed Father Wilson to represent the College and University Department at the inauguration of the Very Rev. William Granger Ryan as President of Seton Hill College, Greensburg, Pa.

Sister Aloysius announced that Father Elwell would report on his attending a meeting of UNESCO at the two o'clock meeting on April 20.

Father Cunningham reported that the Revision of the Liberal Arts Report, never accepted by the Department, was almost ready for publication. Father Cunningham has been reworking some portions of the report with supplementary matter. Father Wilson has written the first chapter of the proposed book, giving the historical background of the Department report. Father Cunningham has announced that if the work can be finished by the early summer, a publisher has agreed to have the book on the market in late fall.

Father Meade presented his report on Insurance and Annuities, and the report was approved by the Executive Committee for presentation to the Department at Wednesday's meeting.

A general discussion on Health Education was joined by Sister Catharine Marie, Sister Peter, Father Meyer, Monsignor Haun and Father Crandell. No definite action was taken.

Father Whelan read the report of the Committee on Membership. The Committee recommended that two colleges be admitted to constituent membership. These were Annhurst College, Putnam, Conn., and Marian College, Fond du Lac, Wis. The Committee also recommended that one college be dropped from membership. This proposal occasioned sharp discussion. Father Galliher thought that dropping a college from constituent membership was drastic action. Sister Peter agreed and asked why the college was being dropped. Father Whelan stated that it had failed to answer a questionnaire that all member institutions had answered and that the college even failed to reply to registered letters. Sister Peter wondered if some way could not be found to avoid dropping the institution. On being asked by some members of the Executive Committee, Father Wilson stated that this institution had not so much a congenital as an institutional disinclination to answer letters and that while at the moment he could not affirm that this college had never answered any of his communications, he could not remember ever having received a single reply from this school. Several members of the Executive Committee asked if some other action short of expulsion could not be found. Father Wilson then proposed that, while accepting the recommendations of the Committee regarding the acceptance of two colleges into constituent membership, action on the proposed expulsion be deferred until the second next meeting of the Executive Committee. Monsignor Haun stated the Committee on Membership must be supported in its recommendations. Father Rooney claimed that the proposal really amended the report of the Membership Committee and it was ridiculous to amend a report. Father Galliher stated the proposed action did not amend the report but only accepted one recommendation and deferred action on another. Father Wilson again spoke in favor of his suggestion stating that it was entirely probable that the questionnaire had been suppressed by the switchboard operator or by the secretary to the president of the institution in question and that some extraordinary means should be taken to discover the facts before the college was expelled. After further discussion it was agreed that action on the proposal to expel should be deferred and that meanwhile executives of member institutions in the vicinity of the delinquent institution should endeavor to find out the why and the wherefore of the great silences.

The Chairman of the Executive Committee then introduced the general subject of accreditation. The subject has been revived by a decision of the Association of American Universities to drop its system of accreditation.

Some national organizations have been considering new moves in accreditation and Sister Aloysius thought that the N.C.E.A. should be represented with these groups. However, as was pointed out by some of the Executive Committee in close touch with regional accrediting associations, the regional groups are considering another plan. As a result the Executive Committee postponed any action on a possible stand by the College and University Department of the N.C.E.A. on the subject of accreditation.

Father Whelan, speaking for his Committee on Membership, asked if the proposed by-laws could not be amended in one matter. Because of the large number of institutions applying for membership in the north central area of the country and each of these having to be inspected, would it not be possible to allow the Midwest Region to have more than one representative on the Membership Committee. Several members agreed that this could be done. Father Wilson, Chairman of the Committee on By-Laws, stated he did not think the change one for the better because other than Membership Committee members can and will do the work of inspection and that if the principle of proportional representation is introduced here, the Eastern Region will naturally wish to have greater representation on the Membership Committee. No action was taken after this discussion..

Father Slavin was appointed Chairman of a Committee with Fathers Reinert and Barrett to study the entire subject of accreditation and to report back to the Executive Committee at its fall meeting.

Announcement was made by Brother Emilian that the management of the building desired the Executive Committee to vacate its meeting room. Yet several other and important matters remained for discussion. At the least, several members of the Committee expressed the opinion that this year's program had rather summarily dismissed the meeting of the Executive Committee. Monsignor Haun pointed out that in the past, the Executive Committee has sometimes met for an entire day, and never for less than a half day's discussion and that it was physically impossible for the Executive Committee to dispatch its business in the hour and a half allowed it at the Philadelphia convention. Despite the desire of the management, however, Sister Aloysius brought up a few items of business and spoke very rapidly about them.

Just before adjournment Father Wilson proposed a vote of thanks to the acting Recording Secretary for his kindness in taking these minutes and for his patience in the babel of several brisk discussions.

Brother Emilian moved adjournment at 6:25. Father Dunne seconded the motion and it was carried. Father Dunne then concluded the meeting of the Executive Committee with prayer.

BROTHER D. FRANCIS, F.S.C.,
Acting Recording Secretary

SECOND MEETING

Friday, April 22, 1949, 11:55 A.M.

The Executive Committee of the College and University Department met in the Lecture Room, Convention Hall, Philadelphia, immediately following the adjournment of the business session of the meeting of the department. The meeting was called to order at 11:55 in the morning.

The following members of the Executive Committee were present: Sister M. Aloysius, Rev. William J. Dunne, Brother Potamian, Brother Emilian, Rev. Daniel Galliher, Rev. William F. Cunningham, Rev. James F. Whelan,

Rev. Philip S. Moore, Very Rev. Msgr. Francis X. FitzGibbon, Brother B. Thomas, Dr. John McMahon, Very Rev. Paul Reinert, Rt. Rev. Msgr. Julius Haun, Rev. Francis L. Meade, Very Rev. John Elbert, Rev. Cyril Meyer, Rev. Charles C. Miltner, Sister Mary Peter, Very Rev. Robert Slavin, Rev. William Crandell, Sister Catherine Marie, Rev. Edward Rooney, Brother G. Paul, Rev. John O'Brien, Very Rev. William J. Millor, Very Rev. John J. Long, Rev. Edward Dwyer, Rev. Norbert Barrett, Sister M. Dorothy, Very Rev. Louis Blume.

The following members of the Executive Committee were absent: Very Rev. William Keleher, Rt. Rev. Abbot Heider, Sister Mary Irmina, Sister Camillus, Rev. John Hooyboer.

The Committee discussed the time and the place of the fall meeting of the Executive Committee. It was first proposed that the meeting be held on November 1. Brother Emilian James called the attention of the group to the fact that it is customary for the Executive Committee of the Department of Colleges and Universities to meet at the same time as that of other departments of the Association. It was then suggested that the time and place of the meeting be left to the discretion of the President of the Department. The following motion was made by Father Galliher, seconded by Father Crandell, and passed by the Committee: "Resolved that the place and the date of the fall meeting of the Executive Committee be determined by the President of the Department and the Coordinator."

At the meeting of the Executive Committee on April 19, 1949, Father Slavin had been appointed Chairman of a Committee to study the "Report of the Joint Committee on Accreditation," *Association of American Colleges Bulletin*, Volume XXXV, Number 1 (March, 1949) pp. 50-55. This same Committee was also requested to study the Report of the Executive Secretary of the Commission on Christian Higher Education of the Association of American Colleges, *op. cit.*, p. 147, on Religious Emphasis Week on college and university campuses. The following motion was made by Father Rooney, seconded by Father Moore, and passed by the Committee: "Resolved that we have not enough data on hand to act on this matter at the present time."

Father Rooney then read the following resolution: "WHEREAS the American Council on Education has invited the regional accrediting agencies to form a National Committee of Regional Accrediting Associations; and WHEREAS this action is a judicious move to keep accrediting in the hands of voluntary regional associations already functioning; and WHEREAS this action promises to halt the unlimited proliferation of accrediting agencies—BE IT RESOLVED: That the Executive Committee of the Department of Colleges and Universities of the National Catholic Educational Association endorses the action of the American Council on Education in promoting the formation of a National Committee of Regional Accrediting Associations and pledges its support for the success of this movement." Father Rooney then called attention to a very recent letter of Dr. Guy E. Snively, Executive Director of the Association of American Colleges, and then requested that the Executive Committee endorse the accreditation plan proposed by the American Council on Education. It was moved by Father Galliher, seconded by Father Moore, and passed by the Committee, that "The Executive Committee of the Department of Colleges and Universities, National Catholic Educational Association, approves and endorses the resolution just read by Father Rooney."

Monsignor Haun called the attention of the group to the fact that the meeting of the Executive Committee on April 19, had been unduly rushed

and that time was not available for an adequate discussion of the items of business before the Committee. He requested that the officers of the Department bring this matter to the attention of those responsible for the program of the meetings.

Father Moore, the Secretary of the Committee on Graduate Study, presented the report of the Committee on Graduate Study. It was moved by Monsignor Haun, seconded by Father Slavin, and passed by the Committee that the report of the Committee on Graduate Study be approved.

Father Whelan, the Secretary of the Committee on Membership, proposed the following members for the Committee on Membership for the coming year: from the Eastern Regional Unit, Rev. Cyril F. Meyer, C.M., St. John's University, Brooklyn, N. Y.; from the Midwest Regional Unit, Rev. Paul C. Reinert, S.J., St. Louis University, St. Louis, Mo.; from the New England Regional Unit, Rev. Thomas D. Sullivan, S.S.E., St. Michael's College, Winooski Park, Vt.; from the Southern Regional Unit, Rev. James F. Whelan, S.J., Loyola University, New Orleans, La.; from the Northwestern Regional Unit, Rev. Charles C. Miltner, C.S.C., University of Portland, Portland, Ore.; from the Southwestern Regional Unit, Sister Madeleine Maria, College of the Holy Names, Oakland, Calif. Father Galliher moved, Monsignor Haun seconded the motion, and the Executive Committee approved the motion that the personnel of the Committee on Membership as recommended by the Secretary of the Committee be approved by the Executive Committee.

Father Meyer reported the Workshop for Deans. He stated that this new technique for conducting the program without formal papers but through the informal discussion of topics proposed, proved very successful and met with the universal acclaim of all of those who attended. The topics discussed dealt with the Dean's role in administration, admissions, and faculty relationships. He highly recommended the extension of this technique for other sectional meetings. He suggested that the Committee on Arrangements should provide a large room for this meeting in the future. Approximately 130 attended this workshop.

The meeting adjourned at 12:45 P.M.

BROTHER A. POTAMIAN, F.S.C.,
Secretary

REPORTS

REPORT OF THE COMMITTEE ON BY-LAWS

With one exception these By-Laws, the original text of which you have before you, have been approved by the Executive Committee of the Department.

After the last meeting of the Executive Committee, the By-Law Committee was waited on by a group of Western Unit delegates. They pointed out that the northern part of the unit is separated from the southern half by a distance of over seven hundred miles, approximately the distance of Detroit from New York, and asked if the Western Unit might not be divided into two sections, north and south.

Your Committee has concurred in advising that this change be made, and, as it was impossible to poll the members of the Executive Committee, we are asking the Department to validate our change and to accept the revised version of our By-Laws, if such be your pleasure.

The only change made in the text of the By-Laws you hold in your hands is in Article VIII, Section 1, d. That statement will read, if the change is approved, "A Northwestern Unit comprising the States of Washington, Oregon, Idaho and Montana. A Southwestern Unit comprising the States of California, Nevada, Utah and Arizona."

Other changes in the wording of By-Law text are incidental changes and introduce no departures from the original text.

RT. REV. MSGR. JULIUS W. HAUN,
REV. WILLIAM F. CUNNINGHAM, C.S.C.
REV. SAMUEL K. WILSON, S. J., *Chairman*

BY-LAWS, COLLEGE AND UNIVERSITY DEPARTMENT NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

ARTICLE I—NAME

The name of this organization shall be "College and University Department" of the National Catholic Educational Association (hereinafter referred to as the Department).

ARTICLE II—PURPOSES

The purposes of the Department shall be:

- (a) To stimulate continuing interest in Catholic higher education.
- (b) To initiate and to prosecute the study of educational problems toward their solution from a Catholic point of view.
- (c) To provide an open forum for the fruitful discussion of problems in higher education, whether common to all Catholic colleges and universities or pertinent only to particular types or groups of such institutions.

ARTICLE III—MEMBERSHIP

Section 1. There shall be two types of members, namely constituent and associate. Constituent members shall be those Catholic colleges and uni-

versities which shall have met and shall continue to meet the established requirements for constituent membership, particularly those determined by the Committee on Membership. Associate members shall be those Catholic colleges and universities, certified as such by the Secretary of the Committee on Membership, and still in process of meeting the full requirements fixed by his Committee.

Section 2. Only constituent members may vote in the national and regional meetings; but associate members shall receive all publications of the association, and shall receive all requested advice and assistance from the Committee on Membership in solving their particular problems, and their representatives shall have the right of the floor at meetings.

Section 3. All officers of the Department and of the regional groups shall be in service at constituent member institutions or shall be educational supervisors or directors attached to teaching orders in charge of such institutions.

Section 4. Constituent members shall be required to pay the established annual fee to the Secretary General of the Association, to return each fifth year, within the time-limits prescribed, the questionnaire of the Committee on Membership, and to give evidence to the Committee on Membership upon demand that each is maintaining the educational standards fixed by that Committee. Should the Committee on Membership decide that a constituent member is failing to meet these requirements, then the Secretary of that Committee, after due warning, shall so report to the Executive Committee, which in turn, after a survey of the facts, may offer to the Department a resolution to drop the delinquent institution from membership.

Section 5. A college or university may become an associate member by application to the Secretary of the Committee on Membership, payment of the established annual fee, satisfactory response to the questionnaire of the Committee on Membership, and certification of associate membership by the Secretary of the Committee on Membership through the Executive Committee to the Department.

Section 6. An associate member may be proposed for constituent membership by the Committee on Membership on the basis of the approved procedure, and be voted into constituent membership by the Department. A senior college, to be eligible for constituent membership, shall have been in existence for at least four years, and shall have graduated at least one class; a junior college shall have been in existence at least two years, and shall have graduated at least one class.

Section 7. A list of member colleges and universities shall be published annually by the Department Secretary in the Bulletin of the National Catholic Educational Association, or in the College Newsletter, with annotations indicating the national, regional and state institutional memberships or approvals, together with the names of the president and the liberal arts college dean of each college and university, and the correct postal address.

ARTICLE IV—OFFICERS

Section 1. There shall be a President, a Vice President, and a Secretary of the Department. These officers shall be elected at the annual meeting, a majority vote of the constituent members present and voting being necessary to elect. All officers shall hold office from the adjournment of the meeting at which they are elected until the adjournment of the meeting at which their successors are elected.

Section 2. The President shall hold office for one year and may be re-elected once to succeed himself. He shall be responsible for all activities of the Department and shall enjoy all the necessary powers to manage the affairs of the Department.

Section 3. The Vice-President shall hold office for one year and may be re-elected once to succeed himself. He shall act as assistant to the President and shall succeed to the office of President should it become vacant. One thus succeeding to office shall be eligible to two full terms.

Section 4. The Secretary shall hold office for a term of four years and may be re-elected once to succeed himself. Should a Secretary's second term expire in a year in which a President is quitting office, the Secretary's tenure shall automatically endure for one additional year only. The Secretary shall be the custodian of the records of the Department; he shall record the minutes at the annual meeting of the Department and at the meetings of the Executive Committee; he shall conduct all necessary correspondence; he shall prepare and publish the list of members as specified in Article III, Section 7; he shall keep a record of attendance at meetings; at the annual meeting he shall provide for registration and shall prepare a list of the members present.

ARTICLE V—COMMITTEES

Section 1. There shall be an Executive Committee composed of the following personnel:

(a) *Ex-officio members*: the President, the Vice-President, the Secretary, the immediate past President, the Vice-President General elected from the Department by the Association, the two Representatives elected by the Department for service on the General Executive Board (who shall be elected for a term of four years and may be re-elected once to succeed themselves), the Secretary of the Committee on Membership, the Secretary of the Committee on Graduate Studies, the Editor of the College Newsletter.

(b) *Members at Large*: four classes of four members each, one class to be elected each year for a term of four years; who may be re-elected once to succeed themselves; but an individual elected to fill a vacancy in an unexpired term shall be eligible to two subsequent full terms; these members to be elected from the general body.

(c) *Regional members*: the Chairman of each of the regional units and a Representative elected or appointed by each regional unit for service with this Committee. Should the Chairman or the elected Representative of a regional unit already hold voting membership in the Executive Committee under another title, such regional unit shall be regarded as sufficiently represented in the Executive Committee, and no additional Representative shall be permitted.

(d) *Non-voting members*: past officers not included in the preceding categories.

The Executive Committee shall assist the President in planning the activities of the Department, particularly in preparing the program for the annual meeting; it shall select or approve personnel for the duties indicated in other sections of this article; and it shall pass on major issues and reports before these are presented to the Department for final action.

Section 2. There shall be a Committee on Membership composed of six members. The Secretary of this Committee shall be chosen by the Executive Committee of this Department for a term of four years, and he may be re-elected once to succeed himself. Each year the Secretary of this

Committee shall present to the Executive Committee for confirmation a panel of five members, one from each of the Regions other than his own, who, with himself, shall constitute the Committee on Membership.

This Committee shall receive and act upon applications from institutions seeking membership in the Department; it shall set up a procedure for determining the constituent membership; it shall fix requirements for such membership and shall execute them according to its grant of power as printed in N.C.E.A. Bulletin, Vol. XXV, number 1, 1938, page 144; it shall report annually to the Executive Committee, and on approval of its report by this Committee to the Department for final action.

Section 3. There shall be a Committee on Graduate Study composed of seven members. The Secretary of this Committee shall be chosen by the Executive Committee of the Department for a term of four years and he may be re-elected once to succeed himself. Each year the Secretary of this Committee shall present to the Executive Committee for confirmation a panel of six members chosen from graduate school faculties, who with himself, shall constitute the Committee on Graduate Study. No two members of this Committee shall be from any one graduate school. This Committee shall deal with matters of special interest to graduate schools; it shall arrange the program for its allotment of time at the annual meeting; it shall report annually to the Executive Committee and, upon approval of its report by the Committee, to the Department for final action.

Section 4. The official organ of the Department shall be the College Newsletter. Its editor shall be chosen annually by the Executive Committee. He shall be assisted by an Editorial Board of three members, proposed by the Editor and confirmed by the Executive Committee. The Editor and the members of the Editorial Board together shall function as a Committee on the College Newsletter. The Editor shall annually submit to the President of the Department the budget of the College Newsletter for the following year; the President after approving the budget, shall present it to the Secretary General for final action. The Editor shall have complete editorial responsibility for all copy appearing in the College Newsletter, subject to the approval of at least two members of the Editorial Board.

Section 5. Any member of an elective committee of the Department who absents himself from four consecutive regularly scheduled meetings of the committee, shall be automatically dropped from membership, and a vacancy shall be declared. An elected member of a committee may not be represented by an alternate.

Section 6. At the first session of the annual meeting the President shall appoint a Nominating Committee of six members, one from each of the six Regions, of whom he shall designate one as Chairman.

This Committee shall select nominees for the elective offices and shall report to the Department at the annual meeting. Only representatives of institutions holding constituent membership may be appointed to this Committee.

Section 7. Within ninety days after the annual meeting, the President shall appoint a Finance Committee consisting of three members from the personnel of the Executive Committee. The Finance Committee shall approve all budgets and audit all expenditures of the Department.

Section 8. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Department.

ARTICLE VI—MEETINGS

Section 1. The Department shall hold its annual meeting at the time and place selected for the annual meeting of the Association.

Section 2. There shall be four regularly scheduled meetings of the Executive Committee, to be called by the President. These shall be: one in the autumn, chiefly to initiate work on preparation of the program for the annual meeting; one in the winter to complete this work and to care for business which has arisen since the last annual meeting; one on the day preceding the annual meeting; one immediately following the close of the annual meeting. The President shall call the Executive Committee into session at such other times as he may deem necessary.

Section 3. The rules contained in "Roberts Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the by-laws of the Department.

ARTICLE VII—SECTIONS

On the recommendation of the Executive Committee and by approval of the Department, sections may be organized for groups having special interests so that they may hold sectional meetings.

ARTICLE VIII—REGIONAL UNITS

Section 1. Within the Department there shall be six regional units, having membership composed of the Catholic colleges and universities in the following territorial divisions:

(a) An Eastern Region comprising the District of Columbia and the States of Delaware, Maryland, New Jersey, New York and Pennsylvania.

(b) A Midwest Region, comprising the states of Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, South Dakota, Ohio, Oklahoma, West Virginia, Wisconsin and Wyoming.

(c) A New England Region, comprising the States of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont.

(d) A Northwestern Region, comprising the States of Idaho, Montana, Oregon and Washington.

(e) A Southern Region, comprising the States of Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia.

(f) A Southwestern Region comprising the States of Arizona, California, Nevada and Utah.

Section 2. It is understood that an institution, preferring to belong to a different regional unit because of greater convenience, is at liberty so to act, provided that membership be held in one unit only.

Section 3. Each regional unit shall hold at least one annual meeting at a time that shall not conflict with the annual meeting of the Department.

Section 4. Each regional unit shall elect a Chairman and provide for a representative (by election or appointment) to serve with the Chairman of the unit on the Executive Committee of the Department. Officers so chosen shall be selected from institutions holding constituent membership. They shall assume their duties at the meeting of the Executive Committee immediately following their election.

Section 5. The names of officers so chosen shall be certified by the Chairman of the Unit to the Secretary of the Department within two weeks.

Section 6. Each regional unit shall provide for such additional officers and for such committees as it may deem necessary.

Section 7. Each regional unit shall elect its own officers and shall regulate its own affairs. There shall, however, be nothing in its regulations inconsistent with these by-laws.

ARTICLE IX—RIGHT TO VOTE

Degree-granting institutions holding constituent membership shall have one vote each, and junior colleges holding constituent membership shall have one-half vote each, to be cast by the President of the institution or his official representative.

ARTICLE X—AMENDMENTS

These by-laws may be amended at any annual meeting of the Department by a majority vote of the institutions present and voting, provided that notice of the proposed amendment has been sent to the member institutions at least one month in advance of the meeting. An amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

REPORT OF THE COMMITTEE ON THE GRADUATE RECORD EXAMINATION IN SCHOLASTIC PHILOSOPHY.

Since the last report of the Committee in March, 1948, considerable progress has been made. In the summer and early fall of 1948 the construction of tests in the various subject-matter fields of philosophy was completed. Critical evaluation and revision of these preliminary tests was next undertaken.

After meeting with officials of the Graduate Record Office in New York in November, 1948, the Chairman returned to St. Louis and reported to the other committee members that the Graduate Record officials were impressed by the work already completed and desired that the test be put in its final form as quickly as possible. This was done.

In March of this year the Committee met in St. Louis with Dr. G. V. Lannholm, Assistant Director of the Graduate Record Examination, and discussed procedures for the publication and standardization of the examination. This month an experimental edition of the examination is being printed by the Graduate Record Office and in May it will be administered in a trial testing program to approximately two thousand seniors in fifteen Catholic colleges and universities.

Since they do not feel qualified to handle criticisms relating to future revision of the examination, the Directors of the Graduate Record Office expressed the desire that this committee remain active. With this consideration in mind I would like to suggest to the Association that this committee be allowed to continue for at least one more year.

SISTER RITA MARIE, C.S.J.

REV. ROBERT J. HENLE, S.J.

REV. LEO WARD, C.S.C.

VERY REV. PAUL C. REINERT, S.J., *Chairman*

REPORT OF THE COMMITTEE ON GRADUATE STUDY

The panel discussion sponsored by the Committee on Graduate Study of the Department this year was, at least from the point of view of the Committee, the most successful meeting we have ever had. It was a first step in bringing the university and college members of the Department closer together and it is hoped that the integration of the respective work of the colleges and universities in Catholic education will be progressively furthered in the future.

Our cooperation is centered on those students who on graduation from college go on to advanced study in our graduate schools. Of these students, we must give special attention to those who are outstanding and who give most promise of becoming great Catholic scholars serving in a genuine intellectual apostolate.

The subject of this year's panel discussion, therefore, was the question: What are our colleges doing to encourage outstanding students to go on to graduate work and how can our graduate schools cooperate with them in securing such students for careers of scholarship.

Valuable information, suggestions and recommendations came out of this discussion and I want to bring one of these to the attention of the Executive Committee of the Department for appropriate action. It is a recommendation made by Father Vincent Flynn, President of St. Thomas College. Father Flynn felt that his college might well offer one or more partial fellowships to the outstanding student in one or more departments—Philosophy, History, English, Social Science. Each fellowship might be \$500 a year for three years. He felt that this could well be done by other colleges—their contribution to the financial burden of training Catholic scholars. He therefore recommended that a committee of presidents and deans of colleges be appointed to study this matter and report back a year hence. An alternative suggestion was made, namely, that instead of fellowships, the colleges might make loans to limited numbers of outstanding students, with or without the provision that such students return to their faculties for stipulated periods on the completion of their graduate study.

I now respectfully request that the Executive Committee set up a college committee on financial aid to seniors selected for graduate study, the duties of which shall be to study all the possibilities in this matter.

It is hoped that this report may serve as a basis of discussion in a joint meeting of college administrators and deans of graduate schools at the annual meeting in 1950.

PHILIP S. MOORE, C.S.C.,
Secretary

REPORT OF THE COMMITTEE ON INSURANCE AND ANNUITIES

Your Committee began its work some years ago by checking the number of Catholic colleges and universities which had systems for the retirement and/or insurance of their lay faculties. It then passed on to the task of urging member institutions to consider the establishment of plans if they were not already existing. At the annual meeting of the National Catholic Educational Association in Boston we urged that plans already in operation be reconsidered in the light of the changed value of the dollar, and that institutions which were planning to establish retirement plans give this economic factor serious thought.

This same idea is the keynote of our report for 1949. It is plain that a sum which was adequate for retirement in 1940, or even 1945, is not adequate in 1949. Another point, too, that needs reconsideration is the actual retirement age, whether this be compulsory or voluntary. War time emergencies proved that many professors, old enough to retire, still had some years of service. War emergencies also saw retired professors doing very capable work in industry, or accepting new contracts in other institutions.

These are not Catholic college and university problems alone, but they affect every institution of higher learning throughout the country. In response to this unrest, the Association of American Colleges, through its Committee on Insurance and Annuities, arranged a joint meeting with a similar committee from the Association of American University Professors. The two committees met in Washington on March 27, 1949, and plan another meeting in the fall. Out of their thinking and discussion it is hoped that a statement on this matter will be presented at the next meeting of the Association of American Colleges to be held in January, 1950. It is further hoped that this statement will follow the same format as the AAC statement of 1940 regarding tenure, and later on, the statement regarding academic freedom. In other words, it is hoped that the statement will be general enough to be acceptable by all, yet specific enough to serve as a practical guide.

In preparation for the joint meeting, three questionnaires were formulated and distributed, one by the Association of American Colleges and sent to all member institutions; the second by the Association of American University Professors and mailed to its membership in ninety-three institutions; and the third sent to 1,824 annuitants of the Teachers Insurance and Annuities Association. Over two hundred answered the AAC questionnaire, an almost perfect reply was received by the AAUP, and over a thousand filled out the form for the TIAA.

It is patently impossible to summarize all three reports. It is even impossible to summarize any one report in the time and space allotted your Committee's report. It is thought best, therefore, to limit ourselves to some very few questions that were asked by the Association of American Colleges and to the answers given.

Question No. 8 reads as follows: "At what age at your institution is requirement compulsory? _____ At what age optional? _____" Here is a summary of provisions reported:

<i>RETIREMENT COMPULSORY AT AGE</i>	<i>BUT OPTIONAL AT AGE</i>	<i>PERCENT OF TOTAL</i>
70	65	34
68	65	10
70	60	5
70	—	5
65	—	26
	65	7
Others		13
		100

Considering compulsory retirement alone, the proportions were:

<i>COMPULSORY RETIREMENT AGE</i>	<i>PERCENT OF TOTAL</i>
70	46
68	12
67	1+
66	1+
65	28
None	12—
	100

Question No. 10 reads as follows: "Do you consider prospective retirement benefits reasonably adequate under your present plan?_____ Please comment." Most "Yes" answers were without comment; the score was *Yes* 54%; *No* 46%. The negatives were often accompanied by comments, among which were: "Too low for present living costs," "No provision for spouse," "Older members could not accumulate much," "5% matched is not enough," "Entirely inadequate," "No, but all we can afford." Of course these statements cannot properly be appraised without knowing something about the benefits of the plans in question but they indicate a conviction that adjustments are in order.

Question No. 16 reads as follows: "Do you favor joint contributions to a retirement plan?_____ Should contributions by college and staff members be equal or otherwise?_____ " Almost all favored joint contributions. As to the division of contributions between institution and participant, a very large majority favor equal contributions; five institutions favor two-thirds from the institution and one-third from the participant; one would reverse this, while several merely suggest more from the institution than from the participant.

Question No. 24 has to do with the continuation of group or collective life insurance after retirement and how the cost should be borne if the insurance is continued. Of the clear-cut replies, 31% favored continuation of the full amount of coverage, 32% favored continuation of partial coverage, and 37% would discontinue coverage upon retirement.

The final question sought the views of college officers regarding extension of federal social security to cover employment at their institutions. The vote was 82% for the extension of old age and survivors insurance and 50% for the extension of the provisions for unemployment insurance. Some opposed old age and survivors insurance on the grounds that the plans they have are better and that government should not intrude on pension plans of

educational institutions. Some favored it on the ground that the employees of educational institutions are helping indirectly to pay social security through their purchases but are failing to receive benefits for themselves.

Your Committee hopes that these few excerpts from this one report will be helpful in your thinking. Times change and, with them, economic values fluctuate, while basic human needs remain the same. It is the duty of the colleges and universities—the *Almae Matres*—ever to seek and to find an equation between the two.

Respectfully submitted,

SISTER ST. GERALDINE

JOHN B. MORRIS, S.J.

FIDELIS O'ROURKE, O.F.M.

FRANCIS L MEADE, C.M., *Chairman*

REPORT OF THE COMMITTEE ON INTER-AMERICAN AFFAIRS

Following a program with an overflow attendance at which a lively discussion on the best ways of promoting true Catholic inter-Americanism was participated in by some individuals from Latin America as well as from the United States, the Committee met for a short session.

It was agreed that such a program should be conducted every year as a sectional meeting.

On the announcement by Father Cunningham that he was submitting his resignation as Chairman of the Committee, it was suggested that the Rev. Gustave Weigel, S.J., Professor of Ecclesiology at Woodstock College, Woodstock, Md., should be named Chairman of the Committee.

Father Weigel agreed to serve in this capacity.

Respectfully submitted,

W. F. CUNNINGHAM, C.S.C., *Chairman*

REPORT OF THE COMMITTEE ON MEMBERSHIP

The Committee on Membership recommends:

1. That Marian College, Fond du Lac, Wis., a constituent member approved as a junior college, be approved as a constituent member senior college; and
2. That Annhurst College, South Woodstock, Conn., having submitted the report requested, be approved for unqualified constituent membership as a senior college.

Respectfully submitted,

JAMES F. WHELAN, S.J., *Secretary*

ADDRESS

RELATIONSHIPS OF GOVERNMENT, RELIGION AND EDUCATION

REV. ALLAN P. FARRELL, S.J., UNIVERSITY OF DETROIT
DETROIT, MICH.

The theme of our convention this year, which is the theme also of this paper, introduces what is probably the most momentous national issue of our generation. I think there is no doubt that as this issue is settled, so likewise will be settled the future status and life-expectancy of private and especially church-related educational and other social and charitable institutions in the United States. Indeed, its settlement will to a large extent determine the ultimate direction and shape of American democracy.

If these assertions have any validity—and they are the conclusions of a considerable number of competent students of national affairs—then the issue of the relationships of government, religion and education is mandatory on our wisest thought, judgment and action.

These relationships have not only several dimensions but multiple complexities. There is, for instance, the constitutional question, respecting the genuine interpretation of the First and Fourteenth Amendments to the Constitution. Secondly, there is a problem in the practical order, affecting the status and survival of independent schools, colleges and universities. And last, there is the question whether democracy or statism will eventually prevail in the nation. I should add, what is obvious enough, that these three phases of the relationships of government, religion and education are intimately interrelated. The constitutional question indubitably affects the relation of government to education, and both the constitutional question and the relation of government to education will have a great deal to do with what our democratic freedoms will come to mean in the next twenty-five years.

In saying this I am aware of what Professor J. M. O'Neill contends in his recent book, *Religion and Education Under the Constitution* (Harper and Brothers, 1949), that the constitutional question *should* have no bearing on the *financial* relation of government to education; for "the First Amendment has nothing whatever to do with any theory of public financing or the propriety or impropriety of using public funds for any purpose whatever" (pp. 10-11). And yet in the practical order of politics—in the Congress of the United States and in State legislatures—Justice Rutledge's amazingly unhistorical remark that the First Amendment prohibits the use of public funds in aid of "religion in any guise, form or degree," is liable to take precedence most of the time over the real meaning of the Constitution.

It is true, of course, in Mr. Charles Warren's famous epigram, that "however the [Supreme] Court may interpret the Constitution, it is still the Constitution which is the law and not the decision of the Court" (*The Supreme Court in United States History*, III, 470). The fact, however, is that the *decision* of the Court—say in the New Jersey bus transportation case and the Champaign, Ill., released-time case—rather than the Constitution itself will be cited time after time as a sufficient and conclusive *constitutional* argument by those, like the National Education Association, Protestants and Other Americans United for Separation of Church and State, the *Christian Century*

clientele, and millions of Baptists and Methodists who want the Constitution to decree the absolute separation of church and state, or who harbor a horrible fear of the Catholic Church and its educational establishments. Therefore it is the decision of the Court that will be invoked in every debate over state or federal aid, whether that aid be direct or indirect, whether it be intended for non-public schools as such or for the essential health and welfare needs of the children attending these schools. It is the decision of the Court that will be invoked to keep public schools from cooperating in providing released-time religious instruction for public school children. In fine, every effort will be made to interpret the decision of the Court as rendering null and void any relationship between government and religion, and between government and education, unless the education be both public and completely secular.

The Court, as you will recall, settled the constitutional issue to its own satisfaction by saying that the First and Fourteenth Amendments mean, in the words of Mr. Justice Black, that "neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another." In the New Jersey school-bus decision Mr. Justice Rutledge wrote a lengthy excursus on the historical background of the First Amendment. Both Father Wilfrid Parsons, S.J., in his book, *The First Freedom* (Declan X. McMullen, 1948), and Professor J. M. O'Neill in his more recent book, cited above, have not only demolished Judge Rutledge's historical Castle in Spain but have shown as conclusively as sound scholarship can show that the First Amendment meant to its authors and advocates just what it says, "no establishment," not "no support" of religion, and that neither Jefferson nor Madison nor the history of congressional legislation nor the history of our constitutional law gives the least support to the present Supreme Court's interpretation of the First Amendment.

Such painstaking, objective studies as Father Parsons' and Professor O'Neill's will undoubtedly contribute to a clearer understanding of the constitutional phase of the relations of government, religion and education. Perhaps even more influential (because written by a noted non-Catholic constitutional historian) has been the able analysis of the Court's decision in the McCollum released-time case which Professor Edwin S. Corwin contributed to the December, 1948, issue of *Thought*. Professor Corwin's article has been issued separately and given wide and effective distribution. The spring 1949 number of Duke University's law journal, which was dedicated entirely to the relations of church and state, carried articles by three competent Catholic spokesmen: Dean Manion of Notre Dame's law school, Father John Courtney Murray, S.J., and Charles Fahy, former Solicitor-General of the United States. A further service could be rendered by our Catholic law journals if they would put their best talent to work on the Supreme Court decisions in the New Jersey and Champaign cases. Their analysis of these decisions might challenge and eventually clarify the confused thinking apparent in most law journals connected with secular universities.

It is extremely doubtful, however, that these well-directed attacks on the private judicial preferences of the Justices of the Supreme Court will change their minds and lead them to reverse their interpretation of the First Amendment. Professor O'Neill thinks otherwise. He calls attention to the technique that has worked in the past in a number of important Court reversals of position—the technique of public criticism and protest, the pressure of public opinion. I do not say there is no ground for hope that exposure and protest will move the Supreme Court to put the First Amendment back

into the Constitution. What weakens my confidence in the effectiveness of this technique is its implication that the Justices somehow unwittingly misinterpreted the First Amendment. I do not think they are primarily interested in what the First Amendment and its "no establishment" clause meant to Jefferson and Madison, nor are they concerned about the interpretation that has been put on it in our congressional and constitutional history. The two attorneys for the Champaign, Ill., Board of Education presented the Justices with a brilliant and thorough historical exposition of the "no establishment" clause. But Mr. Justice Black, speaking for himself and seven other Justices, dismissed it with the remark that after giving full consideration to the arguments presented they were unable to accept them.

The fact is that the Justices believe that the First Amendment has *evolved* to mean what they say it means. Clearly its evolution cannot be traced in Supreme Court decisions, since the first time the Court passed on the "no establishment" clause was in the New Jersey school-bus decision in March of 1947. What apparently has convinced the Justices that the First Amendment has evolved is the trend of judicial and popular opinion toward statist and secularist ideas in education. Mr. Justice Frankfurter, in his supporting opinion in the *McCollum* case, stated:

The evolution of Colonial education . . . into the public school system of today is the story of changing conceptions regarding the American democratic society, of the functions of State-maintained education in such a society and of the role therein of the free exercise of religion by the people. The modern public school derived from a philosophy of freedom reflected in the First Amendment.

Further evidence is at hand to show that the Justices regard the evolution of the meaning of constitutional principles as both defensible and necessary. For example, Mr. Justice Douglas stated in his recent *Cardozo* Lecture before the New York City Bar Association:

The lawyer himself shares the yearning for security that is common to all people everywhere. . . . This search for a static security—in the law or elsewhere—is misguided. The fact is that security can only be achieved through constant change, through discarding old ideas that have outlived their usefulness and adapting others to current facts. . . . Social forces, like armies, can sweep around a fixed position and make it untenable. A position that can be shifted to meet such forces, and at least partly absorb them, alone gives hope of security.

And again, in the same lecture:

A judge looking at a constitutional decision may have compulsions to revere past history and accept what was once written. But he remembers above all else that it is the Constitution which he swore to support and defend, not the gloss which his predecessors may have put on it. So he comes to formulate his own views, rejecting some earlier ones as false and embracing others. He cannot do otherwise unless he lets men long dead and unaware of the problems of the age in which he lives do his thinking for him.

These excerpts were printed in the *New York Times* for April 19, 1949, in Arthur Crock's column. He set them off with the exceedingly appropriate caption: "A Guide to Supreme Court Decisions."

Thus impressive evidence points to the fact that we are getting, and will continue to get, from our Supreme Court Justices what someone has aptly termed "sociological jurisprudence," which, interpreted, means Supreme Court decisions based on observable social trends. Since this seems to be the fact, what are we to do about it? As I remarked before, I would be far from discouraging Professor O'Neill's suggested strategy of attempting to bring the

Justices back to *constitutional* jurisprudence. And yet I think we must do other things as well. We must, for instance, assume a much more influential part in guiding and directing the social trends which obviously affect the thinking and judgment of the Supreme Court. Reduced to practical terms, this calls for the projection of our independent and church-related schools into the consciousness of the local communities all over the country. We must project them both by *persuasion*, upon the proper occasion, and by *action*, through a carefully planned and expertly executed program of public service and public relations. We simply cannot afford to live in exclusion on the outskirts of the local community.

For a long time private and church-related schools and colleges have contributed many kinds of public services to American communities. What they have not carried out effectively enough is a plan for calling attention to these services. Perhaps a necessary starting point would be to identify each of their public services with a label: "Given as a public service by _____ school, a private, non-tax-supported institution." But further, there is evident need for someone to spell out a diversified and inclusive public relations program which would put chief emphasis on the services which private schools can render as a unique contribution to the public welfare. There has been much talk but too little definite and concerted action about "selling" private education to the American public.

There is also a job of persuasion to do. Private enterprise is a magic phrase in American life. Private educational enterprise should be seen as an essential base and bulwark of private enterprise in business and every other phase of American life. We need to sit down with leaders in industry, commerce, etc., and discuss frankly and fully with them what the role of private education is in a democratic school system. Can there be a democratic school system if the public school holds a monopoly? Has not educational freedom a very close connection with the good estate and survival of private education? Can private schools continue to exist if the States and Federal Government spread financial banquets for public education only and let the private schools starve? It is a nice-sounding slogan, "Separation of Church and State"; but when it is invoked to weaken and eventually destroy private educational enterprise, it becomes a slogan that is dangerous for American democracy. When parents no longer have a *choice* of schools, a choice between a strong public school and an equally strong private school, they will have lost their freedom in education. Will their other freedoms last long after that?

I think our American leaders can be shown that the continuance and development of both public and private schools *in* freedom and *for* freedom, according to their distinctive objectives, are necessary for the survival of our American way of life. Most of our leaders take for granted the continued good estate of private education. They are not aware of the threat to their continuance concealed in the thinking of the NEA, Protestants and Other Americans United and a very large number of our elected representatives in Congress. If this threat can be localized and demonstrated, they will take action. What action? What must the States and the Federal Government do to keep private education healthy? An appropriate answer was given in relation to the current Thomas Bill. Amend it to include in the same bill (not in a separate bill) at least health and welfare benefits to *all* children in whatever type of school. Refute the sophism of Senator Taft that since the States discriminate against children in non-public institutions, the Federal Government must do likewise. States' rights have limits, and one

clear limit is the assumed right of the States to administer federal funds in an unfair and discriminatory manner.

In summary, I have attempted to indicate that this topic of the relationships of government, religion and education is of the highest moment. It involves the sociological interpretation of the First and Fourteenth Amendments by the Supreme Court. It makes mandatory our most influential intervention in community thinking, so as to guide and correct its trend toward setting up the monopoly of one kind of education in this country. The case for private educational enterprise is far from hopeless. But its hope lies in its defenders knowing what the situation is and what the means are for correcting it. Unawareness, apathy, inactivity on the part of leaders in private education must be overcome, or the cause is indeed lost.

SECTIONAL MEETINGS AND PANEL DISCUSSIONS

COMMITTEE ON GRADUATE STUDY

REV. PHILIP S. MOORE, C.S.C., Ph.D., UNIVERSITY OF NOTRE DAME
NOTRE DAME, IND.

The panel discussion, sponsored by the Committee on Graduate Study of the College and University Department, under the chairmanship of Rev. Philip S. Moore, C.S.C., Ph.D., dealt with the question: What are our colleges doing to encourage outstanding students to go on to graduate work, and how can our graduate schools cooperate with them in securing such students for careers in scholarship? Participating formally on the panel were Rev. Vincent C. Dore, Dean of Providence College, Providence, R. I., Very Rev. Vincent J. Flynn, President of St. Thomas College, St. Paul, Minn., and Brother Bonaventure Thomas, F.S.C., President of Manhattan College, New York City. Rev. Edward Drummond, S.J., served as summarizer.

In opening the discussion, the chairman stressed the need for Catholic scholars or intellectuals in every field of learning and the joint responsibility of our colleges and universities in searching out, encouraging and assisting our most promising students to go on to careers of scholarship. In such students rest our hopes for pre-eminent Catholic scholars of the future who alone can serve effectively in the intellectual apostolate.

Father Flynn opened the discussion. Our colleges have not entirely neglected their responsibility in discovering and encouraging their best students to go on for graduate work, but much more can be done. Especially can our faculties and administrations be made more conscious of this responsibility, and he proposed that at least one faculty meeting a year should be devoted to this subject. In regard to financial assistance to such students, colleges have done little or nothing. He, therefore, formally moved that the chairman ask the Executive Committee of the Department to appoint a committee of college administrators to investigate the possibilities of financial assistance from the colleges to outstanding students in philosophy, English, history, and the social sciences, to enable them to pursue graduate work. (This motion was seconded and the chairman presented it to the Executive Committee of the Department at its meeting at the close of the convention. The Executive Committee voted unanimously to appoint such committee.) Father Flynn suggested that colleges might award one or more partial fellowships to senior students—possibly annual fellowships of five hundred dollars, renewable for three or four years on condition of continuing high quality work.

Brother Thomas continued the formal discussion. He outlined what his college is doing in the selecting and guiding of prospective medical students. A Pre-Medical Advisory Committee is charged with the responsibility. (While this work with pre-medical students is laudatory, the scope of the activity is narrowly limited to a professional field. A committee with broad scope might be feasible in our colleges and efficiently accomplish the aims in view.)

Father Dore concluded the formal discussion. He emphasized the need for cooperation between colleges and universities and suggested a number of ways in which the universities could help the colleges. Chief among these ways was the supplying of information to the colleges on the fields in which

Catholic universities are offering graduate programs, on fellowships and other financial assistance, on admission requirements, etc. Closer contacts should be established through meetings of deans of graduate schools and colleges and visits to the colleges by representatives of graduate schools. Father Dore made the important recommendation that colleges should adopt as one of their objectives the discovery of their best students and their encouragement to go on to careers in scholarship.

Among the points brought out in the general discussion were the following:

The possibility of colleges making loans to senior students as alternative to fellowships was suggested for consideration by the committee to be appointed to study the problem of financial help to students.—Interest alumni and lay friends of the colleges to establish graduate fellowships.—Investigate trust funds deposited in many banks and available for educational purposes.—Investigate Illinois plan for financial assistance to medical students.

The Committee on Graduate Study is preparing a comprehensive syllabus of the fields in which doctoral and master's programs are being offered in the principal Catholic graduate schools. This syllabus should be ready for wide distribution to the colleges within the year. This syllabus will merely present succinctly what is contained in the catalogues of the graduate schools. But much information on requirements, fellowships, etc., cannot be put into a joint publication. College deans should therefore make sure that they are on the catalogue mailing lists of the graduate schools.

Students of doubtful ability should not be encouraged to go on to graduate school. Such students should not be unqualifiedly recommended by those in the colleges.

Fear that emphasis on graduate study and research was adversely affecting undergraduate teaching was expressed. This should not be so, but quite the opposite. At any rate to limit our horizons to undergraduate teaching in all our institutions of higher learning would be to fail notably in the educational responsibility with which we are inevitably charged. Graduate schools should not be multiplied but we need a few *real* universities.

Coordination of graduate work among Catholic universities and the avoidance of unnecessary duplication, harmful competition, etc., were proposed. The Committee on Graduate Study is giving serious attention to these problems and making some progress, though very serious difficulties are involved.

STUDENT GOVERNMENT IN THE CATHOLIC COLLEGE

INTRODUCTORY REMARKS

SISTER MARY CAMILLUS, R.S.M., ST. FRANCIS XAVIER COLLEGE
FOR WOMEN, CHICAGO, ILL.

Not every number on the program of the forty-sixth annual meeting of the National Catholic Educational Association owes its placement to an expressed wish of the Secretary General. But Monsignor Hochwalt, after urging the regional units to give students and faculty members an opportunity to discuss their common problems in some sort of forum, asked that the College and University Department bring together a group of young people who could air their hopes and aspirations for representation in some of the college administrative and faculty deliberations. In a certain sense this fits in with the larger theme of this Philadelphia convention, "Relationships of Government, Religion, and Education," but our widely traveled Secretary General was probably inspired by the dynamic possibilities of our young college students when their activities are properly directed in the field of Catholic Action. At any rate this is, to my knowledge, the second time that students have been invited to discuss their collegiate problems at a general assembly of the National Catholic Educational Association.

No academic approach to the theme of "Student Government in the Catholic College" is in order. We want you of the audience and those who sit at this side of the table to get acquainted with one another, to be friendly enough to recognize common problems, and to ask questions. The answers may not be entirely satisfactory, but we hope they may lead to constructive thinking.

Since the types of colleges are many, and vary even in the different parts of our vast country we have planned an excursion into men's campus colleges, women's campus colleges, and to institutions that serve large urban areas. As we make our way about these strongholds of Catholic collegiate education, we marvel at the remarkable opportunities for civic education that this generation of college students have had. Some of the new and vital phases of instruction and of collegiate practice commonly accepted today were virtually unknown when the present generation of adult citizens were in college. Should women go to college was a debated question fifty years ago. Colleges were "little principalities" with administration, faculty and student body functioning in one organization in a rather mechanical fashion.

Cooperation of the three essential units of a college was rarely based on independent thinking. Without pomp or ceremony directions came from the top down, and faculty councils were of slow growth. The isolation that a student group of today wants to eliminate was the isolation of the faculty group of yesterday.

Some colleges are still waiting for the organization of a faculty council. No wonder that they view with some concern the desire of a student body for organization. Yet a college is a cooperative project. Administrators need to develop some independent thinking on the part of faculty and student body. They should not be "harried, harrassed and harangued into surrendering the citadel of authority to campus control"; students, as a matter of fact, do not want control of the campus. They would appreciate recognition of their

dignity as young men and young women for they sincerely wish to realize the objectives of the Catholic college, and to be staunch supporters of these objectives in their post-collegiate life. Are not the basic processes of representative government embodied in college activities—elections, holding office, responsibility to constituency, the elementary principles of legislation and of law enforcement? We must not, therefore, ignore nor neglect the contribution that college students are making in discovering and channeling leadership in a community. Indiana's legislature has a representative who is a co-ed junior of DePauw University. I have heard Dean Kammer tell of a De Paul University student who asked some "extra cuts" from classes to conduct his campaign for a seat in the city council.

That Catholic colleges and universities are taking student government seriously may be assumed from what our panelers have to say.

STUDENT GOVERNMENT: WHY?

SISTER HILDEGARDE MARIE, S.C., COLLEGE OF ST. ELIZABETH
CONVENT STATION, N. J.

Let me hasten, first of all, to reassure any of this audience who fear that this talk is to consist of a justification of the existence of student government. That would be laboring the obvious. Some form of student government is an existing fact, a working institution, in most, if not all, of our Catholic colleges. At the College of St. Elizabeth, for example, cooperative student government has been in force for the past twenty-four years, and many colleges have had a similar experience. Assuming the intelligence and conscientiousness of Catholic college administrators, one reasonably concludes that student participation in college government must possess some intrinsic value.

However, in dealing with any institution, it is wise from time to time to re-examine its aims and purposes and in the light of these to evaluate its functional structure, its methods of procedure, and its accomplishments. It would seem that at the present time it is especially necessary to conduct such an inquiry relative to student government. The last few years have witnessed great activity in the student movement. The student community is becoming increasingly conscious of itself and increasingly articulate. Associations such as the National Federation of Catholic College Students and the National Student Association, which affiliate the entire student body of a college through its recognized student government, have given added impetus to the development of student governing bodies. Through the medium of these two national organizations individual institutions have become more widely informed on types of organization and problems of student government on other college campuses. The commission meetings, surveys, model constitution, and bibliography provided by the NFCCS National Commission on Student Government, the surveys, forums, and publications of the NSA, and the more numerous contacts among student leaders of colleges holding membership in the two organizations have stimulated much thinking, much questioning, and much activity.

The best publication on college student government, a publication which supersedes all previous treatments of the subject, is the booklet published by the NSA and written by one of today's speakers, Mr. Ralph Dungan, in conjunction with Mr. Gordon Klopff, Administrative Fellow in the Office of Student Personnel Services of the University of Wisconsin and Acting Chairman of the Advisory Council of the NSA.¹ This booklet emphasizes the sound principles (1) that student government is based on authority delegated by the administration to the student body, and (2) that student government is part of the learning process and should relate effectively to the rest of the curriculum. It also emphasizes the historic fact that student government in America arose as the application of a democratic ideal to education, with training in citizenship as its aim, and it declares further that the long range purpose of student government is to provide students with a practical education in democratic self-government.

There is not an educator here present who would not agree that the function of student government is an educational one. It follows, therefore, that stu-

¹Ralph A Dungan and Gordon Klopff, *Student Leadership and Government in Higher Education*, Madison, United States National Student Association, 1948.

dent government in the Catholic college is to be evaluated in terms of the Catholic philosophy of education. Pope Pius XI stated very simply and clearly the objective of Catholic education:

The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian. . . .

Hence 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. . . .

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties, but he develops and perfects them by coördinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.²

When we, as Catholic educators, agree with our non-Catholic colleagues in the educational world that student government is a means toward a fuller realization of democracy in American life, a means of preparing for responsible citizenship in a democracy, we do not, with some of them, bow down as it were in worship before the egalitarian democratic state. Rather do we recognize that our American democracy, the outgrowth of the application of Christian principles to political life, is of pre-eminent value because it respects and safeguards the dignity and rights of the individual human person. We are aware of the fact that in a democratic state each citizen has great personal responsibility in exercising his right of suffrage, in choosing worthy public officials, in evaluating issues in the light of the laws of God and the principles of the Gospel, in bringing an informed public opinion to bear upon government officials, in manifesting respect for authority and for law. Thus we realize how important it is for us to educate our students for intelligent, responsible citizenship.

However, we know that our Catholic people have still greater responsibilities to the social order. We realize that in view of the power given them by Baptism and Confirmation they have the responsibility of participating in the social apostolate, in the re-Christianization of individuals and of social institutions, in the restoring of all things in Christ. To this the Sacraments of Baptism and Confirmation have ordained them; to this they have been called by the voice of the Vicar of Christ. And it is especially to the graduates of our colleges and universities that our Holy Father looks for the fully formed lay apostle.

It would be an illusion for us to think that our schools can produce the civic responsibility and apostolic leadership so much desired unless we provide for exercise of such responsibility and leadership in the educational program.

A truth we are in danger of forgetting is the very important fact that apart from God's direct action upon a human being all education is self-education; that God and the educand are the two primary agencies in education; all others are secondary. In a book written about a decade ago Father Kane, S.J., most lucidly developed this principle. I am here briefly summarizing his masterly treatment. He emphasized that the educand, in his own education, has priority of right as an educator; all other external educators can only serve him as assistants. Secondary agencies of education are time-savers and labor-savers; they offer short-cuts to experience; they can and must at times exert pressure to get the educand to use his rights and fulfill his duties in his education of

²*Encyclical on Christian Education*. New York, Paulist Press, pp. 35-36.

himself—but they must neither destroy nor supersede his prior right. The wise educator keeps ever in mind that he is a secondary agent in education. There is always the danger, however, that teachers and counsellors will magnify their position, that through laziness they will take short-cuts to results and will give commands, offer conclusions, and make decisions rather than take the trouble to educate. On the contrary, in true education the function of the educator should gradually diminish as the power of the educand increases.³

In addition to the inclination, found in all human beings, to take the easiest road to results, there is, I think, another factor which contributes to the tendency of some teachers and counsellors to make decisions, to offer conclusions, and, in general, to take too prominent a part in student activities. We are influenced by an impatience with imperfection, an unwillingness to permit a project with which we are associated as adviser to be wanting in effectiveness or to fail. And yet we priests, brothers, and sisters do an injustice to our students if we step in, time after time, to make successful a student project that would otherwise have had a less favorable issue. This is a delicate question, I know, and at times it is difficult to determine what is the best procedure. If we are honest with ourselves, however, we must admit, as we look back over our own lives, that often we have learned more from our failures than from our successes, and we should not deprive our students of the same valuable experience. We must bear in mind that our primary job is not to attain success in certain projects and activities but rather to educate the students engaged in those activities.

College years are for most students the last years of formal education. We send our students forth on graduation day presumably as the formed products of the Catholic education. Commencement orators detail in vivid terms the problems of the world they are entering upon; they call upon the graduates as the hope of America, as the hope of the Church, to help right a world brought to chaos by the folly of their elders. Surely in the years just preceding that departure from institutions of higher learning these young men and women have been capable of exercising and should have exercised considerable responsibility in self-government, group leadership, and apostolic action.

It is in the light of such truths as these, it seems to me, that we should face the problems connected with student government. I should like to indicate some that I think especially important.

1. Are some college administrators too loath to grant clearly defined areas of real responsibility and authority to student governing bodies? Do they in the name of respect for authority forget their own role as external, secondary agents in education? Here, it seems to me, should be treated such questions as the extent of power students should have in disciplinary matters, control of student activities funds, honor systems, and faculty-student relations.
2. Are students sufficiently conscious of the responsibilities inextricably interwoven with the exercise of rights in government? What more effective means can be employed to produce this awareness?
3. Does the student apathy complained of by student councils on many campuses stem from lack of student interest in a student government having no real authority, from an imperfect student government structure, from

³Rev. W. Kane, S.J., *Some Principles of Education*. Chicago, Loyola University Press, 1938. Chapter IV.

inefficiency of student government leadership, or from ignorance of the basic principles of student rights and responsibilities?

4. Does the student council by its size and mode of representation afford democratic representation of opinion and challenge its members to acquire the tools of parliamentary debate and group leadership so useful for the public-minded, alert citizen and the zealous apostle?
5. Does the student government structure provide adequately for an integration of campus activities with the programs of the two national organizations? More specifically, is it an effective liaison between the NFCCS and campus organizations so that these latter may be drawn through the NFCCS into regional and national programs that will offer a field for the exercise of apostolic zeal and provide a laboratory for the testing of the qualities of leadership?
6. Is the program of the NSA too ambitious? Would the implementing of it require an expenditure of time and energy out of proportion to the demands of other factors in the educational program?
7. To what extent should Catholic colleges for women permit or encourage students to participate in NSA sponsored student tours, summer study sessions, and work camps? Are the moral hazards here too great?

I know that some of these topics will be touched upon by other speakers at this session. However, the value of such a meeting as this lies especially in full and open participation in discussion by members of the audience. Speaking for myself, I can say that I sincerely hope to leave this meeting satisfied that I have obtained a cross-section representation of opinions held by educators of this country concerning these controversial topics. Benefiting from the experience of one another, we shall all be better prepared to fulfill our role as agents in producing the alert, well equipped, apostolic Catholic adult of tomorrow.

STUDENT GOVERNMENT—THE STUDENT'S RESPONSIBILITY

MISS VIRGINIA MURPHY, ROSEMONT COLLEGE, ROSEMONT, PA.

If student government is to function properly, it must have the full support and cooperation of each individual student. In order to secure this cooperation, each student must feel personally responsible for the success of the organization. The inculcation of this awareness of responsibility is one of the biggest problems now facing student government leaders and faculty administrators.

To solve the problem it is necessary first of all to see what the students want. In almost every instance the students want freedom. This is the cry of the masses. It has been voiced with such force that academic freedom is a topic which educators and conservative students alike eye warily as they would a time bomb—wondering when it will suddenly explode. But, where these freedom-seeking students err is in not realizing that freedom is accompanied by responsibility. Student government is training for life—no matter what the field. Can we find freedom or rights that do not have corresponding responsibilities and duties?

The students want more freedom in their self-government. Can it be given to them? I believe that it can be to a certain extent, and that in so doing, we shall begin to alleviate the problem of encouraging responsibility. Now, this authority is not to be a limitless thing. Students who are earnest and sincere in their wish to improve student government do not ask for complete freedom and the overthrow of all authority. They realize all too clearly that there must be cooperation with the faculty. The faculty members have assumed their positions because their experience and ability qualify them for the jobs. Students possess neither experience nor fully cultivated abilities. Their greatest assets are their tremendous energy and fresh new ideas. Thus the most successful student government must begin with a combination of forces—a union of faculty and students. Consequently, the freedom I advocate will not result in an overthrow of authority nor will it relegate it to the ranks of an outworn Victorian idea. It will afford an opportunity to student leaders to try out their ideas and learn to accept success or failure, gaining something from both. In so doing the students receive the full benefits not only of a college education but of student government, for their characters are strengthened and developed.

Where can this freedom I propose be given? It can be given to the students by allowing them to control those things which directly concern them: student discipline and student finances. I know that in many of the large secular universities this freedom is not granted for the problem has been discussed extensively at NSA meetings which I have attended. Students at the University of Pennsylvania recently had to undergo a rather painful experience in order to secure student representation on the disciplinary committee. For me to speak on this I must naturally use my own college as the basis for my discussion. This freedom has been given there, and the results have been more than satisfactory. Granted that I am prejudiced, but for our type of college—a small women's campus college—I believe that Rosemont has the perfect student government, and its advantages are not limited to Rosemont. I also feel that certain features could be successfully introduced into other types of colleges as well:

Rosemont students are not even aware that these points mentioned exist as problems on other campuses, as student discipline and student control of the activities fund are taken for granted as being part of a smoothly functioning system. However, if this plan is to be inaugurated on other campuses, the students must be made to realize that the new rights, the freedom granted them by the faculty, also incur corresponding duties. These duties are, first, to recognize the advantages that have been given them, and second, to understand the responsibility they bring with them, accept it, and administer their new freedom to the best of their abilities. This is the most important part of student government—the recognition of responsibility.

The student governing body should be given much freedom in handling the disciplinary matters of the undergraduates. A group of student leaders, such as are found on the Council, are well fitted to judge disciplinary matters. Fully understanding their responsibility to the groups, they consider the problems carefully and impartially, keeping in mind that their authority comes from the faculty and that their decisions must uphold college policy. Entrusted with this authority, they feel the full weight of responsibility and recognize, perhaps for the first time, that the words "student government" are something more than an impressive title. This is a vital point. Too often students feel that the faculty maintains the attitude, "Fine. Glad to see student government on campus. Now we'll tell you just what we want to do." Student government is nothing until the students are sure that the title isn't a misnomer.

In a serious breach of discipline presented by the Student Council, the administration will discuss the matter with the council. The council should understand clearly the faculty's position on the subject and let it guide them. It is most important for them to remember that their authority is not absolute, but consultative, and their successful administration of the student laws depends on cooperation with the college administration. The faculty has original jurisdiction where policy is concerned and the council has the responsibility to enforce judicial decisions and act as an advisory board. If the council does not cooperate, then the faculty assumes the responsible role.

At Rosemont, disciplinary matters are in the hands of the council. The penalties for infringement of student rules, usually a restriction of liberty for a certain length of time, are standardized, but each violation is considered separately, and the penalties can be increased by the seriousness of the situation. Of course, we base our whole plan of government on the honor system which is quite successful. Under this system, the individual student is responsible for her own conduct, and if she should violate a rule she reports herself; no one else checks up on her. Rosemont has a student government, not a police force.

However, I have known an instance when a serious case came before the council that could merit the penalty of expulsion. Both sides of the matter were presented to the council by the faculty member and the student offender. After much discussion, the council decided that there were not sufficient grounds for expulsion and substituted another penalty. The faculty accepted the decision because they had been consulted before it was made, and after hearing the council's reasons for so deciding, were in complete agreement.

As a result of this and many other instances where the student governing body has exercised wise and mature judgment, Rosemont's Student Council is respected by the student body. The undergraduates feel free to voice their complaints to the council members and know there will be some action taken on the matter. When a rule has been violated, the offender knows that she

will be judged by her fellow students, not by the faculty alone. This is real student government.

Another instance where Rosemont's Council has an unusual amount of freedom is in the administration of the student activity fund. Each year, at the meeting held before the opening of the college, the Council plans the budget for student activities. Money is allotted to clubs according to the amounts spent in the previous year, and allowances are increased upon the fulfillment of certain requirements and recommendations of the clubs. The actual allocation of funds is then turned over to the School Treasurer, a student, but the budgeting remains under the supervision of the student government. This increases the Council's feeling of security because it knows that the faculty places trust and responsibility in its hands. This feeling is then communicated to the undergraduate body. As a result, the students feel that the Council is working for them, that they are responsible to it, and more than that, they feel they are a part of it. It is their Student Council. It is evident in little things like school elections. Every student accepts her responsibility to vote and conscientiously does so.

Granting more freedom to the Council does not mean that the College is run by the students. On the contrary, if the government is organized along the lines I have suggested, it places strong emphasis on faculty-student relation. There must be cooperation with the faculty to maintain the ideals of the College for the Council must remember that it is responsible to the faculty and the students. Responsibility is the keynote of the system. This must be emphasized, not the privileges that will result from more freedom. Too many privileges without responsibility and authority become license, not freedom.

Such close harmony and understanding must exist between students and faculty members, through the Council, that each student feels a part of the government. This is the real proof of a government's success—the confidence that the students place in the Council and faculty, knowing they will always receive fair consideration and just decisions. It is my belief that by granting the student government more authority in disciplinary matters and the administration of student funds, but at the same time impressing it with its responsibilities, a student government as successful as Rosemont's can be established on every Catholic campus.

STUDENT-FACULTY RELATIONSHIPS

REV. KEVIN FOX, O.F.M., Ph.D., ST. BONAVENTURE COLLEGE
OLEAN, N. Y.

I have been selected to discuss briefly the general topic of faculty-student relationship. I think I may safely say that all Catholic educators and students will agree to the principle that the relationship between faculty and student body should be in general one of harmonious cooperation on the part of both in order to achieve the purpose of Catholic education. This purpose stated frequently by the Holy Father is, in brief, the education of the whole man morally, mentally and physically.

However, there are specific phases of this general relationship which often involve problems not easy of solution. One such phase which is receiving a great deal of consideration these days is that relationship between faculty and students which is necessary for so-called leadership training. While this particular phase is of current interest, it is not really something new. The faculty and students of Catholic colleges have long since recognized their obligation to produce genuine leaders. This is true to the extent that we find organizations designed to meet this obligation existing in most Catholic colleges. They have been variously named "Student Councils," "Student Senates," etc. We usually find that they are organized to meet the peculiar requirements of the individual college and student body. Their effectiveness has depended and will continue to depend on two factors—the administration representing the faculty, and the representatives of the students. From our experience in the past, we should be able to formulate some statements of principle which look toward an increase in efficiency of any such organization.

First of all, the faculty of each college acting through the administration must encourage the students to develop some means of student government where it does not already exist. From the various circumstances found among the Catholic colleges, it would be impossible to have a set form. It would seem that the organizational form should be determined by those who know most intimately the problems of the school, viz., the students and the faculty. Perhaps the ideal procedure would be for the students to plan a workable system for the respective institution. This should be drawn up in the form of a constitution and presented to the administration. After difficulties have been ironed out, it should be approved, ratified and most important of all, adhered to by both parties. The ultimate goal of all must be the welfare of all the students and of the school. This goal must be kept in mind by the faculty and by the students.

Whatever the form adopted, there will be some kind of student representation—call it student senate or council or what you will. It is my belief that here the principles of democracy must apply. The entire student body should be free in selecting nominees for office with the understanding that such nominees are really representative by reason of gentlemanly conduct and intellectual achievement. The requirements for holding office in the student government should be previously set down in the constitution—just as the requirements for holding public office are set down in our national Constitution. The administration, on the other hand, should adhere to the norm prescribed by the constitution in giving or withholding approval of nominees.

Perhaps the greatest problem involved in student government is that of finding some means of liaison between the faculty and the students or student representatives. Speaking from the point of view of an administrator, we are frequently too busy about many things to give the required attention to student problems which can and do seem to us at times to be petty and picayune. In all honesty, I do not believe such an attitude is caused by lack of interest, but let us admit that it must often seem so to student representatives. On the other hand, student representatives sometimes hesitate to present problems to the administration—even in their official capacity. Or they may consider themselves mere sounding boards for all the complaints of students—even individuals or small groups.

At any rate, there is a gap here which must be bridged. I might suggest as a means of bridging it the establishment (again by the constitution) of a board of, say, three members of the faculty whose duty it would be to meet regularly with student representatives. I would like to visualize the function of this board as follows: The student representatives would outline plans, projects, questions, etc., to this board. Then would follow free and general discussion. The members of the faculty would serve in an advisory capacity primarily to prevent conflicts with activities sponsored by the faculty, as well as to explain motives for faculty action, etc.

There are many, many details of procedure which would have to be arrived at through experience. The important point is that, given active interest and cooperation on the part of both faculty and student body, the form of student government determined upon should work effectively for the benefit of all. This ideal can be achieved, but it requires intelligent effort.

In talking with many administrators of Catholic men's campus colleges, I have received the general impression that student government properly functioning is greatly to be desired as of tremendous benefit to the student body as a whole, to the development of the individual student as a genuine leader, and to the work of the faculty and the administration.

STUDENT GOVERNMENT—DIRECTED OR AUTONOMOUS?

BROTHER GEORGE THOMAS, F.S.C., M.A., LA SALLE COLLEGE
PHILADELPHIA, PA.

Of the numerous problems that face educators today in a rapidly changing civilization probably no one has come in for as much discussion both pro and con as the matter of student self-government. It has gone through a period of growing pains knowing the adulation and the condemnation of both faculty and student body. It has arrived at its maturity much wiser if perhaps a little sadder, for many were the hurdles that had to be cleared in the course of its development. So we have come to realize that student government is a good and worth-while phase of Catholic college life. It has its justified place on any campus and especially on a Catholic college campus. Presuming that we accept these facts as beyond question, just wherein lies the confusion that so often brings about misunderstanding and bad feeling between faculty and student body? A survey of some of the difficulties may clear up the picture for us. Naturally, I am speaking as an administrator and viewing the situation from that position.

Catholic educators have long ago determined that one of the chief reasons for the existence of any Catholic college is to develop leaders, men and women grounded solidly in the principles of right thinking and decent living who will take their place in organized society and exert a powerful influence for good. Such leadership is guaranteed by a student government that is operated with intelligent mutual respect. The carry-over value of such an undertaking is most positive. Leaders on the campus today will be the leaders in the parish, community and state of tomorrow. For this reason it is the duty of Catholic educators to provide the opportunity and direction necessary to achieve this end. Before going any further, however, let us be convinced of one fact that is too often forgotten in the mad scramble to set up the rights and the duties of both faculty and student.

Leadership may be divided into two spheres. I call one of them "material" leadership and the other, "moral" leadership. There is a difference between the two. The Catholic man or woman who leaves our institutions capable of talking well about the many problems of the world to take his or her place in the social, political, or economic body and becomes prominent by virtue of office held or destinies directed is a true leader in the "material" sense. However, and this should be thought of when the accusation is made that Catholic colleges do not prepare enough leaders, there are the other men and women who, without the natural talents or desires to be leaders in this way, take their place as ordinary citizens of the community and by their virtuous living affect the lives of those around them. These people are exercising leadership in the "moral" sense. Devoted husbands and wives, interested parents, and unselfish priests, sisters and brothers are leaders in society today as surely and as completely as are ward chairmen and bank presidents. I do not imply that leaders in the material things of life lack the moral fiber mentioned above. As a matter of fact, I suppose the right combination of the two is the "consummation devoutly to be wished." Nevertheless, we cannot lose sight of the latter in our desire to stress the former.

Now back to the problem. In the short time I have been associated with Catholic college student governments I can truthfully say that the men and

women concerned are honest and sincere in their attempts to solve the problem of student-faculty relationship. They have told us so. They have indicated that the source of the difficulty does not lie in the relationship itself but in the fact that too often the so-called delegated authority is no authority at all; that the spirit of paternalism is rampant among faculty members and administrators alike; and that Catholic teachers, in general, are afraid to let their students think for themselves for fear of having the mirror held too closely and too clearly up to the failings of our human nature. Thus is born in the mind of the student a spirit of rebellion, a feeling of insecurity, and ultimately, if the idea is carried out to its most bitter end, the denial of all lawfully constituted authority. Perhaps they are right. However, I must of necessity state here that not all students are motivated by the same noble ideals. In the world today there is a growing tendency to destroy anything that smacks of regimentation. We draw it in with every breath we take. We hear so much of academic freedom, self-determination and anti-clericalism. Catholic college students are accused of being "priest-ridden pups"; and I might add that they are accused of this openly and often. Are we not told that the neurotic and psychopathic ills of Catholics stem from this business of being told what to do, what not to do and the where, when and why of living in general? Even the confessional is mentioned as proof positive that we are not sincere.

I have in mind three books published only recently that might bear at least a casual reading. They tell the same story and carry the same warning. These are: *The Priest and the Proletariat* by Robert Kothen, *France Pagan?* by Maisie Ward, and *The Priest Workman in Germany* by Henri Perrin. What the story and what the message of these printed pages? Simply this: Catholic people are in grave danger of serious error if they heed the siren call of modern materialism and get away from their priests, their religion and their God! Is this a myth put forth to delude the people or has it any vestige of truth? Consider France. It happened there and it *can* happen here. And because it can, the Catholic college has the moral responsibility to keep a guiding and even sometimes a restraining hand on those whose immortal souls are confided to its care. Jacques Maritain put it another way: "We have destroyed our confidence in authority and have gained no confidence in ourselves." And for this reason, again, Catholic educators believe that the exuberance of youth needs the sobering wisdom of the aged to bring about the desired ends of Catholic education.

Sometimes, too, I am inclined to feel that we foolishly rush in where the proverbial angel has feared to tread. The spirit of the age is one of motion, the doing of things simply for the sake of doing. Not without reason did Father Gannon in his *God in Education* tell us that "everybody has been trying something new every day, and this confusion, this motion without direction they have called progress." We know then that association with certain movements and groups, no matter how high-sounding their names may be, is not always to our best interest. The plea that we should associate ourselves with them "in order to find out what they are doing" may be a valid one. But careful must we be to know that the price we pay for finding out is not too high. We need not roll in the mud to learn that it will soil our clothing; nor does a doctor have to contract leprosy in order to diagnose and prescribe for that dread disease. We must, indeed, be wise as serpents and yet prudent as doves.

From what I have said you might draw the conclusion, and rightly so, that Catholic teachers are deeply interested in the welfare of their students. We want our men and women to be everything they desire to be as long as it is in

keeping with the eternal truths of Divine Wisdom. Our restraining influence, if you wish to call it that, and I am in no way apologizing for it if it does exist, is exercised because we feel that it will be to the ultimate benefit of all. Only time can bear witness to the truth of this belief.

In closing may I make this statement: Not all Catholic educators are perfect in any sense of the word. Mistakes have been made and I suppose, human nature being what it is, mistakes will continue to be made. It is for us, both teacher and student, to take inventory and adjust those things that need adjustment.

As we work along side by side, let us keep in mind the prayer made popular only last month by a paralytic:

“Dear Lord, give me the courage to bear with things that I cannot change; the will to change those things that should be changed; and the wisdom to know the difference.”

STUDENT GOVERNMENT—A QUESTION OF ATTITUDES

RALPH A. DUNGAN, JR., ST. JOSEPH'S COLLEGE, PHILADELPHIA, PA.

I am happy to be here this afternoon to discuss with you student government in the Catholic college. Three years' experience in the student movement have left me with certain impressions as to the reason why student government is failing in our colleges. Most basically I believe that the failure of student government is due to the attitude of those who are involved in it. I am interested in changing these attitudes because of the effect they have on student government itself but, what is more important, because of the implications these attitudes carry for our future lives as Americans and as Catholics. I believe that there is a very direct correlation between the failure of student government and the failure of the Catholic college graduate to effect a more pronounced change in society. For this reason I have chosen to discuss three of the attitudes I mentioned, in the hope that I shall be able to offer you some new insights to this problem.

The first attitude which acts as a deterrent to good student government is neglect of the repeated appeals of the Popes for responsible Catholic lay leadership. Often this neglect may be traced to a preoccupation on the part of educators with routine academic and administrative tasks. Regardless of the cause of this apparent indifference, the attitude must change. It is my opinion that the appeals of the Holy Father for Catholic lay leadership have provided the stimulus for the great amount of Catholic student activity which we have observed in the post-war era. This enthusiasm must not be allowed to die; it must be encouraged and given every possible positive aid. The attitude of benevolent paternalism assumed by many administrations toward their students is not conducive to the development of a sense of personal responsibility. To clarify my term, benevolent paternalism, may I present an analogy? When a child learns to swim, it wants all of the information and help that the parent can give; however it does not expect the parent to support it in the water until it becomes an accomplished swimmer. The capacity to handle responsibility is not given with a diploma; it is a trait of character which is developed by trial and error during long experience. The yielding of authority and assumption of responsibility which are part of the experimental process mentioned above do not preclude responsive guidance on the part of the faculty or administration.

The second attitude which has a profound effect on student government is the intense attitude of self-interest. It is concomitant with the rise of secularism and materialism and as such presents an essentially spiritual problem. I hope that we will not have to be faced with a physical crisis to realize the oneness which our Catholicity demands. The task seems to be the arousing in our student bodies of an attitude of spiritual social responsibility. We must place additional emphasis on community prayer. We must insure a more widespread participation in liturgical functions. Most important we must accentuate the positive life of virtue, the maximum Christian life rather than the minimum and essentially negative one. It is my conviction that we should think of the Beatitudes as well as the Ten Commandments as forming the basis of our philosophy of education. Such an orientation will make our education positive and apostolic rather than defensive and apologetic. When we come to understand that we must expend as much time and energy in building a sound spiritual life on the campus as we do in erecting a new

dormitory, then we shall have moved forward a very little bit. Spirituality for a student must mean more than compulsory attendance at chapel. Unfortunately many of our students have taken the attitude of "you will have to show me how this spirituality can effect any real change in life." No matter what we think of this attitude, we cannot fail to realize that a teacher who approaches the sanctified life and exudes his spirituality in all his actions can be a potent instrument in the restoration of Christ to the milieu in which he operates.

The third attitude which makes student government and lay activity in general difficult, is an inadequate understanding of the proper relationship between laity and clergy. I mention this rather touchy subject because I am convinced that it is worthy of your close attention and that you will treat it with understanding and wisdom.

The repeated reminders of the Church emphasizing the importance of the lay apostolate necessitates certain adjustments among the individuals who constitute the Church militant. We must be constantly on guard to avoid the least trace of anti-clericalism which is always a possibility in such a period of adjustment. The effects of the clear directions of the Popes and the training of increasing numbers of Catholic lay scholars makes imperative an early change in attitude. If the layman is to assume responsibility he must be given control which is the means by which he can fulfill the responsibility. This places a special obligation on the clergy because of the unique position they have enjoyed as leaders in every phase of Catholic activity up until recent times. The complexity of modern problems however, demands collective thought and cooperative effort. If our problems, responsibility and authority are not shared then our task will be more difficult and we will be acting out of harmony with the wishes of the Holy Father.

To sum up it is sufficient to state that the most important factor in the success of student government is the attitude of those who are involved in it. Present attitudes leave much to be desired and changes are necessary. I would make the following suggestions as moves in the right direction. The spiritual life of the college must be increased so that all activity is the result of a spiritual superabundance. Our ideal should be activity which is the result of overflow from a rich spiritual life.

The student should be thought of and consider himself as a scholar equal in dignity and responsibility with the professor. The student should be given and taught by actual experience how to handle responsibility in and out of the classroom.

The clear understanding of the relationship between clergy and laity should be established while the student is in college. Fence straddling and half-hearted extensions of responsibility can only lead to continued confusion and frustration.

If student government and Catholic lay leadership are to mean anything, steps should be taken immediately to remedy some of the problems I have attempted to indicate this afternoon. I can assure you that Catholic student leaders are attempting to bring about desirable attitudinal changes; they are confident that you, our educators are doing the same. God with us, we can succeed.

THE COMMUNITY COLLEGE

SUMMARY¹

ARTHUR M. MURPHY, Ph.D., ST. MARY COLLEGE, XAVIER, KAN.

The tuition-free public community college seems to be a probability. If it is, we must develop Catholic community colleges. Our greatest problems will be finances, developing interest among Catholic parents, and keeping these colleges Catholic, since the present concentration is on the community and vocational aspects of the college.

There is a difference between the present junior college and the community college. Primarily, the community college is geared to the needs of the community in terms of adult needs and job analysis. On the other hand, the community college must have a college preparatory program separate from its vocational program.

The community college is designed to help fill a widening gap between the end of high school and employment which begins to require more and more technical training, particularly in metropolitan areas.

Catholics must not lose sight of the necessity for Catholic community colleges in small areas as well as large and they must avoid wasteful duplication.

The degree offered by the community college is an Associate Degree rather than the Bachelor.

The guidance program in a community college is particularly important and it will concern not only the students of regular college age, but also the adults, many of whom attend for non-credit courses. Of necessity the dignity of college education must be maintained in Catholic community colleges. They should serve as feeders and selective agencies for senior colleges.

¹Since two papers are missing from this discussion and represent fifty percent of the contribution made by the participants, it was deemed wise to include a summary of the discussion prepared by Dr. Murphy.

THE COMMUNITY COLLEGE

REV. JOSEPH G. COX., J.C.D., ST. THOMAS MORE HIGH SCHOOL
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First of all, I should like to correct any misapprehension you may have that I am here as the official voice of the high school department in this matter of the community college. Sad and bitter experience has taught me caution in such matters, for there is hardly a question on which secondary school administrators do not have divergent opinions. What I have to say I present as my own thought, which I shall probably have to defend in the bloody arena of discussion—so, as a potential martyr in the cause of education, please be kind to me. Looking up from the lowly level of the secondary school, I view the community college as both an asset and a liability. So far, nobody can fight with me. It appeals to me as an asset because of the following considerations. First of all, it is fundamentally a college problem, with its essential implications of college sponsorship, college curriculum, however modified from the traditional, and college responsibility for the financial problem involved. Now any problem which involves the college level, and thereby postulates some disturbance of the Olympian calm and superior intelligence of the college administrator, is a source of at least mild delight to any secondary school administrator.

Secondly, the community college provides a highly desirable terminal curriculum for those high school students who would not be able to survive a four year college scholastically, or venture into it financially. The high school administrator is acutely conscious of both groups. There are those high school students who think that college education is the salvation of the future. They have an I.Q. of 75, an achievement average of 70, and ambitious mammas with delusions of grandeur. The harrassed principal or guidance counsellor knows that direct intervention of the Holy Ghost would be necessary to get such a student through college—but still they insist on trying. Perhaps a combination of lower entrance requirements, and an integrated program of general and vocational education might provide the solution for such a student. Then, of course, there is always the group that would profit from such higher education, but does not have the financial wherewithal to secure it. These boys and girls would certainly profit from the organization of the community college. If there were a program of remunerative work and study involved, some might even then be able to go on to complete the regular college course. Another asset is that the proposed program of the community college is a more direct and positive approach in forming a student to become a contributing member of the community in the shortest possible time. In addition, this would mean that more highly trained Catholic leadership would emerge from college to leaven society two years earlier than under the present program.

The opportunity for a community college education should help the regular college to screen out more adequately the doubtful educational risks, thus enabling them to maintain higher standards, and devote more time to intellectual pursuits and less to contending with the I.Q. and I.R. (intellectual resistance) of less capable students. The better students in the high school could then be encouraged to attend the regular college. Those of doubtful college ability could be guided to the community college. This might result in the elimination from the regular college course of those who merely have their

eye on a better job rather than that general development in knowledge and culture which should characterize the college graduate. Thus a corollary of the community college might be a return by the four-year college from the mass production of mediocrity to the objective of real intellectual achievement. Certainly the community college should sustain student interest and industry and exploit more adequately the varied educational abilities of high school graduates with college aspirations.

The community college might prove a liability in some regards, also. Human nature being what it is, there would be the tendency on the part of better high school students to enter the community college rather than the regular college because they would emerge two years sooner. Therefore, the college would lose many of its potentially desirable students. Human nature being what it is, this practical minded youthful generation would weigh two years and gainful employment opportunities against possibly overcrowded professional fields, and again the four-year college might suffer greatly reduced enrollments. Students entering the community college and later desiring to go on for regular college or professional courses, might find themselves in the same situation as those who entered the various area colleges in the past few years. Many colleges refused to recognize the work in the area colleges when the matter of transfer arose. The community college might tend to lower the prestige of the regular college. There would arise a generation of educational aristocrats and one of half-baked aristocrats. Would the community college give a degree, and what would be the potential power of such a degree in the professional, business and industrial world? A degree from a community college would hold the allure of quasi-professional prestige and, since a degree minded society demands this questionable evidence of educational caste, we can envision the awarding of the degree of Associate Bachelor of Science in Refrigeration. These things would be important considerations to the high school student looking toward a college education, community or otherwise.

The story of American education has been one of continued growth. Evidently, we are still in the throes of growing pains, and the community or junior college idea seems an inevitable evidence of added stature. It has its good and bad points. Certainly, a community college, free and untrammelled, subsidized by public monies, with a teaching faculty of indiscriminate philosophies and indeterminate religious attitudes, would be viewed with a jaundiced eye by any Catholic secondary school administrator. If, according to the President's Commission, there are to be free community colleges, then the challenge to the Catholic college becomes immediate and imperative. Certainly our large urban centers should then have their own Catholic community colleges. We of the high schools must help to meet this challenge of secular education by whatever changes are necessary in viewpoint or program. For the high schools it may mean a greater emphasis on general education, and a consequent modification of curriculum. Guidance counselling in the high school will be concerned with this new phase of education and will have to be informed, alert and prudent in considering its impact on the individual student. Courses of study may have to be changed and modified. However, in the last analysis, the main thing to be considered is whether the community college idea will be helpful or harmful to the educational life and progress of our average Catholic high school students. In my opinion, the community college for Catholic students under Catholic auspices can be a real contribution to both our Church and our nation.

THE COMMUNITY COLLEGE

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The particular topic that I am going to discuss is the place of the community college in the Catholic school system. Whether as a group or individually we favor or condemn the idea of a public tuition-free community college is really beside the point. The institution is pretty surely going to become an integral and permanent part of American education. Who am I to make such a prediction? Among the many authorities who might be quoted I choose two: Dr. George F. Zook, President of the American Council on Education in the foreword to *Wanted: 30,000 Instructors for Community Colleges*, says that there is no doubt about the further expansion of post-high-school education, including adult education. "An increasing proportion (of our youth) are going to be prepared in institutions, both public and private, which offer work on a level approximately two years above the secondary schools." (p. V) Dr. Martin McGuire, Professor of Greek and Latin at the Catholic University and a member of the President's Commission on Higher Education, in a recent address given at the Statler Hotel in Washington, said: "The community college is here to stay, and there is every reason to believe that it will spread rapidly whether federal aid is forthcoming or not."

Just what does this mean? It means that in most of our large cities and in many of the smaller ones, one or more community colleges will be established, either closely integrated with the senior high school or as a separate unit, making it possible for thousands of American girls and boys to receive two additional years of general education after they have graduated from the secondary school. Some think this is a very commendable thing; others strongly disapprove; but whether we like it or not, whether we consider it a "fad or a fundamental," to quote Mr. D. Orton in the December issue of *School and Society*, it is a future reality that we might just as well look squarely in the face. How many students will take advantage of this opportunity is difficult to say. The enrollment will depend in a large measure on the economic, political, and social conditions of the nation and of the locality. But let us remember that one of the most important factors which in the past determined whether or not a student would go to college will have presumably been removed, the financial problem. Most of these colleges will be tuition-free, all expenses paid by the Federal and State Government. In the past many of our most intelligent and promising youths did not go to college simply because they could not afford it. The barrier of expense will have been effectually eliminated.

What about the Catholic boys and girls, graduates of parochial, private, or public high schools, who live in the area where these tuitionless community colleges will be set up? In families where money is scarce, where there are four, five, six, or more children to be educated, will the parents send their sons and daughters away to a Catholic liberal arts college or university, where the expense for board, room, and tuition runs from \$600 to \$1600 a year and more? Will they even send them to local Catholic institutions where at present the minimum expense for tuition and fees approximates \$300 a year?

Not long ago I put to a bishop the questions which I have just asked you, and his answer was as follows: "Our Catholic people have made gigantic sacrifices in the past to build up and maintain our parochial schools. They

have become accustomed to paying taxes to support the public school system in addition to the amount they contribute toward Catholic education. They will continue to do so. Why should we fear that they will fail us now, frightened by this new burden. I have faith in our American Catholic people." So have we all. But human nature is very human at times. Many of our most zealous Catholics, living conveniently near a fine, well-equipped, tuition-free public community college, are going to be mightily tempted to make use of it, *unless* we provide Catholic community colleges, offering the same advantages as the public institutions, plus the very distinctive benefits that accrue to a Catholic education. It is essential that we make known these additional benefits, and that our Catholic people become vitally conscious of them. They may be summed up in a few words: A curriculum based on sound Catholic principles, with a solid core of religion and scholastic philosophy; a faculty of well-trained, self-sacrificing religious teachers, whose primary aim is to promote God's glory and spread His kingdom among men; a Catholic philosophy of life, which will enable the student so to live in this contemporary world as to attain his eternal destiny in the next. If Catholics are thoroughly cognizant of these facts, how can they go to secular institutions too often permeated with false philosophies, where the faculty is largely composed of materialists, skeptics, and atheists, where God is completely banned from the classroom and religion a forbidden topic?

There will be many difficulties in establishing Catholic community colleges, and the greatest of these will undoubtedly be the financial one. The Report of the President's Commission states very clearly that private institutions of higher learning are not to receive any funds from the Federal Government. How then are they to be supported? Our tuition rates must be kept low if we expect students to attend our colleges in preference to the free public ones. This is the policy we have followed in many of our diocesan and parochial high schools, and it has proved fairly successful. Nuns are used to teaching for a nominal salary, so they will feel right at home in a college where monetary returns are very meagre. But money will have to be raised somehow for capital outlay and current expenditures. Father Cyril Meyer, dean of St. John's College in Brooklyn, suggests that the income from student fees be supplemented by a diocesan fund or drive, and that some sort of a consistent program of appeal for contributions to the cause of Catholic higher education be introduced. It is important also to conserve our limited resources and avoid wasteful duplication, being careful to set up our community colleges only in centers where opportunities for higher education under Catholic auspices are not already offered.

At the request of our Bishop, we are opening the Donnelly Community College out in Kansas City, Kan., in September, 1949. There is no Catholic college in this city, whose population is about 200,000, some 25% of which is Catholic. The land and building already belonged to the diocese, so a great deal of the usual initial expense was spared. The building had to be repaired and remodeled, however, and equipment purchased. This was taken care of by a diocesan fund. Most of the faculty for the first year, at least, will be composed of members of our own community and diocesan priests, so the matter of salary will not be too much of a burden. Later on, of course, lay teachers will be hired. The total expense for a student for one year will be about \$100. This is the amount he would pay if he attended the public junior college in the same city, so we anticipate no unfavorable repercussions on that score. This public junior college may, and probably will, become tuition free during the next decade, but we are not going to try to cross that bridge until we come to it.

The general purpose of our college is twofold: 1) To enable Catholic boys and girls of this locality to obtain at least two years of Catholic college education without prohibitive expense. 2) To permit adults whose formal education is completed to return for special courses in day or evening classes, which may serve as a stimulus and be beneficial to them in their civic, social, and religious life. The curriculum will include general education, pre-professional courses, and vocational training. Although the college is primarily for Catholics, no one will be excluded on account of race, color, or creed. As the name community college implies, the institution must fit into the life of the community and adapt its program to the educational needs of the region. At the present time we are trying to determine just what these needs are, by means of interviews with priests, sisters, doctors, lawyers, politicians, business men, laborers, parents, teachers, and students. A more thorough and systematic survey will be made after the college has been in operation a year or two. Some of the courses that have been suggested as desirable are the following: Great books, contemporary literature, speech, parliamentary practice, radio, marketing, clothing, foods and nutrition, child care, health and hygiene, political science, government, labor problems, encyclicals, accounting, business English, commercial Spanish, interior decorating, ethics, theology for the laity, art appreciation, and the Bible. Another problem that we realize must be given careful attention is that of guidance, personal, social, and occupational. A hit-and-miss system will not do. There will have to be tests to discover the student's aptitudes, conferences with a trained counsellor, and also means of finding out opportunities for employment in the community as well as outside of it. This is a colossal task in itself, but certainly one that cannot be side-stepped if the community college is to accomplish its avowed purpose.

To sum up: Public tuition-free community colleges are going to be established throughout the United States. If Catholics wish to keep their youth from being trained in these secular institutions, they must establish Catholic community colleges with tuition as low as possible. The Catholic public must learn the value of Catholic education, so that they will attend these colleges and support them financially. The undertaking is tremendous, some of the difficulties seem insurmountable, but the cause is God's, and with Him all things are possible.

ADMINISTRATORS OF COLLEGES AND UNIVERSITIES AND SECONDARY SCHOOLS—JOINT MEETING

GENERAL EDUCATION IN HIGH SCHOOL AND COLLEGE

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My understanding is that I am to introduce this topic of general education in high school and college. It will not take long to do this. The best way, I believe, is to place in your hands the diagram you now have before you and comment briefly upon it. In column three in this diagram you have what I like to call the "Great Fields of Knowledge." This diagram is not in any sense a curriculum but it is, I believe, the basis from which is drawn any curriculum dealing with general education on any level whether in the elementary school, high school or college. It is a logical classification of the different knowledges which man has accumulated through the centuries, what we commonly call the "social inheritance." My suggestion is that any branch of human knowledge falls logically into one of the six fields into which the diagram is divided.

THE PHILOSOPHICAL BASIS FOR GENERAL EDUCATION

<i>The Two Human Abilities</i>	<i>Man's Worlds and Man's Works</i>	<i>The Great Fields of Knowledge</i>	<i>Butler's Spiritual Inheritance</i>	<i>Academic Divisions</i>
Thought about (the Sciences)	The Physical World	Natural Sciences	Scientific	Math. and Nat. Science
	The Human World	Humanistic Sciences	Institutional	History and Soc. Science
	The Spiritual World	Philosophical Sciences	Religious	Theology and Philosophy
Expression of (the Arts)	The True	Liberal Arts	Literary	Language and Literature
	The Beautiful	Fine Arts	Aesthetic	Music and Visual Arts
	The Good (for some- thing, i.e., the useful)	Applied Arts		Vocational and Professional Training

We begin by contrasting the first column "The Two Human Abilities" with those that follow. This brings out that education is a dual process: first,

social transmission, that is, passing on to each rising generation the accumulated knowledge of the race; and second, *individual development*, the development of the powers of each individual pupil as he carries on this process of assimilating the inheritance of the race. These two processes are not conflicting; rather, they are complementary. One cannot go on without the other. If both go on in any adequate degrees, we can say that the pupil is in process of receiving a general education in the proper meaning of the phrase. We begin by analysing the human abilities. We see that man as a rational animal has two abilities distinctly human which mark him off from the lower orders of the animal kingdom, the power of thought and the power of expression. Man, in the exercise of these two powers, through the ages has accumulated what we call the social inheritance. It is well for the school to say that its primary task is to train the pupil in thinking and in the expression of thought. But the only way to train the pupil in thinking is to bring him in contact with the best that has been thought by man, and is left to us in the written record, the literature of the ages. In fact, this is Matthew Arnold's definition of culture: "pursuit of our total perfection by means of getting to know, on all matters which most concern us, the best which has been said in the world."¹

I. THE POWER OF THOUGHT

What are the fields into which the thought of man logically divides itself? Or, in other words, what are the fields of knowledge with which we wish through the curriculum to bring the pupil in continued contact? We submit that there are three worlds in which man lives, and one phase of the process of education consists in becoming acquainted with these three worlds. There is first of all the material world, that is, the physical universe. Antithetical to this we have the world of spirit, which, in the Christian concept, means the world of God, the Eternal Spirit. Intermediate between these we have that combination of matter and spirit, which is man, the human world. These three worlds, then, the material world, the spiritual world, and the human world, are the worlds with which the educated man must become acquainted. We repeat again that in the act of becoming acquainted with these three worlds he will be developing his power of thought as well as his power of expression. Now the bodies of knowledge which represent man's thought about these three worlds are the sciences. We have first of all the natural sciences dealing with the world of nature, which may be divided into the physical sciences, physics, chemistry, etc., and the biological sciences dealing with living matter. On the other extreme we have what we may call the philosophical sciences, philosophy and theology. Philosophy deals with God, and with man and the physical universe, relating them to God for their origin, but it is studied through the unaided light of human reason. Theology, on the other hand, as commonly understood, deals with God as made known to us through revelation and man's relations to God, again studied through the light of revelation. In the third place, we have that group of sciences dealing specifically with the world of man, commonly called the "social sciences." A much better label for this group is the "humanistic sciences," since it includes general psychology, dealing with man as an individual, as well as social psychology, sociology, economics, politics, and history, the latter tracing man's thought and action in all these fields through the ages. Here then are three bodies of knowledge which must be handed over to the pupil by the teacher through the curriculum. They are constantly growing, and from this point of view, we must expect that the curriculum will constantly be

¹Matthew Arnold, *Culture and Anarchy*, preface.

undergoing change. Less than a century ago, one of the subjects in the curriculum of general education was natural philosophy. Looking into the content of one of those old texts carrying that title, we see that it was made up of the knowledge man then had of what we now call physics and chemistry. But today we no longer teach "natural philosophy," so-called. We teach the science, physics and chemistry, since the knowledge which has grown up in these fields is so great that they have justified their right to separate themselves off from the house of philosophy and set up housekeeping for themselves.

Similarly, we are now confronted with the same situation in the humanistic sciences. The problems of private property, of marriage, and of government were once taught only as part of social ethics. But now, with the great increase in knowledge in these three fields, we have the three separate sciences, economics, sociology, and politics. In the realm of the philosophical sciences, that is, theology and philosophy, a change, too, is continually going on, since, although the principles formulating these sciences are permanent, the application of these principles to the business of living is subject to constant change. Usury was one problem during the Middle Ages, but today interest as a problem under justice and right finds itself in an entirely different setting in the greatly complex economic, social, and political situation in which we are living.

II. THE POWER OF EXPRESSION

The second human ability which makes man man is the power of expression. Expression occurs most commonly through language, oral and written, but it is not confined to this. Expression includes all those ways which man has invented to register his thought in some concrete embodiment for his own satisfaction or for the satisfaction of others, which means the communication of his thought to others. All the arts are means of expression, but it is the linguistic arts which are pre-eminent in serving this function, expression through words as symbols, that is, words serving as labels for ideas. Here we repeat that language is not merely a means of communication; it is also a tool for thinking. This is no place to discuss whether thought is possible without words. Our affective life, the feelings and emotions, is often at a loss for words to express itself adequately. But this does not deny the fact that we search for words and other means by which to give expression in some form to our deepest feelings. The poet is one who has special facility in this art, and that very power of expressing emotional life in words with rhythmic cadence is what makes him a poet. With words as labels for ideas we can hold ideas in the mind and compare them one with another, seeking out relationships. Such perception of relationships is thinking in the higher reaches of the intellectual life. This twofold function of language, that is, as a means of communication and as a tool for thought is so important in the development of the pupil that we can say without fear of disagreement by anyone who has given careful consideration to the problem, that language must always be part of the core of the curriculum on all levels of general education. It may be taught formally in language classes or informally through use in the study of other subjects, but taught it must be, if the pupil is to come into his intellectual heritage in all its richness without loss of time and effectiveness.

Language, however, is not the only medium for the expression of thought. Words are not the only symbols in which man registers his mental life and communicates it to others. On the contrary, all the arts are means of expression. The fine arts in particular have their place in the life of man for the development of his intellectual and emotional life while the applied

arts, on the other hand, aim specifically toward making this world of ours a more comfortable place to live in. Since we are now speaking of general education in contrast with vocational education, we leave this question and turn our attention to the place of the fine arts as a medium for the expression of man's mental life in symbolic representation or through imitation.

To understand the place of the fine arts in general education for all students on all levels of the educational ladder, it is necessary to determine the function of art in the life of man as contrasted for example with the sciences; and, with this determined, to distinguish the different ways in which that function may be performed for various groups of individuals. Again we lay down the principle that what makes man man is his mental life. He is a rational animal. In the operation of his reason the intellect has for its object truth, and the sciences in all fields of knowledge are the repository of the accumulations of the intellect of man throughout history. The means for their preservation and improvement are the intellectual virtues. The object of the emotions is the beautiful and the means for its realization in the life of man, if we may coin a phrase, are the "emotional virtues." We mean by this certain attitudes of appreciation or taste, the power of discerning order, symmetry, proportion, and beauty and finding pleasure in these perceptions.

In the arts this quality of appreciation functions on three different levels. We will illustrate from music. There is at the top the creative artist. He has the ability, the genius, we are inclined to say, not merely to enjoy, i.e., to appreciate, the works of the masters which have been preserved for us, but to add to this store of treasures through his own creations. On the second level we have what may be called the reproductive artist. He may not have the ability to create anything of lasting worth, but he does have the ability of performance, and through skillful performance not only gives expression to the artistic urge within himself, thereby enriching his own emotional life, but in addition he enriches the lives of those who are privileged to enjoy his skillful performance. This last situation brings us to the third level of appreciation without the ability either of creation or performance. On this third level all are called to be artists in the sense that taste should be cultivated so that a love for music will manifest itself in domestic life, civic life, religious life, and leisure life in general. The phonograph and the radio are great aids to the school in this task of elevating the taste of pupils and through them reaching back into the homes to improve the taste of the generation that was denied this experience during their school days.

But there are other ways besides words and musical sounds through which man expresses his mental life. The pictorial and plastic arts have design and color, shape and form, giving us the arts of drawing, painting, sculpture, and architecture and the lesser arts like ceramics, etc. Another type is through motion in the dance. Perhaps no art has been so neglected by the school as this one. Yet if we could develop in the minds of youth an understanding of the principles directive of the expression of beauty through motion, perhaps no influence would be so helpful in elevating the tone of social dancing which plays so conspicuous a role in the activities of students outside the classroom.

Any distinction between the literary and the fine arts is evidently quite arbitrary. This is well illustrated by poetry. We may say it is "the finest of the fine arts" meaning by that, that it offers the best medium for the expression of the emotional life of man at its deepest. It is a combination of sound and word symbol. To a certain extent all literature partakes of this characteristic as illustrated through the cadence of beautiful prose. Litera-

ture is the written record of the race, the story of the part that truth, beauty, and goodness have played and are playing in the life of man, and of their opposites—the false, the ugly, and the evil. This is one of the fine arts which has won a respectable position in the curriculum.

Before passing on to the sixth field of knowledge I give to you the famous quotation from Nicholas Murray Butler in which he speaks of the "spiritual inheritance."

If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, it must mean a gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities and to assisting in carrying forward that complex of ideas, acts, and institutions which we call civilization. Those spiritual possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them all he cannot become a truly educated or a truly cultivated man.²

It is interesting to note that this division of the spiritual inheritance is only fivefold. There is no mention of what in the diagram we are calling the "applied arts," i.e., the arts employed for the making of something useful. In the Catholic school, since what I am calling the "philosophical sciences," i.e., theology or religion and philosophy, are the very core of the curriculum, this question of whether the applied arts have any place in the curriculum of general education is perhaps the only place in which controversy arises. But this controversy is perhaps more acute in secular schools. We have the followers of Dewey on the one hand demanding that pupils have contact with the applied arts so that they may deepen their understanding of the civilization in which they are living and in which these arts play such an important part—on the other hand, the followers of President Hutchins of Chicago University, who even goes so far as to say that training in them should not take away any of the time needed for general education. Even in vocational education specific skills have little part to play since they change so rapidly. In his opinion, they must be learned on the job. If learned in school they may be a positive hindrance to advancement in a vocation and will have to be unlearned when the worker is put before the new machines continually being brought forward as improvements over the old ones as production becomes more mechanized. The middle ground here seems to be the most reasonable, namely, that there are certain general skills that should be learned in school since they can be carried over to advantage in almost any employment as well as applied in life itself in ordinary household activities. For the Catholic school, however, since the equipment of shops is so expensive the financial burden involved has been the great deterrent in keeping us from siding with those who say that the applied arts are entitled to a place in general education. Without doubt more has been done here for the girls than for the boys with the introduction of the household arts. It is easy to justify the position, in the light of what has happened to the modern home, that household arts should be a part of the general education of girls, the home builders of tomorrow.

This brief review of the two intellectual abilities that make man man and of the great fields of knowledge will furnish an adequate basis I believe for the discussion of this problem of general education on both the high school and the college level. Knowledge has grown so great that today the most pressing problem is that of integration. How can we present to the

²Nicholas Murray Butler, *The Meaning of Education*, (rev. 1915) pp. 25-6.

pupil today this social inheritance so that his experience with it will be an integrated whole? No one has yet found the solution to this question and its presence here on our program is evidence that we all realize this. I am convinced that it will remain one of our most pressing problems for years to come. But this combined meeting of the Secondary School and the College and University Departments gives us some hope that both will work towards a solution of this problem cooperatively, and that at least is an encouraging sign that we are making some advance.

STANDARDS OF ADMISSION—HIGH SCHOOL VIEWPOINT

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To develop in the seven minutes allotted to this paper a complete discussion on the subject of college admissions would demand the wisdom of a saint and the logistic ability of a St. Thomas Aquinas. Being neither a saint nor a logician, I shall have to ask you to be content with what aspects of the discussion I feel most pertinent to our present needs.

If one could state definitely and categorically either what subjects should be required for entrance to an institution of higher learning, or what courses are most desirable in preparing for entrance, that one would render a service beyond measure to the realm of education. Since individuals differ in desires and learning abilities, differentiation must be made in order to meet the demands of heterogeneity. Some institutions of learning feel that the tradition of their particular school exemplifies what a college education should impart and all the students must develop along those lines, while other institutions seem to lean toward formulating their policies and curricula according to a more diversified attempt to meet student needs. It seems to me that the vocational and avocational needs of students are too varied to admit of any rigid formula in either college preparation or college curricula. However, definite norms for admissions are necessary to insure a minimum loss of both student personnel and time. In general, our Catholic universities and colleges have endeavored to formulate admission policies to insure selectivity and simultaneously allow for varied high school preparation. Nevertheless, the need for more careful consideration of basic requirements and utilization of high school electives is one of our most urgent problems.

In some areas where close orientation exists between high schools and colleges the work is done in a very commendatory manner, but the over-all picture is not as pleasant nor as satisfactory as is desirable. The fault lies with no group or institution in particular, but in a lack of initiative on the part of *both* administrative bodies in coordinating objectives and needs. It is no surprise for us to know that in many instances high school administrators have not even an acquaintance with the administrative heads of schools to which they send graduates, to say nothing of an understanding and close working agreement between the institutions. And lest we may feel complaisant about our own situations, I would like to state the fact that a recent survey shows that in some cases even within the same institution of higher learning the administrative heads are not in agreement on requisites for admission. This is not a healthy condition either for the student or for the prestige of the respective schools. Only a naive person or one of little experience in administrative matters will be unable to recall to mind instances of student maladjustment in college because of insufficient information or careful planning of curriculum selection prior to college matriculation. Certainly it is not wilful negligence, but is it not a condition that can be reduced in number? Some of our non-Catholic institutions have devoted extensive work to this phase of student preparation and I have in mind one of the best schools in the country from the view of prestige that goes to considerable pains to gather the principals of the high schools in its area and work out with them problems of student course selection for particular fields of study and even offers counselor advice

to the high schools after the students have taken aptitude tests during their senior year. A more thorough understanding by high school administrators of the particular course offerings of each college, together with a sound knowledge of the particular special fields in which respective colleges place emphasis would go a long way in helping a young man prepare his last two years of high school to meet the curriculum demands of a college suited to his needs and locale.

I have neither sympathy nor consideration for the college administrator who peremptorily states, "Our catalogue is available for information," and is quite satisfied with his contribution to solving the multiple problems of individual students. I insert this remark because it is no isolated instance and because we know that those same institutions have almost as many exceptions as they have students.

The number of courses in the normal high school curriculum is adequate enough to allow a student to select electives that will be definite helps in the particular field in which he majors. Sometimes his courses are selected with little thought other than the fulfillment of a traditional academic or scientific curriculum. Our Catholic schools are especially in need of a close understanding and working alliance because of the fact that administrative heads are subject to frequent change in comparison to other educational bodies. Unless meetings are held frequently, it is quite possible for a high school administration never to come into contact with the administrative heads of our higher institutions of learning.

Least any of us feel that a close unity of accepted subjects for admission to college is now the vogue, I would suggest that he or she make a careful survey of admission requirements in our various institutions. To cite but a few distinctions, some of our Catholic colleges demand two years of Latin and two years of a modern language for admission while others may waive one of the language requirements or both. Two years of mathematics is a common requirement, with plane geometry a requisite. For the pre-law course requirements will vary from four years of Latin to one year, and for the B.A. degree in arts and letters the gamut is extraordinarily wide. The scope of this paper will not permit a detailed resume of admission requirements but in a survey of twenty-one college administrators and thirty-five high school administrators which was made within the past three months the variety and complexity of what each considered requisites for college admission showed an unusually wide range of opinion. It is the purpose of this paper *not* to criticize or find fault but rather to attempt to bring about a better understanding of the mutual problems of both high school and college administrators and to urge a closer relationship for the good of our students. It is true that each university and college has the right in all justice to define its own demands, but I am thinking particularly of the needs of the average high school graduate who is not too certain of his choice of college and who in these times of crowded conditions in our higher institutions of learning must consider entering where accommodation will permit. Catholic education by its very essence places the needs of our Catholic youth above flowery traditions and we as administrators must organize our services to prepare and develop more fully the talents and abilities of our college men and women.

I ask administrators to make a candid analysis of the wide range of difference that can exist in the grades of student transcripts. This point is directed particularly toward institutions which place great emphasis upon high school grades for admission and lead secondary schools to an over-zealous desire to assure admission for their students and thus a not-too-accurate evaluation of student abilities. Tests show that boys of superior ability in open

competitive examinations have been rejected for admission in favor of students whose transcripts are much more pleasing but whose actual ability is less than shown. This is a serious problem to large high schools who grade rather closely and whose students apply to colleges that do not make a study of the work done by graduates of each high school. So wide and undependable has marking become that some universities and colleges who draw students from many areas of the country have been obliged to resort to one standard test for admission and thus eliminate the desirable privilege of allowing accredited high schools the distinction of placing their top students without entrance examinations.

We must endeavor to bring about a more unified expression of what is an adequate course preparation for college matriculation in each of the professions and what courses will best equip our Catholic youth in achieving the greatest benefit from their advanced studies. This is not chimerical. We have our educational association in which representatives from all institutions meet, and though I may be entirely afield, it is my own conviction that a more definite and closely allied expression of admission policy can be worked out as a guide to high school administrators. This would enable the latter to enrich desirable courses for college preparatory students and eliminate much overlapping and waste of personnel. We would be able to make a definite cleavage between those who will go to college and those for whom we must plan the maximum of Catholic education in four years of high school.

THE PREPARATION OF TEACHERS OF RELIGION— COLLEGE VIEWPOINT

SISTER M. MADELEVA, C.S.C., Ph.D., ST. MARY'S COLLEGE
HOLY CROSS, IND.

The Catholic school, the Catholic college are among our greatest acts of love of God. Their Catholicity prevails in spite of half a dozen educational heresies which infect them. It is to disinfect them, to secure and to perfect for them the best means of fulfilling their first purpose that we are here. This purpose is to teach Christian doctrine. The heresies are:

Any teacher wearing a religious habit can *de facto* teach religion. The religious released from other duties, the semi-invalid, the convalescent can teach religion.

Novitiate training, religious conferences and retreats, the religious life as a whole are ideal, even adequate training for the teaching of religion. Classes in religion should be taught by priests. Laywomen are not to be thought of as teachers of religion.

I will not affront this group by refuting these, our most grievous faults of crooked thinking. The sacrament of matrimony does not teach the young wife meal planning, clothing construction, child nutrition, home management. The analogy is a good one to illustrate the relations of the religious life to the teacher of religion. The religious habit, the vows do not prepare the young priest or brother or sister to teach Scripture, dogma, apologetics, theology.

All of us of the devout female sex wish most heartily that all classes in religion could be taught by priests and that all priests could be good teachers. Neither of these wishes will come true for the students and the future that this meeting is trying to care for.

The lay teacher of religion is a great possibility. I sincerely recommend that we encourage our college students to major in religion, to go on to graduate schools for advanced degrees, to prepare to teach religion in our Catholic high schools and colleges. I recommend also that we make a place for such young secular teachers in the departments of religion in our schools. We can anticipate the protest that the religious is the ideal teacher of religion, that the habit is in itself a lesson. I believe that both these statements are equally true of the secular teacher. Think about it, won't you?

One of our women's colleges in the Middle West has in its department of religion a young laywoman who will complete her work for her doctor's degree next August. No religious could teach precisely her lessons. One of them is a demonstration that religion is not only a normal field for post-graduate study, for a normal Catholic college graduate, but the best possible field. This young woman as a teacher of religion is opening a door to a new world for some of our finest students.

Every teacher in an accredited school today has majored in one or two fields and teaches in those fields; that is, every one except the teacher of religion. Practically none of our teachers of religion, apart from our priests, has a major or even a minor in religion. No subject is so profound, so important, so inexhaustible, so rich in fruits for students, teachers, the entire school and community. Nowhere is imperfect knowledge, ignorance or fallacy so dangerous.

What preparation shall be offered? What required for our teachers of religion? The best possible training should be offered, and in mere decency to God, the best should be required. Our students have at times been scandalized with our lesser makeshifts. Many of them have been fed on the Blessed Sacrament almost daily since the morning of their first Holy Communion. They are spiritually and intellectually ready for the word of the Holy Spirit in the Scriptures, the science of God in theology, the messages of our Holy Fathers in the Encyclicals. This is what our teachers must give them and must be prepared to give them.

We release religious for years at a time to specialize in sciences, philosophy, languages, all the liberal arts in order to prepare them to teach on our college faculties. We must do at least this much to prepare our teachers of religion. Our departments of science have developed to their present preeminence precisely because they have been relentless in demanding adequate preparation for their teachers. When we prepare our teachers of religion as well, our departments of religion will be the best loved and most popular in our curricula.

How shall this be done? Let us select two or more religious from our faculties who are eminent as teachers, persons who can animate as well as present subject matter to a class. Never mind what they are teaching now, how much they are needed in another department, how much has been invested in their preparation? Pick out good teachers, for God's sake, literally. Release them for one or two or more years to complete their study for a doctor's degree in religion. The Catholic University of America offers such training. Saint Mary's College, Holy Cross, Ind., is a pioneer in this field in the Middle West. Father Thomas Plassmann at St. Bonaventure's College has a fine and an earlier program, especially for local students. Return these teachers at the end of their graduate work to full-time teaching of religion in our colleges. Make one of them the head of the department. Offer a major and a minor in religion and see how many students will elect one or the other. Last year in a college that had done this, four seniors in a class of eighty majored, seven minored in religion. This year in a class slightly larger there are four majors and seventeen minors in religion. But this tells only part of the story. The courses in religion are the best in the school, this on the judgment of students who choose them even as electives. Once we have such a number of adequately trained teachers of religion, they transmit their training to our young religious. The future is automatically cared for.

Apart from the complete doctor's training as many of our teachers as possible should be sent to the excellent summer courses in theology and Scripture that are in the process of development. This recommendation applies to all. Let us not deceive ourselves that because we have received a few of the sacraments and can use a missal with considerable dexterity we have achieved literacy in our religion. A college level of intelligence in Catholicity requires our sustained and serious study. When religion has become our strongest department in all of our colleges faculty members from other departments can well attend undergraduate courses for their true edification.

The preparation of teachers of religion in and for our colleges is our most serious business. I beg superiors to be fair and farsighted in giving a sufficient number of the right type of religious sufficient time and opportunity to qualify to teach religion. I beg them not to ask for correspondence courses or other substitutions. I ask them to be as respectful to God and the science of His Being as they are to our secular accrediting agencies and to our profane sciences. I ask college teachers to encourage students to major and to minor

and to do graduate work in religion. This supposes that we make our courses worth such concentration.

Let me conclude with two pertinent illustrations. One very warm spring evening I met one of our seniors on her way to dinner. She said, "I am dead tired. We have been in the laboratory all afternoon working on an embalmed cat." She was a most fastidious and critical young person. I thought of how unwillingly she would have sat for fifty minutes in a class that afternoon studying the attributes of God. Suddenly, my academic world righted itself. The same student would more willingly spend three hours over an embalmed cat than fifty minutes in a study of God. Why? Because her science teacher was the best teacher on the faculty. From that moment we have been intent on making our religion teacher the best teacher on our faculty.

Some years ago one of our finest Catholic universities spent thousands of dollars to build an atom smasher for the experimental work of two students. Today the same school is investing a million and a half dollars for research in atomic energy. Has any one of our colleges a comparable investment for research in God, the source of atomic energy?

We have teachers who can make science and embalmed cats subjects for absorbing study. Will we, and when will we train teachers to make God and the science of theology the supreme subject in our curricula? We have millions of dollars for research in smashing the atom. Will we, and when will we devote our resources to the study of the power that holds our atoms together?

PREPARATION OF TEACHERS OF RELIGION

BROTHER WILLIAM MANG, C.S.C., Ph.D., BROTHERS OF HOLY CROSS
NOTRE DAME, IND.

Preparation of secondary-school teachers has long been one of the recognized functions of the college and the university. It is only natural that institutions of higher learning should be very much concerned about the education of teachers who will shortly be preparing students for entrance to college as well as for immediate assumption of their life's work in the world.

If collegiate institutions should be concerned about the preparation of teachers in general, then, it seems, our Catholic colleges should consider one of their main duties to be the education and training of teachers of religion in Catholic secondary schools.

That Catholic colleges are becoming increasingly aware of the necessity of providing undergraduate courses and programs for teachers of religion is a happy fact. In checking through ten or twelve catalogs of some of the larger colleges for men, I found that approximately two-thirds offer a sufficient number of courses in religion so that a student may, if he wishes or if his superiors so decide, secure the equivalent of a major in religion. Of six colleges for women, three had offerings extensive enough to permit students to earn twenty-four semester hours in religion. Some of these programs are described as "theology for laymen and for teachers." A few colleges both for men and women offer special methods courses in the teaching of religion (usually in the department of education), but at present, judging from catalogs, the prevailing impression seems to be that knowledge of subject matter is sufficient for teachers of religion.

Special methods courses are helpful to the prospective teacher of religion if they are what their name implies. Such outstanding men in Catholic education as Monsignor Cooper and the late Monsignor George Johnson emphasize the necessity of these courses.¹ The former even suggests that a fourth of the prospective teacher's work in religion be devoted to them.² A course in methods can be of great benefit to the prospective and beginning teacher if it treats of such topics as visual aids, tests and testing, supplementary materials, literature on teaching methods, grade placement of subject matter, how to translate large truths or final objectives into concrete practice, how to teach superior students, how to teach slower ones, means of arousing active interest in religion, discreet treatment of delicate moral questions, etc. Part of a special methods course might be devoted to giving the prospective teacher opportunity of conducting classes under observation, or having experienced teachers give demonstrations.

Now that many colleges are offering majors, or the equivalent of majors, in religion, will Brother and Sister Provincials assign some prospective teachers interested in teaching religion to specialize in it, or will superiors follow the policy of sending into the religion classroom instructors who have had a year of training in the novitiate plus the eight or ten semester hours of religion required for graduation from a Catholic college? (We must appreciate

¹Rt. Rev. J. M. Cooper, "Preparation of Teachers of Religion," *Journal of Religious Instruction*, 10 (September, 1939), 54-64.

Rt. Rev. George Johnson, "Preparation of the Teachers of Religion," *National Catholic Educational Association Bulletin*, 27 (November, 1930), 422-27.

²Cooper, *op. cit.*, p. 63.

the fact that until recently—and, in many communities, even now—religious superiors could not direct teachers to earn majors in religion since colleges did not offer them.) Probably superiors will assign teachers with little preparation in religion to classes so long as the point of view prevails that almost all teachers are expected to teach religion.

It is important to realize or remember that teachers and prospective teachers are interested in studying and teaching different subjects. If one likes English and hopes to teach it, superiors are, as a rule, favorably disposed to his earning a major in English. In almost all cases he will later teach English and not physics, for example. Another teacher may be interested in studying and teaching religion, and religious instruction would be greatly improved in a school if he were given the opportunity to prepare for teaching religion and be given a full schedule of religion classes when he begins to teach.

On every high school faculty there are probably some members who like and some who fear to teach religion. Assigning interested teachers, who are at the same time good teachers and well prepared, will, naturally, be beneficial to the teaching of religion. First of all, the most important personal element in making a class interesting is a teacher's enthusiasm for his subject. Moreover, if he is interested in teaching religion, he will probably do considerable supplementary reading and study, both of which are necessary for avoiding routine teaching, for giving freshness to his subject matter, and for furthering his own professional improvement. Thirdly, assigning all religion classes to a few well-prepared and interested teachers will necessitate scheduling religion at various hours of the day, such as is done in English, mathematics, or any other subject. Scheduling religion at various periods will automatically insure religion a full period, five days a week. Religion must be considered a "solid" in the high-school program if students are to realize fully its primary place in the curriculum.

Although this short paper is concerned mainly with the academic preparation of teachers of religion, mention should be made of the importance of the religious formation of the teacher. Karl Adam writes: "The fundamental object of all her [the Church's] educative work, of all her instruction, preaching and discipline, is to make the Christian a second Christ, an *alter Christus*, to make him, as the Fathers express it, 'Christ-like'."³ To aid in bringing about such a result in students, the teacher, quite evidently, must *be* Christ-like.

³Karl Adam, *The Spirit of Catholicism*, (rev.), p. 18. New York: Macmillan Co., 1935.

PANEL FOR REGISTRARS

THE RESPONSIBILITIES OF A REGISTRAR

REV. HUGH SMITH, S.J., REGISTRAR, UNIVERSITY OF DETROIT
DETROIT, MICH.

Three years ago our registrar died. She had been with the University for thirty-three years, most of that time as registrar. The work was then given to me temporarily—and at that time one phase of the work was highly stressed. That was the place the registrar's office was to hold in the field of public relations. It was pointed out to me that, since many of the prospective students come first to our office, the impression we make upon them will to a degree determine the evaluation they make of the school. For the first two years, from November, 1945, to at least December, 1947, there was not much time to consider ways and means of improving our public relations. Those were the days of long lines of veterans trying to get into the office and into the school. After the rush of that period, we began to become more conscious of the office as a part of the general public relations setup in the school.

From such brief experience, it would be presumptuous for me to try to tell you anything about public relations as the responsibility of a registrar. However, when I was asked to give this little talk, I was made to understand that the discussion to follow was the important part, that someone was needed to start the discussion, and that is what I hope to do. We shall consider the subject from a threefold point of view, setting the various important publics as our basis for division.

I.

Our first public: Prospective students, their parents, other schools, alumni.

These form our first public, and we are at their service by reason of our office and by reason of our interest in them. I'd like to call your attention to an article in *College and University*, our journal, of April, 1948, written by the Colgate University Director of Public Relations, W. Emerson Reck. He calls his article, "The Registrar and Public Relations." In these few pages Mr. Reck gives some very fine suggestions. I don't intend to summarize his talk, but I have included a few of his notions in the following:

Letters. The importance of answering all letters and promptly.

The *type of letters* we send. One woman phoned to say that her son's application had been turned down by another college. The impact of this rejection had quite a bad effect upon him. His mother finally persuaded him to try again. Now she wanted us to consider the application, and, if his previous record was not up to college admission standards, to tell him so, but not to tell him in a way that would discourage him for the future. She suggested that, if there were someone who could let him know what might be open to him, either at our school or elsewhere, she knew he would exert his best efforts. But right at the time he had decided he was an utter failure. At least she gave me an idea. We had better look into our own letters of rejection and see how we could temper the blow and maybe offer some constructive advice. We found the advice has to be

offered very carefully, too. Some resent it. But in trying to help the majority, we must expect to have a few bad reactions on anything we try.

Form letters do not make a good impression in general. It is so often suggested that we personalize our letters but at the same time we have to keep them business letters to a great degree. Suggestion: paragraph forms.

Phone calls.

Phone calls can bring good will or bad will. One railroad company has recently sent its Detroit officials to a school conducted by the Bell Telephone to learn how to answer the phone. These items are probably remedied by our paying a little more attention to them and to their importance.

Receiving people in the office.

Training our staff in these matters.

II.

Our second public: The personnel of the school. President, Deans, other officials, teaching staff, staff members of other offices, etc.

The office of the registrar is a *service unit* of the school.

The services we can render.

The spirit in which we render such service.

III.

Our third public: One which seems to be overlooked in talking about public relations, yet the most important of our public:

The current student body.

The service we can give to the students.

The importance of giving them service.

The manner in which we give them service.

Recommendation: That a person be trained to take over the position of registrar when the incumbent has to relinquish it.

WHAT'S WRONG WITH REGISTRARS

FRANK BOWLES, DIRECTOR, COLLEGE ENTRANCE EXAMINATION BOARD, NEW YORK, N. Y.

I accepted the invitation to talk today about registrars primarily because I am still an admissions officer at heart, and admissions officers are, as you all must know, the natural enemy of registrars. The admissions officer lives in an atmosphere of quick decision, with an aura of recklessness about him. He may round up his classes with a sweeping gesture; take chances, play hunches; or for some applicants, just shut his eyes and hope. But the registrar, he who follows after, searching with myopic eyes in dim corners for stray scraps of record, always wins. The admissions officer may squirm and protest—he must produce *The Record*. The registrar does not care whence it comes—but it must come if the admissions officer has to forge it himself. As I say, the registrar, unlike conscience which he in some sense resembles, always wins. To those of you who function as both registrar and admissions officer, I freely offer the foregoing character analysis of both forms of life as explanation of that strange schizoid feeling that afflicts you.

In this case, in addition to having the double pleasure of telling registrars about registrars, I have the further pleasure of picking my own title. I have long felt that something was wrong with registrars and sometimes wondered what it was. The necessity of making a speech on the subject gave me the final incentive to study and analysis. Here is the result.

By way of preparation, I asked several people what they thought was wrong with registrars. One man, a former naval officer now engaged in trying to wrest an advanced engineering degree out of an institution located on Morningside Heights which shall be nameless, gave the most succinct answer.

"They're nuts," he said. I did not find out whether he believed that they became "nuts," as he so quaintly expressed it, because they had become registrars or whether they became registrars because they were nuts. Perhaps he had not reached a decision on that point. Another man, more kindly disposed toward registrars, remarked: "They don't have to be crazy, but it helps."

Now, with some evidence that registrars are regarded as crazy but not necessarily harmless, it seems worthwhile to find out why they are so regarded. The easiest way is to examine what they do. At least it seemed easy until I began to draw up a list of the things that I, at first hand, have observed registrars' doing or being responsible for.

The fundamental thing that a registrar does, as I think we will all agree, is keep the records of student registration, recording courses and grades and issuing reports thereon in the form of transcripts. This record-keeping function naturally includes checking records for fulfillment of prerequisites, and for meeting of requirements for graduation. But that is child's play compared to the long list of other duties that may be handed to them—and will be if they are not agile enough to dodge in time. Here are some that I have observed.

1. Handle all inquiries about admission.
2. Mail out catalogs and other publications.
3. Recruit students.
4. Handle admissions.

5. Check records for candidates for dismissal.
6. Dismiss students for scholastic failure.
7. Collect student fees.
8. Handle all paper work on veterans.
9. Keep all faculty personal records.
10. Act as secretary of faculty and keep minutes of faculty meetings.
11. Act as student adviser.
12. Make up income estimates for budget purposes.
13. Administer testing programs.
14. Act as principal walking delegate for his institution at educational meetings.
15. Spend all his spring evenings at unlikely and remote suburban centers where "Go to college nights" are being perpetrated.
16. Handle scholarship programs.
17. Act as institutional information center for the public.
18. Conduct studies of academic operations.
19. Edit catalogs.
20. Handle faculty mimeographing.

And, if these duties were not enough, I can add that I have found registrars also doing the following jobs:

1. Vice President
2. Dean of Administration
3. Academic Dean
4. Dean of Students
5. Alumni Secretary
6. Director of Placement
7. Coach
8. Teacher
9. Director of Guidance
10. Assistant to the President

I have never found a registrar who was either President or Superintendent of Buildings and Grounds. Nevertheless I suggest that, by wedging a broom handle under the coat, lashing a monkey wrench in the right hand and a coal scoop in the left, taping a feather duster to the head, and hanging a tin cup around the neck, the registrar could easily be converted to these other duties—and probably will be.

Now, the question as to whether any or all of these thirty catastrophes can descend on any registrar any time is, in a sense, beside the point. The point, made by indirection, is that there is such a general lack of decision as to what a registrar does, that almost any other duty in the academic galaxy can be, and is, deposited in his nerveless hands.

The first thing that is wrong with registrars is that they do too many things.

If registrars do too many of some things, there is question as to whether they do enough of others. For example, registrars, by any definition, are responsible for student records. To discharge this responsibility, they must see students. Now it is entirely understandable that a registrar should regard a student, or, if you like, The Student, as a being who exists only to produce irregularities and problems for registrars. I have no doubt that the being who coined the phrase, "This would be a nice college if it weren't for the students," was a registrar. Some people have attributed it to a college president, but we all know that, if uttered by any president, it would have read, "This would be a nice college if it weren't for the faculty."

The trouble is not that registrars occasionally feel unhappy about students. They act unhappy about students. So far as students are concerned, registrars sit up nights drinking black coffee and chain smoking cigarettes to think up improbable regulations, discover hidden deficiencies, and devise new obstructions to keep a student from doing what he wants to do. We might as well face frankly the fact that the registrar is the official pettifogger of his institution—unwept perhaps, unhonored certainly, but by no means unsung.

Perhaps there is no cure for this. Perhaps each institution must have a Cerberus to guard its requirements and its degrees. But I doubt it. At least I doubt that requirements and degrees need be guarded with such ferocity as many registrars exhibit. I suggest that the trouble here is another facet of my first point—that registrars are the administrative catch-alls of their institutions. They are given so many things to do in the operation of their institutions that it is fatally easy for them to miss the connection between their operations and the actual process of instruction which is the institution's reason for existence. The fault is by no means theirs alone. Their institutions generally fail to include registrars in educational planning. They are merely handed parts of plans and told to make them work. This they do as administrators. It would be far better if they could participate in the planning as educators and, as educators, put their plans into operation.

Closely allied to this problem of the inhospitableness of registrars to students is the problem of quarters, furniture, and equipment. Here let it be said that notable advances have been made. Some registrars' offices are models of planning and equipment, with the University of Michigan, under the able direction of Ira Smith, probably the best equipped of any.

But, in too many institutions, the registrar is in cramped, ill-lighted, badly ventilated offices, with his staff surrounded, if not protected, by filing cabinets, no two of which match. The filing cabinets serve at least one function—they serve as sounding boards to echo and re-echo the typewriters which clatter endlessly. It is hard to imagine any office more forbidding than that of the registrar. Usually it is in the oldest building on the campus, is too small—never having had more space since the founding of the institution—and is furnished in golden oak which at least has the virtue of being unable to look any uglier than it did when it was new. Furthermore, the prognosis for better quarters and equipment is always poor. The registrar suffers from the same ailment as the roof in Arkansas—when it rains it can't be fixed, when it doesn't rain it doesn't need it. Actually, the percentage of them in intolerable quarters is far too high, but most of them make shift because, for eight out of nine months, their traffic is slow. The ninth month it is too heavy to handle in any ordinary quarters, so an emergency program is devised, which usually works, and decent quarters are postponed indefinitely.

The foregoing two points can be brought together in one summary—the second thing that is wrong with registrars is that they are, so far as students and public are concerned, too forbidding, both as to attitude and as to physical aspect. Obviously this is deeply unfortunate, for institutions need good public relations, and a registrar's office is certainly an important public relations office.

Now to shift from his burdens and his shortcomings to another set of difficulties. This set may be summed up in the expression that the registrar has a minor job of major importance. However, it is an important clerical one and therefore a good person must be put in it. A good person masters it quickly, takes on additional administrative portfolios, and is very likely, in time, to move on to responsibilities that are less clerical and more on administrative levels. This system has its good points. It provides a fine train-

ing ground for promising administrators. It ensures that many top administrators will have an understanding of the fundamental clerical processes by which the institution operates. It constantly introduces fresh talent into registrar's work. But it offers far too little opportunity for a career in registrar's work, and far too little opportunity for building up a body of experienced, professional registrars. It is true that one may point to many in the field with years of service. However, they are, for the most part, in institutions with well established and well defined organizations that find it to their interest to maintain a professional registrar's organization. In such institutions the registrars are the beneficiaries of the enlightened self-interest of presidents and trustees. However, in the smaller institutions, the situation is far different. The turnover in registrars is far too high and the policy on maintenance of a stable organization remains undefined. Thus the very institutions that most need in this difficult area the competence that comes from experience deprive themselves of it. The third thing, then, that is wrong with registrars, is that they lack training when they come into their work, and that too often they stay only long enough to get this training before they go off to another job.

It has been easy to discuss three things wrong with registrars. It is easy to list more, such as chronic understuffing, inadequate mechanical equipment, lack of any real source of standard operational procedures, lack of contact with faculty. However, to discuss these additional points would take more time than the program affords, so I leave them before you, identified but not dissected.

It is not as easy to say what should be done about it.

PUBLIC RELATIONS

INTRODUCTORY REMARKS

CHARLES A. BRECHT, DIRECTOR OF PUBLIC RELATIONS, ST. JOHN'S UNIVERSITY, BROOKLYN, N. Y.

Public relations is a much used term today—no doubt overused, abused and misused thousands of times each day. It is only in the last ten years that it has come to enjoy the prominence and standing that has finally established it as a function of management. But the term and its meaning existed long before then. Way back in 1807 in his seventh address to the Congress Thomas Jefferson referred to the need for "a change in our public relations."

Jefferson was not referring to any mere publicity campaign when he said that; he was really thinking in the broader terms of policy—perhaps even of diplomacy. I think that it goes without saying that when a country has good diplomats, it will have good public relations.

For a definition of public relations, I know of no better one, from the professional point of view, than the one that Denny and Glenn Griswold of that famous New York public relations firm have evolved: "Public relations is the management function which evaluates public attitudes, identifies the policies and procedures of an individual or organization with the public interest, and executes a program of action to earn public understanding and acceptance."

That's all right for a general definition, but now, how does all this apply to the public relations of a college or university? Emerson W. Reck, now vice-president of Wittenberg College in Ohio and a recognized authority in the field of college public relations by reason of his performance and writings, says that "the public relations of any institution are the sum total of all the impressions made by the institution itself and by the various persons connected with it; and therefore public relations is a way of life for an institution."

In other words, a public relations program must be concerned with the policies of the institution, their interpretation and announcement to the college's various publics, and an evaluation of their effect on the various publics.

In this panel discussion here today, in the light of our own experiences and those of the secular institutions as well, we are going to try to answer many of the questions that come to us from all over the country via the questionnaire we sent out some six weeks ago to 171 Catholic college and university presidents. 130 presidents or 76% of our mailing were kind enough to take the few moments to fill them out. We thank you graciously for your cooperation.

The one pervading thought throughout the majority of the questionnaires was: what is a good public relations program, how can we set one up, what do we need to do the job, and how are we going to pay for it?

With the aid of the four experts from De Paul, Fordham, Xavier, and Holy Cross the first three questions should get satisfactory answers—but the fourth one—of the finances—is the puzzler. Perhaps the fund-raising expert can help out on that.

A good public relations program is one that is based on the philosophy or theory of service. It must have a well-defined policy behind it. It recognizes that publicity is not the chief end; that public relations begins at home, that

it involves the ability to take criticism, admit faults and rectify shortcomings. To enjoy good public relations what an institution does must be in line with what it says. Public relations activities are most effective when they demonstrate that an institution is keenly aware of its social and moral responsibilities.

The most effective method of setting up a public relations program has been accepted as follows:

1. Employ a competent public relations director.
2. Make maximum use of the public relations director in a counseling capacity.
3. Determine the institution's publics.
4. Secure and analyze the reactions of the institution's various publics to its objectives, services, policies, and ideals.
5. Study the needs of the institution.
6. Coordinate all public relations activities.
7. Educate members of the college family to their parts in the program—and this is a tough one.
8. Weigh every proposed policy to avoid hasty or unwise action.
9. Consider every possibility for improving public relations with each of the institution's various publics.
10. Consider every possibility for improving public relations through the various publics.
11. Provide adequate funds and personnel for the job.

Setting up a public relations program like this must be on a long-range basis. The immediate investment (to be continued over several years) will harvest no reward for perhaps a half dozen years or more. Unless an institution is prepared to go along to that extent before looking for tangible, material results in a large proportion the program is doomed to failure. It is not something that can be accomplished over night. Recently I read in the writings of one of our best known public relations counsels that "There is no such thing as a short campaign of public relations. Either public relations is ceaseless or it isn't public relations."

One thing that must be avoided is the thought that the public relations program is the panacea for all an institution's ills and faults. "Mr. Fixit" seems to be an *alter nomen* for the public relations director. If it's trouble, send it over to the public relations office. That's their job—to get us out. If the telephone operator gets a call and a question to which she doesn't know the answer, you can bet the public relations extension will ring without delay. And although it may be annoying at times, better that the inquiry goes there instead of getting a curt answer from the operator.

Public relations in essence are common sense applied to the problems that arise in the administration of a college. One college president in his reply to the questionnaire hit the nail right on the head when he asked: "Aren't good public relations simply solid Christian virtues practiced with an eye on material returns, a new motive and organization for what we should do anyway?" How true! Things that we all know, but sometimes forget. Things that we expect from people, but don't get because we don't ask for them.

Oftentimes I have heard Catholic college administrators spout on the problem of alumni—"We never hear from them—they never give us a dime—they owe us a lot." All that is very true, but unless we pour information at alumni, unless we manage an interesting program for them socially and academically, and perhaps athletically, it is natural for them not to think of their alma maters as often as they might.

In setting up this panel for today we were confronted with the thought of how best to begin a discussion on public relations in Catholic colleges. I consulted with several of my colleagues in the profession and decided that most of our colleges were seriously lacking in the fundamental aspects of a college public relations program.

There are five basic areas of a college public relations program—publicity, alumni, admissions, public service, and fund-raising.

In some smaller institutions this organization can be telescoped by combining publicity and public service. In larger institutions (more than 1500 students certainly—perhaps even 1000) this fundamental organization can be expanded to seven by adding a distinct placement service and a separate organization for athletic publicity because of an expanded program of athletics. Athletics incidentally can definitely be included under public service and can easily be concerned with the other areas.

Thus it appeared that if we began our program today by brief statements from each of our participants in regard to the work of each of these areas, we would have a firm basis for answering some of the questions that may be posed in your minds as we move on through the afternoon.

In considering what our panel experts have to say, please keep in mind that each of these areas is concerned with merely a segment of public relations. It must be someone's job to coordinate the activities, programs, and plans. But public relations is by no means a one-man show. No public relations program can be successful unless it has the active support and interest of the top administrators down through the faculty members right to the students. Everyone on the campus is a public relations man. If not, we can spend fantastic sums of money and still not gain the success that we should enjoy. Admittedly this cannot be done overnight—but it is the goal to which we must strive.

Our questionnaire returns show that 92 or 70.8% of the 130 colleges reporting have a public relations office in operation at the moment. This is a good representation, but until we have 100% the thought of our cooperation for pressure on some of the larger problems confronting American Catholic higher education must be postponed. No matter how small the college, no matter how recent its origin, no matter how little its resources, it should have a public relations program. Only a short time after I read of the announcement of the establishment of a new Catholic college, I read of its appointment of a public relations director. How much rosier the path when you can begin from the beginning, instead of trying to rectify wrongs before you can begin a positive program. That was good public relations from the outset.

Only 40% (or 52) of the colleges reported a general committee on public relations. As we've said, it's not a one-man show—so this department of pro and con could stand much improvement. 37% (or 48) think they're spending enough money for public relations. 39% think not. 24% didn't answer this question—so they are either not spending enough or ignoring the problem altogether. If almost 63% then think they're not spending enough, a way must be found to provide more for public relations in the college budget. At least that sounds plausible to me. How to do it is an administration problem for which I wish you *godspeed*.

**A SUMMARY AND REPORT OF THE QUESTIONNAIRE SURVEY
 CONDUCTED FOR THE PANEL DISCUSSION ON PUBLIC
 RELATIONS OF CATHOLIC HIGHER EDUCATION ON APRIL
 21, 1949, IN THE LECTURE HALL OF CONVENTION
 HALL, PHILADELPHIA, PA.¹**

In the following pages you will find statistical tables prepared from the information listed on the returned questionnaires.

Where feasible, the statistics were broken down into three classes:

1. *Men's colleges*—really undergraduate schools in liberal arts and business administration.
2. *Women's colleges*—really undergraduate schools in liberal arts.
3. *Universities*—coeducational schools and schools with professional departments.

These three categories were chosen because they appeared to be natural divisions according to the type of students, enrollment figures, curricula, resources, physical plant, etc.

THE QUESTIONNAIRE SURVEY

GENERAL: 130 returned out of a mailing of 171—76%—for a very good return. Because of this high return, our conclusions can be considered reasonably accurate.

TABLE NO. 1

BREAKDOWN ON RETURNS:

	<i>UNDER- GRADUATE</i>	<i>*UNIVERSITY</i>	<i>TOTALS</i>
Men's Schools	31	6	37
Women's Schools	65	3	68
Co-ed Schools	6	19	25
	102	28	130

*Note: Schools that have graduate departments and professional schools are included in this category, even though they may not be universities so-called.

RETURNS BY GEOGRAPHICAL AREAS:

TABLE NO. 2

Northeast	52	Pacific Coast ..	9	Southwest	5
Midwest	55	Southeast	7	Mountain	2

¹The following study is offered as an extension of the remarks of Mr. Charles Brecht as chairman of the panel discussion on public relations.

THE STATUS OF THE PUBLIC RELATIONS PROGRAM IN CATHOLIC COLLEGES AND UNIVERSITIES FROM THE 130 RETURNS:

TABLE NO. 3

OFFICE	NO. RE- PORTING	% OF 130	AS SEPA- RATE OFF.	% WITH SEP. OFF.	COM- BINED WITH OTHER OFF.	% COM. OFFICE	NO OFFICE
A. PUBLIC RELATIONS	92	70.8	39	42.4	53	57.6	38
B. GENERAL PUBLICITY	85	65.4	23	27.1	62	73.0	45
C. ALUMNI	97	74.0	63	65.0	34	35.5	33
D. PLACEMENT	89	68.5	33	37.1	56	63.0	41
E. ADMISSIONS STUDENT RECRUIT- MENT	91	70.0	30	33.0	61	67.0	39
F. DEVELOP- MENT OF FUND	33	25.4	10	30.3	23	69.7	97

1. From Column 2 it appears that about 70% of the colleges have a public relations program of some kind.
2. Except for the alumni office there still appears to be too much combination of offices.
3. There seems to be a need for more development program work or a permanent fund-raising program when only 25.4% of the schools reporting show any kind of program either separately or in combination. The public relations office is the natural depository for such work in a small school, with a separate set-up in the larger school, working in close cooperation with the president's office, either through a vice-president or an assistant to the president.
4. It appears too from A and B in the above table that general publicity and public relations are still too much intertwined. Publicity is merely a part of public relations, but should be a separate endeavor coordinated through the PR office. Certainly the 27.1% of separate offices for publicity should be stepped up greatly if our PR programs are going to succeed.
5. Although 42.4% is a fair report on the separate PR office, it does, however, indicate that more schools should establish these.
6. Only 37.1% report separate placement offices. There appears to be considerable room for improvement in this department. This is very important for our schools to keep themselves before business and industry as training grounds for them.
7. The alumni office situation is very good, but can stand some improvement and increase in separate set-ups rather than leaving so many in the combined office categories.
8. By reducing the number of combined offices it allows for expanded programs in the individual items of a public relations program.

SINCE THE ATHLETIC PROGRAMS ARE MORE CONCERNED WITH MEN'S COLLEGES, INFORMATION RELATIVE TO THEM WAS OMITTED FROM TABLE NO. 3, BUT IS PRESENTED SEPARATELY HERE:

TABLE NO. 4

	NO. RE- PORTING	% OF 65	ASSEPA- RATE OFF.	% WITH SEP. OFF.	COM- BINED WITH OTHER OFFICE	% WITH COM. OFF.
SPORTS						
PUBLICITY . . .	55	84.6	15	27.3	40	72.7
ATHLETICS	65	100.0	56	82.3	12	17.7

We presume from these figures that if there are 65 athletic programs, there should be 65 sports publicity set-ups. If we are going to keep intercollegiate athletics as a permanent fixture of college life, we must give it the instruments to tell its story to the public. No doubt, the 40 sports publicity programs carried on in cooperation with some other office are probably combined with the general publicity office or the athletic office. The size of the athletic program may not warrant an individual office for sports publicity, but it must at least be provided through the general publicity scheme. The danger of this is an overemphasis on sports in the publicity picture, with little or none from the academic side. As can be seen from the table above, 84.6% of the men's colleges and the universities have a program for disseminating sports publicity. This is an admirable representation and should be maintained.

THE PERSONNEL SITUATION IN THE PUBLIC RELATIONS PROGRAM:

TABLE NO. 5

	(1) RE- PLIES	(2) AVE. FULL- TIME PER- SONNEL	(3) AVE. PART- TIME PER- SONNEL	(4) NO. RE- PORTING FULL- TIME	(5) NO. RE- PORTING PART- TIME	(6) AVE. FULL- TIME	(7) AVE. PART- TIME	(8) % REP. FULL- TIME
A. PUBLIC RELATIONS	92	1.0	1.1	48	52	1.9	2.0	52.2
B. GENERAL PUBLICITY	85	.44	1.0	25	42	1.5	2.0	29.4
C. ALUMNI	96	.9	.94	38	50	2.3	1.8	40.0
D. PLACEMENT	89	.45	.79	25	39	1.6	1.8	28.1
E. ADMISSIONS	91	.78	.86	34	38	2.1	2.1	37.4
F. SPORTS PUBLICITY	55	.36	.64	14	22	1.4	1.6	25.5
G. ATHLETICS	68	2.3	1.3	40	32	3.9	2.8	58.8
H. DEVELOPMENT OR FUND	33	.36	.88	7	15	1.7	2.0	30.3

NOTE: Column 6 indicates personnel in schools reporting full-time.
Column 7 indicates personnel in schools reporting part-time.

1. Over-all, there is a need for more personnel.
2. The average alumni office has less than 1.0 full-time personnel or 1.0 part-time. Only 38 schools or 40% report full-time personnel at all. In those schools reporting the 2.3 average is a fairly good one, but more need full-time personnel in this field.

3. The personnel averages for schools reporting full-time and part-time employees in all fields are good ones, but too few have enough full-time personnel to carry on an adequate program.
4. Currently, 16.4 (Add "A" through "H" in col. 6) full-time personnel are required to carry on an eight-pronged complete PR program, along with 16.1 part-time personnel. These figures come from schools that report the assignment of employees to each of these eight functions.
5. However, in the average school carrying on a PR program there are only 6.6 full-time (Add "A" through "H" in Col. 2) for the whole program and 7.5 part-time (Add "A" through "H" in Col. 3), less than one per function of the eight.
6. When one considers that the average dean's office operates at a slightly higher ratio than that, the inadequacy is readily seen.
7. Take a university with eight separate colleges—it probably has 3.5 personnel handling 1000 students in each college and 1.0 average part-time personnel. Now that school's PR program should have 3.5 x 8 full-time personnel—30 full-time personnel to handle the eight-pronged PR program about which we are talking in this survey and 1.0 x 8 part-time—8 part-time personnel—to do the job the way it should be done.
8. There is only one Catholic college in the country who reported anything like such figures—and they were in excess of 30 and 8—to be exact, 58 and 21.
9. Others reported 12, 14, 15, 17 and 22 full-time personnel and respectively 15, 10, 6, 22 and 9 part-time.
10. 16.4 full-time personnel for an eight-pronged program is a fair enough average for a school of 1000 students in men's colleges—and because of the lack of the intercollegiate athletic picture, 10 would be a decent average for any woman's college up to 1000 students.
11. For every 2,000 additional students add 1 full-time staff member to the PR office, one to publicity, one for placement, one for admissions, one for sports publicity, one for development, and one for athletics. For the alumni office add one additional full-time worker for every 1,500 alumni over 3,000.
12. Definitely, there must be improvement in the number of full-time personnel assigned to all sections of the PR program, and especially in general publicity, placement, and development work. Each of these sections is served by full-time personnel in approximately only 30% of the schools reporting such programs. This is not enough.

FUND RAISING:

TABLE NO. 6

<i>SCHOOLS REPORTING</i>	<i>ALUMNI FUND</i>		<i>BEQUEST PROGRAM</i>		<i>CONTINU- OUS PUB- LIC FUND PROGRAM</i>		<i>OCCA- SIONAL APPEALS</i>	
	<i>NO.</i>	<i>%</i>	<i>NO.</i>	<i>%</i>	<i>NO.</i>	<i>%</i>	<i>NO.</i>	<i>%</i>
Men's (31)	13	40.6	5	16.1	8	26.0	13	40.6
Women's (65) . . .	36	56.3	4	6.3	8	12.5	28	43.7
University (34) . .	22	64.7	8	23.5	7	20.6	20	60.0
Totals (130)	71	54.6	17	10.3	23	17.7	61	46.9

1. Only 54.6% of the colleges reported alumni funds. This could stand improvement. No college should be without one. Certainly a higher percentage of men's colleges should have one.
2. Only 17 or 10.3% reported any organized bequest programs. This field could stand tremendous improvement and an expansion. It is really unexplored as yet. In long-range planning it must have a place. It may take from 25 to 50 years to reap its harvest, but it can't fail no matter the effort and expense put into it over a long period. It can be part of the answer of the private college to its dismissal from federal aid, if and when that should come about.
3. Again, only 17.7% have anything representing a continuous fund program. More and more schools, especially our big universities, must explore this field as an answer to the possibility of federal aid to other institutions of higher learning.
4. 46.9% report occasional appeals for funds to the public. This is a breeder of poor public relations, in my opinion, with a drive every ten to 25 years and nothing in between.
If we are to raise \$1,000,000 every 25 years through fanfare, etc., wouldn't it be better to cultivate \$40,000 per year over that same period without leaving the bad taste that the driving spirit of a \$1,000,000 campaign usually effects?
5. Mention should be made here too that only 29 institutions or 22.3% reported that they publish the Annual Report of the President. This is one of the greatest come-ons in the history of fund-raising, sharing the secrets of the endeavor with the people who will pay. We should use it in its entirety. Business has proven to us time and time again that people only give in substantial sums to an organization which they know is solvent and whose program assures them that they will be in business for a long, long time. Business and the secular colleges have solved this problem by giving wide circulation to the Report of the President. It has paid dividends too. All of us should adopt this medium as a painless method of fund-raising.

COMMITTEE ON PUBLIC RELATIONS:

TABLE NO. 7

	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
YES	13	40.6	22	34.4	17	50.0	52	40.3
NO	16	51.6	32	50.0	17	50.0	65	50.4
NO ANSWER ..	2	7.8	11	15.6	13	9.3

1. Only 52 or 40.3% of the institutions reported that they had public relations committees as standing committees of the faculty, administrators, or alumni. This is a poor showing. Since everyone is concerned with PR, every school should have this committee as an important group on its campus. PR is not a one-man job—everyone is concerned with it. The establishment of a committee will help your problems a great deal.

APPROPRIATION FOR PR SUFFICIENT?

TABLE NO. 8

	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
YES	15	47.1	16	25.0	17	50.0	48	36.9
NO	11	35.5	28	44.0	12	35.3	51	39.2
NO ANSWER ..	5	7.4	21	31.0	5	14.7	31	23.9

1. More people say they're not spending enough money than think they are. 39.2% feel they should spend more. The other 23.9% who didn't answer this question probably feel the same way, but wouldn't commit themselves.

PUBLICATIONS:

TABLE NO. 9

	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
Departmental Catalogues ...	5	16.1	8	12.3	18	52.9	31	23.9
Catalogues general	26	83.9	62	95.4	27	79.4	115	88.5
President's Report	2	7.1	16	24.6	11	32.4	29	22.3
Alumni Periodical	21	67.7	39	60.0	28	82.4	88	67.7
Research Reports	4	12.9	9	13.8	9	26.5	22	16.9
Student Promotional Lit.	22	71.0	57	80.8	30	88.2	109	83.8
Speeches-special Events	12	38.7	12	18.5	16	47.1	40	30.8
Faculty House Organ	4	12.9	4	6.2	5	14.7	13	10.0
Parents Newsletter	3	9.7	3	4.6	0	...	6	4.6
Scholarly or Scientific Publications	10	32.3	16	24.6	18	52.9	44	33.8
Student Handbook	24	77.4	50	76.9	28	82.3	102	78.5
Student Newspaper	31	100.0	59	90.8	31	91.2	121	93.1
Student Yearbook	30	96.8	42	64.6	25	73.5	97	74.6

1. The catalogue picture is fine, as we should expect it to be; almost every school publishes one.
2. More published President's Reports are necessary. The men's colleges are particularly deficient, only 2 or 7.1% publishing this important report. Over-all, only 22.3% publish this kind of report. There is much room for improvement.
3. Two-thirds of the colleges publish an alumni periodical. But the women's and men's colleges show room for some improvement in this department, with only 60% of the women's colleges and 67.7% of the men's colleges producing this important vehicle of information to alumni.
4. Only 16.9% report publication of research reports. This is an important part of the academic picture to present to any public.
5. The student promotional literature and the student publications pictures are excellent.
6. The faculty house organs and the parents' newsletter situations could be greatly improved. Only 14.7% of the universities publish this faculty paper. Here is where it is probably needed most—where instructor does not know instructor unless they be in the same department. The parents' newsletter should be a must for any boarding college. And yet only 6 schools or 4.6% publish any kind of a vehicle like it. This is an important contact between the administration and the parents of students (who are at a distance from the campus) that should not be neglected.
7. Only one-third of the schools report the publication of any scholarly or scientific papers or journals. The men's colleges could improve their 32.3 percentage to more than 50%. The women's colleges too should strive to boost their 24.6 percentage in this field.

CAMPUS RADIO STATION?

TABLE NO. 10

	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
YES	7	22.6	2	3.1	9	26.4	18	13.8
NO	22	71.6	59	92.2	24	70.6	105	80.8
NO ANSWER ..	2	5.8	3	4.7	1	3.0	7	5.4

1. Only 18 or 13.8% have radio stations operating from the campus. You will note that 16 of these institutions are men's or coeducational schools. Only 2 women's institutions or about 3% of the 64 that answered the questionnaire have stations.
2. While not absolutely essential, one's own radio station can bring the college right into the homes of people, in which case it is performing a distinct public service. It is a great aid in building wholesome community relations.
3. No doubt that the deterrent for Catholic colleges in this field of endeavor is the lack of sufficient funds to operate such a station. But investment in it may result in the accession of more funds. At any rate, more Catholic colleges should be aiming toward the establishment of radio stations on the campus.

MOTION PICTURE OF THE COLLEGE AND ITS LIFE ?

TABLE NO. 11

	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
YES	9	29.1	30	46.9	10	29.4	49	37.7
NO	18	58.2	27	43.8	16	47.6	61	46.9
NO ANSWER ..	4	12.7	8	9.3	8	23.0	20	15.4

1. Only 49 or 37.7% of the colleges have motion pictures of their college, its campus, its academic life and extra-curricular life, its resources, that can be shown to prospective students, parents, alumni or alumnae. This is by no means a good showing. To attract the better students to our colleges we have to show ourselves off to them—not as seminaries but as colleges where the life and routine is much the same as they have come to picture on the campuses of the larger secular schools.
2. The women's colleges are doing a much better job than are the men's schools in this regard—with 46.9% stating that they have such films available. However, even they can use improvement. But when only 29% of either the men's or coeducational groups report that they have no films, the situation calls for vast improvement.
3. These films can also be used in the process of development of fund-raising campaigns to show the needs of an institution. Experience has shown that they have had nothing but beneficial effects where they have been used.
4. By means of these films you can bring your college to any community, to any group of people who you think may be interested in viewing it. A recent quotation on a 15-minute film such as projected here was \$7500, not an overburdensome sum when one considers that it is useful for from five to ten years, unless radical changes have occurred on your campus.
5. Certainly this phase of putting the college before the public deserves more attention than it has been getting from our institutions.

PRESS COVERAGE ?

CATHOLIC PRESS

TABLE NO. 12

COMMENT	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
BETTER THAN AVERAGE ..	12	38.7	18	27.7	14	41.2	44	33.9
AVERAGE	11	35.5	40	61.5	14	41.2	65	50.0
LESS THAN AVERAGE ..	7	22.6	6	9.2	5	14.7	18	13.8
NO ANSWER ..	1	3.2	1	1.6	1	2.9	3	2.3

1. The Catholic press coverage can be considered excellent when almost 84% state that they are getting average and better than average coverage. The 13.8% who are getting less than average coverage probably have no strongly organized publicity departments. As soon as they begin to pour information at the Catholic press in an organized fashion, they are almost certain to get better results.
2. Still only 65 schools claim they are getting no better than average coverage in the Catholic press. This can stand some improvement—and the improvement should probably come from both sides, from the college and from the Catholic press. However, most Catholic college publicity men will tell you that they get excellent cooperation on the whole from the Catholic press. Perhaps we're hoping for too much by seeking better than average coverage.
3. The women's colleges seem to suffer the most with more than 60% receiving average coverage and only 27.7% better than average. But are the women's colleges turning out newsworthy information? That may be the answer—with the burden resting on the college, not on the press.

SECULAR PRESS

TABLE NO. 13

COMMENT	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
BETTER THAN AVERAGE ..	16	51.6	16	24.6	12	35.3	44	33.8
AVERAGE	8	25.8	31	47.7	12	35.3	51	39.2
LESS THAN AVERAGE ..	6	19.4	13	20.0	10	29.4	29	22.3
NO ANSWER ..	1	3.2	5	7.7	0	...	6	4.7

1. 16 men's colleges or 51.6% say they are getting better than average coverage in the secular press. This is an excellent report to make. Over-all, slightly more than one-third of the colleges (33.8%) report they are getting better than average coverage. These are heartening signs from the daily secular press. It certainly indicates a willingness on the part of the dailies to cooperate when we are giving out newsworthy information.
2. But the women's colleges do not do so well, nor do the coeducational institutions. Less than 25% of the women's schools claim better than average coverage, and only 35.3% of the coeds.
3. Only 22.3% of the colleges do not seem to be satisfied with their secular coverage. The success of 95 colleges with the secular press seems to indicate that these 29, perhaps, are not producing any information of enough general interest to warrant its publication. The burden here seems to lie on the colleges; certainly the fault is not with the press if 73% of the schools are satisfied.

CATHOLIC VS. SECULAR PRESS (See Tables 12 and 13):

1. Note that the men's colleges do better (51.6%) in the seculars than in the Catholic papers (38.7%). More have complaints (22.6%) with the Catholic press than they have with the seculars (19.4%).
2. Over-all, 44 schools say they get better than average coverage in both the seculars and the Catholic press, better than one-third (33.9%) of the reporting schools. Over-all, more are dissatisfied with their secular coverage (22.3%) than with Catholic coverage (13.8%).
3. The women's colleges do better in the Catholic press. 13 or 20% are dissatisfied with their secular coverage, while only 9.2% think their Catholic coverage could be improved.
4. The coed schools or universities with professional departments do slightly better in the Catholic press (41.2% against 35.3% for the seculars in the better than average class and the same figures in the average grouping).
5. To sum up, the vaster improvement can be sought in the coverage of the secular press in all types of schools. So it appears from our statistics.

SPECIAL EVENTS:

- Q. Do you have at least four special events in a year at your institution of such proportions as convocations or commencements that focus considerable attention on it?
The Answers:

TABLE NO. 14

	MEN'S (31)		WOMEN'S (65)		UNI- VERSITY (34)		TOTALS (130)	
	NO.	%	NO.	%	NO.	%	NO.	%
YES	20	64.5	46	70.8	25	73.5	91	70.0
NO	8	25.8	12	16.9	5	14.7	25	19.2
NO ANSWER..	2	19.6	8	12.5	4	11.8	14	10.8

1. 91 or 70% replied in the affirmative to this question. This is a heartening report for the future of public relations for Catholic colleges, since we assume that these 91 colleges are performing a service to the laity, clergy, and community at large through these special events.
2. Much of their good publicity must come out of these events. One way to bring more attention to our schools is to intensify our program of special events. Make them more attractive—make them bring more outsiders to the campus.
3. While there is room for improvement in this feature of PR programs, we should consider that we are doing a representative job in this field right now.
4. Note that the women's colleges and universities are doing better here than the over-all average, respectively 70.8% and 73.5%. Our figures indicate that the men's colleges could stand the most improvement—and that is strange inasmuch as it appears that their curricula and general make-up are more conducive to a stronger program of special events than is a woman's college.

CONCLUSION:

This statistical report of the media that we use to bring the public relations programs of our colleges home to all our publics—be they students, parents, alumni, the general laity, the clergy, the donors, and the prospective donors—was made possible through the cooperation of 130 top Catholic college administrators throughout the country. We want to express our sincere appreciation to them for their help in passing on the information necessary for this report.

From the information culled from the questionnaires it appears that we are moving in the right direction in our Catholic colleges from the public relations point of view.

Our general organizational set-up appears to be good, except for the areas of placement and our development programs, which can stand improvement (cf. Table No. 3). Increase in personnel assigned to public relations activities appears to be an absolute necessity for the maintenance of high-standard programs (cf. Table No. 5).

The fund-raising picture can be improved a great deal (cf. Table No. 6), alumni funds, more organized bequest programs, more continuous fund-raising or development programs. Our publications picture (cf. Table No. 9) is quite good, except for a few features. Certainly more reports of the president should be published, more research reported and scholarly publications, more lectures and reports of special events published. The faculty house organ should especially be paid more attention in the larger departmentalized schools. The parents' newsletter is a worthwhile addition for the resident college.

More schools should have public relations committees (cf. Table No. 7). We must find a way to increase our budgets for public relations activities (cf. Table No. 8). The motion picture is a must, and more campus radio stations should be sought (Tables Nos. 10 and 11). Our press coverage (Tables Nos. 12 and 13) is adequate except in a few cases. But we must keep it so—and for that reason we must be ever vigilant in this matter, on our toes, so to speak.

The special events picture is fairly good (Table No. 14), but we should strive for quality in these events rather than magnitude.

It has been a pleasure to prepare this report for the panel discussion of public relations at the 1949 NCEA Convention and we trust that its results will help us to attack our problems with renewed vigor in the forthcoming years.

A PUBLIC RELATIONS PROGRAM FOR ALUMNI AND STUDENTS

EDWARD P. VONDERHAAR, DIRECTOR OF PUBLIC RELATIONS
XAVIER UNIVERSITY, CINCINNATI, OHIO

The first approach to a public relations analysis of a particular institution is to study its publics. Various experts have found that the college publics number from 17 to 23—readily recognized and of relative importance. Whether the number is 23 or 123, somewhere among the first five in importance are the students and the alumni.

Public relations consists of the sum total of all the impressions people have regarding an institution. These impressions are created by the various individuals and groups associated with that institution. Then it follows that *planned* public relations is a *way of life* for all the individuals and groups associated with the institution and is not just the job of a single individual.

This leads me to the first public we are to consider during this portion of the panel—the students. A good public relations program for the students involves not only those persons on the campus we normally associate with public relations—the president, the alumni secretary, the athletic coaches perhaps—but also and especially the bursar, the registrar, the assistant dean, the secretaries, the clerks, yes, even the custodians and the gardeners, but, most important of all, the faculty in the classroom.

Often, very often, you've heard it said—good public relations, like charity, begins at home. For us, obviously, this applies to the people on our campuses of which the largest group is the student body. And here we point up that universal experience that most successful operations are a matter of *teamwork*.

To initiate a sound public relations atmosphere on his campus, a college president might well call together the members of his team—the administrators, the faculty, the secretaries, the clerks—and point out that *they* are engaged in the highly sensitive area of public relations. He might elaborate on the importance of successful public relations to the health of the institution, explain some of the techniques that apply, and urge the acceptance of responsibility in carrying out the program. I believe it was Father Gannon of Fordham who said that he began his public relations program with the faculty. Their satisfaction with the institution and pride in their work, once established, were readily transmitted to the student body and he had gained in two areas by working in one. There must follow constant reorientation and daily testing of the program to find out whether it is succeeding or failing.

There are many devices used successfully on most of the college campuses that are definitely effective in improving student public relations. The testing and guidance service that should follow the student from the day he is admitted to his graduation can keep him an adjusted, happy, satisfied salesman for the college. The student handbook, well edited, can be a source of all the fine traditions, the opportunities, the favorable aspects of the college. A well edited student newspaper has a great potential for keeping up student morale. The student assembly, well thought out and skillfully handled, can do much to increase the esteem of the students for those who are running the college. The public relations man should recognize his prime duty to acquaint the students with, and constantly remind them of, the traditions, the illustrious alumni, the capable faculty. The student should be made to feel that it is the

"thing to do" to keep these values alive, to revere them, and to hand them on improved and embellished to the coming generations of students.

Student failures, student dissatisfaction, open criticism are definite danger signs. We all know that some boys and girls turn up on the college campus who before long must be told that we can do no more for them. Even these students are a valuable *public*, an important public, that must be studied and served. Students who are asked to leave can go away satisfied that the college did its part, that there are other fields of opportunity open to them, and with proper handling they can remain life-long friends with alumni enthusiasms and outlooks.

A notable example, in my judgment, of good student relations, is the survey now going on at the College of St. Thomas in St. Paul. There the registrar has prepared a questionnaire that he asks each student to fill out in his presence, during a personal interview. Such questions are asked as: Who influenced you to come to St. Thomas? Did you find it as good as you expected? Evaluate your professors, individually. Would you come to St. Thomas if you were once again making the decision as an entering freshman? Do you feel that your education has prepared you for life? You know, it is dangerous to have illusions about ourselves. St. Thomas has set out to find the facts. And, incidentally, from what I know of this fine progressive college, their survey is going to tell them a lot of things of which they will be proud.

Now, what about that second public, the alumni? It probably goes without saying that no school today is unaware of the great potential that exists among its alumni as ambassadors of good will and the source of positive support. But awareness is not enough. How many are taking full advantage of this potential through a systematic, long-range program that is adequately staffed and consistently carried through?

The various devices for creating and maintaining alumni interest are well known. In the last 30 years the pioneering has been done and certain procedures have been proved to be effective for almost all types of institutions. It has been said that the alumni secretary is no mere man. He is an orator, a diplomat, a money-raiser, a publicity expert, a writer, a joiner, a traveling salesman. Alumni relations begin with this alumni secretary. He has means, he has methods, and he has media for getting his job done.

What are the means? Basically, an office where he has sufficient equipment for handling of mailings—such as addressograph, mimeograph, and if you are well-to-do, folding, stuffing, sealing and stamping machines, automatic typewriters, filing cabinets. With a proper staff trained in the handling of his routines he should keep records, up-to-date addresses, biographies, photographs.

What are the methods? The promotion of reunions such as homecoming in connection with a fall football game or the June commencement; the promotion of class reunions; the organization and servicing of out-of-town clubs where there is a concentration of alumni; the promotion of general dinners and smokers to hear speakers from the campus; the promotion of visits to alumni centers by the athletic teams, the student glee club or dramatic society; the promotion of a loyalty fund which in addition to the tangible support it provides also is a fine rallying point for good will and the sense of working and belonging; the operation of a placement service for graduates.

Then we have the regular media by which alumni relations are carried on: of course, all general publicity reaches the alumni as well as the general public; the alumni magazine is prepared for the alumnus and in it the most important section is the personals grouped under classes; the president's annual report,

ostensibly prepared for the Board of Trustees, is most important reading for an interested alumnus; letters—of felicitation, condolence, recognition—are valuable builders of alumni good will.

All of the above shows that the alumni secretary is a key administrator. He should be constantly abreast of the policies as laid down by the administration; he should be consulted when those policies have clearly an alumni implication. He should be a member of the committee on public relations if such a committee exists. Statistics gathered by our chairman show that the Catholic colleges have an average of 2.3 full-time and 1.8 part-time persons engaged in alumni work. This may or may not be adequate in an office that endeavors to publish a monthly magazine, keep up-to-date records, engage in fund-raising, organize reunions, service out-of-town clubs, conduct a placement bureau, and as in some colleges, promote seminars, institutes, and special lectures for alumni.

The day of opportunity is at hand. In most colleges the alumni rolls will swell rapidly with the graduation of the present large classes. In those colleges where the alumni office is geared to the task at hand, these thousands of potential life-long friends will go out into the world properly conditioned, and they will thereafter receive regular reminders that their alma mater has a definite program in which they are invited to participate.

One last word. I know you are expecting me to say this so I won't disappoint you. There are two professional organizations that are of immense value for those college people engaged in public relations work and alumni work. These organizations are the American College Public Relations Association, and the American Alumni Council. Believe me, the publications alone of these two organizations over the past twenty years are an invaluable source of information on the organization and operation of successful programs in these fields. Both groups hold yearly meetings on a national and sectional basis and you will find their deliberations most worth while. I urge all of you who do not now belong to consider membership in these two organizations.

FUND RAISING

EDWARD B. LYMAN, ASSISTANT TO THE PRESIDENT, FORDHAM UNIVERSITY, NEW YORK, N. Y.

National analysts tell us that the most popular subjects of conversation are love, money and religion.

I am sure this audience is not interested in the first. And it would be inappropriate for a layman to discuss the last.

But we can all have fun talking about money—especially someone else's money and how to get it.

Only complication is that if Father McGinley hears this he may wonder why such words of wisdom have not produced a bigger endowment for Fordham.

First thing to recognize is that the cost of higher education in the United States has been, is, and will probably continue to be more than can be obtained from tuitions and fees—unless we are to run our colleges exclusively for the well-to-do. At Fordham a boy or girl pays only 67% of what it costs to give him an education. I believe this is not far from national average.

The balance, therefore, must, as Father McGinley has observed, come through the generosity of those who believe in true academic freedom—if universities are not to become wards of the state.

The second reality we have to face is that with few exceptions, the era of "one shot endowments" is probably at an end. There are no more Dukes and Rockefellers or Stanfords around capable or willing to underwrite an entire university in perpetuity merely by signing a check. Under our present tax laws it is almost impossible to make or keep the kind of fortune that founded many of our institutions of higher learning.

The third point we have to remember is the one which provides the spring-board for most of our discussion today. It is that most fund raising experts agree that, while special gifts will continue to supply the bulk of educational support in most cases, such endowments should be founded on a much broader base of participation.

Therefore, more and more institutions have been turning to the alumni fund.

This involves a considerable revolution in thinking on the part of both the university and its alumni.

Since we have just emerged from this bruising but stimulating exercise at Fordham, you might be interested in how it works.

1. To begin with, the university assumes responsibility for the expenses of the alumni office.
2. The alumni association retains full freedom of action in the conduct of its affairs though its over-all budget is subject to the approval of the university budget committee.
3. Alumni "dues" are out. The general opinion is that alumni are fed up with "giving money to support an office to collect more money."
4. In place of dues, each alumnus is asked to make an annual contribution to the university. The inference is—and we do everything to encourage such thinking—that giving will be in much more substantial amounts than before.

5. All contributions coming in from alumni, or through their efforts, are credited to an alumni fund, the trustees of which are the president of the association and the treasurer of the university.

6. All gifts earmarked for a specific purpose are of course, withdrawable at any time at the pleasure of the university.

7. In the case of other gifts, the alumni in effect have the fun of naming the project they wish to underwrite—though in practice this is done after consultation with the president of the university.

In organizing the alumni fund, the first objectives should be to increase the interest of the alumni in the university, its plans and its problems. Dinners, a magazine, letters from the president, press releases, special reports, etc., are all useful means. I have also heard that a winning football team helps. It has been rumored that we may experiment with that idea at Fordham!

The main emphasis should be on class organization. The permanent class secretary is the key figure in the operation of the alumni fund. His tools are class reunions, class dinners, personal letters and phone calls, and small group meetings.

Another device is the silver jubilee fund. This is new at Fordham and generally begins two years before the silver anniversary of a particular class. While the objective is a rather substantial per capita gift, those unable to make it at once have the opportunity of spreading it over twenty-four months.

Similarly, five, ten and fifteen year reunions provide the occasion for class get-togethers—though these are seldom tied directly to fund raising. More important, they provide an excuse to bring alumni back to the campus, to keep the university fresh in their minds and to see physical changes that have taken place.

Symposia, one-day retreats and father and son nights accomplish the same objectives.

Most alumni funds, while coordinated by the executive secretary or other full-time officer, have a different group of volunteer alumni in charge each year.

In general, an alumni fund should at least equal the expense of maintaining the alumni office within one to two years, top it in three years and really pay off in five.

The reawakened interest of alumni comes home in other tangible ways. Some universities, for example, have established a lawyers committee for the purpose of encouraging bequests and other forms of gifts.

COLLEGE PUBLIC RELATIONS AND PUBLICITY

ARTHUR J. SCHAEFER, DIRECTOR OF PUBLIC RELATIONS
DE PAUL UNIVERSITY, CHICAGO, ILL.

A few weeks ago a University of Chicago Round Table considered the question, "What Should Society Expect from a University?" The consensus of the group—Arthur Holly Compton, chancellor of Washington University; Ralph W. Tyler, University of Chicago dean; and Laird Bell, chairman of the University of Chicago's Board of Trustees—was expressed in this conclusion by Mr. Compton:

"I think that the universities are failing in an essential part of their education. I think that they are doing a good job on the matter of professional training. I think that we are doing an outstanding job there. On the matter of understanding the world, we are doing a pretty good job. But we are not calling to the attention of the people what the goals of life are. That is a question which we have been ducking, frankly. We have been afraid to tackle it. And if the universities do not make an honest attempt to find what the purposes of life are, which is the essential task that we have, I very well do not know to whom we are going to go to find the answers."

A shocking concurrence with this conclusion of physicist Compton and his associates is the cross-section of the undergraduate mind in a recent article, "Intercollegiate Bull Session," appearing in a national magazine. The composite cross-country study revealed these apparently typical observations of the college man of today:

At Yale on universities: "All the universities are becoming high-powered trade schools."

At New York University on communism: "There will be a Soviet Socialist Union of the World within my lifetime."

At Harvard on psychiatrists: "They've got to work closer with the biochemists. They can't just keep acting as if the mind was a rarified ghost and everything was mental. I wouldn't be surprised if psychiatry eventually disappeared into biochemistry."

At Ohio State on sex: "You try to get as much as you can the best way you know how unless you have some unusual moral scruples or inhibitions. If you don't take it too seriously, everything's all right."

At Yale on religion: "I had a funny thought a couple of nights ago. . . . Religion has become something else than an approach to God. The churches have more the purpose of fraternities."

* * * *

In these testimonies to the failure of the universities lies, I believe, the key to the public relations program of the Catholic college and university. Our students know why they are here; they know where they are going. In this essential part of university education—"calling to the attention of people what the goals of life are"—the Catholic schools have not failed.

It should be the foremost function of the public relations organization to make this fact understood, appreciated in all its significance, and supported to the limits of capacity by all of the publics with which the Catholic institution is associated.

This is our special contribution to society and society must be informed about it.

It must be appreciated by each of the thirty or more publics that are said to be associated with a university. It must be emphasized, of course, among our own college family. Some of our students must feel its force more strongly in their personal lives. Some of our faculty members need to rediscover the relationship of their subject matter with this essential task of the university. Our alumni must regularly be persuaded that their alma mater is not losing sight of its goal.

With many of these publics, the public relations director and his staff serve only as catalysts. With others, however, responsibility is direct and immediate and the means used to inform and win support must be as competent and professional as possible—and nowhere more importantly than in the field of fund-raising.

“Whatever a university does costs money,” wrote Northwestern University President Franklin Bliss Snyder in last year’s Report to the Trustees; “without money it can do nothing.” The securing of unrestricted funds he feels to be the foremost task of his department of public relations.

All private institutions today are concerned with the dangers of government subsidy and government dictation. They agree with President Snyder that “it is conceivable that education in most of its branches will before long be a pensioner at Washington” but “for many reasons we should do all we can to eliminate that possibility.”

Recently M.I.T.’s President James R. Killian warned that if private educational institutions were wrecked it would be a disaster to the country. He said that federal taxation policies have dried up sources of funds of private institutions and that private schools must broaden the base for donations and philanthropies and must be more imaginative and vigorous in fund solicitations.

It is obvious that a completely organized, competent public relations department must use all accepted means for fund-raising objectives. There is not time now to go into detail, but the program should be based upon a precise analysis of needs and should use every dignified selling device to translate the blueprint into actuality. Students, their parents, the faculty, alumni, trustees, donors, prospective donors—these and many other groups as well—must be reached by a program of publicity utilizing the newspapers, trade, class, and general magazines, the radio, movies, television, house organs, exhibits, etc. In addition, all of the university’s regular publications must be appraised for their usefulness in the program. Moreover, special publications—brochures, booklets, folders—presenting philanthropic opportunities and prospectuses prepared for specific givers must become a part of the fund-raising effort.

Certain distinctive characteristics of an institution prompt a person to make his substantial contribution to it in preference to others. Each of us must discover and develop our individual characteristics which are likely to appeal. But all of us, together, I believe, have a trump-card for fund-raising purposes in the pre-eminent success of the Catholic schools where others, as we noted before, have failed. Benefactors have already supported to the hilt the so-called great universities for their good work in the physical and biological sciences. It is high time that the Catholic schools were given increased financial support for their good work in what Compton referred to as the “essential task.” And I believe that, with the proper program of information and with the apparent revival of religious interest in the secular world, it is possible for Catholic schools and their public relations directors

to enjoy more success in the future, relative to other private institutions, than they have in the past.

In the work of the public relations organization, publicity is of course a major tool. If we are to compete with other institutions, we must be as adept with it as they are. Our means of gathering, processing, and disseminating news, our awareness of best placement and timing, our proper regard for all departments and a balanced presentation of the university—these must be as expert and professional as are encountered in competing institutions. We must recognize every release as issuing forth from a carefully planned public relations program. To do these things effectively, we must enjoy the confidence of the administration and should have access to meetings of governing boards and other policy-making groups.

In one respect, publicity directors at Catholic schools have sometimes been constrained from making most effective and timely use of our position and point of view by the undue caution and red tape connected with getting a faculty statement or opinion approved for release. I speak less for my experience at De Paul in this connection than for the experience of public relations people at other Catholic schools. And it is with this kind of story that we at Catholic institutions can do a job of educating the public. The press is eager for reactions to events or opinions of others—and it wants them right now, not in a week or two. I realize the danger involved—that a Catholic answering an attack is assumed to speak not only for himself but for the Church as well, whereas the assailant often has nothing more than his own reputation to defend. But in this caution we miss many an opportunity to win support and by our silence even cause it to forsake us. Catholic newspapermen working for the secular press have repeatedly expressed their annoyance at inability to get timely statements which would express the Catholic point of view. One AP staff member told me of his efforts to get an opinion on the Cardinal Mindszenty trial from diocesan headquarters in his city. Not until it was old stuff and he couldn't use it was the statement forthcoming. Discussions among a Catholic press and radio group in his city have prompted the recommendation of a diocesan public relations department to provide the Catholic doctrine as requested or necessary on anything from the Tyrone Power nuptials to a proposed Congressional act involving labor. Hundreds of opportunities for explaining Catholic doctrine to the public are lost because a reporter did not have the explanation and could not take the time for a merry-go-round ride to get it. I see the Catholic publicity director as performing a valuable service by providing a qualified faculty member's explanation for many topics on which the public needs enlightenment.

He would be utilizing one more means to let society know that the Catholic college is "calling to the attention of the people what the goals of life are."

WORKSHOP FOR DEANS

On Thursday, April 21st, at 2:30 P.M., a workshop for deans was held under the chairmanship of Rev. Cyril F. Meyer, C.M., dean of St. John's University, Brooklyn, N. Y. The workshop consisted of an informal discussion of problems connected with college administration, admissions and faculty. No formal papers were read. Approximately one hundred and thirty delegates attended the workshop, one hundred of whom were deans.

The first topics discussed dealt with the respective functions of the dean and the registrar and the objectionable practice of increasing the duties of the dean to the point where efficiency is seriously impaired. It was agreed by all that every college should adopt statutes which clearly define the respective duties of the administrative staff and that such statutes should be rigidly enforced. A sufficient number of competent assistants should be provided according to the needs of the individual college. Twenty-eight deans indicated that their colleges had adopted and were operating satisfactorily under a set of statutes.

Most of the deans indicated that they were empowered to hire and fire members of the faculty. Twenty-two deans did not have such power. One indicated that such matters were left to the discretion of a university committee on faculty appointments.

Discussing the matter of faculty appraisal, few deans thought that classroom visitations should be made by the deans personally. The following devices were deemed more effective methods of appraising classroom instruction: student interviews, comments of faculty members about students trained by other faculty members, occasional supervision of instruction by department heads or older members of the faculty, and a study of student improvement based on the results of the placement tests, the sophomore testing program and the Graduate Record Examination. Sixteen colleges use student opinionnaires on faculty members.

The high school record of an applicant and an entrance examination are both used to determine admissions by forty-eight colleges. Fifty-two colleges use only the high school record. Nearly all agreed that the high school record was a sufficient criterion for judging admissions provided the caliber of the high school was known. Otherwise, an entrance examination was necessary to furnish additional information. The entrance examinations most frequently used were the American Council General Psychological Examination (used by 33) and the College Entrance Board Examinations (used by 22). Colleges which require an entrance examination for admission indicated that they administer the examination periodically, on specified dates, on the college campus. For candidates living at a distance from the college, the examination is supervised by the high school principal. By almost unanimous opinion, it was agreed that college admission requirements should not be lowered to accommodate Catholic graduates of high schools who would otherwise be forced to enroll in non-Catholic institutions. It was felt that such leniency towards the few who might be salvaged would seriously impair the work of Catholic higher education and thus harm the many who expect better things of us.

Units in high school Latin were not required for general college admission by any of the colleges represented at the workshop. Sixty-two deans indicated that their colleges required at least two units of high school Latin for candidates for the A.B. degree.

In accepting transfer students, eight colleges indicated that it was their policy to cut the transferred credits to fit their institutional patterns. Practically all agreed that "D" grades should not be accepted for transfer credit. Fifty-nine colleges will accept "D" (e.g., in Chemistry 1), provided a "B" has been earned in the second half of the course (e.g., in Chemistry 2). Only two indicated that they would accept a "D" (e.g., in Chemistry 2) provided a "B" had been earned in the first part of the course (e.g., in Chemistry 1). Seventy-two colleges will accept transfer credit in courses which they themselves do not offer, provided it will be of some use in the curriculum.

Frequent faculty meetings with obligatory attendance were agreed upon as one of the most effective means of unifying the faculty, keeping them informed on current educational developments and making them ever conscious of the objectives of the Catholic liberal arts college. Forty-one deans thought the faculty meetings should be held at least once a month. Forty-eight indicated that they made attendance obligatory. It was generally agreed that the most successful type of faculty meeting would provide ample time for informal discussion of institutional problems.

Many different opinions were advanced in the discussion of what the normal teaching load should be. All agreed that so many factors had to be considered in determining good policy in this regard that it was practically impossible to establish a universal rule. Twenty-two deans thought that the normal load should be less than sixteen hours. Forty-eight set the limit at sixteen hours. In determining the teaching load of science professors, forty-five deans counted two clock hours of laboratory as one teaching hour. Five indicated that they used the proportion of three to two. Only eleven deans require all departments to submit syllabi of courses. All were in favor of working towards that goal.

Should the dean or the departmental head assign classes to the faculty members? Discussion of this question brought out the fact that a great variety of systems involving both deans and departmental heads were used in our colleges. In thirty-one colleges, classes are assigned by the dean; in sixteen colleges, this task is left to the discretion of the departmental heads.

The final topic of discussion dealt with the matter of establishing ample salary scales for the lay members of the faculty. No definite scale was advanced as ideal, but thirty-four deans indicated that satisfactory salary scales were in operation in their colleges.

The meeting adjourned at 5:00 P.M. with the recommendation that the Deans' Workshop become an annual feature of the convention program of the College and University Department of the N.C.E.A.

COMMITTEE ON INTER-AMERICAN AFFAIRS¹

WHAT CAN THE U. S. CATHOLIC COLLEGES AND UNIVERSITIES DO TO PROMOTE TRUE INTER-AMERICANISM?

MISS PACHITA TENNANT, IMMACULATA COLLEGE
IMMACULATA, PA.

If anyone would have told me last summer when I was here in Convention Hall, cheering both the Republican and Democratic presidential nominees, that I would be back the following spring, not only attending the convention of the National Catholic Educational Association, but making an address at its inter-American sectional meeting, I know I would have thought a psychiatrist should be summoned. However, since the seeming impossibility has become a reality and I am here this afternoon to present a platform of my own, I wish to tell you how very happy I am for the privilege of being a speaker on this occasion, and how truly grateful I am to all those who provided the opportunity for me.

Now let us consider the question, "What can the U. S. Catholic colleges and universities do to promote true inter-Americanism?" By way of introducing the discussion, I wish to state that I have centered my remarks on the necessity of Catholic student leaders in this hemisphere for the promotion of true inter-Americanism. I have considered briefly three fundamental sources from which these students can obtain, and should obtain, inspiration for full and effective leadership.

I speak of *inter-Americanism* rather than of *pan-Americanism* because the term implies a sense of greater dignity and equality among the twenty-one American Republics. Inter-Americanism represents the more friendly relations that exist in the international family of our hemisphere. How then shall I characterize *true* inter-Americanism? It is inter-Americanism with a soul. It is spiritual inter-Americanism. It is brotherly love animated by the love of Christ Who declared Himself to be the Way, the Truth and the Life. Finally, it is God's love overflowing into the hearts of His faithful children who, in turn, send it coursing into the hearts of others whom they recognize as brothers and future citizens of heaven.

What can the U. S. Catholic colleges and universities do to promote true inter-Americanism? First, let our institutions of higher learning be the primary source of inspiration for the promotion of true inter-Americanism. How can this be done? Let our U. S. Catholic colleges and universities be *Catholic*. Let them make children of God out of children of men. Let them prepare and send forth into America—North, Middle, South—young Catholic leaders for whom Christianity is a way of life. Let them prepare young Catholic men and women whose ultimate aim in life is *Love of God* expressed by *Love of Neighbor*. Catholic educators, let us pause and reflect. Is this not the primary reason for which our Catholic colleges and universities were founded? Should not our U. S. Catholic institutions of higher learning, so richly endowed by God, prepare Catholic student leaders for the promotion of true inter-Americanism? These student leaders are needed at home. They

¹For the first paper delivered at this sectional meeting see the Report on the Catholic Inter-American Educational Congress at La Paz, Bolivia, by Rev. William F. Cunningham, C.S.C., which appears earlier in this bulletin.

are needed in Latin America. I wonder if we realize the importance of the fact that here in the United States there are three million Spanish-speaking citizens and one-half million Portuguese-speaking citizens, plus six thousand Latin American students who are studying in U. S. institutions of higher learning. Before I proceed, I wish to remind you that, because of discrimination and segregation practices in our Southwest, for example, many Spanish-speaking children never get beyond the first grade. Why? Because their teachers either do not understand the Catholic culture of these children and their Spanish language, or they are unsympathetic to one and both. Do the Communists act thus? No! They kidnap children from every country they can in order to put their language ability to use by training them to become good citizens of the Soviet and apostles of atheistic communism. Perhaps, at this very moment, many of the forty thousand children stolen from Spain during the Civil War, 1936-1939, are now busily engaged in Latin America. The winds of communism are blowing in a southerly direction.

Furthermore, should not our U. S. Catholic colleges and universities not only have student leaders for the promotion of true inter-Americanism at home, but also have others to spare for Catholic Latin America until her resources, potentially as great as ours and which one day may exceed them, are fully developed? Our U. S. Catholic colleges and universities should have these leaders because of the primary reason for which they were founded, and because of their vast religious, moral and intellectual resources. Action is needed at once! It is later than we think.

As a first corollary to this leadership program, once it were set in motion, the allergy that I have seen manifesting itself among some—not all—of the Catholic students of this hemisphere would disappear. Communists seem to be immune to this allergy. They love us for some reason or other. As a second corollary, linguistic isolationism would also disappear. It would become outmoded and, in the process, the superior attitude of some—and, again, not all—of the Catholic students of the North would be brought down to its proper level.

There really isn't any excuse for our delay in setting this leadership program into action. While I speak, I wish to tell you that I am very conscious of the fact that a beginning has been made by individual faculty members, but I am considering in this discussion not what individual faculty members can do to promote true inter-Americanism, but what U. S. Catholic colleges and universities can and should do to promote true inter-Americanism. I have said there is no reason for our delay in setting this leadership program into action. Science and the ingenuity of man have prepared the way. Modern transportation and communication facilities have made it possible for Catholic college and university students of America—and by America, I mean *all* America—to convert this program of true inter-Americanism into action. Mingling as they do, at the present time, U. S. Catholic college and university students and Latin American students have a marvelous opportunity to spiritualize inter-American relations. With their increased knowledge of peoples in general, and their changed racial concepts, these Catholic students can and should offer a most fertile field for the cultivation of person-to-person contact, one of the chief goals of true inter-Americanism.

U. S. Catholic educators, are we prepared to accept and act on this broadened outlook of our students? Are we ready with a curriculum of Latin American studies which has become a *must* for our educational institutions, if peace is to be preserved in this hemisphere? Do we ourselves possess this broader outlook so necessary for the promotion of true inter-Americanism? Are we sympathetic to it to the point that we are willing to make the sac-

rifices necessary to achieve it? Let us not tolerate Catholic Latin America. Let us love it.

Are we abreast of the times? Are our minds and hearts unlocked to the need of the hour and to the need of our Catholic students? If so, we ourselves will assume the leadership for the training of student leaders who will prove that our sacrifices for them have not been in vain. I am convinced, from my observation of young people in action, that if you give them the spiritual and educational tools needed for the promotion of true inter-Americanism, not only will they help keep the American family of nations united and at peace, but they will help to restore unity and peace in a world community of nations.

Now for a brief consideration of a second source which I think our U. S. Catholic colleges and universities could use and should use for the promotion of true inter-Americanism. I refer to the cleavage which exists between North American Protestant culture and Latin American Catholic culture. Each day this division tends to grow wider, it seems, and it is my honest conviction that if North American Catholics do not go to work in earnest to bridge the differences that exist between the two Christian cultures of this hemisphere, true inter-Americanism not only will not have a chance to succeed, but progress toward permanent peace in this hemisphere will continue to be blocked by misunderstanding, fear, prejudice and deceit.

What can the U. S. Catholic colleges and universities do to bridge these differences in Christian culture? They can provide their students with knowledge—true knowledge—which alone can reconcile these differences. The students, in turn, will disseminate this knowledge to members of the community in which they live, and thereby promote true inter-Americanism. When the truth and only the truth is known, I am certain that North American Protestants and Latin American Catholics, yes, and North American Catholics, too, will come to a better understanding of one another and of one another's problems, and thus hasten the day of true inter-American friendship and permanent peace. This knowledge on the part of our students would become a lever for the cultivation of more friendly relations among all Americans of this hemisphere whose standard of life as well as standard of living would profit greatly as a result of it. Latin Americans would then be allowed to live their Catholic faith in peace without being molested by a deluge of North American Protestant missionaries who have been descending on them and their homelands to convert "those heathens."

At this point, I cannot refrain from including the following true anecdote. It speaks for itself or, should I say, Pedro of Guatemala speaks up for himself. It seems that Pedro was receiving money each time he attended services in a Protestant church. One Sunday morning, however, Pedro and his donkey were seen moving slowly towards the Catholic church. On arriving, Pedro dismounted from his burro and began walking toward the entrance of the church. On the way, he was stopped by one of his so-called North American friends. "Pedro," he said, "what are you doing here?" Pedro answered, with all the courtesy of a Mayan-Catholic Indian, "I go here to feed my soul." Pointing in the distance, Pedro said, "I go there to feed my burro."

Our U. S. Catholic colleges and universities have an obligation, don't you think, to help reconcile the cleavage that exists in the two Christian cultures of this hemisphere? Our Catholic educators should see that the kind of knowledge referred to above is imparted by trained teachers in the history, social studies, political science and Romance language departments. Proper textbooks and teaching aids are factors in this connection that cannot be overlooked. They are available, and should be used by every Catholic college

and university student, irrespective as to whether he expects to become a leader in the promotion of true inter-Americanism or not. He is in the ranks. He should have this knowledge, for true inter-Americanism means loving one's neighbor, and no one is excluded from the observance of the *new* Commandment of love, for did not Christ say, in that beautiful prayer after the Last Supper, a "New Commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are My disciples, that you have love for one another."

A third source, and the last that I shall consider in this discussion, is the golden opportunity that our Catholic colleges and universities have at their disposal for the promotion of true inter-Americanism. I refer to the great Catholic Christian human resources of this hemisphere. Are there not approximately 30,000,000 Catholics in the United States? Are not Catholics the vast majority of the 140,000,000 people of Latin America?

Catholic educators, lead the way to this vast reservoir of spiritual power. Release it by giving your students a great love of God and of neighbor, and soon there will begin to flow through the heart of America and on out through the heart of the world, a torrent of love the like of which has not been seen since the dawn of history. This torrent of love will wash out forever the torrent of blood which now stains our civilization and robs it of true brotherhood and lasting peace. Mankind awaits your leadership and the leadership of your students for the promotion of true inter-Americanism. When this combined leadership becomes a reality, then, and only then, will the hope of the loving heart of our beloved Pope Pius XII be realized. With direct reference to Christ of the Andes, Our Holy Father prays:

"May there flow from the cross which He presses against His heart, a pacific waterfall, which will first inundate your soil, then your entire continent, then all the seas, then all the lands, the whole world. And above this ocean truly 'pacific,' may His right hand trace the sign of the cross on the forehead of all men, brothers at last."

WHAT CAN THE U. S. CATHOLIC COLLEGES AND UNIVERSITIES DO TO PROMOTE TRUE INTER-AMERICANISM?

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Speaking as a former Latin American student in an American Catholic university, I would like to present a few remarks and suggestions about what, in my opinion, Catholic schools should do in order to promote a true inter-Americanism. Let us define it, first of all, by saying that it is the sympathetic understanding and appreciation of each of the two great historical and cultural halves of this hemisphere by the people of the other half, with a view to the cooperation of all in a continental task of human well-being, and for the ultimate aim of world peace and civilization.

I can think of no institutions more fit to carry out these noble purposes by developing true inter-Americanism than the American colleges and universities. Let the statesmen and diplomats work out means of continental cooperation in political and economic matters. Several governmental agencies may also foster—as they are actually doing—cultural interchange among the American nations. But the task of facing and carrying out a joint work in the vast field of cultural, moral and spiritual knowledge and appreciation of one another should obviously be a concern of American schools. They and they alone come into immediate contact with those Latin American people who travel to this country not for business reasons, nor to restore a lost health in the seclusion of a hospital, nor to enjoy as tourists the pleasures of a vacation in international resorts, but to live among American people in order to acquire an education. Since, being students, they usually remain in the United States for months and years, they have much better opportunities than most Latin Americans who visit this country, to know and understand American culture. And they do so in its institutions of learning. These students can be the best agents for a lasting and far-reaching work of inter-Americanism.

Now, there is no doubt that among the American colleges and universities, the Catholic institutions are the best suited to work for and bring about mutual understanding between the Americas. The reason is obvious: Latin American culture is predominantly Catholic; however deficient our every day Catholic life may be in many respects, and regardless of the anti-religious trends present in our societies since the last century, our culture cannot be rightly understood without an ultimate reference to Catholic standards. Therefore, from whom in this country but the American Catholics can we expect the right and exact appreciation of our history and traditions, our institutions and ways of living? As the same time, we expect them to become aware of the fact that we represent not only a vast section of the entire Catholic population of the world—as much as twenty-five percent at least—but also that we are the heirs and representatives of important traditions and aspects in the entire history of the Church. All of which must be said while recognizing both the many admirable features of American Catholicism and the fact that in general we have been negligent in cultivating our own, and have been wasting away a rich heritage, caring little to add anything to it.

I do not know whether it is generally realized that there are quite a few differences of attitudes, habits and mentality between American and Latin American Catholics. Church-state relations, the position of the laity with regard to the clergy, the attitudes of Catholics with regard to political parties.

for instance, are also and have been different here and there. Historical reasons account for all this, of course. But since those differences exist, one of the first conditions to do a valuable work of inter-Americanism in the Catholic schools is to know and appreciate very exactly the psychology and background of Latin American Catholicism.

The work of inter-Americanism in the Catholic schools is carried out along two lines: research and teaching about Latin American subjects, and personal approach to the students who come to them from south of the Rio Grande. In many colleges and universities good courses about Latin American history, social and political institutions, literature, archeology, economic problems of those countries, and so on, are currently offered. The Spanish and Portuguese departments of the American schools should prove a good agency to work toward a better knowledge of Latin America. Research work on Latin American things is being done; if possible, it should be enlarged, securing for this purpose the permanent cooperation of our universities. Nothing of this is new, you know very well; in fact, many schools have long ago started working in these fields. But I like to insist on these points because of the importance of building up a good program of Latin American studies within the curriculum, if any sensible work toward true inter-Americanism is to be done in the Catholic schools. On the other hand, many services and agencies already existing in connection with this have to be improved. For instance, an effort has to be made to supply the libraries of your colleges and universities with the most recent publications in literature, history, sociology, politics, philosophy, etc., from south of this country, so as to keep them up to date in these fields. I mention this because I have realized with regret that many of the valuable philosophical and sociological works published at present in Latin America, especially in Argentina, Brazil and Mexico, are absent from at least the few Catholic libraries which I have had the opportunity to visit in this country. It is all the more amazing when many of those works have been written by Catholic authors.

Many other ways are open for the Catholic schools to improve day by day their sources of information about Latin American things. Let me mention among them the sending of teachers to our colleges. American Catholic teachers could acquire a first rate understanding of Latin America by adding to the studies made here a trip to our countries and a long stay, if possible, among us. They would be able to add in this manner the value of personal experience to the things they have learned in books. This has been done by some colleges, but it should be done by more colleges and in a larger scale.

It could rightly be said that not too much would be accomplished by including Latin American subjects in the curriculum, since in fact only a few students concentrate in those subjects, and therefore a very large part of the student body would not be reached in the work of promoting true inter-Americanism. The best way to meet this situation is to resort to such extra-curricular activities as lectures, moving pictures, exhibits, etc., on Latin American subjects.

Let these suggestions be sufficient to present my point about how systematic studies plus up-to-date information on our countries can and must be one main approach to a lasting inter-American understanding. A second but not less important approach is the work that can be done on the Latin American students themselves. For instance: it is very important that in their first days in the school they should be helped to feel at ease in their new environment. Lectures or short courses on American customs, institutions, life, ways of doing things, must be given to them in this initial and difficult period of adjustment to a new life. Otherwise, many mistakes and misunder-

standings may arise which could impair and even ruin a student's work during his stay in this country.

An effort has to be made in order to avoid segregation of Latin American students at the college. It is not desirable that they be always together, as they have a strong tendency to be. This deprives not only them but also their American fellow students of almost every opportunity to know and appreciate one another better, as well as of forming friendships that might prove lifelong. As a result of such isolation, prejudices and misunderstandings are built up on both sides. On the other hand, it will be equally wrong to prohibit all kinds of clubs or social gatherings of those students from south of the border. But such organizations should function in such a way as to be not a minority refuge, where grudges and prejudices are cultivated against American customs and people, but, on the contrary, a constructive and co-operative agency for the general welfare of the student body. The prestige and respect that Latin American clubs and organizations may succeed in gaining among all the students by their well conducted activities will enable their members to have a richer experience of their stay in this country.

Now let me speak briefly about the religious situation faced in the American colleges and universities by the Latin American students. Last year, only seven hundred and fourteen out of more than five thousand students came to Catholic institutions. The rest have been given a good amount of religious care in the last years, by providing chaplains or spiritual advisers for them, and by having them join the Newman Clubs. As for the religious attitude of the average Latin American student, there have been some disappointing experiences and some amazement among chaplains who take care of their religious needs. A chaplain has been quoted as saying that many Latin American students must be handled as if they were non-Catholics. Since there are, as pointed out above, quite a few differences in the mentality of American and Latin American Catholics, priests in charge of the religious care of students of our countries should be well acquainted with our social, geographical and racial conditions, our language and politics, and our historical background, inasmuch as all these factors may influence or account for our religious attitudes. However expert a priest may be in Catholic action and youth movements and organizations, he may be misled in his handling of Latin American students if he has no understanding of our general outlook in these matters, and our way, as it were, of being Catholics. On the other hand, Latin American students should be invited to benefit from the many excellent examples so often set by American young people in the practice of their religion.

It must of course be a concern of the Catholic schools to interest their own American students in good inter-American relations, not only by teaching them the right things about Latin America, but also by having them use a personal approach to Latin American things. For instance, they should avoid their own isolation from all foreign students in all aspects of the campus life. Not all the blame for the tendency to form minority groups—and to feel accordingly—among students of other countries is to be put on them; some American students contribute to bringing about that isolation by their own unappreciative or unfriendly attitudes toward the foreign student. They cannot afford to miss the excellent opportunity to get acquainted with people of other lands while the latter are sharing the same campus life with them. A further opportunity should be provided for that purpose to American students, by encouraging their attendance at summer schools in our countries. We are very willing to receive not only American tourists at our hotels and vacation resorts, but also American young people at our universities. When

promoting these summer visits, the Catholic schools should bear in mind that much good could be done at the same time if select groups of students, outstanding as practicing Catholics, are sent there. They would be a very good example and a living lesson of religiosity for so many young people in our countries who, out of prejudice or a weak faith, do not dare to confess publicly their Catholicism. In order that the benefit of such trips may not be lost, the students should be given an opportunity of spending at least a few days in Latin American homes; they also should avoid the tendency to be always together with their fellow Americans while staying in those countries.

I could go on making similar suggestions for the improvement of inter-American relations through the American Catholic schools. My purpose has rather been to make a few remarks in order to illustrate the point with which I am now most concerned, namely, that it devolves upon the Catholic schools more than any other institutions in this country to work for a deep and lasting friendship of the Americas. They represent the common element between the two great historical cultures of the Western Hemisphere. If they fail to do the work which such position obviously assigns them, others will do that work, with considerable harm for our common spiritual heritage.

THE AMERICAN CITIZEN'S OBLIGATION TO SOUTH AMERICA

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The meaning of South America in our country is neither clear nor definite. To the vast majority of North Americans whose notions of the southern continent come to them via the songs ground out on Tin Pan Alley or the films produced in Hollywood, anything below the Rio Grande is *Fiesta* land where romance and exotic settings produce a story book environment. Those whose acquaintance with Ibero-America comes from more objective sources, our newspapers for instance, conceive Latin America as the world of revolutions and picturesque dictators. Finally the tourist bulletins wish to persuade their readers that South America is an unspoiled paradise of breath-taking beauty which must be visited before it disappears.

The result is that South America is considered as a winsome belle, attractive and whimsical, whose antics and graces give pleasure to the spectator. However, the State Department in Washington does not share this view; for the men who work under the direction of the office of the Secretary of State, South America is a difficult problem of international relations. These men are absolutely right and the burden of my remarks will be that South America presents a problem of relations not only for our diplomatic and consular corps, but for every American citizen, and it carries with it an obligation that demands on our part a change of conduct.

This inter-American commission is a step in the right direction. It is anxious to do something to improve our relations with South America. Sister Helen Patricia deserves much praise for her enthusiastic interest which makes this commission a vital thing. However, it is exposed to certain dangers. The first is the initial supposition that we as Catholics are united with all Southerners because of our faith. Hence we must defend whatever is Latin and assure all South Americans that we are one with them. This notion is far more false than true. The overwhelming majority of Latins is Catholic in name only; many are anti-Catholic in varying degrees; a respectable number belong to other religions. What is more to the point is that even Latin Catholics who effectively believe in Catholicism practise it in a way that repels American Catholics, and the Catholic of the Iberian world does not consider our Catholicism as quite proper. The very last thing he would desire would be a religious life along lines which are basic here. One writer in Central America said that the final hope for spiritual unity between the United States and the Latin countries, the Catholic community in North America, had failed, because the American Catholics did not share the attitudes and beliefs of Catholics to the South. For him the conclusion was that Latin America must develop its life independently of the United States. Often I have heard the witticism so beloved by South American Catholics: Poor Mexico, so far from God and so near to the United States.

The second danger is the supposition that Latin America need only be shown our interest, and solid friendship will become warm and cordial. This supposition is utterly false. I would not fear to make the general statement that South America is at heart against us. Like all general statements, it must admit numerous distinctions, but like all general statements it vividly indicates a situation. *Anti-Yanquismo* is latent throughout South America and it can be brought into the open with very little effort. This does not

mean that the individual Latin is hostile to the individual American; both can and usually do become good friends, but Americanism is something no Latin loves. Circumstances may force him to collaborate with us, but in general he would much rather be on the side of the opposition, as all of us who were in South America during the war saw all too clearly. What must we do? By considering the general situation the answer will not be difficult. Latin America forms the greater geographical portion of the western continent. In numbers the Ibero-Americans are only slightly less than the dwellers of Canada and the United States. However, South American good will is essential to our well-being. We need South American oil, rubber, coffee, copper, tin, sugar and fruits. Every day our commerce with the southern parts of our West grows greater and I have heard South Americans say that our prosperity is precisely proportionate to our exports to South American markets. I do not think the proposition is exact but it does contain a truth. If South America were to seek her imports elsewhere, it would be a dire blow to us. If a fee were to control South America, the threat on us would be calamitous.

However, America is not only a geographical area where we live dependently on others in different portions of the field. It is also an idea, and it is more important ideologically than materially. Now as an idea it cannot play its true role in history unless it is incarnate in all of America. This means that North America needs Latin America to stand by her, shoulder to shoulder through thick and thin. Hence North America needs its southern neighbors, for otherwise she will be only a place and not a message. The Latin republics on frequent occasions have joined their moral force to ours. Their motives may have been mixed, but the brute fact still remains. We have been aided by them in the past and in our missiological task we need them more than ever.

This simple fact of living together on the same hemisphere makes South America most important to the United States and its citizens. We receive many benefits from the southern continent and hope to receive more. By that fact we have obligations to them. If we owe South Americans part of our well-being, then we are obliged to them. They have a right to expect a return from us. I cannot insist too much that it is a question of a right. If we do anything in favor of the southern lands, this must not be entered under the heading of noble benevolence and high-souled charity. It comes under the heading of debit.

This general position is valid for all American citizens, but Catholics in this country have a special obligation which derives from the ecumenical charity which is the dynamism of our Church. The Church in need in any part puts pressure on all the other parts according to the doctrine of St. Paul. We are near to the Catholics of South America and they are in need. We have the means to help them, at least in part. On us in first place there devolves the obligation of giving them aid.

The difficulty lies not in proving that America and American Catholics have an obligation to help South America, but rather in deciding the way in which we must help. In order to solve this problem we must take into account certain facts.

First of all, though South America is potentially rich in material resources, its inhabitants actually are poor. It would not be an exaggeration to say that at least half of the dwellers of the southern continent live on a sub-human level of existence. Anyone who has seen how the Indians live, will know that this is true for almost all of them and they are many millions.

Likewise the Creole proletariat in the city, and more especially on the land, lives in a manner that makes it more similar to the Indian way of life than ours, and the proletariat in any community is always numerically the greater part. The poverty of all these people astounds the American who sees it for the first time, though its equal can be found here, especially in the Negro tenements of our big cities or in the Negro cabins of the South. A French sociologist told me that he saw conditions in South America which were, if anything, worse than what he had seen in China. Even the wealthy people of the South are so only relatively. In Chile one can be a millionaire in pesos which would be only 15,000 dollars in our country, and there are not many thousands of such millionaires in Chile. An income of a million pesos annually would never give the millionaire a life of sybaritic luxury as we conceive that term. It certainly will not enable him to endow a million dollar college or build a hundred thousand dollar laboratory.

Secondly, South American distances are enormous and there are still vast open spaces. Isolated small communities are the order of the day and the communications with the larger centers and other communities are not very good. The aeroplane has helped to connect the different municipalities but railroads are slow and not always very efficient. This gives a primitive mode of life to smaller communities and to the country side. The accelerated rhythm so characteristic of the eastern seaboard of the United States is lacking in South America except for some metropolitan zones that can be counted on one hand. There is still a leisureliness about South American business and activity that irritates or even exasperates the American, but the Latin is quite satisfied with it, and attempts at change have met with ignominious defeat. Everywhere there is still a full break of the working day between one and three in the afternoon. During this period offices, stores, churches and even schools are not in function. It is a mistake to call this the siesta hour, because the custom of taking the siesta is fast dying out. It is a break in the day, given over to lunch, relaxation and conversation. The effect of this institution and others that rise from a slower tempo of life in general makes it impossible to get things done at once. You must wait. It is useless to be impatient.

Thirdly, government is palpable in South America to a degree unknown here. The state must be stimulus, control, watchman, organizer, mother and guardian of all of life. The reason for this is found in the extreme individualism so typical of Spanish culture and also in the poverty of the individuals of the community. The result, however, is that the national government is everywhere and in everything. Schools, colleges and universities pertain to its jurisdiction and domain; hygiene and public welfare institutions like hospitals and asylums are under its direction or supervision; the railroads are governmental institutions. In consequence there is a colossal bureaucracy which works in a wooden fashion and with no speed. This incubus broods over all South American life and its effect on initiative and expedite action is deadening. It gives rise to the temptation of cutting corners and engenders the ambition of the more audacious to control this clumsy machine by controlling the government. Everyone is politically minded because politics play such an important part in Latin America.

Fourthly, the Latin is strong on the emotional and instinctive side of life. He is a rapid thinker but he does not pursue thought for itself. He understands logic perfectly but he has no patience for metaphysics. Duty and practical organization do not appeal to him. The result is that he is capricious and inconstant. He is consequently accustomed to inefficiency and he does not mind if things do not work. A resignation that is closely akin to

apathy and fatalism colors his outlook on life. He tries to get the most pleasure out of the moment and is willing to bear the ills he has rather than fly to others he knows not of.

These basic facts must be taken into consideration when dealing with South America. If they are not borne in mind, our relations with Latin lands will be unsatisfactory to us and them. That is why I have proposed them as a background of our discussion.

What does South America need? So many things. It would like to improve its roads and communications. It wants and needs better schools, better formed teachers, more scientifically trained technicians and better equipped laboratories of all kinds. The Catholic Church needs priests and nuns. She needs funds and technical preparation for the founding and directing of educational and welfare institutions. She needs all the most modern means for effective religious propaganda on a vast scale.

Now almost all of these needs, so many and so pressing, can readily be summed up by the word "money." The Ibero-American does sum it up in this way and to a superficial student of the South American scene the same summation appears logical—but the whole point is that this simplification is fallacious. If we could, and we cannot, give to South America all the money that it needs for its various worthy projects, our problem in relations would not disappear. A mere loan or contribution would hardly solve the difficulty. There are even arguments against sending down much money. The danger is very great that much of it would be diverted to projects that are not necessary nor useful, and some of the money would be squandered or stolen outright. Shoes, tents and medical supplies that were sent on to a South American center during a national calamity never got to the stricken but were sold in the metropolis. According to rumors, military supplies given by the United States to Latin armies were sold by officers. I consider such real or supposed facts not so important, because it is human and would happen anywhere. But I would fear that money that was given here so that a new chapel be built on the Peruvian Sierra could easily be spent there in starting a stupendous structure which is not needed nor could ever be finished.

One easy solution would be for us to administer the money and supervise its spending. This is no solution because it would be an insult to people whom we are repaying for favors. They would hardly be pleased and they would not tolerate the gesture.

The only solution that is the right one is to become real friends before we give anything officially on a grand scale. Two friends know each other and trust each other. They recognize each other's virtues and their weaknesses. When one of the two friends is in need, the other one will help efficiently without wounding the dignity and inviolability of his friend's personality. Friends do not dictate nor do they humiliate each other. In the hour of need, we expect our friends to come around and roll up their sleeves and set to work, but we don't want the occasional visitor or officious rich man to take off his coat and rearrange our furniture according to his idea of fair and foul. Any help that we give at present would be like that of the casual visitor who takes it upon himself to rearrange the South American's house. The South American just like his North American neighbor will only grow angry at such high-handed tactics. Even if we were very circumspect in the manner of administering our aid, we would still be hated. We hate people who help us when the help is humiliating, and only aid from a loved friend is free of such unpleasant characteristics.

Friendship cannot be produced merely by wishing for it. Friendship is a form of love and no one loves what he does not know. At the actual moment the Latin American does not truly know us and we do not know the Latin. Books alone will not give the knowledge that is needed. Books can only give a superficial acquaintance with concrete things. The concrete must be experienced by ourselves or others who vitally communicate their experience; otherwise it is never properly known. Hence, the North American and South American must live with and experience each other.

At first sight, this seems to be a large order, but on analysis it will not be so formidable as it sounds. Obviously we are not going to send half of our people to South America nor will the half of Latin America come to us. However, some of the people of the southern hemisphere can come here to live with us. The persons most indicated are those who will have a large part in the life in their communities on their return home. I do not mean by this the politicians but rather those elements in the community who are in intimate contact with many members of larger groups. Such men and women are professional workers, especially in the fields of teaching, spiritual guidance, welfare work, doctors, labor leaders, etc. These men and women mold public opinion. These should be brought here in their years of formation or shortly after; they should be made members of our communal household and treated for what they are, relatives from far away, not as strangers who must be received with empty ceremony, or ignored and neglected. They must live with us for long periods in which they can see our hopes and fears, our aspirations and our failures, our petty virtues and our petty vices. They will see us with our hair down and we shall have spoken to them with the accents of spontaneity and naturalness. We are not ogres, and I believe that we can be loved. When our cousins have seen this, they will love us; and, when they return to their own communities, they will communicate their affection to others without plan and without compulsion; and that is the most efficient way of communicating love.

In like manner we must go down to their lands; not all, but those who can exercise their activities there with profit to themselves and to their hosts. Teachers are needed south of the Rio Grande, and they will be welcomed, but they will have to expect only a slight remuneration which is the lot of all teachers in those communities. Priests and nuns are needed in vast numbers; at least 40,000 priests and probably more sisters. These men and women would not be intruding, because they are of the same faith as those whom they would serve and they would be welcomed by most of the local religious leaders. Doctors might not be so welcome because the Latin republics have defended their own professional men by making it very difficult for outsiders to work in these fields, but nurses are in demand as well as social workers trained in their specialty. Students could go down, but they must remember that studies in Ibero-America are structured along different lines than here. It is not possible to dovetail studies made here with those taught there. Nor would it be beneficial to a North American student to make his full course of studies in South America unless he wishes to remain there for the rest of his life. The student who goes down for two or three years must be a free lance scholar, especially in the fields of Spanish and Portuguese, South American literature, South American culture and South American history. Just how much good is done to South and North America by six weeks courses in South American cities I do not know. I suppose more good is done than evil, but not much.

What about the tourist? The folders in the travel bureaus paint a lovely scene and pleasant voyages seem to be the easiest way of getting many of

our people to the southern world. Unfortunately, this is so. However, too often it is not a help to international relations. When in Rome where I saw so many American visitors, I sadly came to the conclusion that the State Department in Washington should give an examination to all future tourists with the hope of keeping home the common or garden variety of trippers. It is so humiliating to see our countrymen making such dismal impressions in foreign lands. The North American should know that there is no need to become incensed because the hot water is not hot in a community where no one cares if it is hot or cold. Nor must he raise the roof off the dining room because they have no corn-flakes for his breakfast. A man who acts so is not visiting foreign lands; he thinks he is visiting North America and he feels unjustly treated because it turns out not to be the United States. Since his interests are so North American, let him stay here. Nor does he help much by taking pictures of local customs as if they were relics of primitive barbarism which he will show to his friends back home to prove how backward non-Americans are.

What about the technically trained specialist and the investor? This is, indeed, a sore point. They should both go down because they are needed but they must go down with a certain attitude. The South American quite humanly resents the sight of his national wealth being taken off to foreign ports. He also hates to work under foreign bosses. However, he does need foreign capital and he does need foreign technicians until he has his own. If American investors realize that their task is a temporary one and that they will invest for a short time rather than have a permanent source of rich profit, and if the technicians know that they are there to teach know-how rather than to boss, then they will be welcome and they will do much good to North and South America alike. Moreover, they personally will be losing absolutely nothing.

However, the question of inter-American migration does not demand the travel of many North Americans to the South. It demands that our people help certain types of North Americans to live in South America. Teachers and social workers should be given monetary aid so that they will be able to live and work in Latin republics with a minimum of decency and comfort. The salaries that they will receive down below will not achieve that, and yet these men and women are the ones that Ibero-America needs and the ones who will help us most to produce a solid friendship between the three parts of the New World.

For the same reason our colleges and universities should give every facility whereby many thousands of students from the Latin lands can be enabled to come here. The expenses of coming north and paying board and keep are far beyond the means of the overwhelming majority of South Americans and yet so many wish to come and should. Perhaps the schools should be aided in this work by outside foundations and funds, but one way or another, this must be done. I consider it the first and most urgent obligation.

But, as I have said, travel will affect only a small part of our populations. The stay-at-homes, however, are not without obligations on that account. We must realize that South America exists and we must know how important it is to us. We should, in consequence, take a tremendous interest in it and have valid ideas concerning it. Schools on all levels must give courses on Latin American history and culture. Adult education organizations and media should make South America one of their major themes. Loose talk in magazines, films and papers about the Latin peoples must be severely censured by enlightened public opinion. The harm done to inter-American friendship by ignorant and irresponsible remarks about our southern friends is incalculable.

able. They are remembered a long time. A warm interest and a superficial knowledge of Latin American history and culture would eliminate this type of irritation.

Above all, our people so isolated from other lands, and basically so homogeneous in their way of life, must learn to appreciate and admit that there are many ways of living human life. Ways differing from our own are not silly because they are not our way. We should be curious to see the differences and find out why they exist. Such genuinely humanistic study might help us to modify and correct our own defective customs and institutions. It is high time that we get over the childish persuasion that we have the only rational way of doing things. Different historic and anthropological conditions with different geographical and climatic backgrounds obviously demand different solutions for the problem of living together. An Eskimo cloak makes perfect sense in the Arctic regions, though it makes little sense in Philadelphia and it is nonsense in Guayaquil on the Equator. Let us keep this fundamental and obvious truth in mind. Only children laugh at the novel. Grown-up men examine it. Only narrow-minded fanatics try consciously to impose their way of life on all.

Only after the realization of a program as sketched can anything like a Marshall Plan for South America be effective and it is quite possible that such a program if it had been executed long ago, would have eliminated the necessity of the discussion of a Marshall Plan for South America. How long it would take to bring about what I have foreshadowed, I could not say, but this I know, that at least a generation would have to pass before its fruits would be seen. However, it seems to me that the question of the day of the return of our affection is not a useful one. We owe South America our friendship and assistance for all that she has done for us, perhaps unwillingly. Let us pay our debt, no matter what we may gain or lose by it.¹

¹There is no intention here to speak in favor of or against a Marshall Plan for Latin America. My whole insistence in the present discourse is that satisfactory relations with Latin America will not be established by the loan or gift of large sums of money, no matter how necessary such a loan or gift may be for other motives.

SECTION ON TEACHER EDUCATION

MINUTES OF MEETING

The meeting of the Section on Teacher Education in the College and University Department of the National Catholic Educational Association was called to order by Sister M. Madeleva, C.S.C., at 3:00 P.M. on Thursday, April 21, in the gymnasium of West Catholic Girls High School. One half hour's time had been consumed in moving from the Home Economics room to the cafeteria and finally to the gymnasium to accommodate the unexpected number in attendance, approximately six hundred.

Minutes of the previous meeting were read and approved.

The Chairman of the Section asked Sister Helen Madeleine, S.N.D., to preside as Moderator of the Symposium on the Education of our Young Religious Teachers. The program followed the order announced in the official program of the forty-sixth annual convention.

Sister M. Louise, O.P., Chairman of the Nominating Committee, reported as follows:

Chairman—The Rev. C. E. Elwell

Vice-Chairman—Sister M. Augustine, O.S.F.

Secretary—Sister Mary Peter, O.P.

Moved by Sister Mary that the Secretary be instructed to cast one vote for the candidates submitted by the Nominating Committee. Carried.

During discussion following the symposium, the audience expressed a desire for early publication of the papers which had been read and a willingness to pay for the same. Sister Madeleva promised to undertake the publication of a brochure as early as possible.

Meeting adjourned at 4:30 P. M.

SISTER MARY PETER, O.P.,

Secretary

THE EDUCATION OF OUR YOUNG RELIGIOUS TEACHERS

SISTER M. MADELEVA, C.S.C., ST. MARY'S COLLEGE
HOLY CROSS, IND.

This is an experience that many of us sisters have had more times than once. A mildly drunken man stops us on the street or in the railroad station. Magnanimously, he offers us some small change, saying: "I always help the sisters. They made me what I am." Usually we are glad to disclaim both the reward and the responsibility. Whatever this instance may lack in academic dignity and pertinence, it is not without its point.

A world genuinely sober in mind and fearfully sad can say to its teachers, "You helped to make me what I am." Everyone of us here can look back to our generation of teachers and realize how largely we are what they made us. Inevitably our students will have the same to say of us, for better or for worse. Knowing this we have every opportunity to make the report for better. That is the business of this present moment. We want to consider the education of our future religious teachers. We are intent upon posterity.

Those of my generation will recall how, when urged to think of posterity, and to try to improve the future of the race, Mr. Dooley used to protest, "What has posterity done for us?" The status quo, the condition in which we find ourselves at this moment, is the answer. We are the posterity to which he referred. We are makers of the present conditions.

Our opportunity to improve them is a responsibility and a duty. As teachers we can fulfill both by providing for the future better teachers than we are or than we had. We shall confine ourselves to the smallest and most select body of this professional group, the religious teacher. To simplify terminology and details of religious training we shall speak specifically of the teaching sister. Practically all of our recommendations can be adapted to the teaching priest and the teaching brother.

Let us consider a hypothetical high school graduate. Let us call her Lucy Young. She wants to be a teacher. To realize her desire on any level she knows that she will have to have a bachelor's degree and a teacher's license. She plans on all of this under whatever difficulties and demands of time and money. She expects to fulfill the minimum professional requirements for teaching. Any other procedure would be a sort of treason disqualifying her for the thing she wishes to be and to do. Before she begins her preparation she finds that she would rather be a teacher for God's sake than for two hundred dollars a month. She enters the novitiate of a religious community dedicated to education. She is simultaneously on two thresholds of one life. She is to be educated to be a teacher. She is to be formed to be a religious teacher. The two trainings are completely compatible, complementary, and can be perfectly synchronized.

For six months Lucy is a postulant and has no status save that of hope and anticipation in the community to which she has come. Her superiors, with wisdom and foresight, logically let her have her first semester of college preparation for teaching. Some superiors may give her the entire freshman year. At the end of her academic period she receives the holy habit of the community and begins her canonical year of preparation to be a religious teacher. No secular studies can intrude upon this important work. However,

young Sister Lucy does study religion, Scripture, apologetics, dogma, Church history, perhaps.

At the end of her canonical year of formation she still has one year before her first vows and three additional years before her final profession. These are, I believe, the regular canonical periods and are fairly uniform in all our active orders. She still has three years and a little more of college preparation for her degree and her license. These are as important to her honest professional training as her canonical years are to her religious formation. We need not evade this by arguing the superiority of religious over secular subjects. We do need to face the fact that the religious habit does not confer infused knowledge in any field nor justify the violation of the commonest requirements for teacher preparation. So let us give Sister Lucy these least qualifications.

In the second year of her religious life proper she should be allowed to take her regular sixteen hours of college work each semester. Good planning and budgeting of time can make this possible with an enrichment of rather than an intrusion upon her religious life. During summer session she can take an additional six hours. By the time that Sister Lucy makes her first vows she will or she can be a junior in college. Both her religious and her academic preparation are synchronously more than half completed. There still remain three years before her final profession. With less than two of these plus summer schools she will have finished her work for her bachelor's degree and will have over a year to go on mission as an unprofessed sister.

On the day of her final profession her religious superiors and her community can receive her as a sister completely prepared by her religious training, her vows, her academic education, to begin at once to carry on the work to which she is dedicated.

Perhaps all of this is high-handed, impossible, reckless planning. But we have been reckless to less worthy ends. Lucy and her companions are our most priceless and irreplaceable materials in the whole world of education. Let us treat them with much more than the care and caution bestowed on centers of atomic energy. Let us keep them out of the categories of our vacuum cleaners and our Bendix washers.

I need not tell you that Sister Lucy does not exist. But I know that we all should insist that she shall exist. We are here in part to bring her into existence. Sister Lucy is our 1949 model of the religious teacher of the future, her education and her training. She is the advanced payment of our debt to posterity.

After being Utopian to this extreme of utter abandonment, let us pull ourselves back to the grim realities, things as they are. In the first place, Lucy's novitiate may not be at or near a college. This condition does not exist in many places and will have to be met by provisions too special to be detailed here. However, I know that any community operating a college will welcome Lucy and her sisters for any part of their college education that their superiors may desire.

Then there is the question of prudence. Should Lucy be educated before her community knows that she will persevere? Nothing can possibly do more to undermine her vocation than to send her out to try to teach without adequate, often without any preparation. Nothing can so disillusion her in her community as the dishonesty of assigning her to do in the name of holy obedience what professionally she is unqualified to do. Our secular accrediting agencies have been more than discreet and courteous in bearing with our practices in this matter. Our end does not justify our means.

Knowing that God is essential wisdom and infinite knowledge, that Christ is wisdom and knowledge incarnate, that Mary is the seat of wisdom, it is strange that we confide Lucy so much more confidently to premature teaching or laundry or floor waxing than to the study and the quest of wisdom for the development of her vocation. No group can deteriorate more quickly or more terribly than young girls of the type that enter our novitiates today without proper and adequate intellectual, cultural, and spiritual challenges. Nothing is more truly heavenly in human existence than the wonder of growth and expansion of these same young people under the stimulus and inspiration of great teachers and great teachings. So let us educate Lucy in the name of the Holy Spirit. Her perseverance is in safer keeping than ours.

But this education is expensive. Can we afford it and how can we afford it? If we cannot afford to prepare our young sisters for the work of our communities, we should not accept them at all. We should direct them to communities that will prepare them. When Lucy comes to us, she gives up her own capacity to educate herself. In accepting her we deprive her of this capacity and these opportunities. Tacitly, we assume the responsibility of providing both.

We need but consider for a moment that the material in our habits is some of the most expensive cloth made. We argue that it wears a long time. So does education. If we can afford to clothe Lucy's body, we can also afford to clothe her mind.

Community chapels are the object of our most generous contributions. Yet, nothing in the chapel, with the exception of the Blessed Sacrament, can so much honor God as the worship of our minds and wills. The unfolding beauty of Lucy's mind can mean much more to God than another statue or a new chapel carpet.

All of these difficulties communities will and can overcome. The chief and last, the difficulty before which they will all be helpless is that of pressure for more schools, more teachers. This pressure can come from our hierarchy, our clergy, our own ambitious selves. Never before have parishes been in a position to build schools before they could staff them. Naturally, there is a clamor for sisters to teach in them. Present schools have been enlarged with the inevitable demand for enlarged faculties. Mission fields have opened up small schools where three or four sisters can do apostolic work. Junior and senior colleges are being opened and expanded to meet the increasing educational demand. The story is too familiar to all of you to require elaboration. The point is that the need is going to continue for a long time. If all our religious communities begin this year to complete the education of our young sisters before sending them out to teach, practically all of the immediate generation will have their degrees and licenses in two or three years. After that, our teaching communities will have established this pattern of time and study training. They will have the same number of sisters to send out each year, with this incalculable difference, that they will all be adequately prepared. Summer schools thereafter can be devoted to graduate work, particularly in theology, and Sister Lucy will still be "young Sister Lucy" when her teacher training has been completed. She will have the vitality, the enthusiasm, the quick mind and generosity of youth to give to her best years of teaching. How shortsighted, how stupidly extravagant we have been in squandering these!

I ask every religious teacher present and over forty, what would you give to have had such a preparation? What will you give to procure it for our

young religious? We can make them what we know they can and should be. We owe this to posterity.

Two years, three years is only a breath in the history of education, or even in the life of a generation. We can never spare them better than now. We would not be permitted to put a sister who is half prepared or unprepared on duty as a nurse. The care of minds is of much greater importance than the care of bodies. If we can take time to complete the professional training of our sister-nurses we can take time to complete the professional training of our sister-teachers.

The education of Sister Lucy and of every young sister is our great privilege, our great responsibility. Will we the superior generals, provincials, supervisors insist upon it? Will we college administrators and faculty provide for it? Will we pastors demand it? Will we bishops and archbishops, the great leaders and protectors of Catholic education, make the fulfillment of these conditions a requirement?

Let us remember that Lucy and her generation have been fed on the Blessed Sacrament all their lives. They have grown up on the doctrine of the Mystical Body of Christ. They are militant in Catholic action. They think and move with the instancies of aviation and television. They think in terms of super-atomic power. They are in spirit and in truth children of God. We must form and educate them in terms of these potencies. We must not frustrate the magnificence of their qualities by our lower-g geared Victorian traditions and training.

God knows that we need ten thousand young Lucys in our novitiates this minute. When He sees that He can trust us with their education and their training, He will send them to us. Our teachers made us, in large part, what we are. We archbishops and bishops, we pastors and superiors, we school administrators and teachers can make Lucy in large part the kind of religious teacher that she should be. Will we?

SOME QUESTIONS AND ANSWERS

MOTHER M. EUCHARISTA, C.S.J., ST. JOSEPH'S PROVINCIAL
HOUSE, ST. PAUL, MINN.

I agree with Sister Madeleva that our own shortcomings may be for our schools a greater menace than outside competition or outside hostilities. We must keep continually re-evaluating and improving upon our methods and our programs. That the teacher is the main factor in education no one would challenge. Pope Pius XI, our late Holy Father, recognized it when in the *Christian Education of Youth* he wrote: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded on the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection, and who have therefore sincerely at heart the true good of family and country."

I believe that educationally speaking, we have behind us, at least in most parts of the country, the crudest of the pioneering period. Many parishes have their church, rectory, schools and convent built and their debts paid. It is to the pastors of such schools we must turn to release sister teachers for training by employing in their stead some prepared lay teachers. By prepared lay teachers I mean prepared in the Catholic sense of the word as well as by secular standards. Not only a Catholic teacher with a Catholic education should be employed, but one who is prepared in the curriculum of the schools of the particular diocese or religious congregation outlining it.

Sister Madeleva's hypothetical postulant is, I believe, destined for upper grade or high school teaching. If so, I see no alternative but to give her the needed time to acquire a B.A. degree in the subject matter fields she is to teach together with education courses, and time to do her observation and practice teaching to qualify for certification. Most Catholic high school teachers, I believe, begin with that much preparation. The greater danger in our high schools and colleges is at the present time having to employ teachers not thoroughly steeped in Catholic theology and philosophy and Catholic ideals of education.

Sister Madeleva's program of credits in the postulate and novitiate, I believe to be sound if the subject matter is chosen to fit in with the results we expect from postulate and novitiate training. The goal of novitiate training I think is aptly stated in the following quotation from Janet Erskine Stuart: "What stands by us in life is, after all, discipline of mind, habits acquired, the power of steady application, and such knowledge of first principles as will enable new knowledge and experience of any kind to find its right place and true proportion in what has been already acquired."

Credits as such are a very minor matter to those responsible for the novitiate program. The first objective of the novitiate staff is to help the young woman to redirect and rework the fund of knowledge with which she has come, so that her whole life becomes unified and Christ-centered, and attuned to the objectives of the congregation she has entered.

We all agree that even the carefully brought-up Catholic girl of today is likely to come to the novitiate with many secular interests wholly detached

from her spiritual life and that it takes time, thought, prayer and directed activities to form a true religious who will eventually become a true religious teacher—one who will be so rooted, spiritually and professionally, as to assure steady and true growth both spiritual and professional for the years to come. Logic, ethics, philosophy, dogma, church history, Latin, community history, Old Testament, New Testament, liturgy, principles of the religious life, the Holy Rule, chant and other church music, art, principles of art, and music taught in the novitiate may all be so presented as to be worthy of college credits, and would add up to a fairly large number. But they fulfill only partly the junior college requirements and the subject matter requirement for teaching sequences. "Even with careful integration of the novitiate training with that of our Diocesan Teachers' College two year program it has not been possible to accomplish much more than two years of B.A. degree work over a period of four years from the time the postulant enters the novitiate. While such a preliminary training may seem meagre and inadequate compared to a full four year program of subject matter college work, it has in many ways, because of its careful development, more adequately fulfilled the needs of beginning religious grade school teachers than would a hurried program directed wholly toward securing a degree." Probably it is in addition to her religious training, roughly the equivalent of a Bachelor of Education degree earned at a State Teachers College.

Quoting from Father M. J. McKeough's article in *The Catholic Educational Review*, February, 1949, we establish the minimum requirements for a teacher which I think few would challenge. "It has been made clear, I think, first, that the need for general education exists on the elementary level as well as on the secondary and college levels; second, that this is true in Catholic schools as well as in any others; third, that thorough and detailed preparation is necessary to fit a teacher for the satisfaction of this need. Now, just a few words more on this preparation. It seems to me that a teacher who is to be expected to participate in a general education program must have the following qualifications:

1. A broad general education.
2. A wide mastery of the subject matter fields which she will be expected to teach.
3. A thorough grounding in the philosophy of Catholic education.
4. A thorough grounding in the philosophy of the Catholic school curriculum.
5. A thorough training in the methods of presentation, and the techniques of integration.

"Given these she will, with the grace of God, be able to prepare her children for Christian social living."

These requirements, I believe, we meet in a crude form by the end of our two year training in our Diocesan Teachers' College. (Few teachers even after completing all degree work will fail to admit they have very much still to learn in subject matter, philosophy, and techniques.)

We believe the sister may now be placed in elementary school teaching, if carefully followed up and guided during her beginning years of service, but she is still probably six or more quarters away from a B.A. degree. This has its advantages—she has a goal to work towards, which is enriching her in subject matter after she has imbibed the principles and standards by which to make critical judgments of material presented. If she is well, and conveniently located in relation to the college, she can earn her degree in from 6 to 10

years. In the meantime, the community supervisor can place her in teaching positions where her personality and abilities are best utilized.

As to housework in the novitiate, the convent is the sister's home in which she should have a family interest. There should be and is a familiness about every convent. Most communities of teaching sisters have all their lives some manual assignments within the convent. I believe the novices and postulants can do their own housework and still have time for considerable study. Humility and obedience need not be taught through the avenues of manual effort; and having novices and postulants do much more than that of their own departments could verge on exploitation. Yet I believe that manual assignments have other values. The postulate and novitiate have a twofold purpose—the candidate studies and tries to live the life of a religious; the superior studies, guides, and judges the fitness of the candidate for the life of a religious. Anything that helps either the candidate or the superior to attain those ends has a place in the routine. There is an informality about the doing of household assignments which helps the novice mistress to judge such traits as responsibility, judgment, cooperation, ingenuity, adaptability, ability to work with others and many other social virtues more surely than she can if she observes the candidate in formal situations only. The doing of daily routine tasks is relaxing and of such little mental effort that ideas learned in formal classes are often mulled over and digested while doing a household task.

Most of the young recruits are accustomed to physical exercise and need to get a change from the sedentary life of prayer and study. Besides, the doing of work with things rather than symbols has a reality about it which is a healthful experience. Daily outdoor exercise and a daily assignment of simple tasks with utility as one of a twofold goal is as good and probably better than daily exercise for exercise sake only. Furthermore, aptitudes as well as character traits can be discovered by observing the novice in household tasks—aptitude for nursing, home economics, arts and crafts, and skills needed even in the ordinary classroom are apparent as she goes about her assigned work.

Adequate preparation of teachers before they take up their professional duties is certainly necessary. What constitutes that preparation I believe is not always best stated in terms of a B.A. degree. We know that those who set up professional standards are sometimes motivated by other forces than that of honest need—very often by the law of supply and demand. Much of our educational effort everywhere is being ruined by leaving no unappropriated thinking time to the student. We believe the young sister during her postulate and novitiate should have some free time as well as time for manual tasks. What she does with free time is another avenue through which the mistress can guide activities and judge the character of the novice.

I believe that these few remarks are for the most part in agreement with Sister Madeleva's ideas, even if presented from a slightly different point of view. If one insists that honest preparation before beginning to teach means a B.A. degree, my plea is for at least three calendar years of college work for a sister beyond the date of profession, and for a degree which will give recognized sequences in elementary education which most colleges available to the young sisters do not now have.

THE PLAN FOR THE EDUCATION OF YOUNG SISTERS— DIOCESE OF CLEVELAND

REV. CLARENCE E. ELWELL, SUPERINTENDENT OF SCHOOLS
CLEVELAND, OHIO

The plan for the training of young sisters for the elementary schools of the diocese of Cleveland was devised in the early 1920's and inaugurated in 1928, when the late Bishop Hagan, then superintendent, after five years experience as head of the diocesan schools saw what every superintendent soon sees, namely, that the most important key to a good school system is good teachers, and further that the development of good elementary school teachers, especially good primary grade teachers, can be achieved only by a sound technical and professional education in primary methods and content and child psychology. Upper grade teachers might, and high school teachers can be developed by a program with a large accent on cultural and scientific subject matter and moderate or even meagre accent on pedagogical disciplines, but primary grade teachers never. Born teachers, for the lower grades, are about as common as born dentists. Such was the theoretical basis.

Accordingly, the late Archbishop Schrembs, having been convinced of the soundness of the theory, directed the university and the two colleges for women in the diocese to restrict themselves to the field of secondary-school teacher preparation, while the several existing community normal schools were ordered discontinued. All diocesan communities were to send young sisters who were to be trained for the elementary grades to a new diocesan teacher training institution, at first called Sisters College of Cleveland but recently renamed St. John College of Cleveland. In the beginning it was a two-year normal school—but very quickly it was chartered by the state as a full four-year college with authority to confer the bachelor's degree. In 1939 a Division of Nursing, and a Graduate Division in Education, conferring the master's degree, were added. In that same year it became the only Catholic teacher training institution which was an accredited member of the American Association of Teachers Colleges (now the American Association of Schools of Teacher Education). I believe only one other Catholic teachers' college has since attained that distinction.

The curriculum, as now set up, is a four year course leading to the BSE degree in elementary education.

The courses allow for specialization in three fields: kindergarten-primary, intermediate (grades 4-6), and advanced (grades 7-8).

In the lower division, that is in freshman and sophomore years, these courses must be taken in full time session—no part time Saturday or summer work is offered on that level. The upper division work may be taken part time but, as the state certificate is prerequisite for the diocesan certificate and, as the minimum state requirements for the provisional elementary certificate call for 93 specified credit hours, the recommendation and usual practice is to finish the full three years preparation preservice, and to complete the work of the senior year only, in Saturday and summer sessions. As an added incentive to this end full time students of communities teaching in the diocese pay no tuition, but Saturday and summer session students do. A diocesan subsidy permits this arrangement.

During the canonical year in the novitiate no college courses are taken. Nor are the religion courses of that year allowed toward college credits as they are, or should be, directed rather to the perfecting of the sister individually as a religious not as a teacher.

As to the content and achitecture of the entire course, the first two years contain the usual liberal exposure to English composition and literature (12 hours), social studies (12 hours), science (biology 8 hours). School hygiene, music and art are included; also a general education course, mathematics and physical education for teachers. Two hours in religion are required in each semester for four years, 16 credit hours in all, providing a planned program in content and methods in religion.

Under the pressure of a state pattern which was strongly influenced by the liberal arts point of view of small colleges, the intellectual formation and training in technical professional skills indispensable for success in elementary school teaching were minimized and postponed. This was indirectly accomplished partly by requiring a large amount of social science and other "cultural" courses—for example, over one-fourth of the 93 credit hours required for the state provisional teaching certificate were in social studies—as much as the amount required in professional education. The education people on the faculty as well as most mother superiors have regretted this. It is, however, exceedingly difficult to get persons not intimately associated with and experienced in primary and middle-grade technical problems to see the situation.

The third year is entirely devoted to education—with student teaching (5 hours) in the second semester of that year, after the methods courses have been completed. The student teaching is done in one of the six observation schools set up for that purpose and specially staffed with critic teachers who are members of the faculty of the college, and well versed in the courses of study, the methods and practices of the diocesan school system. This is one of the strongest features of the entire plan.

The fourth year allows electives over and above the requirements of the area of concentration.

The master's degree in education is now largely in general education and elementary administration, but plans are developing to include advanced general preparation of the regular classroom teacher and ultimately to provide for the subject matter specialist on the elementary level, e.g., in reading, language, arts, mathematics, social studies, etc.

The members of the corporation of the college include the Bishop as head of the institution, a diocesan priest as president, the superintendent of schools and two representatives of each religious teaching community of the diocese, usually including the mother superior. The teaching body of the education department has twenty full time members and ten part time instructors in addition to the forty-three teachers of the observation schools. Eight of the full time faculty are diocesan priests; eight diocesan communities are represented on the faculty; there are also lay members on the full time and part time staff.

CURRICULUM OF DIVISION OF EDUCATION

FRESHMAN YEAR

First Semester

	Course		Hours Credit
Rel.	101	History of Old Testament.....	2
Art	101	Art Structure	2
Ed.	101	Orientation	1
Eng.	101	English Composition I.....	3
H.P.E.	101	Personal and School Hygiene.....	2
Sc.	101	General Zoology I.....	4
S.S.	101	Modern European History.....	3

Second Semester

Rel.	111	God: Our Beginning and End.....	2
Eng.	102	English Composition II.....	3
H.P.E.	106	Applied School Hygiene.....	1
Mus.	101	Fundamentals of Music.....	2
Phil.	101	Introduction to Philosophy.....	3
Sc.	102	General Botany I.....	4
S.S.	102	General American History.....	3

SOPHOMORE YEAR

First Semester

Rel.	121	Christ Our Redeemer.....	2
Ed.	106	Introduction to Education.....	2
Ed.	121/2	Functional Mathematics	3
Eng.	111	Survey of English Literature I.....	3
Eng.	115	Elements of Oral Expression.....	1
H.P.E.	111	Teaching of Physical Education.....	1
Phil.	103	General Psychology	3
S.S.	112	World Geography	3

Second Semester

Rel.	131	The Sacraments	2
Art	151/2	Teaching of Art	2
Ed.	126/7	Phonics or Teaching of Social Studies.....	2
Ed.	131/2	Teaching of English.....	2
Eng.	112	Survey of English Literature II.....	3
H.P.E.	112	Teaching of Physical Education.....	1
Phil.	106	Educational Psychology	3
S.S.	131	Introduction to Sociology.....	3

JUNIOR YEAR

First Semester

Rel.	201/2	Teaching of Religion.....	2
Ed.	202	Principles of Teaching.....	3
Ed.	206	School Organization	2
Ed.	226/7	Primary Child Study or Teaching of Science.....	2
Ed.	231/2	Teaching of Reading.....	3
Eng.	221/2	Children's Literature	3
Mus.	201/2	Teaching of Music.....	2

Second Semester

Rel.	206	Catholic Moral Life.....	2
Art	201	Art Design and Lettering.....	2
Ed.	241	Student Teaching	5
H.P.E.	201	Principles of Physical Education.....	1
Mus.	204	Music Literature and Appreciation.....	2
		Elective—Philosophy or Social Science.....	3

SENIOR YEAR

First Semester

Art	211	School Crafts	3
Phil.	201	Principles of Philosophy.....	3
S.S.	270	The Church	3
		Electives—English or Social Studies.....	3

Second Semester

Rel.	231	The Mass	2
Mus.	231	Gregorian Chant I.....	2
Phil.	249	Principles of Logic.....	3
		Electives—English or Social Studies.....	6

THE URSULINE PLAN

MOTHER M. DOROTHEA, O.S.U., COLLEGE OF NEW ROCHELLE NEW ROCHELLE, N. Y.

When St. Angela founded her order in the sixteenth century, she selected as its protector, St. Ursula. It is significant of her purpose that she placed her institution under the patronage of a saint who had long been venerated throughout Christian Europe as a champion of culture, and who was the patroness of at least one medieval university.

The institution which Angela Merici was inspired to found, with the education of girls as its special end, was unique in the annals of the Church at this time. The education of the feminine sex, of course, was not new. From the rise of monasticism girls had been taught in convents. This work, however, was incidental to convent life, rather than its primary objective. St. Angela saw clearly that in an age of heresy and Renaissance paganism such an undertaking was vitally necessary if Christian culture and family life were to be preserved.

In many respects our times resemble the sixteenth century and the need for religious educators is even greater now than it was four centuries ago. Members of a teaching order, however, cannot exercise really effective apostolic action, and correspond completely to their vocation, if they are not competent to carry on their duties and are not imbued with the Christian point of view of the problems of modern youth.

Ursulines are to be occupied alternately with singing the praises of God and laboring for the sanctification of souls, particularly the souls of the pupils of their schools. The prospect of participation in this life is put before the aspirant to the religious life when she becomes a postulant. Although formal study for a degree will not begin until the novitiate is completed, the fact that religious educators are being formed is always kept in view. An integration of the two phases of the life of an apostolic religious, the life of prayer, and the life of study is the aim of this period of formation. The study of the Scriptures, of dogma, and the history and social doctrine of the Church form the basic matter of instruction. Classes in Gregorian chant, and in speech, as well as planned discussions of important questions of the day, with which educators should be familiar, are included in the educational program. All instructions are designed to serve as model lessons for future teachers. Two and a half years of postulanship and noviceship are all too short a period in which to complete a synthesis of religious life and apostolic work without the added preoccupation of amassing credits for a degree. When the novitiate is completed, the young Ursuline will start her professional and academic training, properly speaking.

In the Testament that St. Angela left to her daughters, there is a wise provision for adaptation to the times. Modern times demand college degrees and sound pedagogical training for all educators. The greater perfection of the state to which religious are called does not exempt them from this required professional preparation.

With the firm determination not to sacrifice future development of our young teachers to the immediate needs of the moment, a House of Studies for the United States was opened at the College of New Rochelle, in New Rochelle, N. Y., in 1943. Here our young nuns gather from their respective

provincial novitiates to spend the three years of their second probation, called the juniorate.

The general aim of the juniorate is to give sound theological, philosophical and pedagogical training, continuing meanwhile the spiritual formation begun in the novitiate. The time spent in the juniorate is extremely important. The young nuns must learn to integrate their life of prayer with their intellectual life and their apostolic work. Since the beginning of their religious life, prayer has been stressed; now the emphasis is placed upon intellectual formation. To this end, a definite program of study leading to a degree is followed.

The minimum academic requirement for all applicants to the Ursuline Order is a high school diploma; consequently, upon leaving the novitiate, the nuns are ready to attend regular college classes as full time students. Their programs are carefully planned, taking into account individual aptitudes and interests as far as is compatible with a liberal cultural program. Courses in education are included, and in the last semester before graduation from college, practice teaching is done under supervision at one of our schools.

In addition to the regular college program, well planned courses in religion and Church history are carried on at the House of Studies. These are three-year sequence courses, extending over the complete period which a junior ordinarily spends at New Rochelle.

In the early part of the summer, a special course is given by a member of the regular college faculty for a session of six weeks. Academic credit is allowed for this work. Intensive study of one period in literature has proved to be the most satisfactory type of course. Sufficient time for concentration, at least four hours a day of class and reading, constitutes a valuable, as well as an enjoyable experience for the students.

During the month of August, the student nuns review their French and Latin. For the French classes in reading and conversation, the students are grouped into small units according to their proficiency, and the best qualified act as group leaders with the responsibility of planning and teaching their units. The classes in Liturgical Latin, with particular reference to the breviary and the special feasts of the Order, are carried on in a similar manner. No academic credit is given for either of these courses.

Our goal is to give all our young nuns at least a bachelor's degree before starting their classroom teaching. In addition to the formal training offered, there is a distinct cultural advantage attached to living in an atmosphere such as is provided by a house of studies.

The nuns who were college graduates when they entered the Order, also spend the three years of their juniorate in the House of Studies. Their academic work includes, besides the courses in religion and church history, a review of philosophy and other cultural courses in English and foreign literature at the College of New Rochelle, as well as graduate work leading to a master's degree. The proximity of New Rochelle to Fordham University solves the problem of advanced study for the juniors. At present there are twelve young nuns in full time attendance in various departments of the graduate school at Fordham.

This, briefly, is the present Ursuline plan for the preparation of our religious teachers. The current crisis in education and the unpredictable future make it imperative to give our young nuns as solid a foundation as possible for their future life's work. Love of God and zeal for the salvation of souls is the motivation offered to Ursulines. It is a simple yet profound formula for it imposes the duty of intellectual and professional excellence in their apostolate as teachers.

THE EDUCATIONAL PROGRAM OF THE SCHOOL SISTERS OF ST. FRANCIS

SISTER M. AUGUSTINE, O.S.F., ALVERNO COLLEGE
MILWAUKEE, WIS.

At the annual joint meeting last month in Chicago of the Midwest College and Secondary Departments of the National Catholic Educational Association Sister Madeleva in her characteristically charming and persuasive manner created and presented the 1949 model, Sister Lucy, for the pre-service teacher education of our young religious.

Sister Madeleva's Sister Lucy progressed through a program that extended uninterrupted through the postulancy, two-year novitiate, and two years after first profession. At the end of this period Sister graduated "while she was still young" with a bachelor's degree, firmly grounded in the religious life and well prepared to teach in our Catholic schools.

But unfortunately when it was time to send her on mission Sister Lucy turned out to be "a consummation devoutly to be wished," for Sister Madeleva dismissed her regretfully with "Sister Lucy does not exist" and then went on urgently to plead with bishops, pastors, general and provincial superiors, and other responsible persons to bring her into being in justice to God, to Sister Lucy herself, to our communities, to Catholic education, and to the world at large.

I am happy and proud to be able to present the program of our community through which Sister Madeleva's 1949 model for the pre-service teacher education program of our young religious becomes a reality for all of our young religious, with a few exceptions. Like Sister Lucy they graduate "while they are still young." Before they are sent out to teach, whether in the elementary or the secondary schools, they complete, or nearly complete, their work towards a bachelor's degree.

TIME REQUIRED AND CREDITS EARNED

The sisters are kept at the motherhouse for a minimum of four consecutive years of pre-service education and four or five summers. For those students who enter religion with their high school completed this time extends over one year as postulant, two years as novice, and one year as professed sister and, in addition, three summers following each of these years, the canonical summer excluded. It includes also the summer following the first year of their in-service period. At the end of the summer school following their first year of teaching, the sisters graduate with a bachelor's degree. The distribution of credits earned over the period of years is as follows:

Pre-service

Postulant	30	
Canonical Novice	8	(The canonical novice earns more credits in religion, all of which are recorded, but only eight are counted towards the degree.)
First Summer	6	
Second Year Nov.	32	
Second Summer	6	
First Year Prof.	34	
Third Summer	6	

In-service

Fourth Summer	6
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Since a number of young women are admitted into our postulancy in their senior year in high school, they do not begin their college work until they are novices. For them the time required for the pre-service college program extends over two years novitiate, two years after first profession, and the four summers following these years. The sisters in this program receive their degrees at the end of the summer immediately preceding their first year of service.

The distribution of credits in this program follows:

Pre-service

Canonical Novitiate	8
First Summer	6
Second Year Novitiate	32
Second Summer	6
First Year Professed	32
Third Summer	6
Second Year Professed	32
Fourth Summer	6
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	128

GENERAL CHARACTER OF THE PROGRAM

Our curriculum takes its organization from the twofold purpose of our congregation, as well as that of all other teaching communities: first, and above all, the personal sanctification of each individual member and, secondly, the education of our Catholic youth.

These aims are not disparate or conflicting. They are interrelated. Hence there must be no dichotomy in the means to achieve them. For the religious teacher the work of teaching must be the medium through which she must attain holiness. In organizing our program, therefore, we have tried so to plan it that the preparation for teaching will, not only not interfere with the preparation for sanctity, but supplement, support, and promote it, and vice versa. Hence all aspects of religious life and its direction through one year of postulancy, two years novitiate, and one or two years after first profession are synchronized with the liberal, or general, program of our four-year community college, Alverno.

Within the limits of my time I shall attempt to highlight the significant phases of our curriculum.

PREPARATION FOR RELIGIOUS LIFE

To help the young sister achieve the primary purpose of her consecration, namely, sanctity, we purpose to assist her (1) to become firmly established in the religious life; (2) to understand clearly, to appreciate deeply, and to practice courageously the principles basic to supernatural growth and development; (3) to grow in understanding of, to utilize fully, and to value highly the extraordinary means religious life offers for such development; and (4) to realize the opportunities in the teaching profession for advancement in perfection.

The means employed to attain these objectives fall into three main divisions: (1) Directed and progressive participation in religious and other community exercises, (2) courses in religion, and (3) provisions for the total development of the young religious.

1. *Directed Participation in Community Exercises.* The young sister is given every opportunity to participate intelligently and effectively in the liturgy through which the graces, sanctifying grace and actual graces, that constitute the essence of perfection are channeled to her. As postulant and as novice she is inducted gradually and progressively under guidance into participation in other aspects of community living prescribed by the Laws of the Church for Religious, by the rules of our constitution, and by the spirit of our traditions and customs. This guidance is given by the mistress of postulants and the mistress of novices through group conferences and instructions and through personal and individual direction. In the juniorate it is continued by the mistress of the junior sisters. (The term junior sister is applied to the religious during the six-year period between her first profession and her final vows.)

2. *Courses in Religion.* To help the young religious deepen her faith in and enrich her understanding of the truths underlying supernatural growth and development, courses are offered covering the major areas in religion. By the time she graduates she has earned a minimum of nineteen semester hours. Of these four are in Catholic doctrine, four in ascetical theology, two in religious life, four in apologetics, two in Sacred Scripture, one in the Liturgy, and two in the teaching of religion. The courses are taught progressively and sequentially over the entire four-year period by the spiritual director, assisted by the postulant and novice mistresses, and by another member of the faculty, all of whom have had special training in religion and the teaching of religion.

3. *Total Development.* Mindful of the truth that grace does not destroy nature but rather perfects it; that nature rightly developed is a condition for and a more fit subject of elevation to the supernatural order and a more precious dedication to God, opportunities are provided for the young sister's total development: physical, emotional, social, intellectual, as well as supernatural.

The first of these provisions is the personal guidance and direction by the religious counsellors. The length of time she is kept at the motherhouse, a minimum of four years, and the close contacts they have with her during this time, praying, working, studying, recreating and eating with her, make it possible for them to discover her strengths and weaknesses and to guide her accordingly. An organized physical education program extending over the four years is made obligatory. And last but not least, a wide scope of courses in general education that throw light on man's nature, his behavior, and the various aspects of his development, on the meaning and significance of life, and on human relations are utilized to contribute to her understanding and appreciation of the nature and need for her own perfection as a human being and the norms that must govern her advancement toward it. And thus, it is hoped, she will come to realize that the effort to dedicate herself to God demands the effort to make herself as perfect as possible according to her own nature as a human being and her own particular goodness.

TEACHER EDUCATION—GENERAL EDUCATION PROGRAM

In our teacher education program we are trying to help the young religious recognize and appreciate in the teaching profession opportunities to realize the purpose of her consecration: advancement in perfection. The second

objective is to assist her to do as effectively as possible this work of the apostolate, educating, for the benefit of our Catholic children and through them for the welfare of Church, country, and world.

Those responsible for the organization of our program have recognized the utter impossibility of achieving these objectives through contacts with a few teaching skills, call them methods, techniques, or tricks of the trade. Methods constitute the *how* of education. But the *how* is unintelligible and incomprehensible without a clear grasp of the *why* and the *what*. To do justice to Catholic education, therefore, the young religious teacher must know and understand our Catholic philosophy of education. And to understand it she must have insight into the "whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social" which the late Pope Pius XI established in his illustrious encyclical as the scope of Christian education. She must have discerning knowledge and critical understanding of our modern world in all its aspects: political, social, industrial, economic, and scientific, for that is the dynamic setting in which education takes place today. She ought further to be aware of the vast resources, natural and supernatural, which we as Catholic educators have to know with certitude and truth as no other educators can, what man is and what God designed he should develop into supernaturally, intellectually, aesthetically, socially, emotionally, and physically. We can know the mental, cultural, and supernatural disciplines essential to form a man to be what he ought to be. We have within our reach the potentials whereby we can know, evaluate, and re-create the world and the society of our milieu.

And since this knowledge can come to us from Catholic philosophy and psychology, Scripture, the liturgy, Catholic dogma and asceticism, from the social sciences including the papal encyclicals, from the natural sciences, from the humanities and the fine arts, we offer at least basic courses in these areas throughout the four years and summer schools to enable the young religious to learn at least the basic concepts in these fields of human endeavor.

PROFESSIONAL PROGRAM

It is obvious that in our plan emphasis is placed on a liberal, or general, education program, and deliberately so for the many reasons we have advanced previously if we are to prepare our young religious to achieve the twofold purpose of our religious teaching communities. However, the professional aspect of the teacher education program is also provided for. In the junior and senior years (and not until then) courses are offered in the psychology, philosophy, principles, and history of education, in measurement and evaluation, in techniques of teaching, and in directed observation and student teaching. Through differentiated curricula the young sisters are prepared specifically to teach in the primary, the intermediate, and upper grades or in secondary schools. The music teacher is prepared through specially organized curricula offered in our College of Music. The curricula in elementary education lead to the degree, Bachelor of Science in Education; the curriculum in secondary education to the Bachelor of Arts; and the curricula in music to the Bachelor of Music and the Bachelor of Music Education.

EVALUATION

In this presentation of our program we hope we have not given the impression of presuming to turn out perfect religious and perfect teachers. Such an achievement would transcend the limited possibilities even of the most perfect four-year pre-service teacher education program. Growth in religious perfection and in teacher competence we realize is a continuing

process. Consequently all we hope to attain in our pre-service program is to set religious and educational foundations and to promote a reasonable progress towards the achieving of our objectives. Through an in-service educational program, the organization of which we have begun, we hope to provide continuous stimulation and opportunities for continued progress towards these goals.

In spite of the many weaknesses in our program of which we are conscious and others of which, I am sure, we are unaware, we have evidence of its effectiveness. That our young sisters are firmly grounded in the religious life is evinced in the fact that within the past nine years since our first graduation only three of approximately 250 graduates did not persevere. And these three were among the early graduates, products of the program in its early unformed experimental stage. Our young sisters as a whole are welcomed on the missions both by superiors and fellow religious for their deeply religious spirit, for their competence as teachers, and for their all-around helpfulness. The gradual increase in the numbers of our postulants from forty in 1942 to sixty-five in the past two years is partly attributable, we believe, to the better preparation of our young sisters as religious and as teachers, which our program provides.

There is no better investment for religious communities, we are convinced, of time, energy, personnel, and money than the investment put into an adequate pre-service program of religious and teacher education. Its benefits are illimitable: increased growth in the Christian or supernatural life and in Christian culture. And the beneficiaries are innumerable: the members of our religious communities, the children whom they teach and their posterity, the Body of Christ of whom they are members, and the world which their cultured Christian lives will inform with the Christian spirit, and, most important of all, God Himself to whose honor and glory all these benefits will redound. God grant that Sister Lucy may soon become a reality for teaching members of all religious communities.

TEACHER TRAINING IN SEMINARY AND SCHOLASTICATE

BROTHER EMILIAN, F.S.C., PROVINCIAL
CHRISTIAN BROTHERS, BALTIMORE PROVINCE
AMMENDALE, MD.

It is a matter of great encouragement to hear how much thought and planning are being given to the preparation of our young sisters. The problem assigned to me, "Teacher Training in Seminary and Scholasticate," differs a good deal from the one we have heard discussed. As a matter of fact, training in the seminary and training in the scholasticate are two different things.

From the time when Christ bade His priests: "Go, teach all nations," the clergy have been found in the classroom. Few, if any, priests engage in elementary teaching, that is, conduct a primary or intermediate class for five hours a day, five days a week. Many priests are engaged in higher education. Their training is obtained not so much in the seminary as in graduate schools after ordination. Teacher training in the seminary, therefore, centers around the secondary school level.

The trend to assign diocesan priests to teach in high schools is growing. Here in the city of Philadelphia there are six diocesan high schools for boys, three of which are staffed entirely by diocesan priests. This presents a problem to the rector of St. Charles Seminary, Overbrook. The curriculum of the seminary is determined in great detail by the Sacred Congregation of Universities and Seminaries and has for its very specific end the preparation of priests for parochial duties. The curriculum is so set up that the seminarian receives a training in the liberal arts with the possible exception of advanced science and mathematics. By careful planning and rostering, time can be found for the professional courses in education helpful to the young teacher and required by the state and the accrediting agencies. Specialization in the subject-matter which the future priest-pedagogue will impart may be difficult, if not impossible, to include. At St. Charles, all the educational courses have been worked into the curriculum with the exception of observation and practice teaching on the secondary level, but the problem of working out the major and minor fields of concentration has not yet been solved.

The seminary rectors with whom I have talked have expressed interest and concern. All have worked out a plan for presenting sufficient professional courses in methods and educational psychology; theology and the liberal arts continue to be the strength of the course; any lack of subject-matter must be made up through in-service courses after seminary days.

The preparation of the teaching brothers was a neglected area for years. As late as a quarter of a century ago I doubt if I would have had the courage to discuss the topic in an open meeting. Review the history of the brothers in the United States: They came with the late pioneers. Now pioneers are a species of gambler or they would hardly take a chance on leaving the security of an established home to brave the unknown. The pioneering priests, brothers, and sisters were zealous to do as much good as possible with very few to help. The brothers and sisters rushed candidates into the field of elementary education at a rate which would shock us today. Unfortunately, the pattern of preparation remained too long a time, even after the pioneer days were over.

The picture now has changed. The brothers generally have left the elementary field and have concentrated on high school teaching. Superiors, in spite of lack of money and personnel and with knowledge aforethought of defections, have set for the goal of training the completion of the college course for every candidate. True, the goal has not been attained universally but the record grows better each year. Some congregations educate their young members in their own colleges while others use colleges and universities not under their control. The details of the plan are minor considerations; four years of post-high school, post-novitiate training is important.

The plan of study has remarkable similarity among the congregations: A major, two minors; sufficient educational credits to satisfy the various states in which the province operates; artistic and/or practical courses (typewriting, stenography, etc.) and/or participation in the work of the congregation during the summer vacations.

If I were to counsel a young Brother Provincial of a teaching congregation in which the period of preparation is officially four years but in practice fewer than four years, I would say: "When the blow of your appointment falls, go to the Chapel for an hour of quiet, undisturbed prayer—it might be the last opportunity you will have for a few years. As you leave the Chapel, let your heart turn to stone and permit your head to follow suit. Cloak yourself with the hide of an antiquated walrus. Announce boldly that you will hold every candidate in training until he has received at least the bachelor's degree. Your plan will be loudly approved until there is need for a replacement which you cannot make without robbing the scholasticate. From that time on you may expect to lose friends, sleep, and orderly digestion.

"When your first term of three years is over, if you live that long, your problem will be fairly well solved. Each June you will be able to call forth a group of young men trained both to the religious and the academic life. For a year or so you can afford to smile and act almost human. During the second term you have another duty to your congregation and to the cause of Catholic education in the United States. Announce your determination to educate all candidates up to and including the master's degree. At this point a long vacation is recommended. Criticism will be long and articulate. You can expect criticism. Hold to your plan and you will confer one of the finest favors possible upon your congregation. Your religious will gain as much spiritual profit from the added years as you hope they will advance professionally. Better far a small group of real religious with adequate professional training than a multitude of men clothed in the religious habit to whom the religious life and the science of education are mysterious tomes with uncut pages."

DISCUSSION ON LEGISLATION AFFECTING HIGHER EDUCATION

PANEL MEMBERS:

REV. WILLIAM E. McMANUS, DEPARTMENT OF EDUCATION, NCWC;
DR. FRANCIS J. BROWN, AMERICAN COUNCIL ON EDUCATION;
EUGENE BUTLER, LEGAL DEPARTMENT, NCWC;
DR. MARTIN R. P. McGUIRE, CATHOLIC UNIVERSITY OF AMERICA

OUTLINE OF DISCUSSION

A. *International*

1. Fulbright Law
2. Smith-Mundt Law
3. President's "Point IV" Program
4. Emergency Programs
 - a. Transfer of ECA Funds for Chinese Students
 - b. Modification of Immigration Laws
 - c. Arranging for DP Professors and Students

B. *National*

1. Federal Aid—General Grants:
 - a. Elementary and Secondary
 - (1) Equalizing Educational Opportunities
 - (2) School Health
 - (3) School Construction
 - b. Higher Education
 - (1) Construction of Facilities
 - (a) Classrooms
 - (b) Housing Facilities
 - (2) Scholarships
 - (3) Loans
2. Federal Aid—Special Grants:
 - a. National Science Foundation
 - b. Medical Education
 - c. Research Training in Health
 - d. Labor Extension Education
3. Federal Aid—Defense Measures:
 - a. Selective Service
 - b. Universal Military Training
 - c. Officers Training Corps
 - d. Grants-in-aid for Armories
4. Legislation Pertaining to Veterans
 - a. Expiration of Entitlement to Initial Training by July 25, 1951
5. Other Federal Legislation
 - a. Extension of Social Security Benefits
 - b. Reporting Corporate Income
6. Miscellaneous
 - a. Postal Rates

DELTA EPSILON SIGMA

ADDRESS

HONORABLE JAMES P. McGRANERY, JUDGE
UNITED STATES DISTRICT COURT
EASTERN DISTRICT OF PENNSYLVANIA

It is a singular privilege to speak before this distinguished group composed as it is of the representatives of a national association whose members "Bear upon themselves in an eminent degree the impress of Catholic higher education through the liberal arts." Many here present are of great note not merely because of their "effective scholarship"—not only because they bring "the principles of Catholic philosophy to bear upon the problems of a modern free society"—but even more because they have valiantly dedicated their entire lives to the apostolic mission.

The name of your scholastic honor society, Delta Epsilon Sigma, is a constant reminder of the golden words of Saint Thomas: "It is for the wise man to set things in order."

If "peace is the tranquillity of order," as another great saint has stated, then the wisdom that is yours forms the treasure for which men of our time and men of all time are forever searching, whether consciously or unconsciously.

It is true that in each generation of mankind, the water level of progress has reached no higher than the level of its most inspired scholars.

Fortunately for America, our Declaration of Independence was written by men whose minds reached the spiritual level of eternal principles. Hence the inspired statement: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

And in each succeeding generation of our nation there have always been reared some children who learned in their first catechism days the answer to that essential question: "Why did God make you?"—the answer to which is the most simple, the most profound truth of all: "God made me to know Him, to love Him, to serve Him in this world, and to be happy with him forever in the next."

St. Gregory once said that those who are very close to Our Lord do not need much explanation, much explicit statement of the first principles. They see in them all the other truths, even as the angels see all other truths in the first principles of natural thought.

Nevertheless there have always been men who have benefited, even after acts of faith, from the clear-cut definitions uttered from time to time by Holy Mother Church. The investigations by theologians have made use of the progress of philosophical and scientific thought to illustrate and more clearly present the hidden beauties of supernatural truth.

If faith is indeed "the act of pondering with assent," then it continues to be a virtue perfecting the mind of man.

And in proportion as the minds of our Catholic youth are developed in conformity with the principles of Catholic philosophy, in the same ratio may we see the arts and sciences, whether of pedagogy or government, continue to shape a world where all men can use their freedom for the only purpose of lasting importance—for the purpose of finding their way to God.

The greatest menace of our time is not "intellectual progress" in our universities but rather moral decay among those faculty members who would destroy the patriotism, the high ideals, the religious faith of our youth.

Progress means literally "taking steps forward," and so I distinguish between true intellectual progress (which is forever one with true Christian education) and so-called progressive education which too often means letting the mind wander loosely about as does a cow munching clover in a field; for so-called progressive education completely ignores the need to train the will and to exercise the intellect according to rules of order.

The intelligentsia who infest the faculties of many colleges and universities are so lacking in mental and moral discipline that they attempt to enlist our youth in the ranks of the communists, actually in the foreign legion of Soviet Russia.

Their aim is not to educate, not to develop even the natural faculties of youth. Their aim is to discourage, to confuse, to destroy youth's capacity for right thinking and good living. These false teachers would erase youth's faith in his fellowmen, in his government, in his God.

Communism can conquer only where there is chaos. And chaos follows in the wake of confusion.

When the minds of our young citizens are confused by false charges, then only is there a wavering of loyalty to country and the final loss of respect for authority.

Authority, we know well, comes from God to the elected representatives of our people. And so our nation has been greatly blessed that the men legally entrusted with judicial, executive, legislative functions of our government have been and are preponderantly honest, able and fearless Americans with the same philosophy of life that characterized our founding fathers.

If this is to continue to be true, if our democratic form of government is to continue to be based upon the Bill of Rights safeguarding the dignity of the individual, if our republic is to survive the insidious attacks of the totalitarian state, then the price of eternal vigilance must be paid over and over by the men and women endowed with Christian scholarship and entrusted with molding the minds of the men and women of tomorrow.

The precious heritage of Christian "love of wisdom" must be shared by more and more of the boys and girls of today.

Then only can we hope for the lasting peace which is the tranquillity of order. Then can we be sure that the world in which we live be the kind of world that it was meant to be, one where every child will have the opportunity to know and to love and to serve God here and to say when approaching that world, in the hallowed phrase of St. Augustine:

"THOU HAS MADE US FOR THYSELF O LORD—AND OUR HEARTS ARE RESTLESS TILL THEY REST IN THEE."

SECONDARY SCHOOL DEPARTMENT

PROCEEDINGS

The Secondary School Department opened its meetings Wednesday morning, April 20, at 9:30. Rev. John F. Monroe, O.P., said the opening prayer.

Rev. William E. McManus gave the keynote address on "The Relationships of Government, Religion and Education." Rev. John F. Monroe, O.P., led the discussion which followed the address of Father McManus. A summary of the paper and the discussions was made by Brother Alexis Klee, S.C. The meeting closed with prayer by Rev. Joseph G. Cox, President of the Secondary School Department.

SECTIONAL MEETINGS

In the afternoon of April 20, instead of a general meeting the group broke up into sections: one on Religious Vocations; another on Relationships of the Secondary School with the Press, Radio, and Television; a third on Problems in Secondary Education; and a fourth met in joint session with the Department of Colleges and Universities.

The section on Religious Vocations had as its chairman Rev. John P. Cotter, C.M., Brooklyn, and as its summarizer Brother Gerald, S.C., Mobile, Ala. Papers were read by Rev. John H. Wilson, C.S.C., Notre Dame; Brother E. Anselm, F.S.C., Ammendale, Md.; and Sister Marian Elizabeth, S.C., New York.

The section on Relationships with the Press, Radio and Television was presided over by Mr. J. Walter Kennedy. Its summarizer was Rev. Thomas F. Reidy, O.S.F.S. Papers were read by Dr. Franklin H. Dunham, Chief of Radio, Washington, D.C.; Mrs. Ruth Weir Miller, Regional President, Association for Education by Radio, Philadelphia; Mr. Jack Steck, Station WFIL-TV, Philadelphia; Mr. Robert A. Smith, *New York Times*; and Mr. Walter E. F. Smith, *Wilmington Morning News*.

The chairman of the section on Problems in Secondary Education was Rev. Joseph H. Gorham, Catholic University, and the summarizer Mother Mary Catherine, S.H.C.J., Sharon Hill, Pa. The members of the panel were Rev. Jos. G. Mulhern, S.J., Spring Hill College, Mobile, Ala.; Brother Bartholomew, C.F.X., Baltimore, Md.; Sister M. Francis Ines, S.S.J., Philadelphia; Miss Margaret Mary Kearney, Philadelphia; Brother Julius May, S.M., Philadelphia; and Sister Carmen Rosa, I.H.M., Green Tree, Pa.

On Thursday morning there again were three panels. The first panel on Religion was presided over by Rev. John P. Cotter, C.M., Brooklyn, N.Y., and its summarizer was Sister Mary Joan, S.M., Gwynedd Valley, Pa. The speakers were Rev. Anthony J. Flynn, Editor of the *Sadlier Religion Series*; Rev. Clarence E. Elwell, Editor of *Mentzer Bush Religion Series*; and Rev. Austin G. Schmidt, S.J., Editor of the *Loyola Religion Series*. This session was a most interesting one, treating with the various religion series that are most commonly used in our Catholic high schools.

The panel discussion on Relationships of the Secondary Schools with the Community and the Public Schools had as its chairman, Rev. Laurence M. O'Neill, S.J., New Orleans, and its summarizer, Sister M. Xavier, O.P., Chicago, Ill. The participants were Hon. Gerald F. Flood, Judge of the Common Pleas Court, Philadelphia; Dr. Frank D. Whalen, Assistant Superin-

tendent of New York Public Schols; Rev. Leo J. McCormick, Baltimore, Md.; Rev. Henry J. Huesman, Allentown, Pa.; and Rev. Jos. L. McCoy, O.S.F.S., Niagara University.

The third panel on Problems of Secondary Education was presided over by Rev. Lorenzo K. Reed, S.J., New York; and its summarizer was Rev. Thomas F. Lawless, O.S.F.S., Wilmington, Del. The members of the panel were Rev. Michael J. McKeough, O.Praem, of Catholic University; Brother Henry Ringkamp, S.M., St. Louis, Mo.; Sister M. Electa, O.S.F., Philadelphia; and Sister M. Teresa Clare, S.C., Pittsburgh, Pa.

A fourth meeting was a joint assembly embracing the Elementary and the Secondary School Departments. Thursday afternoon was free for visiting the exhibits and excursions through Philadelphia.

The final meeting of the Department was at 9:00 A. M. April 22. Brother Alexis Klee, S.C., summarized the discussions of the entire convention. This was followed by a general discussion. The principal points during the discussion bore on general education and its meaning, and upon articulation with elementary and college departments. Sister M. Janet suggested the appointment of a committee of secondary school members to promote such meetings between the departments in the regional universities and in the states. Following the discussion the group proceeded to a business meeting. Brother Julius Kreshel, S.M., read reports on regional units and on the quarterly bulletin. These reports were adopted unanimously. Then followed the report of the Committee on Resolutions.

RESOLUTIONS

I

Whereas, in the inscrutable ways of Divine Providence God has been pleased during the past year to call to Himself the President of this Department, the Rev. Bernardine B. Myers, O.P., Director of Studies at Fenwick High School, Oak Park, Ill.;

And whereas, for many years Father Myers was a most competent, tireless, and devoted member and officer of this Department, to which he gave himself with unstinted energy and Christian unselfishness,

Be it resolved, that we, the members of the Secondary School Department of the National Catholic Educational Association (1) do voice our heartfelt appreciation of Father Myers' contribution to the work and development of the Department, (2) do express our sympathy to the Order of Preachers and to the Fenwick High School, which he so ably represented, (3) and do commend his noble soul to the tender mercy and care of Our Lord and Our Lady, whom he preached and served so zealously.

II

Whereas, Brother Benjamin of the Congregation of the Xaverian Brothers has made through the years a valuable contribution to the National Catholic Educational Association and especially to this Secondary School Department and, moreover, has done great things for the cause of Catholic education in America through long years of sacrifice and devotion,

Be it resolved, that we, the Secondary School Department of the N.C.E.A., put on record our great appreciation of his devoted and generous service in the Department and Association from the very birth of the Association. We wish to express our deep regret that age and illness have forced him to retire from active participation in the work of the Department. His genial personality, his fervent and fiery advocacy of fundamentals in Catholic educa-

tion and his devoted and zealous labor for this Secondary School Department are deeply appreciated by all its members.

III

Whereas, there is at present an acute shortage of religious teachers in the Catholic secondary school system and whereas in the years immediately ahead the need for such teachers will be still more pressing,

Be it resolved, (1) that teachers, school administrators, parents, and pastors be urged to assume a personal responsibility for meeting this critical need and for thus maintaining and extending the very lifeline of our Catholic secondary schools, (2) that to achieve these purposes organized campaigns be set afoot and strenuously maintained—campaigns of prayer and action—to increase the numbers of our religious teachers: Sisters, Brothers, and Priests.

Whereas, we recognize, further, the need for thousands upon thousands of excellent lay teachers, both in the Catholic secondary schools and in the schools of the nation at large,

Be it resolved, that Catholic educators make every effort to inform, inspire, and guide able students into the opportunities for service, Christian influence, and personal fulfillment which a teaching career in the secondary schools of the nation affords.

IV

Whereas, Catholic education in the United States has always stressed the teaching of the duties and responsibilities of good citizenship, as evidenced in community, national, and international relationships,

Be it resolved, that we, as Catholic educators, deepen and strengthen our teaching of Christian obligations of citizenship in the secondary schools in order to provide firm foundations for democratic action in our American society.

Be it further resolved, that we foster better understanding of world relationships by utilization of the resources of the United Nations Educational, Scientific, and Cultural Organization, as interpreted by standards of Christian philosophy, in order to establish and maintain world peace.

REV. JULIAN L. MALINE, S. J., *Chairman*

BROTHER GERALD, S. C.

BROTHER HERMAN BASIL, F.S.C.

SISTER M. JOAN, O. P.

The report of the Committee on Nominations was then read by Brother Eugene A. Paulin, S.M.

OFFICERS OF THE SECONDARY SCHOOL DEPARTMENT N.C.E.A. 1949-1950

President: Rev. Joseph G. Cox, J.C.D., LL.D., Philadelphia, Pa.

Vice President: Brother Alexis Klee, S.C., Bay Saint Louis, Miss.

Secretary: Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.

Members of the General Executive Board: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. John F. Monroe, O.P., Columbus, Ohio.

DEPARTMENT EXECUTIVE COMMITTEE

Ex-Officio Members: The President of the Department, the Vice President, the Secretary, and the members of the General Executive Board.

Brother William Mang, C.S.C., Notre Dame University, Notre Dame, Ind., Vice President General representing the Secondary School Department.

General Members: Rev. John P. Cotter, C.M., Brooklyn, N. Y.; Rev. M. J. McKeough, O. Praem, Ph.D., Washington, D. C.; Rev. Laurence M. O'Neill, S. J., New Orleans, La.; Brother Herman Basil, F.S.C., Chicago, Ill.; Brother Bartholomew, C.F.X., Baltimore, Md.; Brother Joseph Abel, F.M.S., Poughkeepsie, N. Y.; Brother Ignatius Francis, F.S.C., Vincennes, Ind.; Brother Mark, C.F.X., Baltimore, Md.; Brother Julius Kreshel, S.M., Kirkwood, Missouri; Brother Paul Sibbing, S.M., Dayton, Ohio; Brother Gerald, S.C., Mobile, Ala.; Brother Henry Ringkamp, S.M., St. Louis, Mo.; Sister M. Angelica, S.C., Ph.D., Tuxedo Park, N. Y.; Sister Benedict, C.S.J., Brighton, Mass.; Sister M. Coralita, O.P., Ph.D., Columbus, Ohio; Sister M. Elaine, S.S.N.D., New Orleans, La.; Sister M. Hyacinth, O.S.F., Aurora, Ill.; Sister M. Joan, O.P., Madison, Wis.; Sister Francis Joseph, S.P., St. Mary of the Woods, Ind.

Regional Members:

Middle Atlantic: Very Rev. J. J. Voight, Ed.D., New York, N. Y.; Rev. Adolph Baum, Chester, Pa.

Midwest: Rev. T. Leo Keaveny, Ph.D., Little Falls, Minn.; Rev. William Plunkett, Elmhurst, Ill.

Southern: Rev. Claude Stallworth, S.J., New Orleans, La.; Rev. Laurence M. O'Neill, S.J., New Orleans, La.

California: Rev. Patrick J. Roche, Los Angeles, Calif.; Rev. John T. Foudy, Ph.D., San Francisco, Calif.

Hawaii: Rev. Charles S. Gienger, Honolulu, Hawaii; Brother James Wipfield, S.M., Honolulu, Hawaii.

BROTHER EUGENE A. PAULIN, S.M., *Chairman*
 REV. JOHN P. COTTER, C.M.
 BROTHER MARK, C.F.X.
 SISTER M. ANGELICA, S.C.

The last two reports were approved without objection.

Rev. Joseph G. Cox, President of the Department, then spoke extemporaneously on the program and its value. Following his remarks a vote of appreciation and regret was given to Brother Eugene A. Paulin, S.M., upon his resignation from the Department, as well as from the General Executive Board. Brother Eugene has been identified with the work of the Association for many years, and his contributions have been of an outstanding nature; the Department regretted his loss.

The meeting closed with prayer by Rev. Joseph G. Cox.

Respectfully submitted,
 BROTHER ALEXIS KLEE, S.C.,
Secretary

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

Fenwick High School, Oak Park, Ill.

October 12, 1948

In the absence of the President, Rev. Bernardine B. Myers, O.P., due to serious illness, the meeting was opened with prayer at 10:05 A.M. by Rev. Joseph G. Cox, the Vice President.

The Secretary called the roll and the following failed to answer to their names: *General Members*: Rev. Bernardine B. Myers, O.P.; Rev. John T. Foudy, Ph.D.; Brother Benjamin, C.F.X.; Brother Joseph Abel, F.M.S.; Brother Ignatius Francis, F.S.C.; Sister M. Angelica, S.C.; Sister Benedict, C.S.J.; Sister M. Elaine, S.S.N.D.; Sister Francis Joseph, S.P. Sister M. Elaine was represented by Sister Theodosia, S.S.N.D., and Sister Francis Joseph by Sister Rose Angela, S.P. *Regional Members*—Middle Atlantic: Rev. Leo. J. McCormick, Ph.D.; Midwest: Rev. William Plunkett; Southern: Rev. William E. Barclay; California: Sister Joan Marie, S.H.N., and Rev. Hugh M. Duce, S.J.

The following Committee reports were read: 1. Regional Units: Brother Julius Kreshel, S.M., 2. The Quarterly Bulletin: Brother Julius Kreshel, S.M., 3. Committee on Improved Form of Program for the General Convention: Rev. Julian L. Maline, S.J. All reports were approved as read.

NEW BUSINESS

1. The Chairman read a letter from Msgr. Hochwalt which outlined a plan to improve the meetings of the general convention.

The theme of the general convention in 1949 at Philadelphia will be:

"THE RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION"

The convention will be extended one day, making four days instead of three. The program for the general meeting will be:

TUESDAY: Holy Mass, followed by the formal opening of the convention and of the exhibits. The afternoon will have a Civic Reception and the Committee meetings.

WEDNESDAY, THURSDAY, AND FRIDAY: regular meetings, with one afternoon off for sightseeing or other activities.

2. **FREE SESSION.** The group discussed which session should be free. Father Maline suggested two choices: first and second. Brother Eugene A. Paulin moved that Thursday afternoon be first choice and Wednesday afternoon be second choice. Brother Eugene's motion was approved.

3. **JOINT SESSION.** The joint meeting between the College and the Secondary School Departments was discussed. Brother Henry Ringkamp suggested a joint meeting also between the Secondary School Department and the Elementary School Department. The sentiment of the group was for joint meetings with both departments.

Brother Herman Basil moved that there be joint sessions: first with the College Department and second with the Elementary School Department. His motion was approved.

4. ORDER OF THE CONVENTION. The order of the convention was approved as follows:

TUESDAY

- 10:00 A.M. Holy Mass—Opening Meeting and Registration
 Formal opening of the exhibits
 2:00 P.M. Civic Reception
 4:30 P.M. Meeting of the Executive Committee

WEDNESDAY

- 9:30 A.M. Opening meeting of the Secondary School Department
 10:20 A.M. Keynote Address
 11:20 A.M. Discussion.

It was decided that a break be made after the keynote address in order to allow the gathering of thoughts and ideas for the discussion. It was also approved that a discussion leader be appointed who would promote participation of the group. Rev. John F. Monroe, O.P., was asked to be the discussion leader.

2:00 P.M. Division of the Department into four groups or panels. Each group should have a chairman, one or more speakers, and a secretary.

One or more problems would be chosen by each group. The afternoon session would be devoted to developing the approach to the problems and beginning the attack upon them. The Thursday morning session would continue the development of the problems, and practical conclusions should be formulated. These conclusions would be presented to the entire Department Friday morning.

One group would meet with the College and University Department on Wednesday afternoon and with the Elementary School Department on Thursday morning.

The general topics of the four groups are as follows:

GROUP ONE: Vitalizing the Religion Course.

Suggested Topics

1. Vocations
2. Church History
3. Equal emphasis on religion as on other high school subjects as to time devoted, value, content, etc.
4. How religion teaching can be made more positive
5. Teaching the Life of Christ
6. How to make the content of the religion course subscribe to the foregoing

GROUP TWO: Public Relations.

Suggested Topics

1. Participation of students in radio groups
2. Relations with public schools, both teachers and pupils
3. Better utilization of community facilities
4. Participation in public money-raising drives, etc.
5. Relations of school and community in civic affairs
6. Relations of faculty with state school administration, accrediting agencies, and public educational agencies
7. Publicity in local press and radio announcements

GROUP THREE: Pressing Problems in Catholic Secondary Education

Suggested Topics

1. Construction costs
2. Coeducation
3. General education and college preparation
4. College revision of standards of admission
5. Extra-curricular activities and their financing
6. Teachers' salaries
7. Survey of salaries and tenure in Catholic schools
8. Making the best use of the facilities through cooperation, assignment, addition, etc., in a school system
9. Introduction of the manual arts—use of public school facilities
10. Attention to graduates and alumni—influence of school extended to them

GROUP FOUR: Joint Meeting of Secondary School Department with the College and Elementary School Departments.

Suggested Topics

1. General education vs. college preparation
2. G. E. D. Tests
3. College revision of standards of admission
4. Preparation of religion teachers

It was suggested that each chairman meet with his panel and organize before the regular session. The determination of matters of procedure, and the leaders of the group discussions would be left to the chairman. Each member of the panels should be limited definitely as to time.

THURSDAY

- 9:30 A.M. Continuation of the discussions by the four groups. Group Four to have joint meeting with the Elementary School Department.
- P.M. Free for trips, sightseeing, exhibits, or other activities.

FRIDAY

- 9:30 A.M. Summarizing reports by the chairmen of the four groups, followed by discussion
- 11:00 A.M. Business meeting
- 11:30 A.M. Address by the President of the Department
- 12:00 Noon Closing General Meeting of the Association

5. A letter from the Chairman of the Atomic Energy Commission asking the cooperation of Catholic educators in atomic education was read.

Brother Eugene A. Paulin moved that this topic be included in the program. Father Lawless seconded the motion and it was carried unanimously.

6. A letter asking greater cooperation of Catholic schools with social service agencies was read. It was referred to the group which will discuss Public Relations.

7. A letter asking the inclusion of *Camping* in the discussions of the annual convention was read. It was referred to the group discussing Pressing Problems in Secondary Education.

8. Brother William Mang, C.S.C., suggested that the programs of the Regional Units should revolve around the program of the national convention. This suggestion was approved.

9. The group also approved the suggestion of Brother Eugene A. Paulin that provision be made for supplying literature and exhibitions on vocations.

10. It was ordered that the Secretary write letters of sympathy and good wishes to Father Myers and Brother Benjamin in their illness, and one of congratulation and felicitation to Most Rev. James T. O'Dowd upon his elevation to the ranks of the episcopacy.

11. The group offered its sincere thanks and appreciation to Father Townsend, the Faculty, and the Mothers' Club of Fenwick High School for their kindness and hospitality.

Appreciation and thanks were also offered Father Cox for stepping into the breach caused by the illness of Father Myers, and conducting so efficiently the meeting and its deliberations.

12. The meeting adjourned with prayer at 3:50 P.M.

In the meeting with representatives of the three departments of the Association under the chairmanship of Brother Emilian James, F.S.C., Coordinator of the Program, at the Congress Hotel, Wednesday morning, October 13, the program of the Department was approved without change.

Respectfully submitted,
BROTHER ALEXIS KLEE, S.C.,
Secretary

SECOND MEETING

Room 305, Convention Hall, Philadelphia, Pa., April 19, 1949

1. The meeting was opened by Rev. Joseph G. Cox, President, at 4:30 P.M. Father Michael McKeough said the opening prayer.

2. The minutes of the October meeting were approved as read.

3. Father Cox read a letter from the Commission on Life Adjustment commending the work of Father Myers, former President of the Department, and regretting his death.

4. A letter from Brother Benjamin, C.F.X., was read in which he stated that ill health would no longer permit him to attend the meetings of the Association and he wished to resign from the Executive Committee. It was moved by Brother Herman Basil that the secretary should write to Brother Benjamin expressing the regret of the group for his illness and commending him for the tireless energy and great work which he had displayed as a member of the Executive Committee.

5. Brother Julius Kreshel read the report of the Committee on Regional Units which was unanimously approved. Brother Julius also presented the report of the Committee on the Quarterly Bulletin which was also unanimously approved.

6. Father Goebel recommended that an expression of appreciation to Brother Julius Kreshel and his committee should be made for the splendid work of the Committee on the Quarterly Bulletin and the secretary was instructed to write a letter to that effect.

7. The question of where the next meeting of the Executive Committee should be held was taken up. Brother Herman Basil offered the hospitality of St. Mels High School in Chicago for the meeting which was unanimously accepted.

8. Father O'Neill suggested that papers from the Regional Meeting not directly pertaining to the Secondary School Department but of general interest to it should be published in the quarterly bulletin. It was ruled that such papers should be forwarded to the editor to whose judgment it should be left as to whether they should be published or not. There being no further business, the meeting adjourned at 5:30 P.M. Father Goebel recited the closing prayer.

BROTHER ALEXIS KLEE, S.C.,

Secretary .

REPORTS

REPORT OF THE COMMITTEE ON REGIONAL UNITS

The Committee on Regional Units reports that to the four regional units heretofore functioning a fifth one, the Hawaiian Unit, has been added during the past year. We have, then, the following units: the California, the Hawaiian, the Middle Atlantic States, the Midwest, and the Southern Units which held meetings this past year. A prospective unit in the New England area did not materialize.

SOUTHERN UNIT

Of these regional units the Southern Unit was the first to hold its annual meeting at the Peabody Hotel, Memphis, Tenn., December 2 and 3, 1948, under the chairmanship of Rev. William E. Barclay, Pastor, Clarksville, Tenn. There was a solemn high Mass at St. Patrick's Church.

Papers read at the opening session were as follows: "The Social Challenge to Catholic Education," by Rev. Louis J. Twomey, S.J., Director of the Institute of Industrial Relations, Regent of the School of Law, Loyola University, New Orleans, La.; "Combating False Attitudes in Catholic Youth," Brother Richard, F.S.C., Christian Brothers College, Memphis, Tenn. Then there followed a panel discussion on "The Adaptation of the Curriculum to the Moral Needs of Today's Youth," Sister M. Elaine, S.S.N.D., Principal, Sacred Heart High School, New Orleans, La., acting as chairman. Panel discussion leaders were Brother Carol, S.C., Catholic High School, Donaldsonville, La., who treated "Self-Discipline Through Religious Motivation," and Sister Marie Barat, S.B.S., Xavier University Preparatory High School, New Orleans, La., whose theme was "Developing a Catholic Social Conscience Through the Social Studies Program."

At a joint luncheon of the college, secondary and elementary departments, Rev. Henry C. Bezou, Archdiocesan Superintendent of Schools, New Orleans, addressed the group on "European Impressions," in which he told of a recent trip gathering information on the status of education in western Europe.

In a second session the following papers were presented: "Training Catholic Youth for a Changing World," Rev. Frank Shea, Principal, Father Ryan High School, Nashville, Tenn., and "Education for Home and Family Living," Sister M. Janet, S.C., Secondary School Expert, Commission on American Citizenship, The Catholic University, Washington, D. C.

The officers of the Southern Unit are:

Chairman: Rev. Claude Stallworth, S.J., Principal, Jesuit High School, New Orleans, La.

Vice-Chairman: Brother Theodore Hoeffken, S.M., Principal, Central Catholic High School, San Antonio, Tex.

Secretary: Sister Mary Stephen, Sisters of Mercy, Principal, O'Donoghue High School, Charlotte, N. C.

Delegate: Rev. Laurence M. O'Neill, S.J., President, Jesuit High School, New Orleans, La.

CALIFORNIA UNIT

The California Unit met at the Immaculate Heart College and High School, Los Angeles, Calif., on December 21 and 22, 1948, under the auspices of His Excellency, Most Rev. J. Francis A. McIntyre, D.D., Archbishop of Los

Angeles, and under the chairmanship of Rev. Patrick J. Roche, Superintendent of Schools, Los Angeles.

Delegates assisted at holy Mass celebrated by the Most Rev. Archbishop and listened to a sermon by the Most Rev. James T. O'Dowd, D.D., Auxiliary Bishop of San Francisco.

In the forenoon of the first day there were panel discussions on "The Guidance and Orientation of High School Students," Rev. Francis J. Harrington, S.J., Santa Clara University, chairman; "The Challenge to Teachers of Today," Very Rev. Msgr. Patrick J. Dignan, Ph.D., Superintendent of Schools, Los Angeles, chairman; and "Fostering Reading Tastes in the High School," Rev. John T. Foudy, Ph.D., Assistant Superintendent of Schools, San Francisco, chairman.

The afternoon session of the first day was given over to more panels: one on "The Role of the High School in Preparing for Family Living," Rev. John T. Foudy, chairman; another on "Guiding to Careers of Catholic Womanhood," Rev. Raymond Renwald, Sacramento, chairman; and a third on "The Non-Academic Curriculum in Boys' High Schools," Rev. Joseph E. Weyer, Los Angeles, chairman.

On the second day there was discussion of "The Place of Visual Aids in the Teaching Process," Rev. Patrick J. Roche, Los Angeles, presiding. Brother Bertram, F.S.C., Principal, Christian Brothers High School, Sacramento, was chairman of a panel considering "The Religion Course and Worthy Social Living."

On the afternoon of the second day delegates resolved themselves into sectional meetings on "Trends in Mathematics," "The Role of Latin," "High School Dramatics," "High School Administration," "The Teaching of Modern Language," "The Life Sciences," "Social Studies and Christian Civilization," "Remedial Reading and the Library," and "The Physical Sciences."

The two day convention of the California Unit concluded with Benediction of the Blessed Sacrament in the college auditorium by Most Rev. Timothy Manning, D.D.

The officers of the California Unit are:

Chairman: Rev. Patrick J. Roche, Ph.D., Superintendent of Schools, Los Angeles.

Vice-Chairman: Brother Bertram, F.S.C., Christian Brothers High School, Sacramento, Calif.

Secretary: Sister George Francis, B.V.M., Holy Family Girls' High School, Glendale, Calif.

Delegate: Rev. John T. Foudy, Ph.D., Assistant Superintendent of Catholic Schools, San Francisco.

MIDDLE ATLANTIC STATES UNIT

The Middle Atlantic States Unit met at Seton High School, Baltimore, Md., February 17, 1949, under the chairmanship of Rev. Leo J. McCormick, Ph.D., Superintendent of the Archdiocesan Schools of Baltimore.

After a concert by the Archdiocesan High Schools' Orchestra, Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore, Chairman of the Department of Education, N.C.W.C., greeted the delegates. Rt. Rev. Frederick G. Hochwalt, Secretary General, National Catholic Educational Association, then addressed the gathering on "Implications of the Life Adjustment Program in High School."

Two panel discussions followed: one on "Integrating High School Religion with Life," Rev. W. H. Russell, Ph.D., Department of Religious Education, The Catholic University, Washington, D.C., presenting the topic; another on "What the Social Studies Teachers Can Do to Develop Better Citizens," Sister M. Christopher, R.S.M., Mt. St. Agnes High School, Mt. Washington, Md., and Brother Jogues, C.F.X., St. Michael's High School, Brooklyn, N. Y., leading the discussion.

The afternoon program called for a number of sectional meetings. "The Problems of Guidance in the Catholic High School" were treated by Rev. William Burke, Cardinal Hayes High School, New York, and Sister M. Isabelle, Seton High School, Baltimore. Sister M. Virginia, Notre Dame Preparatory School, Baltimore, Rev. Joseph Erhart, S.J., Gonzaga High School, Washington, D.C., and Sister Maria Concepta, St. Paul's Academy, Washington, D. C., discussed "Methods of Teaching Modern Languages." "The Need of Social Mathematics" was the topic developed by Sister M. Stephanie, Cathedral High School, Trenton, N. J., and Sister Alma Joseph, St. Rose's High School, Belmar, N. J.

More panels followed: "Disciplining Reason Through the Teaching of English Composition," Sister Anne Gertrude, Academy of St. Elizabeth, Convent Station, N. J., leader; "The Methods of Teaching Science," Brother D. Alphonsus, F.S.C., West Philadelphia Catholic Boys' High School, and Brother Godfrey John, F.S.C., La Salle High School, Cumberland, Md., presenting the topic; "How to Use Visual Aids in High School," Brother Damian Luke, F.S.C., West Philadelphia Catholic Boys' High School, discussion leader.

All sectional groups repaired to the auditorium at the end of the day to hear a summary of departmental discussions. There were exhibits by firms dealing in educational supplies.

Officers of the Middle Atlantic States Unit are:

Chairman: Very Rev. John J. Voight, Ed.D., Superintendent of Schools, New York.

Vice Chairman: Brother Vincent, F.M.S., Director, Marist Brothers, Cardinal Hayes High School, New York.

Secretary: Sister M. Alexandra, S.C., Community Supervisor, Sister of Charity, Convent Station, N. J.

Delegate: Rev. Adolph Baum, Rector, St. James Catholic High School, Chester, Pa.

HAWAIIAN UNIT

During the past school year the Hawaiian Unit was organized by Rev. Charles S. Gienger, M.A., Superintendent of Catholic Schools, Honolulu, T. H., under the auspices of the Most Rev. James J. Sweeney, D.D., Bishop of Honolulu.

The first meeting of this new unit was held at St. Louis College and Sacred Hearts Academy, Honolulu, February 25, 1949, under the general chairmanship of Father Gienger. The morning session was presided over by Sister M. Rose, SS.CC. The theme of the day, "The Challenge to Education in the Light of Pius XI's Encyclical on Christian Education," was introduced by Brother James Wipfield, S.M., Inspector-Treasurer of the Marianist Province of the Pacific.

He asked the assembly to resolve itself into divisional meetings according to the four years of high school and to discuss the teacher's part in preparing the student to meet the local challenge of communism in schools, labor unions, government and public opinion. Chairmen of these divisional

meetings were Sister Gerard, O.S.F., Brother Harold Hammond, S.M., Sister Jeanne Louise, SS.CC., and Sister Grace Marian, O.P.

The afternoon session opened with a brief report by the Rev. Charles S. Gienger, M.A., Superintendent of Catholic Schools, Honolulu, telling of meetings held on the islands of Hawaii, Maui and Kauai. This was followed by four addresses: "The Challenge to Education in the Light of Pius XI's Encyclical on Christian Education," Rev. Edward Donze, S.M., Pastor of Star of the Sea; "Marriage," Very Rev. Edwin J. Kennedy, Chancellor of the Diocese; "The Catholic Schools and Catholic Social Service," Sister M. Victoria Francis, O.P., Executive Secretary, Catholic Social Service; "Education, the Teacher and Social Living," Most Rev. James J. Sweeney, D.D., Bishop of Honolulu. Benediction of the Most Blessed Sacrament ended the day's meetings.

Officers of the Hawaiian Unit are:

Chairman: Rev. Charles S. Gienger, M.A., Superintendent of Catholic Schools, Honolulu, T. H.

Vice-Chairman: Sister Mary de Paul, O.P., Regional Supervisor, Maryknoll Schools, Honolulu, T. H.

Secretary: Sister M. Gonzaga, O.S.F., Principal, St. Francis Convent, Honolulu, T. H.

Delegate: Brother James Wipfield, S.M., Inspector-Treasurer of the Marianist Pacific Province, St. Louis College, Honolulu, T. H.

MIDWEST SECONDARY SCHOOL DEPARTMENT

The Midwest Secondary School Department held its annual meeting in the Grand Ball Room of the Palmer House, Chicago, Tuesday, March 29, 1949, under the chairmanship of Brother William Mang, C.S.C., Notre Dame, Ind.

The morning session was given to the reading and discussion of three addresses: "The Christopher Approach to Life and Education," Rev. James G. Keller, M.M., Director of "The Christophers," New York City; "A Political Scientist Looks at the Relationship of Government and Religious Education," Mr. Jerome G. Kerwin, Ph.D., LL.D., Professor of Political Science, University of Chicago; "The Responsibility of the Catholic Educator to the United Nations," Mr. James A. Eldridge, Midwest Director of the American Association of the United Nations.

At noon there was a joint luncheon of the Midwest Secondary and of the Midwest College and University Departments, the guest speaker being Sister M. Madeleva, C.S.C., President, St. Mary's College, Holy Cross, Ind., who chose for her topic "Teacher Training for Our Young Religious."

The afternoon session presented a panel, "Stepping up the High School Curriculum Toward the Building of a Christian World," with Rev. John M. Voelker, Ph.D., Principal of Messmer High School, Milwaukee, chairman. Sister M. Rosenda, O.S.F., Director of Curriculum Revision in English, School Sister of St. Francis, Milwaukee, treated the aspect, "The Christian Impact in English." Brother Gerald J. Schnepf, S.M., Ph.D., Associate Professor of Sociology, St. Louis University, spoke on "Alerting Students to Present Social Problems." "Integrating Science and Religion" was developed by Brother H. Charles, F.S.C., Ph.D., Head of the Department of Biology, St. Mary's College, Winona, Minn. Sister Bertrande Meyers, D.C., Ph.D., Director of Marillac Social Center, Chicago, presented a paper on "Developing Catholic Ideals and Attitudes of Family Life."

Officers of the Midwest Secondary School Department are:

Chairman: Rev. T. Leo Keaveny, Superintendent of Schools, St. Cloud, Minn.

Vice-Chairman: Sister Marita, S.C.C., The Mallinckrodt, Wilmette, Ill.

Secretary: Brother Edwin Goerdt, S.M., Principal, Coyle High School, Kirkwood, Mo.

Delegate: Rev. William J. Plunkett, Superintendent, Immaculate Conception High School, Elmhurst, Ill.

To resume, there are five regional units of the Secondary School Department, N.C.E.A. California, Hawaiian, Middle Atlantic States, Midwest, Southern Units. All five units held annual meetings this past year.

Respectfully submitted,

THE COMMITTEE ON REGIONAL UNITS

BROTHER JULIUS J. KRESHEL, S.M., *Chairman*

JOHN T. FOU DY, *California Unit*

BROTHER JAMES WIPFIELD, S.M., *Hawaiian Unit*

ADOLPH BAUM, *Middle Atlantic States Unit*

WILLIAM J. PLUNKETT, *Midwest Unit*

LAURENCE M. O'NEILL, S.J., *Southern Unit*

REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

The *Catholic High School Quarterly Bulletin* is published in October, January, April and July by the National Catholic Educational Association in the interest of the Secondary School Regional Units of this Association. It is issued free of charge to all institutional members of the Secondary School Department, N.C.E.A. Copies are also sent to members of the General Executive Board, to members of the Executive Committee of the College and University Department, to the members of the Executive Committee of the Secondary School Department, and all superintendents of diocesan school systems.

Since the last national convention of the N.C.E.A. regular issues have appeared in April, July, October and January. The April issue for 1949 is now on the press.

The cost for printing and mailing 1,000 copies of the last four issues totaled \$1,178.62 or about an average of \$294.65 an issue.

Respectfully submitted,

THE EDITORIAL BOARD

Catholic High School Quarterly Bulletin

T. LEO KEAVENY, *Chairman*
BROTHER JULIUS J. KRESHEL, S.M., *Editor*
BROTHER WILLIAM MANG, C.S.C.
SISTER M. JOAN, O.P.

ADDRESS

RELATIONS OF GOVERNMENT, RELIGION AND EDUCATION

REV. WILLIAM E. McMANUS, ASSISTANT DIRECTOR
DEPARTMENT OF EDUCATION
NATIONAL CATHOLIC WELFARE CONFERENCE
WASHINGTON, D. C.

In a few, well chosen words our President General, Archbishop McNicholas, once stated a political axiom which for centuries has controlled the relations of government, religion and education. He said, "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends upon the education of youth." It is true. From Plato to Marx, political scientists of every age have recommended control of education as the most effective means to increase the power of a particular form of government. They also have recognized that the manner of dividing educational functions and responsibilities among church, state and family in large measure will determine the degree of educational freedom which will prevail in any nation. Indeed, in every period of history it has been the task of statesmanship to make possible a harmonious and fruitful partnership between all the agencies rightfully concerned with the education of youth. Our day is no exception.

History has recorded the persistent application of this political theory to practical problems of school administration. To be sure, the history of church-state relations in education is a chronicle of repeated attempts by "empire builders" to seize all control of education from the church and family in an effort to make of the nation's schools so many shrines to immortalize their achievements and to perpetuate their absolute control over the people. Time and time again these attempts have failed, and each time the church and family, recovered from these attacks on their inherent educational prerogatives, have begun anew their task of preparing children for their responsibilities to God and neighbor and thus for their duties as citizens under a lawful government. In every struggle for domination of the minds of men, government, generally possessing unlimited coercive and punitive powers, has won the first battle for control of the schools, but, in the end, it has lost control as freedom reasserted itself, and as men renewed their dedication to the rights of the church and family. Governments have passed away, remembered only for their tragic mistakes, but the church and family have remained, as always, the enduring custodians of the cultural heritage of the human race.

Modern history relates the sad fact of the dictators' deprivation of education in Italy, Germany, Japan and Russia. But the last page of this episode has not been written. The "empire builders" of the Kremlin have their designs on every school behind the Iron Curtain, and for that matter, on every school in the world. Their shock troops have won the first skirmish. In Latvia, Estonia, and Lithuania, church and family no longer have any substantial control over the education of children. In the satellite countries, Roumania, Bulgaria, Yugoslavia, Poland, Czechoslovakia and Hungary, the rights of church and family are granted but token recognition, and, before long, they will be suppressed completely if the communist domination of these nations advances according to schedule.

Perhaps, however, Russia may soon discover that her invasion of the schools in the Iron Curtain nations has been a strategic blunder, the very same mistake which has been fatal to other nations attempting domination of the world. Consider, for example, the case of Cardinal Mindszenty. If the Cardinal had been merely a troublesome cleric uttering pious protests against the new communist order, the Soviets would not have bothered with him. In the early stages of an occupation the Soviets like to keep up an appearance of a friendly disposition towards the religious sentiments of the people. Suppression of religion doesn't take place until the occupation is well-established, mainly through control of all means of information, including the schools. But the Cardinal, as the Communists soon found out, had no intention of allowing the Hungarian government to gain a monopoly of the schools. Vigorously, he protested every move towards the nationalization of education. The more he objected, the more incensed was the government which had its orders from Moscow. Finally, in September of 1948, Cardinal Mindszenty issued his famous pastoral letter calling upon the people to resist the nationalization of the schools. Not long after this event, the Cardinal was arrested, tried and sentenced, not for the alleged black-marketeering or conspiracy, but for his defiance of the communist plan to steal away from church and family the little children in the schools, and to implant in their innocent minds the seeds of rebellion against God and family and to demand of them loyalty to the Communist State alone. Perhaps the Hungarian people may forget to pray for their Cardinal; perhaps many of them may forget even his name, but they will always remember his eloquent and convincing instructions about the educational rights of church and family. The memory of this pastoral letter and the determination of the people to regain control of education for church and family may be the stumbling block over which the communist leaders of Hungary will fall in failure. Their attack upon the schools may land them in the very same jail from which Cardinal Mindszenty ultimately, we pray, will be released.

As Europeans know, the "battle for the schools" is not confined behind the Iron Curtain. In most nations of Europe control of education is one of the major ideological issues dividing people to the right and left. In France, Belgium, Holland and Germany, doctrinaire socialists on the left, true to their anti-clerical traditions, favor a monolithic school system with full control vested in the government. On the right, Christian Social Democrats, at times in strange company with neo-Fascists and a few Monarchists, are defending the educational rights of the church and family against the collectivist state which the Socialists would like to establish. Clearly, these political parties associate their quest for power with control of education. If doctrinaire socialism were to become the dominant political theory of contemporary Europe, the educational rights of church and family would be in greater jeopardy than most people suspect.

To come closer to home, we may take a look at England where a laudable reorganization of schools is—perhaps fortuitously—reinforcing the political policies of the labor government. In this reorganization a premium has been put on equality of opportunity and efficiency of administration with the result that church and family not infrequently have been forced, regardless of hardships, to accommodate themselves to the government's plans. In some cases, the authorities of denominational schools other than Catholic have capitulated to the government's enticing offer of full tax support on condition that denominational control be abandoned. In other cases, parents, including a few Catholics, have questioned the advisability of raising huge sums of private money for the erection of separate denominational schools merely to provide a setting for sectarian religious instruction. They feel

that the non-denominational religion instruction which is a part of every public school's regular program might be as effective as sectarian instruction, and in any event, it certainly is less expensive. Unquestionably, therefore, the government's policy of granting full support to non-sectarian public schools exclusively is strengthening the hand of the labor government within the English school system. By the same score, the influence of the church and family has been lessened.

If you would have a preview of the relations of state, church and school under a mildly socialist government in the United States, look to England. An astute observer of political developments under the English reorganization law has this to say: (I quote an Englishman, H. O. Evennett)

"The modern passion for administrative uniformity and for an often shallow conception of equality may not inconceivably in the highly-regimented post-war State lead to a deliberate utilization of the State schools and the State-aided schools for the conscious formation of a new national soul to animate the new body politic. In fighting for equality of treatment, the denominational schools are fighting the battle of freedom in general. . . . The most powerful safeguard against the totalitarian state," he said, "is the maintenance of variety, diversity and independence of schooling."

That is advice which any American educator may well take to heart.

In our country, the genuinely cooperative relationship of all agencies concerned with the education of future citizens, as envisioned and planned by our founding fathers, has been deteriorating steadily. In their plan, neither state nor church was to have a monopoly of education, but both were to function together in cooperation with the family. Accordingly, our Federal Government at that time refrained from any direct regulation of education; it wanted the people in the individual states to work out practical plans of cooperation; it imposed no strictures on the states which saw fit to use tax funds for the support of both denominational and common schools. No policy ever was better designed to promote harmony between church, state and school.

The early history of our nation has many bright chapters about the development of the cooperative relationship which had been the hope of our founding fathers. Church and state combined their resources and efforts to build and to staff schools which based their training for good citizenship on the solid foundation of religion. Then came the Civil War and in its wake a wave of religious prejudice and bitterness engendered in large part by a nativist antipathy towards immigrants, most of whom were militant Protestants. These persons successfully sponsored state constitutional amendments to prohibit all tax support of denominational schools, most of which were Catholic. At the same time they managed to retain in the public schools those elements of Protestantism, such as Bible reading, which were regarded as essentials of the Protestant creed. In the end, they effectively secularized all tax-supported schools. Worst of all, by placing the tremendous financial power of government solidly behind the public school system exclusively, they established a precedent of school administration which is a constant threat to the educational rights of church and family. If, under our constitutional form of government, the State may arbitrarily restrict its financial assistance to public schools alone, what guarantee have the church and parents that the state may not take other arbitrary steps to circumscribe their freedom? Would it be legitimate for our government to decide arbitrarily that denominational schools should be banished from the American scene on the score that they are a divisive menace to the unity of our democratic society?

These questions bring to mind the famous Oregon school case. You probably recall that after the people of Oregon in a referendum voted in favor of a proposal to compel all children to attend public schools, the constitutionality of the measure was brought for a test to the Supreme Court of the United States. One might assume that the court with little difficulty would have decided that the Oregon proposal was an obvious violation of our constitutionally guaranteed freedoms. Actually, the Supreme Court was hard pressed to find substantial constitutional grounds on which to reverse the wishes of the people of Oregon. The word "parent" does not appear in the constitution or any basic law of the United States. Freedom of education was not included in the Bill of Rights. As the Federal Government is one of delegated powers, the states were left free to do as they pleased with their school systems. Finding nothing definite in the constitution about parental rights, the court based its opinion largely on the fact that the Oregon law equivalently confiscated parochial school property without due process of law. For good measure, the court, turning to the natural law, declared its policy on parental rights by saying,

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public school teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional duties.

That was in 1925.

Twenty-three years later Mrs. Vashti McCollum brought her case before the supreme tribunal. She appeared, not as a parent claiming justice or protection for her child, but as a citizen, asking the court to vindicate her personal belief that the released time religious instruction program of Champaign, Illinois, was a violation of the principle of separation of church and state. There were, however, parents involved in the case, notably, Mr. and Mrs. Elmer Bash, who, as intervenors, formally petitioned the court to respect their fundamental right to have their child receive an hour of religious instruction once a week on a wholly voluntary basis and with no infringement of the rights of conscience of any other person. The attorneys for the Bash family included in their brief the whole story of the Oregon case and of the reasoning that had led the court in 1925 to uphold the rights of parents and church against the action of a state.

What was the court's decision? Mrs. McCollum won an 8 to 1 verdict; not so much as a single word was said in defense of the rights of Mr. and Mrs. Bash. The majority opinion did not even allude to the Oregon decision. Justice Jackson admitted quite frankly that the court was guided mainly by its own prepossessions about the nature, purpose and traditions of the American public school system. In the manner of an arm-chair philosopher, the court favored the legal profession with a pedestrian description of the unique characteristics of American education, and with little or no attention to constitutional or natural law, dismissed all questions of fundamental parental rights as irrelevant in a case involving the use of public school buildings more or less to aid religion. Mr. Justice Frankfurter's reasoning is the best example of what I have in mind. He said,

The public school is at once the symbol of our democracy and the most pervasive means for promoting our common destiny. In no activity of the state is it more vital to keep out divisive forces than in its schools. . . .

On this premise he based his conclusion that a group of parents in cooperation with their churches do not have the right to withdraw their children from

the public school for one hour of religious instruction. This conclusion leads us to ask a question that is not a little disturbing.

How secure is a parent's right to withdraw his children from the public school system for full-time attendance at a parochial school? Is there a danger that the Supreme Court might one day decide that compulsory attendance at a common school presumably in the interest of national unity is more essential to the general welfare than the protection of the special interests of religious-minded parents and their churches. Nobody can predict for certain just how the present Supreme Court would answer these questions. This uncertainty in itself is a serious, if not imminent, threat to the future welfare of Catholic education.

I personally believe, however, that a test case such as I described, would prove to be a victory, though perhaps a tenuous one, for parochial schools. It might, moreover, reveal to the court some of the fallacies in the McCollum decision and thus open the possibility of a reversal or at least of a substantial modification of the court's interpretation of the First Amendment. It seems to me, therefore, that for the time being the existence of parochial schools is reasonably immune from judicial attack. Even those persons who would like to suppress our schools are reluctant to use the means necessary to that end.

On the other hand we dare not disregard the world-wide trend towards governmental domination of education, nor may we entertain any rash assumptions on the security of the rights of church and family in our country. We must face the disheartening reality that, in some nations where the Catholic Church has flourished for centuries, today no Catholic schools are allowed. May, then, we Catholic educators in the United States presume that the rapid development of our school system, our ever-increasing enrollments, our ability to raise two hundred million dollars a year in voluntary contributions—that these of themselves constitute an impenetrable bulwark against governmental intrusion. I doubt it. Actually, every new school, every new pupil and every new dollar stir up new antagonism toward our schools on the part of a surprisingly large number of Americans who believe that Catholic education is a growing threat to the unity of our democratic society. In my mind there is no doubt that in a contest of sheer power to control American education the devotees of the "little red school house" would win handily.

Our strength in the United States, I think, lies not in our numbers, nor in our material resources, nor in our prosperity, nor in our consecrated teachers, nor in our professional competency. Our strength rests in our freedom to control the curricula of our schools, to develop and to use thoroughly Catholic courses of study and textbooks, to supervise our classes in terms of the special objectives of Catholic education and to administer our schools with a minimum of regulation by government. I believe that the intelligent, courageous and full use of this freedom will give our schools a status before God, church and country that will render them immune from unwarranted governmental interference. Schools which are uncompromisingly Catholic are like the Church—indestructible.

In this respect we Catholic educators in the United States may draw a significant lesson from the failures of Catholic education in Europe. Take, for example, the Catholic confessional schools of Germany and you will understand the futility of identifying the true values of Catholic education with mere externals of church control. In the German plan, Catholic confessional schools are simply public schools with an exclusively Catholic teaching staff and student body. Their courses of study, textbooks, and examinations differ

not at all from those used in Protestant confessional schools and neutral schools. Religious instruction is the church's exclusive responsibility and as such has little relation to the school program as a whole. In each little German community where the people are exclusively or predominantly Catholic, or, as the case may be, exclusively or predominantly Evangelical, the confessional school is a symbol not of the ideals of religious education, not of religious influence in the socio-economic order, not of a Catholic or Evangelical philosophy of life, but only of partisan political power in the name of religion, of a narrow and often bitter sectarianism, and of a group's determination to perpetuate its domination of a community. Now that the postwar adjustment in Germany has created a widespread dislocation of people, few entirely Catholic or Evangelical communities remain. As a result, confessional schools are being replaced by neutral schools. Already the people in two Laender of the American Zone have adopted constitutions virtually outlawing confessional schools. Catholic confessional schools in Germany are disappearing simply because German Catholic educators and clergy and laity do not really understand nor appreciate the essential purpose of Catholic education. The same calamity may befall confessional schools in Belgium, Holland, and possibly in Canada, unless clergy and laity buttress the structure of Catholic education with a distinctively Catholic program of studies.

It seems to me, therefore, that the past and current difficulties of Catholic education abroad cannot be attributed entirely to the machinations of power-mad governments. Better it is for us to assess our own shortcomings and downright mistakes before we excuse our failures by blaming the government. The truth is that because Catholic education abroad had but little solid substance of eternal Catholic truths and principles, Catholic schools lacked secure status before God Who could hardly be expected to abandon His graces to unworthy and unresponsive institutions; before the clergy, who failed to regard Catholic education as a part of their apostolate; before educators, who saw only a superficial difference between the content of Catholic and secular education; before the laity, who were not disposed to make sacrifices for something of meager intrinsic value; and before government which apprized them as so many needless duplications of public schools.

The lesson is clear. Our strength is vested in those elements of Catholic education in which European Catholic schools were weak. Humbly, may we thank God for His extraordinary graces bestowed upon the teachers and pupils in our secondary school system. Faith and hope and love akin to that of St. Paul, who said, "I can do all things in Him Who strengthens me," have moved the mountain of difficulties which barred the way to the needed rapid development of our secondary schools. As any European will tell you, our schools must be the product of God's grace, for how else could one explain their existence and their achievements? The Church in the United States is too young to have a tradition; there is no cultural pattern, no Catholic political party, no Catholic "pressure group" to promote the development of separate Catholic schools; there is not even public money to support them. May you and I, now so abundantly blessed in our work, never neglect to give thanks to the source of our strength.

Our American clergy have a devotion to the cause of Catholic education which is without parallel in any other nation. Their enthusiasm is shared by our Catholic laity whose personal sacrifice and magnificent generosity on behalf of Catholic schools are unequalled in any other place in the world. The loyalty of priests and people to Catholic schools is their best safeguard against any form of governmental interference.

In an American system religious and lay teachers really believe in the ideals of Catholic education, and for those ideals, they have made and are making sacrifices of every kind in a degree unknown in other countries. Their only reward is their success in improving the schools in which they labor. Our teachers' constant and enthusiastic zeal to enrich the Catholic content of our school program is answer enough to those persons looking to the day when the Church will abandon her independent school system. Our community relations are improving. In an ever-increasing number of communities, Catholic and public schools have become steady partners in the common tasks of American education. In the higher echelons of the public school command, particularly in the professional organizations, one occasionally hears grumpy remarks about the "divisiveness of sectarianism" and "undemocratic groupings resulting from denominational education," but in the field where teachers are busy with the pressing problems of training children for wholesome, friendly community living, there's a pleasant and cordial relationship between public and Catholic schools.

Of course, we want to maintain these friendly relations with our fellow teachers in the public schools. We must regret, therefore, that prominent educators like Bishop Oxnham, or Dr. Willard Givens and Dr. Charyl Williams of the N.E.A., have associated themselves with Protestants and Other Americans United, an organization which is exploiting religious differences to raise a million dollar war chest. On the other hand, we need not be too disturbed. Exploding firecrackers may make as much noise and smoke as the firing of heavy artillery. When the smoke of the current battle against Catholic schools clears away, we will see just some little people who made a lot of noise. We may fervently wish, however, that the funds in the P.O.A.U. war chest might be transferred to the National Conference of Christians and Jews or the Committee on Religion and Public Education of the American Council on Education that they might carry on more effectively their programs to promote understanding and good will among all groups in the United States.

Though we are reasonably strong in the areas I have just mentioned, we should not rest on our laurels. All that we have considered thus far suggests that the motto for Catholic secondary education in the United States should be, "*Age quod agis. Finem respice!*"—which very freely translated means, "Continue the good work, but watch where you are going!"

First and foremost, our attention, prone to be distracted by countless new demands upon the secondary school, must be redirected to our essential purpose: namely, as Pope Pius XI stated it,

"to cooperate with divine grace in forming the true and perfect Christian," one who "thinks, judges, and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ." For this reason, "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

Ponder these words and you will conclude with me that our number one imperative is the immediate development of a thoroughly Catholic secondary school curriculum. It will be no easy task. The spade work has been done by Sister Mary Janet in her excellent resource volume, *Catholic Secondary Education, A National Survey*, which for the first time gives us a clear comprehensive picture of the organization, administration and program of Catholic secondary education in the United States. The next step, in my opinion, is the construction of a curriculum, with a core of religion and social studies, for experi-

mental use in terminal high schools whose pupils follow a course of general education. In basic design the curriculum may resemble the elementary school plan, *Guiding Growth in Christian Social Living*. High among its objectives should be the preparation of young people for their social responsibilities among the "working class," a segment of society rapidly taking shape, and gradually slipping away from the Church.

In my opinion the most difficult and the most important task in this work will be the selection of subjects and experiences which are *best* suited to our purpose. The key word is *best*. The high school program is overcrowded; some subjects and some activities must go if we are to use only the *best*. New subjects and experiences which make a direct and substantial contribution to our basic purpose must replace others of less significance.

In the process, the feelings of some teachers will be offended; college administrators may threaten reprisals; parents will complain and students will threaten to quit. These considerations must not distract a curriculum builder from his single purpose: to develop *the* plan which most efficaciously will produce integrated Christian characters.

Providentially, what is most imperative is also opportune. Our imperative is a curriculum for Christian social living. The trend of the moment is towards life adjustment education. Hence, our task is the development of a plan which will adjust our pupils to the demands of this life and of the next.

A plan mainly for general education is imperative, because we must prepare our terminal students for their duties in the social apostolate; the same plan is opportune, for the day is not far off when most Catholic high schools will have to admit students of varying degrees of intelligence and not only those of the intellectual elite. It is imperative that the art of Christian social living be taught to an ever-increasing number of young people. To quote Jacques Maritain:

Thus took place what Pius XI described as the greatest scandal of the nineteenth century: the fact that the working classes had been separated from Christianity and the Church, and believed that in order to hope for a better life on earth, they must necessarily turn away from Christ. The immense task which in our time is imposed upon Christian thought and upon Christian activity is to save the efforts of the last century toward social progress—while purifying them of the errors which are now causing their collapse.

This imperative is also timely. Our schools are facing a twenty per cent increase in the high school population within the next ten years. Unquestionably, the most economical type of secondary school program is general education; ordinary classrooms are adequate; no expensive equipment is needed; the size of classes can be increased by the use of visual aids. In short, we may be able to raise the money for a twenty per cent expansion of our general education courses, but we hardly can do the same for expensive college preparatory courses which meet present day standards of accrediting associations.

As further details of this problem will be discussed in your panel on general education, I leave it to you for additional consideration.

Our second imperative is a need for sound community relations. As the Holy Father said: "Let it be loudly proclaimed and well understood and recognized by all—that Catholic educators do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner most conducive to the prosperity of the nation." A program of community relations is a form of the apostolate whereby we let

our light shine before men that they may see the work accomplished in us through the grace of God. Such activity is most opportune now that our critics are complaining about our divisive tendencies. I commend you for having the topic of community relations scheduled for one of the most interesting panels at this convention.

The third imperative is the recruitment of teachers. I need not tell you that the shortage of priests, brothers, and nuns to staff our schools soon will reach alarming proportions. An intensified program for religious vocations is needed immediately. At this convention a special N.C.E.A. committee will launch this project. But no longer may we expect religious to carry the full teaching load. The day of the lay teacher—to be sure, a belated event—is at hand. Some will be full-time employees, paid, I trust, the prevailing wage rate in the community. Others will have to be volunteers: some, young persons interested in the teaching apostolate; others, former public school teachers willing to teach a few hours a day. The manner in which these lay teachers are assimilated into our system will be a crucial test of our readiness to see the advantages of the lay apostolate in Catholic education.

Lay teachers will join our ranks at an opportune moment. Let us associate things that go together:

1. We will need a curriculum heavily weighted with social studies. Lay teachers generally are well qualified in this field; moreover, it is the field in which they should become expert in the interest of the apostolate.
2. We need good public relations. Lay teachers may be our most effective emissaries of good will. At the same time their employment will help dispel the notion that our schools are merely catechetical institutes for the indoctrination of children by priests and nuns.
3. We need teachers. Lay people can teach, sometimes more efficiently than ourselves and not infrequently with greater lasting influence upon the students.

All things considered, one gets the impression that Catholic secondary education in the United States is in its springtime. Gone are the dismal cold days when our schools competed with public schools to hold our pupils. Behind us are the hard struggles to secure accreditation and to get our teachers properly prepared. Today Catholics have supreme confidence in their high schools. Our teachers can see their way clear to improve and to enrich the content of their courses. Our pupils are eager to be challenged by the demands of personal sanctification; they are zealous, ready to serve the Church at a moment's notice; actually their zeal is forcing some faculties to get down to work on an integrated program of studies. The financial condition of our schools is precarious, but no worse than at any other time. Our difficulties are numerous, but not so trying; our problems are difficult, but we have some clue to the answers. Catholic education is in its springtime; may the summer sun shine forth in its full glory. May God continue to bless our efforts.

In a few words may I summarize this address. We can thank God for the freedom of education which is ours in the United States. God expects us to use this freedom wisely. To the extent that we may see the designs of Providence in the signs of our time, we may be sure that a renewed, zealous emphasis on the distinctively Catholic phases of our school program is at once God's holy will for our schools and the best method of maintaining a favorable relationship between government, religion and education in the United States.

SECTIONAL MEETINGS AND PANEL DISCUSSIONS¹

THE PROBLEM OF RELIGIOUS VOCATIONS

FOSTERING PRIESTLY VOCATIONS IN HIGH SCHOOLS

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In view of all the work that has been done on vocations in recent years, many points may be taken for granted in a short paper like this: the nature, need, and requirements of a vocation; the necessity for starting vocation work long before the high school years; the importance of family background; the need for prayer and sacrifice as fundamental in our vocation crusade; the positive obligation to seek and foster priestly vocations.

Our subject, therefore, is "What practically can be done in high schools to preserve and foster priestly vocations."

There are "normal" (or ordinary) and "artificial" (or extraordinary) means of fostering vocations. The normal are by far the more important but the artificial are, especially these days, essential. In calling them "artificial," I do not mean to belittle them.

I.

THE "NORMAL" MEANS OF FOSTERING VOCATIONS

Those who deal directly with boys in high school—the administrators, teachers, confessors, spiritual directors—are of course the key people, and their role may be summed up as personal contact, personal influence. This is more important than all the vocational talks, movies, literature combined.

1. In the first place, youth is generous *and very observant*. Young men—many of them, thank God—are seeking to love God and others for His sake, to have the opportunity for prayer, for service, for sacrifice, for the realization of their spiritual aspirations and high ideals. They must be able to see—and their parents must be able to see—that we have found these things, and the happiness that goes with them, in our own priestly vocation.

2. Secondly, we must be perseveringly *available* to boys. I have noticed this point coming up over and over again in vocation conferences: constant readiness to be interested in the students will pay off in vocations. Boys want us to be interested in their classes, families, ambitions, problems, hobbies, games, their trivia. The human, sympathetic, friendly, approachable, understanding person will inspire vocations and will attract likely boys to come to him for *guidance*.

This interest, as well as our justice and charity and patience, must be for *all*, not merely the "personality boys," the athletes. To play favorites is to ruin our chances of having the vocation-minded student come to us for help.

¹The papers delivered at the joint meeting of administrators of colleges and universities and secondary schools appear in the College and University Department division of this bulletin.

The interested, available *spiritual director*, who, if possible, should be unconnected with the external discipline of the school, will take time to interview *all* regarding their future state-of-life. After discovering a possible religious vocation by prudent questioning and observation, he will guide and counsel the young man over a long period of time to test and challenge him with new practices of prayer, sacrifice, charity and service. This period of guidance will help the student overcome inevitable temptations, and will prepare him for entry into the seminary and for the temptations and doubts that will arise after entry. The spiritual director will warn the candidate to resolve not to leave the seminary until someone in authority—rector, confessor, spiritual director—tells him he has no vocation.

The high school *confessor* likewise will take time and will be patient with his penitents so that they will come to know that they can get help from him on their vocational problems. Upon observing a likely candidate, he will prudently broach the matter of vocation; and, if the boy is really interested, the confessor will advise him to speak to a priest outside the confessional.

3. Thirdly, all those working in the high school—teacher, confessor and spiritual director—will cooperate in developing and deepening the spiritual life of the students. In religion class, in other classes and out of class, they will present the positive ideal of sanctity, not merely the avoidance of sin; a personal devotion to Christ, the Trinity, Mary, the Mass, Sacraments, state of grace, etc.; a real challenge to lives of unselfishness and generosity as proof of love. There must be emphasis on will-training in order to inculcate the spirit of sacrifice required to accept and persevere in vocation.

4. In presenting the theology of vocation (need, signs, requirements, etc.) in class or in personal conferences we must be fair, objective, disinterested, seeking to discover the will of God in reference to each soul, guiding each one for the glory of God, the best interests of the one involved, the good of souls, and not selfishly in accord with our own desires. Thus, *all* walks of life must be explained; and, in the case of a priestly or religious vocation, the decision between the diocesan and religious priesthood and between the various communities must be left up to the individual under the inspiration of grace.

The advisor of youth will be able to outline the types of vocations and to detect God's grace attracting souls to various forms of life, contemplative and active; and to various types of activity, preaching, teaching, parish work, home and foreign missions, writing, etc.

Even when the subject of religious vocation is not being treated directly, the vocation-minded teacher may devise ways indirectly and prudently to inject suitable reference into other classes—e.g., remarks about the power and responsibilities of the priesthood and the happiness possible therein; the value of having priests as leaders in various fields, history, sociology, sciences, etc.

5. Finally, as a long range project, it must be remembered that in our high schools today we are educating the parents of the priests of tomorrow. If we can give these future parents a real knowledge and appreciation of the priestly vocation, we are laying the all-important foundation for more priests in the next generation.

Moreover, we know that, if vocations are declining, it is because integral Catholic living is declining (as evidenced by divorce, birth control, lax moral standards in homes, between the sexes, in economics and politics). Therefore, anything we can do among our high school students, our future Catholic leaders, to promote the ideal of the Catholic family and family prayer (The

Family Rosary, The Enthronement of the Sacred Heart in Homes); and to foster Catholic principles of morality in the social, economic, and political institutions of our country (as, e.g., the Christophers are doing) will have a direct bearing on vocations in the future.

II

THE "ARTIFICIAL" MEANS

The "artificial" or "extraordinary" means of fostering vocations are listed briefly—they are important in a well integrated program and they have proved their worth in many, many high schools:

1. Vocational talks illustrated by slides and movies.
2. Literature—biographies, history, fiction, factual and inspirational pamphlets.
3. Vocation Holy Hours, retreats, "rallies," exhibits, "Question Box," visits to seminaries and novitiates, projects, e.g., essay and speech contests.
4. Vocation Clubs—they must be adapted to local circumstances, i.e., whether they should be formal or informal, restricted or for all, on school time or after school time, with the moderator appointed or elected.
5. Publicity and public relations—use of secular and religious press, radio, television, to advance the cause of religion and the Church in general (building good will in the mind of the public) and vocations to the priesthood in particular: newsworthy stories and pictures of priests in action, their accomplishments, charities, activities in seminaries, ordinations, etc.

III

CONCLUSION

In all our vocational work with youth—personal contact, talks, literature, etc.—it is important to maintain proper balance in our presentation of the *activities* of the priesthood and the *spiritual life* that must be the basis of those activities. While we give proper emphasis to the world's need for priests and the various apostolates for the good of needy bodies and souls, we must strive to make clear to youth that, without an interior life of prayer and sacrifice, external actions are fruitless.

A wrong view of vocations is at least partially the cause of certain "softies" applying for admission to seminaries. Truly sincere and morally good boys, yet they subconsciously think of the priesthood as a refuge, an escape, where they won't be faced with the world's struggle, where they can live an easy life, doing good of course, but not at too great a cost to themselves. They do not envision the priesthood as a way of Christ-like living, calling insistently for the fiercest struggle of all, that against self. Such aspirants, if perchance they are admitted by mistake, will soon fall by the wayside. Proper instruction as to the true nature of the priesthood will dissuade many of them or perhaps salvage some of them by inspiring a real manliness.

This instruction and guidance as to the need for the interior life in the priesthood will also help to eliminate the impractical, dreamer type who is attracted by action, glamour, adventure, prestige, mystery, an urge to heroism and sacrifice, mighty when everything is going well but fading rapidly in the face of a real challenge, exterior or interior.

On the other hand, the proper presentation of the ideal of the interior life of sanctity, while eliminating the unfit, will *positively attract* the type

boy we want—the modern, generous youth who can take this “hard saying” from Christ, this invitation to leave all and follow Him. The challenge to sanctity that the active communities and the diocesan priesthood can throw to young men today is in a very real sense a challenge equal to that offered even by Trappist life; we must dare our aspirants to a life of the most intense external activity, the corporal and spiritual works of mercy as a proof of the love of God, based on a very high degree of interior holiness.

Whether as religious or diocesan priests we know that we shall attain happiness, holiness, security, salvation, only by prayer and sacrifice. We know that we must practice the virtues of poverty, chastity, obedience—whether we have the vows or not—arming us against self’s threefold attack, avarice, lust and pride. The beauty, strength, interior peace of this life of grace, this holy warfare, are what we must get across to our youngsters in order to attract the best among them.

In season and out of season, in talks, books, classes, sermons—and most of all by forcible demonstration in our own lives—we must preach the supernatural ideal of the priesthood, the ideal based on faith. We must frankly admit to young men that of course man cannot naturally love the death to self that the priesthood demands—but, we must add, he can love the Divine Model of that death, the poor, chaste, obedient Christ.

The impact of such a doctrine and such a life of priestly sanctity, for the love of God and of souls, will convince thoughtful, generous boys that nothing the world has to offer is enough to satisfy their craving for God. We shall have helped to plant in unselfish hearts the unshakable conviction that the priesthood offers a vision, an *obtainable* vision, of something more. Many such boys, please God, will make the venture to gain it.

THE BROTHER'S VOCATION

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When I was asked over the telephone by a distinguished priest to prepare a paper for this convention on the subject of the brother's vocation, I inquired of the Reverend Father just what phase of the brother's vocation he desired me to develop. There was a momentary pause and then he said, "The peculiar vocation of a brother."

Now, I wonder just how "peculiar" is the vocation of a brother? Or is a man who enters a religious congregation and doesn't become a priest, when he knows that he has the ability to qualify for the priesthood, supposed to be a little "peculiar"?

I would not raise this question at all did I not fear that if a mistaken notion about the brother's vocation were to develop, especially in the minds of sisters and possibly among some priests, much harm could result not alone to the brothers but to the cause for which so many priests, brothers and sisters dedicate their lives—the cause of Catholic education.

The Rev. Edward F. Garesché, S.J., has written many articles and booklets on the brother's vocation. In one booklet entitled, "What Should We Think of the Brother's Vocation?" (Vista Maria Press, New York City) he emphasizes the fact that in the religious life of the Church from the beginning down throughout the Ages of Faith, when monasticism flourished, the religious communities of men were dominated by "monks" or brothers and not by priests. Saint Anthony, founder of the monastic life in the desert of Thebes, was a brother and never aspired to the priesthood. The great Saint Benedict, patriarch of the monks of the West, and founder of the Benedictines, was not a priest. Saint Francis of Assisi, founder of the Franciscans, was never a priest. Many of the noble figures of monasticism, the great abbots and teachers of the monks, were brothers.

Coming down to a more recent period in the history of the Church, we find distinguished and saintly men urged to heroic charity by the spiritual and corporal needs of the poor, the sick, and the ignorant. Some of these men devoted their lives to the relief of those in need of help. Several of them became instruments in God's plans to found congregations of brothers who would continue and expand the work which the founders began. In nearly every instance the founder was a holy priest who is either already canonized or whose cause for beatification and canonization is now in progress. I might illustrate the point I want to make by citing the history of nearly any of these founders and the religious brotherhood they brought into the Church, but I shall limit myself chiefly to the congregation of brothers with whom I am most familiar—the Brothers of the Christian Schools.

John Baptist de La Salle, founder of the Brothers of the Christian Schools, was a learned priest, a Doctor of Divinity, and a Master of Arts from the University of Rheims. He was a distinguished educator recognized today as being one hundred years ahead of his time in the educational reforms which he inaugurated. He is a canonized saint and the author of many books on pedagogy and on the spiritual life.

In founding the society of the Brothers of the Christian Schools, Saint La Salle ruled that there should be no priests in the society. It was not for lack of esteem for the priesthood that this canonized priest made such a prohibition in the world-wide congregation which he founded. The brother's is a vocation to the religious life, a distinct vocation from that of the priesthood. To Saint La Salle, the possibilities for good in every boy seemed well-nigh infinite. He would have nothing, not even the functions of the priesthood, divide the time, the interest, or the labor which the brother should give to the boys of his class.

Evidently, teaching the young to know, love and serve God is a vocation very pleasing to the Sacred Heart and very fruitful in personal sanctification. In my relatively short experience I have witnessed two members of our congregation raised to the honors of the altar: Blessed Brother Solomon in 1926, and Blessed Brother Benilde, in 1948. The process of three more Christian Brothers for beatification and canonization has already passed the preliminary stage, and their cause is now in progress in the courts of Rome.

The mind of the Church toward the brother's vocation might correctly be interpreted from the statements of recent Popes concerning the brother's work:

Pius X———

You know with what anxious care we surround the young, and how we appreciate the religious who devote themselves to the instruction of youth in letters and in the precepts of Christian wisdom, especially men like the Brothers of the Christian Schools, the "Apostles of the Catechism." You can easily understand, therefore, with what pleasure we bless your Junior Novitiates, which we wish to see multiplied, in view of furnishing a constant supply of zealous laborers for God's harvest, which from day to day becomes more abundant.

Pius XI———

The Foreign Missions are excellent, and they are necessary for the propagation of the faith; but, today, the Christian school is the most important thing in the world for the Church and for society. The Christian Brothers must not forget that every one of their schools is a real mission, and that every Brother, each in his own classroom, is truly a missionary.

I bless you again, Brothers of the Christian Schools, noble sons of Saint John Baptist de La Salle, for your work in the Church is second to none.

Pius XII———

The splendid work which the Christian Brothers are doing in the field of Christian education is among the most consoling of the memories which I carried away from the United States.

In the light of these official statements of Popes about the brother's vocation it is difficult to understand why an intelligent boy or young man is sometimes subjected to a rather embarrassing experience when he tells his plans of becoming a teaching brother to his pastor, or to an assistant priest, or to the mother superior or to the eighth grade sister of his parochial school days.

Why, John, I always had you in mind to study for the priesthood. The brothers are all right, they do a good work; but why stop half way? Why not go the full distance and become a priest? The Lord gave you good brains; your studies show that you have the ability to be a good priest.

The quotation found in the previous paragraph is not mere fancy. It is a disturbing fact. The inference of course is that brothers can't make the grade to be priests and that they do the next best thing and become brothers. Those responsible for putting such ideas in the heads of boys are doing a serious disservice not alone to the teaching brother's vocation, but to the cause of Catholic education generally.

Much good might have been accomplished had the priest or the sister said a word of encouragement to the inquiring boy and given a correct distinction between a vocation to the priesthood and to that of the religious life in the brotherhood. So much good can be said, and generally is said, about the dignity, the grandeur, the power, and the importance of the priesthood. How commendable it would be when occasion calls for it to direct attention to some of the good things about the brother's vocation!

One good sister who was conscious of the importance of fostering all the higher vocations that God might have given to the boys of her class, asked the Brother Director of the local Catholic high school to summarize for her the educational opportunities of the brothers of his province. When the day came for her to talk about the teaching brother's vocation, she had an outline on the blackboard not alone of the spiritual advantages of the vows and the religious life of the brothers but a correct statement that brothers of that province receive a B.A. or a B.S. degree from the Catholic University before they leave the scholasticate, and that more than half of the brothers have an M.A. or an M.S. degree, and that a goodly number hold Ph.D. degrees. This sister's instruction while detracting in no way from the sublime vocation of the priesthood gave wholesome matter for reflection to boys who had no thought of entering a preparatory seminary, but who might like to become religious teachers. Were this kind of cooperation more general, how many precious vocations would be saved from oblivion and the cause of Catholic education promoted!

I hope that the general discussion from the floor will reveal some practical ways not only of preventing harmful inferences about any vocation, but of promoting more widespread and correct instruction on the brother's vocation, especially in localities where there are no schools conducted by brothers.

Father Garesché, S.J., in the booklet already referred to, maintains that the Church in the United States needs 100,000 brothers for the special services which brothers are best qualified to render. In marked contrast to this number there are less than 8,000 brothers now in the United States.

Today, sisters conduct nearly all the Catholic grade and high schools in the United States. They hold key positions to foster countless good vocations of boys who have no desire for the priesthood but who would make excellent candidates for the various brotherhoods had these boys correct and encouraging information about the brother's vocation.

The Very Rev. Sylvester J. Juergens, S.M., Superior General of the Brothers of Mary, in an open letter appearing in the March, 1948, edition of *The Marianist*, makes this statement:

Catholic theology teaches that vocation to the priesthood is distinct from vocation to the religious life. Some men are called to be priests but not religious. Just as some women are called to the religious life and not to the priesthood, so some men are called by God to the religious life and not to the priesthood. If this be the will of God for certain men, who are we to oppose the Divine will by obstinately urging the priesthood or by ignoring the vocation to the brotherhood, or by discouraging the religious vocation with the question, "Why not go the whole way?" The Church in her Canon Law not only tolerates religious

brotherhoods, she recognizes them canonically and fosters their development. . . . If our Catholic sisters cooperate in the campaign for vocations to the teaching brotherhoods, most of the problem is solved.

When the need for more vocations is so pressing for the good of souls and of the Church, how important it is for all who deal with the young to give correct and encouraging instruction on vocations to the priesthood, to the brotherhood and to the sisterhood!

METHODS OF RECRUITING VOCATIONS AMONG HIGH SCHOOL STUDENTS

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I thank God that He made me live in the present day, in the midst of a crisis so universal, so profound and unique in the history of the Church. A man may justly be proud to be a witness and, up to a certain point, an active witness of this sublime drama in which the forces of good and evil are joined together in one gigantic struggle. No one at this present hour has the right to take refuge in mediocrity, and I am certain that from this formidable upheaval the Catholic Church will arise more resplendent and better adapted to the necessities of the actual hour.

These stirring words of Pope Pius XI have found an echo in the painful but daring lives, the heroic deaths of thousands of priests and religious enslaved and tortured by communistic governments in foreign countries today. And it is certain that from the soil so richly watered with their blood will come forth an abundant harvest of vocations. In the meantime, however, our Holy Father looks to America to replace those martyred, killed in battle or suffering in concentration camps.

Yet at a time when no one has a right to take refuge in mediocrity, Christ's invitation, "Come follow Me," is being turned down. Our youth, in many cases, have not caught the import of the spirit of this sublime drama. The need for vocations to the religious life was never so great, yet there has never been such a dearth of them in the history of the Church. Reasons given for this scarcity are many.

An informal poll taken in one of our high schools recently proved that the majority of the students blamed the weakness of youth in falling easy victim to the attractions of the present day world, making life appear most glamorous, against which the sacrifices demanded by the religious life seem appalling. A few weeks later, however, a zealous retreat master, in giving a conference on vocations before this same group, pointed out the married state as the more difficult calling.

"It is easier," he said, "to be a good priest, or a good nun, than to be a good husband, or a good wife. That state is so difficult," he continued, "that the Church has raised marriage to the dignity of a Sacrament."

Perhaps if we laid more stress on this along with the serious obligation of husband and wife to live up to the marriage contract, we would have fewer broken homes. Only last summer a crushed and frantic husband brought his seven beautiful children to place them in one of our orphan homes because his wife, a graduate of a well known Catholic college, failed to live up to her part of the contract.

Has not the present lack of real Catholic home life much to do with the scarcity of religious vocations? Do not the majority of sisters in every community come from homes that are strong in the faith? From pious, prayerful, self-sacrificing families? Modern trends in many of our present Catholic homes relegate prayer to a brief Sunday Mass, and substitute ease and luxury for discipline and self-denial. Are we religious to blame for this? For the most part I do not think so; yet we cannot be too zealous in this regard. Archbishop Cushing at the Boston convention in April, 1947, stated that we must restore the home to its proper place. We must educate our boys and girls

to be themselves educators when finally they are parents, and have homes of their own. In other words, vocations to the religious life will increase when we have succeeded, through our pupils, in restoring the home to its proper place.

People often charge the Catholic school with: You do not train your students to think for themselves; you make them too dependent. This may be true. We know we have our faults, but we are trying to do our best to send them forth prepared to take their places in this troubled world of ours—a world that Our Lady of Fatima characterized as in need of prayer and penance. Has not the one with a rejected, definite call from God, done some thinking? Has she not meditated imperfectly on the obligations of the religious life, of rising early and working hard, unseen by others mostly, all the day long, and that, day after day, week after week, year after year, till the very end? Perhaps she knows that the nun has only a small room, if she has one, that her time is not her own. She may have dwelt on the loss of her own individuality, for to borrow words from Father Scott's *Convent Life*, do not all nuns of the same community dress alike, eat alike and recreate alike? In the main, the loss of these pet likes and dislikes has assumed grave proportions in her mind.

We who know this life can sympathize and murmur: "Yes, it is all impossible, most impossible, without a strong, personal love of Christ." Without this love, our life would be unbearable, but with Christ as our running mate, we do not find it irksome.

According to Father Lord in his helpful book, *The Guidance of Youth*, to inculcate this strong personal love of Christ we should endeavor to make our students familiar with the Gospel stories which bring out His character as Man, pointing out the qualities in Him that made Him the leader that He was. We should discuss the historical background in which He lived, bringing out the true Christ who dealt with a cynical, skeptical and highly civilized people, a people not too unlike those found in this troubled, modern world of ours. Let us supplement these talks with mental prayer and spiritual reading, going back again and again to the Gospels and to the Epistles of St. Paul, for to know Christ is to love Him, to love Him is to give all.

Let us tactfully stress vocations in our freshman and sophomore classes. By "vocation" I mean not only religious but also those of the married and single states. Impress deeply on their plastic minds the fact that God has singled out each and every one for some definite path in life, and that she will serve God best and with greater facility and happiness if she finds that calling of hers. Show clearly that while the religious life requires spiritual, mental and physical ability, there is one peculiar mark by which she may recognize her religious call. If she can be just as happy recreating with a group of girls, without the company of boys, she evidently has this call from God, but if on the contrary, she is unhappy without this frequent companionship, the married state is evidently her goal.

If we are living at a time when vocations are inadequate, we are also living at a time when Holy Mother the Church is alive to this need. Has any age in history yet witnessed such manifold endeavors to make our laity vocation-minded? What of motion pictures depicting the work done by religious at home and abroad? Of radio broadcasts? Of magazine and newspaper articles? And so we could go on and on. Could we do more? Evidently something must be wanting.

Those communities are wise that place their spiritually attractive young sisters in the freshman classes. By "spiritually attractive young sisters" I

mean those who understand youth in such a way as to win their confidence without sacrificing religious ideals. It is in our freshman classes that the seeds of vocations are best sown. Here the soil of pliable minds is most fertile, the climate of a zealous young religious teacher most invigorating, for youth calls to youth. Under her direction the fogs of doubt and indecision are lifted. Loyal, self-effacing upper class teachers will but confirm and fix the decision already made in the freshman year. Vocations will always arise in the school where there is a group of happy, zealous, approachable, but religious young sisters. We who are older may feel that our long years of self-denial, prayer and penance make us more worthy tools for leading souls to God, and I am sure those very characteristics do. But I believe that God employs us now in a more hidden way, using our younger members for the outward sign. In us God may find an outward manifestation of the only means He pointed out for securing vocations:

Pray ye therefore the Lord of the harvest, that He send laborers into His harvest. (Luke 10:2)

RELATIONSHIPS OF THE SECONDARY SCHOOL WITH THE PRESS, RADIO AND TELEVISION

SUMMARY

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Mr. J. Walter Kennedy, Director of Public Relations, N.C.E.A., New York, introduced the speakers.

Franklin J. Dunham, Chief of Radio in the U. S. Office of Education, was the first speaker on the panel and gave some suggestions how all of us may connect up public relations and what the secondary schools have to offer to press, radio and television. Dr. Dunham distinguished between the terms public relations and publicity. Public relations, he said, is nothing more than telling the truth, and acquainting the public with the work we do. He said that the most potent means we have as regards public relations is the radio. Publicity is dressing up, that is, presenting the news of our work in an appealing manner for the press. Some of the suggestions he offered were: (1) developing paragraphs from a word; (2) a formation of dramatic workshop to present music over the air waves, especially choral music (3) the offering of programs concerning athletics. These suggestions should be carried out mainly for the interest of the parents, to carry programs on the air so that our schools receive full support of the parents.

Mr. Robert A. Smith of the *New York Times* presented to us the "give and take" side on the part of the schools as well as on the part of the press. He said that the newspapers want news from the schools, but this news must be important for the use of the general public. This can be exemplified as regards sports. Educational news, however, which pertains to the schools is acceptable providing it holds an interest again to the general public. Newspaper men are available, he said, to aid the schools from the point of teaching those subjects which pertain to everyday life in the field of economics and merchandising. The editorials written in our newspapers can be of great benefit to the individual schools, especially those editorials written on educational matters.

Mrs. Ruth Weir Miller, Regional President, Association for Education by Radio, Philadelphia, emphasized two important points: (1) educators have an obligation to acquaint our young people with the various programs of educational value which are presented outside of school time; (2) to utilize educational programs presented by radio during school time. She said that we should use every available means to promote public relations, and the main source is radio.

Mr. Walter E. Smith of the *Wilmington Morning News*, Wilmington, gave us the aims of public relations of the Catholic secondary school: (1) to make the school better understood, appreciated and supported by our own people; (2) to make the school better understood, appreciated and liked by the non-Catholic community; (3) to make the school better understood, and appreciated by the local, county, state and national governments; and (4) to make the school better understood and appreciated and liked by the public school administrators, teachers and boards of public education on the municipal, county, state, and national levels. Mr. Smith gave us the ways and means in general

for achieving these aims, some of which were: (1) appointing wherever possible a single individual as the channel for disseminating news of Catholic secondary school or schools in each city or town of the diocese, or for the diocese as a whole when it is a small one, or for secondary schools in a small area; (2) holding of vocational consultations with management of media of public information including newspapers, radio, television, to make clear to our supervisors what constitutes news of various types; proper preparation of it, proper release of the same, and any other details which would work to mutual advantage.

Mr. Jack Steck, Program Director, Station WFIL-TV, Philadelphia, emphasized the use of television for the betterment of education. A practical job, he said, can be accomplished by means of television which otherwise could not be accomplished through the radio. Through television, which is another means of visual education, the student can see how certain things can be accomplished, thus bringing into play all the senses necessary for learning. Mr. Steck emphasized this point: "Educational systems should have qualified people representing their interest in television."

RADIO AS AN AID IN TEACHING HIGH SCHOOL SUBJECTS¹

REV. CHARLES G. McALEER, ST. THOMAS MORE
CATHOLIC HIGH SCHOOL FOR BOYS, PHILADELPHIA, PA.

Radio is gradually becoming a most important phase of education. It has been called the "Fourth R" of learning. The major networks are expanding educational programs. FM provides tremendous educational opportunities. Colleges are emphasizing courses in radio techniques. Every educational gathering gives educational radio serious consideration. Radio in education is definitely here to stay. The question is what are we as educators going to do about it. We who use radio in education have a great responsibility to use it wisely. We hear much talk of the atomic bomb and its devastating physical effects. Yet if radio is not used wisely, it can be just as destructive in its effects on the minds of our youth. If used properly, it can be a powerful instrument in promoting progress and fostering fine ideals.

You might say to yourselves, "This is all very true, but I still can't see any advantages of using radio in my classroom." For the answer to that objection let us go to a book called *Radio and the School* written by Norman Woelfel and I. Keith Tyler. The authors tell us of the following educational values that seem to be unique in the medium of radio.

"Radio can bring into the classroom the voices, the sentiments, the experiences and the wisdom of important personalities of the day."

"Radio by its authentic news reports, frequently direct from the capitals of the world, can bring into the classroom a sense of immediacy of events."

"Radio by direct pick-up or on the spot broadcasts can annihilate space and create in the minds of the boys and girls a sense that they are spectators of the events that are actually happening."

"Radio can annihilate time and unroll the panorama of the great events of history before the imagination of classroom listeners."

"Finally, the almost universal availability of good educational radio programs today, and the increasing use which teachers are making of them has one other important significance. The average school has become overburdened with formalism, with too much uniformity of instructional programs, with teachers always occupying the spotlight in classroom activities. Bringing a good radio program into the classroom has a tendency to break this academic lockstep, to extend relation between the classroom and life outside the school and to enable the teacher to assume the role of learner among the students."

This afternoon you will witness the use of radio in a religion classroom. The program that will be "broadcast" is entitled "The Upper Room," a story of the Passion of Christ, and is one of a series of programs of the "Catholic High School Hour" broadcast each Tuesday morning over station KYW at 9:30, by the students of the Catholic secondary schools of Philadelphia. The Catholic High School Hour came into existence six years ago, under the sponsorship of Monsignor John J. Bonner, late Sunperintendent of the Diocesan Schools. The first broadcast was made by the Radio Broadcasting Club of St. Thomas More Catholic High School for Boys, on October 26, 1943. Each Catholic secondary school of the Philadelphia area participates in three broadcasts each year. At Christmas and Easter there are special broadcasts commemorating the season. This year the programs were divided into religious,

¹Introduction to radio broadcast over Station KYW by students of the diocesan Catholic high schools in conjunction with the Public Relations meeting of the Secondary School Department.

literary and historical topics. One unique feature of the series is that all the programs are introduced by an original musical theme played by the combined orchestras of the Catholic girls high schools. The programs strive for originality and pupil participation. The scripts are usually written by the individual radio moderators of the various Catholic secondary schools and are approved by the script committee. Recordings are made of each broadcast and are invaluable records of the radio work of each school. Both the scripts and recordings are indexed at the central office of the Radio Council.

We believe that our participation in radio has produced many fine things. First there has been evident a splendid spirit of cooperation amongst our moderators, the participating students and the schools involved. This fine spirit has been carried over to the relationships between the public, private and parochial schools in the field of radio. The students have derived great benefits from their training in diction, in their acquisition of poise and microphone presence, and in their increased knowledge of radio technique. Our radio programs are also a great stimulus to the morale of the schools since they generate a real feeling of pride in the student body generally. Education through radio has much to contribute to our community. Philadelphia's parochial schools have developed a program that marks them as leaders in this field. I hope that it will expand and develop so that Philadelphia may become the future radio education capital of the nation.

PROBLEMS IN SECONDARY EDUCATION

EXTRA-CURRICULAR ACTIVITIES AND FINANCING THEM

REV. JOSEPH C. MULHERN, S.J.
SPRING HILL COLLEGE, SPRING HILL, ALA.

Although it is generally looked upon as a marginal area in the field of education, the section given over to extra-curricular activities has produced a voluminous literature. Most of the research, however, consists of a description of prevailing practices. *The Encyclopedia of Educational Research* has this to say: Very few things are settled.

About these activities, however, that go so far back in educational history that, although we cannot say: Adam had 'em, like the poor they are always with us, the Catholic secondary school should have some fundamental guiding principles. That is the reason, I suppose, why this subject has been placed on the program for consideration and discussion this afternoon.

SUBJECT MATTER

Regardless of the label we use, extra-curricular, co-curricular or pupil activities, let us understand the subject matter under discussion to be all of those activities:

engaged in outside of the classroom
but still under the direction of the school
differing from usual classroom activities by reason of the fact that they permit more freedom, are more largely initiated and directed by pupils themselves, and have a whole-school scope, rather than classroom limitations

e.g., voluntary physical activities such as intra-mural and interscholastic athletics, musical organization, literary organizations like debating, dramatics and publications, religious and social activities.

I exclude home room organization and student government activity.

PHILOSOPHY OF ECA

Why do we promote or why should we promote any or all of these activities? The answer to this question is our philosophy of extra-curricular activities. Some of the common reasons given are:

To develop leaders

To direct pupil behavior in the right direction

To satisfy the irrepressible adolescent urge for self-expression

For the sake of health, citizenship, worthy use of leisure and ethical character

As public relations medium

I do not think that any or even all of these reasons are adequate justification for sponsorship of an extra-curricular activity program. They may be indirectly or secondarily connected with a more valid primary and fundamental purpose, which in my opinion is this: That the program of extra-curricular activities is a workshop or laboratory with a direct relationship to either our total-school objective or to some of the particular and specific educational objectives that we are trying to attain. It is an outside-the-classroom appurtenance that contributes to the pupil's experiential and cultural foundation. It should be, then, in its relation to the curriculum, the

same as the laboratory work in science is to the science classroom lecture or demonstration. On this principle our sponsorship and supervision of extra-curricular activities should be based. Our attitude should be that they are a necessary and integral part of a good school.

SCHOOL AND PUPIL JUDGMENT

Studies have been made of the extent to which schools provide extra-curricular activities as well as the extent of pupil participation. From some of these we can draw the conclusion that this philosophy does not prevail. One survey, for instance, of three junior high schools with a pupil population of approximately 700, shows the existence of 6, 18 and 34 activities. Another study of ten high schools shows that the percentage of pupils participating in extra-curricular activities ranged from 5% to 95%. Most certainly the school with the small number of activities and the small percentage of participation does not consider extra-curricular activities an integral part of its program, even though there may be other factors which could account for the situation, such as the interest and ability of principals and teachers, inconvenient meeting hours, inadequate home and school guidance and the inability to finance an adequate extra-curricular program. At any rate, the number of existing activities and the extent of pupil participation is an index of any school's philosophy of extra-curricular activities.

What the pupils themselves think of extra-curricular activities was published about ten years ago by the Cooperative Study of Secondary School Standards. This survey of more than 17,000 students in 198 schools produced many interesting facts and figures, only a few of which can be mentioned here. Of the group as a whole 66% felt that the existing number of activities in their schools was "just about right"; 30% thought that there were not enough activities; and 3% felt that there were too many. A further breakdown of replies showed that in private schools 75% of the pupils were satisfied with the existing number; and that in all schools, the brighter pupils always were more satisfied than those lower in the scale of mental ability.

Expressing their judgment on the extent of their participation, 46% of the same pupils felt that they had "about the right amount"; 41% "not enough"; 3½% "too much"; and nearly 9% "none at all."

Judging the value of their participation, 31% said "very valuable"; 41% "some value"; 15% "very little value"; and 10% "no value at all."

SOME DANGERS TO BE AVOIDED

Someone might want to discuss the dangers to be avoided in the administration of an extra-curricular program. Here are a few that I have come across.

Working according to the fallacy that the pupil exists for the activity and not the activity for the pupil.

Arbitrarily permitting or not permitting the activity to encroach on time assigned to regular classroom work. Assuredly we are working on the principle that extra-curricular activities have some educational value; but they should encroach only when they have sufficient value.

Becoming a "Faculty Sponsor Activity" rather than a pupil activity. This happens when there is little or no pupil initiative, pupil management and pupil evaluation of progress and outcomes. How many awards to high school papers should have been personal awards to the teachers running the papers!

Over-participation by some pupils.

Under-participation. Both of these can be controlled by proper home and school guidance.

Over-selectivity of membership and over-emphasis on big events.

FINANCING THEM

I would be much happier if this phase of the subject had been eliminated as impossible to solve. Some schools, particularly large ones with perennial success in traditional activities whether they be athletic, dramatic or musical, find no difficulty here at all. But 75% or 80% of our schools are small. Many of them have to compete against the larger, fully-facilitated, well-heeled public school across the street. Some are fortunate in getting along by means of soliciting advertisements, ticket sales and other money-making devices; some rely on the treasury of the Parents' Club or the pocketbook of an "angel"; some collect an activity fee from the students; others get an allotment, more or less adequate, from the school itself.

Unaccustomed as I am to keeping extra-curricular activities out of the red, I hesitate to do more than enunciate a few theories about financing them and to hope that discussion will lead to a solution. Here is the way that I look at it. The administration of the school should assume the responsibility of financing approved activities and not place that burden on the teacher placed in charge of the activity.

CONCLUSION

Extra-curricular activities, then, do have a real and lofty goal to aim at in our Catholic schools. Up to now, I believe, the schools have aimed more at the end product—the play, the paper, the debate; it is high time that our schools realize that our extra-curricular activities serve even a higher goal than this. They should serve as a means of striking the well-springs, of training responsibility-tested graduates, of producing an articulate alumni of wide-awake, squarely-planted Catholics, who, if they will not set the world on fire, will, at least, scratch a few well-placed sparks in the environment in which they live.

EXTRA-CURRICULAR ACTIVITIES AND THEIR FINANCING

BROTHER BARTHOLOMEW, C.F.X.
MT. ST. JOSEPH'S HIGH SCHOOL, BALTIMORE, MD.

Educationally, it is difficult to apply the term "extra-curricular" to those out-of-class activities which usually supplement every classroom program. Ideally we should consider all of the experiences which a school provides for its students as belonging to the curriculum. They should be treated as such—carefully planned and skillfully guided so that the students may derive a maximum of educational benefits from them.

Currently all of the secondary schools which are members of the Middle States Association are particularly conscious of the Evaluative Criteria¹ which furnish a basis for judging the effectiveness of member schools. Each accredited school goes through the process of self-evaluation and a visitation by a group of educators at least once each ten years. The school determines its philosophy and objectives and is evaluated in terms of this philosophy and its stated objectives.

Definite criteria are set up for sound activity programs and it is the purpose of these brief remarks to recall some of the outstanding features of these criteria and their application to Catholic secondary schools.

The heart of the subject is stated in the following "Guiding Principles." "There is need for pupil participation and expression in experiences which are more nearly like out-of-school and daily life experiences than are the usual classroom procedures. The pupil activity program should aim to develop desirable social traits and behavior patterns in an environment favorable to their growth and, in general character, so similar to life outside the classroom that a maximum carry-over may be expected. Under competent guidance pupils should share responsibility for the selection, organization and evaluation of such activities and of their probable outcomes."

To translate this rather pedagogic language into Catholic thought allow me to get close to home and state some of the philosophy and objectives set up by Mount St. Joseph High School.²

We hold that it is necessary . . .

To impress upon our students the dignity of the human soul created in the image of God and the consequent obligation of living in conformity to His Will.

To lead students to appreciate the blessings of a free country by respecting its laws and to prepare them to participate intelligently in its government.

To provide religious and intellectual environment that will stimulate a desire for virtue and scholarship.

To prepare students for college, for life work, and above all for life itself. . . .

Putting the two together we conclude that the activity program should develop better Catholic students who are conscious of obligations to God,

¹Cooperative Study of Secondary School Standards, *Evaluative Criteria*, Washington, D. C., 1940.

²*Ibid.*, page 39.

³Mt. St. Joseph High School Catalog, Mt. St. Joseph College High School, page 1.

to country and to self, and who are given through the activity program a chance to express themselves as Catholic students and Catholic citizens.

All of the activities sponsored by the school should be set up in this light and financed by means which enhance rather than hinder these objectives.

We may classify the activities as religious, civic, social, educational, cultural and physical.

Under the heading of religious activities we have such organizations as the Catholic Students' Mission Crusade, the Legion of Decency and the various sodality units. The first two are stressed at Mt. St. Joseph. The C.S.M.C. is our outstanding religious organization with an active dues-paying membership of over 500 students. Through the medium of this organization students are enabled actively to help certain mission activities by financial aid to home and foreign missions, donations of clothing, food, medicine, toys, etc., to mission churches, convents, orphanages. The student officers conduct the meetings and thereby gain valuable experience in Catholic leadership.

Finances are aided by dances arranged and promoted by the students which, incidentally, help develop the social graces; and by voluntary Lenten contributions.

The students are trained in good citizenship through the medium of the student council whose members are elected by the various homerooms. Our Council is divided into Executive, Legislative and Judicial groups. The real democratic processes are evident in the functioning of the Student Court which tries offenders against Council regulations who are brought before the court through summons issued by student councillors.

The larger social functions are handled by a Senior Executive Committee acting in conjunction with the Student Council but under a separate moderator. The boys plan details of four large dances each year, arrange for the hiring of ballrooms, printing and sale of tickets, programs, favors, etc. These activities are self-supporting through the ticket sales.

Educational activities cover such groups as the Camera Club, Radio Club, Science Club, Stamp Club, school newspaper, literary magazine and yearbook. The smaller clubs get a budgeted amount from general activity fees each year and supplement this on occasion by voluntary contributions of the members. The school newspaper which has won many awards is supported by a general fee plus the production and sale of programs for our football games. This latter has been a profitable enterprise of the newspaper staff for several years.

The yearbook staff finances its product through subscription sales of the book, through the sale of advertising space, and the sale of photographs of class groups, team groups, clubs, etc.

One enterprise sponsored jointly by the yearbook and the Camera Club has proved profitable and educational. A complete lighting and camera set-up is provided at the senior prom and graduation dance. Couples pay in advance to have their pictures taken. It is a popular feature and produces revenue for both groups. Usually about 125-150 couples pay \$1.00 for the photo.

Such organizations as the school band, orchestra and glee club are supported through the activity fee and by our Fathers' Club which raises money through various affairs. The orchestra plays for many of the smaller dances and purchases its music and other small necessities by this means.

Our athletic program comprises teams of all sizes in some fifteen different sports. Over one-half of the students win athletic awards of some sort in the course of their four years in high school. The program is largely sup-

ported by the general fee plus gate receipts from a few football games. Expenses for our school of over 1,000 boys run about \$12,000 to \$14,000 annually, exclusive of coaches' salaries and major improvements of playing fields. The major portion of the general school fee of \$18.00 per year goes to support this program. The students are not involved in the financing of this costly program, but we do try to give every boy a chance to participate in some sport for the physical benefits involved, and to develop school spirit, cooperativeness and leadership.

A complete activity program is a major undertaking for any secondary school. Its success depends upon faculty cooperation and enthusiasm and generous pupil participation in organization and direction of the program.

The results of a well-rounded program are such that they merit financial support, and schools should encourage the students to find worthwhile means of raising funds when they are not available from obvious sources.

Careful planning is necessary so that the financial plan may be in harmony with the school's philosophy and may produce educational benefits for the students through practice in a cooperative enterprise, good business techniques, salesmanship, and budgeting.

The activity program must be planned, conducted, supervised, financed and evaluated with the same thought and attention that are given to the more formal phases of the educational program.

EXTRA-CURRICULAR ACTIVITIES AND THEIR FINANCING

SISTER M. FRANCIS INES, S.S.J.
HALLAHAN HIGH SCHOOL, PHILADELPHIA, PA.

Our most important extra-curricular activities include: the Athletic Association, to which every student in the school belongs; the publications, a literary magazine and a record book, as well as a newspaper, all of which each student supports and reads; dramatics, involving a senior play and two variety shows, as well as participation in radio and television; the senior trip; the senior prom; the sophomore and junior dances; extra-curricular clubs; extra-curricular musical activities including participation in orchestra, band, glee club, and verse choir.

With the exception of the clubs, every other item listed involves expense which our diocesan girls' high schools meet largely through a system of activity fees. These are different for each year. In all years, especially the fourth, many of our students, having worked through the summer, discharge the entire debt early in the fall. Where this is impossible, students are encouraged to make regular part payments on these, their just debts. In any case, the homeroom teachers keep accurate account of all payments.

ATHLETIC ASSOCIATION

We encourage the students to pay the A. A. dues first. Homerooms having 100% payment of this fee receive an A. A. banner in late September. Eventually, since A. A. dues are part of class fees, every student becomes a member with an A. A. card which permits her to enjoy the privileges of the association.

Basketball is by far the most popular sport in all the diocesan girls' high schools. The A. A. card is not a must for attendance at girls' games, since it is understood that all our students belong to the Athletic Association of their respective schools. However, the card does have other values. The various boys' diocesan high schools honor it for their games. If the admission fee is \$1.10 for attendance at one of their games, the girls are admitted with their A. A. card plus \$.35. This, I understand, is a privilege not always conceded in co-educational schools. The A. A. card is further used to augment the athletic program. Since none of the girls' schools has its own swimming pool, special arrangements have been made for them to use an outside pool. The A. A. card procures them student rates. Some of our girls' schools have arranged for bowling and horseback riding through a similar scheme.

PUBLICATIONS

The school publications are also included in the list of fees. The literary magazine costs \$1.00. The record book for seniors is \$4.00, as noted in the list of graduation expenses. The undergraduates' record book costs only \$2.50. It includes the same material with a less expensive cover. The book is in no way dependent upon advertising or other extra-curricular activities for its financing. Hallahan has had a book since 1917, and in the beginning we did depend largely upon advertisements for survival. This first book was a combination of literary magazine and record book. In 1931 we adopted the bi-annual plan. Writing for the literary magazine is open to students of all classes; the record book, to the seniors only. For these publications, it might interest you to know, we have no creative writing period. Actually much of the work is the outcome of the regular English classes. The book

thus comes to represent a crosssection of the school. In the thirties and down into 1940 and 1941, we belonged to state and national press organizations. We had been invited to join such groups and at first found their suggestions stimulating. Eventually we felt that they only cramped our style. Take the matter of *interview*, for instance, which we had, plus book reviews, radio reviews, et cetera. The critics first decreed we write the interview in the third person. We did this. Then they asked why we hadn't written in the first person. Eventually we decided to write to please ourselves and our students. This we now do. We have more freedom and more money. We put the money we spent in attending national publications conferences into a book directed not merely to the upper quintile of our school, but to our student body as a whole. If the proof of the pudding is in the eating, we can only say that all of our students support our book, in so far as they accept it as a must on their list of required fees. Of greater encouragement, all our students *read* it!

In 1933, Hallahan and West Catholic, the only two girls' diocesan high schools then in existence, introduced newspapers. As the other schools were established, they did likewise. Again this is provided for on the approved list of activities fees assigned each school year. We do use advertisements in our school paper. This is to accommodate the special requests of certain firms that do business with the school. We are not dependent upon these ads to float the paper. We feel, nevertheless, that they make the paper more realistic. For this publication, unlike the book, we do have two newswriting classes a week. Most of the work for the paper is done at these periods.

DRAMATICS

There is provision for attendance at two variety shows known in our school as Hallahan Day and Junior Day. The first is a replacement of a program, peculiar to many schools, which we used to call Freshman Day. We have changed the name to give it a broader connotation. We use the Hallahan Day Program now to orientate new students. This variety show we open to all students—skaters, singers, dancers, acrobats, or just live girls who can march or sing with the group. We introduce school tradition, curricula, and activities. This program is newly devised each year. In general, it is an early-in-the-term opportunity to invite the rank and file to come forward. Above all, it peps up morale and gets everyone off to a good start. The seniors feel they get their 25 cents' worth, as in addition to the entertainment they get a favor and a special tag to wear and to write on.

The Junior Day is also open to all students, though given in honor of the juniors in the spring of the year. It is put on *just for fun*. Again the juniors get their quarter's worth.

SENIOR PLAY

Now we come to the senior play, a form of dramatics not accounted for on the official list of fees, yet of major importance to those who must balance the budget. Unlike the variety shows, the senior play is open to fourth year students only. In all the girls' diocesan schools of late years we have used a cooperative scheme which our girls highly approve. We invite the boys from their diocesan high schools to play the male roles.

While the play is open to all seniors for application, they must submit to a screening process. The list of try-outs must be approved by both the prefect of studies and the prefect of discipline. We feel that this is necessary to protect the student herself. If she is a truant, a late-comer, a habitual absentee, or violator of school regulations, why place her in a position of prestige? Why put her in a situation which will take her out of school for

matinees and encourage her in departure from the normal schedule? If she is in the lower brackets scholastically, she is not eligible. Obviously she needs all her time and energy to concentrate on the one thing necessary. We want students who can do the job without imposing an undue strain on themselves or others. We must give the senior play the best we have since so much depends on it. The money for the play becomes activity money and saves any other activity from the red.

All of the girls' diocesan high schools have recourse to a patron list for which the entire student body, including annexes, goes on drive. Each student is urged to get at least one patron. (Only a small percentage of our students stop at one.) The fee is \$1.00 for a general patron; \$2.00 for a business patron. (If a special benefactor gives more, we have never been known to refuse.) A homeroom is credited with its goal—100%—only when *each* girl has done her part. Since patron money is tax free, we can afford to stimulate interest further through prizes.

We also have a quota for tickets. The sophomores are expected to buy two tickets; the juniors, three; and the seniors, four. We maintain that since it is a senior play, the seniors should shoulder most of the responsibility. Again, since the proceeds of this activity form a general fund, all students should be concerned about its success. To insure our reaching our goal, we keep complete records of each girl's support of this project. Her cooperation for the senior play, which we regard as a measure of her sense of responsibility for her school, conditions her participation in other school activities.

Let me try to explain what we mean by this. Above all we are concerned with giving these students a sense of Christian values. They must learn to put first things first. There are certain fundamental debts or obligations to the school which we regard as essentials. Only the office can dispense a student from these just debts, such as book rental fees and class dues. Where it is necessary, that is done. Where possible, however, we prefer to help the child obtain work whereby she can discharge these obligations independently. We do not permit children to indulge in superfluities or non-essentials until essentials are met. For instance, no junior may order a ring unless she has discharged her just debts to the school and has supported the senior play according to her assigned quota. No senior is eligible for her prom unless she has paid whatever proportion of her graduation fees the school determines should be paid at that time. Nor is a senior allowed to invest \$7.50 in the class trip to New York City unless her necessary debts are paid at the time the trip is scheduled.

In the case of the ring and again the prom, parents often present more of a problem than students. We are able to convince the latter—against their will, no doubt—that we are right. Mothers are more difficult. How dare we refuse their daughters a ring when a rich uncle has just come from Australia for the purpose of getting his niece that ring! Another has just left part of her fortune to her niece that she may go to the prom. What right have we . . . We begin all over again. The student has only one right—the right to an education, we repeat. All other opportunities she may or may not be able to afford. She must learn to pay her *just debts* before she indulges in unnecessary luxuries . . . Eventually light dawns and appreciation, too.

This refusal to admit certain students to certain activities may sound high-handed. Actually, in the case of the prom and trip, many of our students who could afford these experiences do not participate anyhow. In this way, the students who forego them for financial reasons are in no way conspicuous or embarrassed.

In the case of our junior and sophomore informal annual hops held in our own gymnasium, we are glad that only students who have discharged all just debts are eligible. Our gymnasium is too small to accommodate more than 300, and this eligibility rule helps keep class numbers down. Again there is that sizable percentage who are not interested anyhow.

MUSIC

There is one other type of activity to be accounted for and that is music. In our larger diocesan girls' high schools we have an orchestra, band, and glee club. Each school gives its own annual concert and the five diocesan girls' schools combine for a spring festival. You will find the matinee fees for each of these performances among the dues listed for each year. In the case of the school concert, each student participating is assigned a quota. At Hallahan we have 202 musicians and 125 glee club members taking part in our separate school musicale. In the case of the combined festival, the affair is sufficiently established and publicized for tickets to be in demand. We are sold out weeks ahead. With such an organization as our music department, the initial cost is the greatest. Once such a department pulls out of the red, it can float itself without too much difficulty. Musicians are urged but not compelled to pay \$.25 dues. This fund helps keep instruments in repair.

CONCLUSION

If extra-curricular activities are designed to develop desirable character traits, we hope we have not failed. A sense of integrity is certainly an important quality. A sense of values is also a must. A popular song declares "the best things in life are free." With due respect for this statement, I think that an activity program should prove that many best things are *not* free. Life demands that we earn and that we deserve many of its fine things. It requires that we pay—in time, in loyalty, or in personal sacrifice of effort or interest—for much that we get. Every opportunity has its special price tag. Often it cannot be bought with money at all. The honest person examines the price tag and decides whether or not he is prepared to *buy*. We believe that our students should learn to face this fact with courage and complete integrity. We shall then be doing more than financing our activity program successfully. We shall be doing more than keeping out of the red. We shall be turning out Catholics who realize that our schools and our churches are dependent upon them for loyalty and financial support. Someone has said that "Giving is the price we pay for being Catholics." An important obligation of the school is to make the student parish-minded. Since one of the commandments of the Church is to contribute to the support of the pastor, the school that teaches its students to recognize this obligation is preparing a parish-minded individual. If through our high school activity program we can achieve this goal, we shall have taught our students to put first things first. Such training we hope will carry over into their out-of-school lives and form high-principled citizens of Church and country who will always remember the now familiar injunction—PAY WHAT YOU OWE and PAY AS YOU GO!

THE GRADUATE LOOKS AT THE SCHOOL

MISS MARGARET MARY KEARNEY, DIOCESAN CATHOLIC GIRLS' HIGH SCHOOLS, PHILADELPHIA, PA.

About a week ago, I suddenly realized that this would be a moment of truly great *and* grave importance . . . to me at least. For today, before you, I would put into words what *my* school has meant to me through the years. Something like an October mist gathered before my eyes. . . . I felt very humble . . . and a bit afraid as I realized, more and more fully, the great honor that has been done me, in being selected as the graduate, from this area to—I won't say evaluate—but rather "to look" at her school. Then, as if by magic, my apprehension vanished, and believe me, I have known moments of real joy, real happiness, that have been most thrilling and most challenging. Thrilling, because, I have said to myself, here is, at last, an opportunity to pay tribute to all those great religious, whose teaching opened so many vistas of loveliness and truth for me and whose lives have never ceased to be a source of true inspiration to me. Challenging, because I wondered whether I could really put into words what my school—the John W. Hallahan Catholic Girls' High—has really meant. What could I say of Hallahan—Hallahan, that I love so much. Then suddenly I thought of a little lullaby that my Celtic grandmother used to sing to me,

"Castles are sacked in war,
Chieftains are scattered far,
Truth is a fixed star
Eileen aroon!"

Yes, Hallahan, and all that it stands for is, to me, a fixed star!

Those of you who are here, from far away places, for this 46th annual convention of national Catholic educators, must know of this great school of mine. As a matter of fact, I have imagined your thinking and speaking, too, of Philadelphia, as the city of many historical shrines . . . *and* . . . the John W. Hallahan Catholic Girls' High School.

You know, of course, that we are unique in many ways, and indeed that we have been used as a model in the planning of *many* Catholic high schools throughout these United States. We are staffed by five religious orders—the first school in the country to prove that this glorious plan was practical *and* workable.

We are unique, too, in that we did not begin as a big school with a student body of 2334 as we number today. No, we began as a very small school; Hallahan really grew from parochial centers that were begun in 1901. So you see, the Alumnae Association of this great school is planning now for its Golden Jubilee.

Perhaps I should pause here to explain that, while I suppose it's evident that I did not finish in 1948, I also wish to make it clear that I am not a charter member of this noble band of alumnae. It's along about the middle of the road I'd be, shall we say.

Now, I don't want to bore you with statistics, but if you are to understand why Hallahan is like a fixed star you must know how it has grown, and you must know something of its tradition and its spirit—tradition and spirit, so strong and so powerful, that it is they, and they alone, that make demands

upon the loyalty of the graduates of the early, the middle and of these later classes.

The early administration of this school and the power of those first teachers were so great, that, believe me, even today, there is an awareness, in the very school itself, of their spirits. Their memories are actually living. And oh, *how* real they are today to those early graduates, who felt so grateful for all that they had received that they, thank God, began an Alumnae Association, whose one objective has always been to make its members constantly aware of their obligations to their Alma Mater.

But it was not just those early teachers that have made our school a fixed star. No! We have been blessed, all through the years of growing, with great priests and teachers who have measured up to and beyond the name of greatness. And upon this point I could become eloquent. For it is of this middle cycle and today's faculty that I can speak from personal experience. To the former, who taught me, who gave so unstintingly of their knowledge and *their* spirit, I say, would that I could tell you, individually, how priceless your lessons of wisdom have become and how dearly I cherish your names. To Hallahan's faculty of today—those great teachers with whom I have the honor to be associated—I would say, no one knows as well as I, that *your* teachings and your lives are to our girls and to me as a lantern, shining in a darkened world. I am proud that *you* are *my sisters*.

You know, my dear friends, at this point I find myself thinking, where but in America, today, could thousands of religious teachers gather to consider the aims and ideals of Catholic education. Where, but in America, could a humble graduate of a great school be permitted to voice her gratitude to religious teachers and praise the value of a religious education.

This thought to me is most challenging! For, where but in America, could the graduates of my school have the freedom to pursue the Catholic way of life, which is, after all, the fixed star of life. And you are probably wondering . . . but *do* they? Are the alumnae of this great school of hers all that they should be? Are they a power in the community; do they help their school financially; what is their Catholic Action program—and many other questions of equal importance. To which I would answer, yes, through the years the alumnae have grown in numbers and achievements. They are certainly, a power for good, in this great city . . . since there are many of our graduates, in addition to those who have entered so many religious orders, and those wonderful wives and mothers, holding key positions in business, professional, and cultural circles, who are active members of their Alumnae Association. There is evidence, all through the school, of their generosity and continued interest as a result of their financial aid. And their Catholic Action program is well planned and very extensive. Do not misunderstand me when I point out these achievements. I do not mean that every graduate is an active, paid member. But each year, at the annual Communion Breakfast, there are at least seventeen to eighteen hundred present, and the active membership lists about 2700 paid members. Their most recent achievement is proof, I think you will agree, of the extraordinary spirit that binds this group together, when, I tell you that, in a year and a half, they were able to complete a \$20,000.00 memorial to their late and beloved spiritual director, the Rt. Rev. Msgr. John J. Bonner, whom you all knew so well.

I mention this endowment in particular, because I feel that it will serve to illustrate a most important point in the development of the discussion of the subject "the graduate and the school"—or the obligation of the graduate to the school. This endowment was one of the biggest undertakings of the Hallahan alumnae, and it was a glorious success because the tremendous,

combined effort of nuns and alumnae was felt in every cycle of graduates. The result was gratifying in so many, many ways. Not just the completion of the endowment in 1½ years, but the renewed interest in alumnae activities on the part of so many proved that graduates must have a constant objective to work for, in connection with the school.

Now I don't propose to establish, here and now, a Dr. Anthony Clinic for alumnae or alumni problems, but I do think that there are many general suggestions that might be timely for healthier and happier alumnae and alumni associations.

1. First of all, make your school so important a part of your students' lives that they will never want to forget their obligation of loyalty.

2. Make your graduates feel that they are an important part of the school, always.

3. Keep the graduate organization in the school, as far as possible. Don't let them grow away. Offer the school facilities for the convenience of the group.

4. Give unstintingly of faculty interest and enthusiastic support to all undertakings.

5. Solicit their interest and financial aid for various school undertakings (equipment, scholarships, etc.).

6. Be truly interested in their personal problems, make "school" the place to come back to with personal joys as well as for that bit of general information.

7. Encourage the development of articulate leaders and of broad programs of activity.

I would very much like to say something here which I hope will not be misunderstood—and it is this: You know, you religious teachers would tremble if you ever fully realized your power. And I don't just mean with your students! Your graduates need you every bit as much as your students do. You can have sensational graduate associations, if you really want to. You can develop magnificent young Catholic leaders; you can inspire and encourage and help and believe in your graduates' power to reflect great credit upon your school, as no one else ever could, if you really want to, because today, so many students and so many of the younger graduates, especially, are perplexed and baffled and unhappy. Things are confused for many of them, but you, you and your lives of sacrifice and prayer, are their fixed star! So don't, in a way, feel that you have to make great changes in this or that, to hold them. Hold them by bringing them up to your high standard. Believe me, they don't want so many things streamlined. They want their sisters more nun-like, their brothers more brotherly, and their priests more priestly! Because, you are their fixed stars! And your school will be so, too! Believe me it is very worth the effort.

The other day, I literally stood apart across the street, and looked at my school. To the average passerby it might seem unimpressive, hemmed in as it is today by stately municipal buildings, but the passerby doesn't realize the power and the spirit lodged within those walls. My eyes began to travel upward, till I caught a glimpse of that school's seal, in marble topped with a plain white marble cross, a thing of power and beauty and above all, of hope, and I said—

That spirit, within your walls, is still a source of light whose glowing gleam may destroy the brewing dark! Your training is a heritage of worth that

lifts its banner to a saddened world. The banner's surface, purely white, is woven of faith in God and faith in men and more of faith in youth, that builds our nation strong by power of soul as well as mind lifting the student from the natural to the supernatural plane. May your graduates show that standard to the earth and sky, a challenge to the sordid and the base, a victory for education's aim, withstanding elements of time and tide, withstanding the rending wind of fear, the beating rain of avarice and hate, the common clay of cheapness and mean hurt, till at long last, when time with man, shall, dying, cease to be, and only God remains to look upon its gleam, perhaps He, then, shall take that banner up and use it as the emblem of His Court, a fixed star for all eternity.

OUR SCHOOLS AND ALUMNI ASSOCIATIONS

BROTHER JULIUS MAY, S.M., ST. JOHN'S HIGH SCHOOL
PHILADELPHIA, PA.

An alumni association can be one of the best auxiliaries a school can have, assuming, of course, that the management of the association lies in the right hands and that there is a spirit of genuine mutual cooperation between the association and the school.

The chief problems in this study are three: 1) to discover what activities alumni associations can engage in; 2) to consider what place such an organization should have in our educational program; 3) to determine the criteria by which to measure the effectiveness of a local organization.

ACTIVITIES OF AN ALUMNI ASSOCIATION

a) Let us put first under this division activities which provide money for specific needs within and without the school. There is little relating to the school for which money cannot be provided, from the wise use of leisure to the promotion of health, vocational training, citizenship and character development of our high school pupils.

b) Sponsoring of social affairs, recognition dinners for athletic, musical and other groups within the school offer added opportunities for alumni activity.

c) Encouraging the promotion of educational contests—essays, debates, public speaking, etc.—are noteworthy opportunities to promote alumni interests.

d) Establishment of job placement bureaus to assist graduates after leaving school is a commendable alumni project.

ASSOCIATION PROGRAMS AND THEIR PLACE IN OUR EDUCATIONAL SYSTEM

An analysis of the programs presented in connection with the regular meetings of the association are of significance in showing what the members are hearing and saying and presumably what they are discussing and thinking. Indirectly at least, programs reveal the extent to which the philosophy acquired in school is carrying over into adult life. Programs, such as talks, lectures, and discussions, reflect the attitude of alumni members.

DETERMINING THE EFFECTIVENESS OF THE WORK OF AN ASSOCIATION

There are no standards to enable us to determine how much our associations are contributing to the general development of our schools. We set up objectives or goals in education toward which we believe we should work and use the methods and materials that we think will aid us best in reaching our objectives. The success or failure of our school policy can best be judged by the lives of our students after they leave our influence, by their power to influence the moral and religious standards of the nation, and by their holiness as mirrored in their everyday life. We need the assistance of the laity, parents and alumni, men and women of high ideals and purpose, deeply Catholic and well trained for the sacred task of moulding the characters and training the minds of our youth.

PROBLEMS OF AN ALUMNI ASSOCIATION

While the association can and should do all it can to offer aid to the school and its problems, its unique opportunity arises from those problems of an educational nature growing out of home and community life or out of the relationship between these environments on the one hand and that of the school on the other. What a tremendous influence well trained, well educated laymen circulating in our cities and rural areas would exert in combating prejudice and scattering the clouds of ignorance, the basis of so much misunderstanding and bigotry. Today the need for Catholic Action is as imperative as in the days of early Christianity. To make that contribution we need able Catholic leaders and scholars in our alumni associations.

Since the main purpose of an alumni association is to aid in the attainment of educational objectives it is therefore obvious that the members must be given an understanding of the objectives and methods of the school. Under certain conditions the alumni can be very helpful to school officials in proposing suggestions to better the education offered by the school. There are always some in the group who have a better appreciation of Catholic education and are in a favorable position to interpret that position to the community. Persons long established in a community often fail to realize what it means to a teacher to be given the opportunity to know the adults, alumni and parents, among whom he is working and to share their sentiments and views on school problems.

Reflecting on the present position of society and the part that America is going to play in the future, one may well ask the question, "What part are the graduates of our Catholic schools prepared to play on the stage of the world?" A tremendous responsibility falls to the lot of Catholic education if the social institutions of the United States are to be preserved.

Our mission and responsibility as directors of youth is to influence society through the preparation of leaders with a thorough understanding of the basic principles of Christian philosophy. This training, begun in the elementary grades, continued through high school and college and extended into the circles of our alumni associations, will be productive of some results.

Are we meeting the challenge? By certain standards our graduates fail to measure up to the ideals of their apostolate. Each of our former students will think, judge, and act in the midst of a turbulent society. In the issues they face they must be able to think, judge, and act as Catholics if they are to survive in the midst of a pagan mass. The background of their thought is knowledge gained in the classroom and graduate meetings. The real test of our efforts is how effectively our graduates are living their lives.

RELATION OF THE HIGH SCHOOL TO ITS GRADUATES

SISTER CARMEN ROSA, I.H.M., VILLA MARIA ACADEMY
GREEN TREE, PA.

Every girl who graduates from a secondary school is officially recognized as an "alumna"—a Latin word which means foster or adopted daughter. The school which affixes her seal and signature to a graduate's diploma adopts the graduate and becomes the Alma Mater or foster mother. The natural relationship which exists between mother and child is steadfast and durable. The relationship between Alma Mater and graduate will approach that goal only when each recognizes and fulfills her respective obligations.

A school which endeavors to produce a Christian womanhood capable of religious and civic leadership, intellectually and volitionally able to cope with her own and others' problems, and faithful to God and man, realizes that her responsibility to youth is not completed on graduation day. She feels the need for evaluating the work of the school in terms of the behavior of her graduates, so she conducts periodic surveys and takes steps to interpret the results. When surveys disclose that a high percentage of her graduates are working in positions that have no relation to their high school training, she recognizes the need for curricular revision. The permanent cumulative record of the graduates' activities enables the school to determine what graduates are satisfactorily employed and, likewise, those who have not as yet made the proper post-school adjustment. She feels obliged to contact prospective employers and state the potentialities of her children, thus establishing within the school a junior employment agency. Charity forbids that she graduate her students only to forget about them in the concentration of her effort on those at present under her care.

In order to maintain the mutual friendly relationship of school days, most high schools cooperate with or sponsor an organization known as the alumnae. Those who end their formal education with high school are anxious to maintain a familiar bond with their Alma Mater. They find in the alumnae an apt medium to continue their interest in the school and its traditions. The bond becomes stronger when they realize that the school is continuing her interest in them; in other words, that the school is making friends for itself and not just operating an educational assembly line. This alumnae, under proper sponsorship, can be made into a tremendous force to assist its mother school in achieving, in promulgating, or in fostering the objectives of Catholic secondary education.

Periods of intense interest and periods of intense indifference in that alumnae will be evident. It is believed that the credit or blame for these fluctuations of interest must be shared equally by the Alma Mater and the association. No organization can pull its full weight of influence and prestige unless the Alma Mater stands wholeheartedly behind it and exploits its tremendous potentialities for religious and social good.

She must prepare her students—members of the same family—for membership in the alumnae by keeping them actively interested in the alumnae activities so that they will be anxious to join forces with them. How adequately does the school take the time to prepare her students for membership in the alumnae? Very often the student body hears nothing of this organization until notification comes from the president that the senior class will

be entertained at a luncheon some day soon, after which they will be received into the alumnae. What joy does that bring to the graduate?

Assuming that an alumnae activity is as important as any other school activity—each of which has a faculty moderator—it is imperative that a member of the faculty be appointed as alumnae moderator. This liaison is essential from both a practical and a psychological viewpoint. When, and only when, a sister gives of her time and service will the graduates feel that the school is really interested in their organization.

Another important factor in the stimulation of interest is to be found in an alumnae representative in the school's student council. This representative attends alumnae meetings and reports to the council the problems and projects of the alumnae. The student council acquaints the student body of the alumnae's needs—thereby bringing about perfect continuity between the high school and its graduates—a close relationship that bears dividends in alumnae interest and activity. Regular meetings, advanced planning and publicity, together with a comprehensive accurate mailing list, are requisites for any successful project. This detailed routine work might well be a burden to already busy alumnae officers, but the alumnae representative can solicit the aid of the school's commercial department in compiling mailing lists and distributing announcements.

So many times, the only chance the Alma Mater gives its graduates to return "home" is for the annual alumnae meeting. Why aren't they always interested in returning? Faculty replacements, improvements in buildings, and unfamiliar faces make them feel "out of place." So, they inquire where the sisters who taught them are now stationed, look at their old haunts, attend the business session, pay their dues, promise to come to the next card party, and hurry away—in many cases, never more to return. And the Alma Mater is responsible. She should realize that the annual Alumnae Day is not the answer to her children's needs. The activities should not be confined to social affairs held at long intervals. The common bond which drew them together is dissipated by the divergent interests in adult life. What then can she do?

She should form committees to take care of the varied interests. Have the graduates return to school in small groups according to these interests. The young enjoy dancing; for them there is the alumnae dance. Should the senior class of the high school be permitted to attend, the social and financial success will be assured.

Since sports lead the list of leisure-time activities, it is evident that a recreational program will appeal to the people just out of school. The younger alumnae members should be encouraged to represent the graduates in athletic contests with the high school varsity. This strengthens the bond by providing several informal meetings at school before the contest—stepping stones in acquaintanceship between the undergraduates and the alumnae. The more the Alma Mater sees of her graduates, the better it will be for both.

A fair percentage will attend these functions but the one which has the greatest popularity is "Baby Day." When the school invites her children and grandchildren back for a visit, the response is overwhelming. The present student body is capable and anxious to provide a memorable day.

In addition to the annual Communion Day or the traditional Mary's Day, the Family Renewal—a day of prayer and recollection for husband and wife—is increasing in prestige among our high school graduates. Every effort should be made to keep our students militantly Catholic.

Class reunions held over a five-year period usually disclose unknown talent. The school should take advantage of the experiences and talent of its graduates. Very often she may engage her speakers for vocational guidance programs and for other occasions from among her own alumnae. Whenever possible, schools should employ as faculty members their own capable graduates.

By means of these contacts the school is fairly well able to keep her fingers on the pulse of her graduates. Survey will show, however, only a minority have been contacted. Again, an alumnae representative plays an important role. It is her duty to keep the alumnae informed of the school program and the outstanding achievements of its members. She may do so by means of a column in the school newspaper. In order to gather the information for this column, she issues a questionnaire long before the copy for each issue is due. Once more she tries to contact girls according to their interests. By means of these questionnaires, she is able to keep alive the traditions and spirit of the school among the graduates who are unable to attend even the smaller informal meetings of their classmates. Meetings, whether formal or informal, tend to solidify and inspire the membership in the graduate association and assure the graduates that the school has recognized her obligations towards them and has taken steps to fulfill them.

Graduates, likewise, have a definite responsibility to the school. If they have learned their lessons well, they will be loyal, affectionate and true to the school that has been a foster mother to them for so many years. Yet, human nature has a tendency to forget; and over the years the school and the alumnae must cooperate closely in providing a stimulus for graduate loyalty and service.

A dynamic organization of high school graduates may be a powerful instrument for the welfare of the school. It can provide financial assistance in furthering the various projects of the school. Its activities and the return of the graduates can provide a real inspiration for the teaching faculty. It can promote by its activities the physical, social, intellectual, and religious development of the members and thus complement the basic work begun by the school itself. It can be a convenient and effective weapon of true Catholic Action.

The relationship of the school and its graduate should be enduring and productive of good for both. The school which does not make every effort to conserve graduate interest is failing to fulfill completely its appointed task. The graduate who loses contact completely with her Alma Mater eliminates a potent factor for good in adult life. There is here a mutual need which, when recognized, can vitalize the work of Catholic education and help make better Catholic schools and better graduates of Catholic schools.

RELIGION

THE RELIGION COURSE—CONTENT AND PLACEMENT

REV. ANTHONY J. FLYNN, EDITOR
SADLIER RELIGION SERIES, PHILADELPHIA, PA.

A priest whom I knew was traveling in Ireland. Due to a miscalculation of the timetable, he found himself stranded in a small town where he would have to wait till morning for the next train. He accosted a native standing on the platform and asked him if there were any hotels in the town. The man answered very politely, saying: "There are, your Reverence. In fact there are two; but I'll tell you honestly that whichever one you go to you'll wish you had gone to the other one."

Very frequently this is the state of mind of a teacher who is about to adopt a new religion textbook with its particular arrangement of subject matter. He or she cannot help wondering whether, if one is adopted, it will leave a wish that another had been chosen. To help those who are interested in such matters and, by discussion, to clear the atmosphere for all of us, is, as I see it, the purpose of this particular panel discussion. Within the last seven or eight years, three new high school religion series have made their debuts. Each has its own plan for the placement of the material involved. Today we have on this platform the three priests who guided and helped to produce each series. It has been requested of each that he present the philosophy of the course he represents. It is in no sense a debate. It is not an effort to demonstrate comparative superiority. It is simply a presentation of the three most recent methods in the all-important matter of presenting religion to students in the secondary stage of education. If I may be permitted a facetious remark, you have not come to see a fight. You have come only to see and hear the fighters. Personally, I sincerely consider it an honor to be on the same platform with two such outstanding educators in the field of high school religion as Father Elwell and Father Schmidt.

Now to the matter at hand. It is quite evident that in the presentation of religion we should take full cognizance of the psychological background of those to whom it is to be presented. As regards this background there is a marked difference between pupils of the primary and those of the secondary grades. Those in the former are largely in that blessed state of unquestioning acceptance of the "*ipse dixit*." For them it is "*teacher locuta est, causa finita est*." The weeds of doubt have not begun to show amidst the wheat of knowledge. Memory is more active than reasoning. In the secondary field, however at least the beginnings of a more individualized maturity are apparent. Students begin to question. They are likely to become doubt-conscious. In their work memorizing may not have decreased but reasoning has greatly increased. Then, too, their general information comes to them today in a far different way than it came to adolescents a generation or two ago. Today they are accustomed to the movies, the radio, the television and the tabloid publications. They are used to quick, brief, and more or less logical and forceful presentations. They are not readers as a class—must less, thinkers.

All this background should certainly color the presentation of religion to high school students of today. Hence, the reasons for the sequence of the course and the inter-connection of its various divisions should be so clear as

to be practically self-evident. If it be a Christo-centric course (which to me is ideal), it should begin with a semester devoted to the life of Christ. The students should first know Him to Whose teaching and work they will devote four years' study. After learning about Christ Himself, they should apply themselves to the study of what He said or taught. This can be accomplished in a study of the articles of the Creed which should consume the second semester of ninth year. Having acquired a knowledge of what Christ said, they should turn to what He did; namely, founded a Church and instituted Sacraments. Hence, Church history and grace and the sacraments, with associated liturgical subjects, will come in the two semesters of the tenth year. Now the members of the Church are bound by certain laws; namely, the Commandments of God and the Precepts of the Church. These topics should come next and will consume the whole of the eleventh year. Members of the Church should be well prepared to defend the faith which they profess and to give intelligent answers to those who make honest inquiries. Over and above this, as educated Catholics, they should know the answers to the major social, economic and domestic problems they are sure to encounter. Therefore, a semester of apologetics and a semester of present day problems should make up the material for the twelfth year.

With your permission, I should now like to retrace my steps and make a few comments on the reasons for the placement of material in a course such as I have just described.

NINTH GRADE

There are several advantages in choosing the Life of Christ for the first semester of the ninth year. After all, these pupils are but newly hatched from the incubator of the primary section of education. They should be given food that is both attractive, easy of assimilation and inspiring. The Life of Christ meets all these requirements. It is attractive both in itself and in the fact that it is something new, a departure from the catechism with which they have become so familiar and with which they are more or less surfeited. It gives them the impression that they are advancing in the field of learning. It is quite easy of assimilation. Its inspirational value and possibilities are tremendous. Ninth grade children are devout hero-worshippers. They have their heroes in athletics, in the movies and the comics. What could be better than to have Christ presented to them as the greatest of all their heroes, stressing His bravery, His fairness, His devotion to a cause, His fidelity and self-sacrifice for others?

The study of the Creed in the second semester of this year is timely. The students are now a little better trained in high school methods, and ready for more advanced work on the truths learned in the catechism. As some leave school after the first year, these would have a rather complete knowledge of the principal truths of their religion.

TENTH GRADE

The placement, content and presentation of Church History in the secondary field is, in my opinion, a battleground that will never see a victory nor an armistice. However, my vote goes to placing it after the Creed. After the Life and teachings of Christ should come their results, the Church and the sacraments. The sacraments should follow the wider study of the Church because Christ invites His followers in the Church to share in His fullness of life and introduces us to the doctrine of grace conferred through the Sacraments. Church history and grace and the sacraments should find their place in tenth grade. Whether Church history is best presented chronologically

or topically, I leave to others to decide. Neither system is seriously faulty. But I do insist upon being frank about all matters, though in a way, of course, that is proportioned to the age level. I consider it reprehensible to allow our pupils in Church history to leave school ignorant of the dark spots in the story of the Church. They are sure to meet them later and then can justly accuse their teachers of concealing the facts. We must always remember the well known words of Leo XIII that we have nothing to fear from the truth. Any possible harm in being frank and open can be avoided by stressing the Church's survival of such events as further proof of her divinity.

ELEVENTH GRADE

Regarding the placement of the Commandments and the Precepts in the eleventh year, a rather practical change has been suggested. Logically, it is the proper place in an arrangement such as this. However, many students come into high school with very faulty knowledge concerning proper morals. Many teachers think they should be given the commandments at the beginning of tenth year, moving Church history up to the eleventh year.

The presentation of this material should be positive rather than negative. To accomplish this the virtues should be stressed together with man's duties to God, individuals and society, and all in the light of his eternal destiny.

TWELFTH GRADE

In days such as ours at least some knowledge of apologetics has a very definite place in the life of any Catholic man or woman. Godless communism, selfish secularism and subtle agnosticism color the atmosphere in which he or she must live. Sincere seekers of information and carping critics frequently, if I may use the expression, "put them on the spot." This is an almost daily or weekly experience for many after they leave high school. They must not be sent out weaponless to meet it—this would be cruelty. True, they will not be Augustines or Newmans but they will at least know that there is an answer, and generally they will be able to give a true one. Apologetics are certainly not too difficult for twelfth grade pupils. If we expect them to learn physics, chemistry and trigonometry, we certainly cannot hold apologetics to be too difficult for their minds to appreciate and master. The young person of today wants security in matters of faith as well as in the other phases of his or her future.

What with intramural and social activities coupled with final examinations and preparation for graduation, the second semester of twelfth year is always a hectic time for students in high school. Placement of present day problems in this period seems wise. These problems will hold their attention and will not require too much time in being understood and assimilated.

CONCLUSION

Remembering the brief and tabloid manner in which our modern youth acquires so much knowledge outside the school, I think "*multum in parvo*" should be the aim of religion teachers today. It should influence every presentation of a subject. To this should be added an effort to meet the competition we face from modern attractive amusements by giving all religion classes as much sparkle and interest as possible. To this, above all, should be coupled the aim to make students look upon their religion courses, not as just something else to be learned, but as the acquiring of that all-important knowledge of how they can secure salvation.

REASONS FOR CHOICE AND PLACEMENT OF CONTENT IN OUR QUEST FOR HAPPINESS

REV. CLARENCE E. ELWELL, EDITOR
MENTZER, BUSH RELIGION SERIES, CLEVELAND, OHIO

In high school religion what shall we teach, and when shall we teach it? Such is the question that is proposed. The assignment has been made that the thinking back of several religion series in relation to this question be here exposed and expounded. My task is to present the background of *Our Quest for Happiness* on this matter.

What shall we teach in high school religion? Our first answer was this. In high school religion we should attempt to give the students a complete, logical and psychological view of their religion, independent of any preceding or possible subsequent instruction in religion. In high school religion we should present not only the intellectual side of the instructional and formational content but we should work it into such shape that it would tend to be directly formational as well as instructional.

What shall we teach? Naturally we shall teach the four basic areas of religious knowledge traditional in Catholic religious instruction and specified by the Catechism of the Council of Trent as the four major subheads to which all points in religious instruction should be referred, namely, the Creed, the sacraments, the commandments and prayer.

In addition to this, on the high school level we were agreed that we must have some instruction on Sacred Scripture, Church history, the lives of the saints, and apologetics.

What we have mentioned thus far includes the instructional side only. There is another phase of religion which in the past has been frequently neglected but which must have proper accent if our work is to succeed. It is the formational side of the religious program. It includes habit formation in the virtues, theological and moral, with all their subdivisions and allied virtues. It includes a knowledge of and development of the gifts, the beatitudes, the fruits, the evangelical counsels, the works of mercy, corporal and spiritual. It includes also, on the negative side, a look at the vices. It implies a use of all Christian practices and a knowledge of the progression of ascetical theology.

Such then was our basic outline: the instructional side, and the formational side, each complete and entire in all essentials, in as far as a four year high school program of religion, five days a week, 180 days per year would allow.

Having decided on the basic areas, we set to work to chart in detail the elements of content in each area: Creed—God Father, God Son, God Holy Ghost, Church, eschatology, that is, last things; the sacraments, from Baptism through Eucharist to Penance and Matrimony; the commandments, those circling around the virtue of religion, the fourth and piety; the fifth to tenth, concerned with our relations with our neighbors. The Scripture: Old Testament, Gospels, Acts and Epistles, Apocalypse. The formational side: faith and hope and charity; prudence and justice and fortitude and temperance, and so on.

When we had completed the chart of subject matter, a most wonderful thing became apparent. The Creed, spread out in its traditional sequence, matched in a most astounding way the sequence of the sacraments and the

commandments, and the liturgy and the scriptures. Nay more than that, there was an incredible parallel and relationship between the instructional material in its usual sequence and the formational material in its usual sequence. God the Father and faith, the Son and hope, the Holy Spirit and charity; purgative and illuminative and unitive way.

In fact, once having spread out the material, each subdivision in its normal progression, the mind could see the most unbelievable internal coherence. The more one looked at it, the more one said to himself, "It fits!" Everything fits! Everything in our holy religion fits together so completely and so exactly and so beautifully as to shun the mind and prove the divine hand behind it. The doctrines of our religion were clearly seen to be the framework, and everything else was easily integrated with them in its own natural sequence.

Another and more important discovery resulted from the charting of the subject matter in religion. It was this: that it was possible to break away from the former practice of devoting a year or semester to the Creed, another to the sacraments, another to the commandments and Church history, and life of Christ and apologetics. It was possible to take some of each of these areas each year, *without breaking away from doctrinal progression*, and the interrelatedness of each area of religious knowledge and practice would stand out as never before.

We could study God and creation and naturally pass over to the Sacraments which remedy the fault of our first parents and then naturally to the three commandments which define our duties to God. The study of the Old Testament would fit into this perfectly and so would the formation of faith—faith in a redeemer to come.

We could in the second year study articles two to six of the Creed—about Christ the Incarnate Son, the source of our hope, and pass over most naturally to the sacrament of the Eucharist as a Sacrifice and Sacrament and to the fourth commandment which shows Christ's obedience.

We could in the third year study, in the exact sequence of the Creed: the Holy Ghost, the Spirit of love, the Church, the forgiveness of sins (Penance), and conjoin this with a study of the virtue of temperance which protects our bodies as temples of the Holy Ghost—the fifth and sixth commandments.

We could study our future life everlasting and the last sacraments, our future life on earth, Holy Orders or Matrimony, and our social obligations. This method of arrangement allows the pupil to trace moral precepts to the doctrinal mores on which they rest.

The total result was a course, narrative in sequence and based on St. Augustine's historical method—a course following the liturgy, and completely fresh and new for adolescents who would be repelled by, as the students would say, "the same old stuff in the same old way." It would result in a course which formed one complete story, in sequence—a story fully expanded but once, but told four times; with the parts already or yet to be expanded put in their proper place in synopsis form. It would provide planned repetition. It would tell the story of divine love helping us in our quest for happiness: the creative love of God the Father, for the freshmen; the redeeming love of Christ the Incarnate Son, for the sophomores; the sanctifying love of the Holy Spirit and the Church, for the juniors; the beatifying love of Our Triune God in our journey toward the eternal commencement, for the seniors.

The progression of subject matter is theological; at the same time it is psychological and logical.

The psychological progression is from knowledge, to desire, to love—from faith, to hope, to charity. *Ignote Milla Cupido*. This is the method recommended by St. Augustine. He says that we should so teach religion that the pupil knowing, may believe; believing, may hope; and hoping, may love. Everything is focused on love. Everything is presented as a proof of God's love for us, to entice us to love him in return.

In the placement of subject matter in *Our Quest for Happiness* we have proceeded in each year from faith (creed or doctrine) to hope (means of grace—sacraments) to love (commandments, virtues). This same progression is found in the four years, the first year being devoted especially to faith; the second to hope; the third to love; and the fourth to all three theological virtues.

Let us summarize the exact progression of units year by year.

The freshman year begins with a look at our goal—eternal happiness—and our guides, reason and faith. It continues with a synopsis of our holy religion by considering the liturgical year as our illustrated guide book. Then creation and the fall: love, pride and the promise. Next, after synopsis of the remaining articles of the Creed it turns to the divine aids in our quest—the sacraments, especially those connected with faith and the fall, Baptism and Confirmation. The year ends with a study of the rules for a successful quest which treats of the basic principles of morality and the first three commandments as our duty to God.

The second year begins with a synopsis of the historical doctrinal matter of the first year and then proceeds to the life of Christ—first *The Promised One Appears*, then a study of authority and obedience in relation to the fourth commandment and Christ's obedience. The third unit studies *The Redeemer: His Message and Credentials*; the fourth, *The Promise Fulfilled*, studies the redemption and grace. The year ends with two units on Christ in the Eucharist—first as a sacrifice, then as a sacrament.

The junior year, after again synopsis of the preceding years takes up the story of the Holy Spirit—*The Dove*, and continues with a study of the Church—*The Ark*; proceeding then to join these two in a synoptic view of Church history as the story of how *The Dove Guides the Ark Through the Ages*. The doctrine of the forgiveness of sins and the sacrament of penance is presented from the viewpoint of *The Plank after Shipwreck*. The year ends with a study of the virtue of temperance with its allied virtue of modesty, and chastity—*Temples of the Holy Ghost*.

The senior year, entitled *Toward the Eternal Commencement* begins with a unit on the Blessed Virgin Mary as *Our Life, Our Sweetness and Our Hope*. It then plunges into the sombre thoughts on the last things and the last sacraments—*A Senior Looks Into the Future*. It gets more cheerful in the third unit—*The Great Choice*—which studies the three basic states of life and the sacraments of Holy Orders and Matrimony. It proceeds to the seventh and eighth commandments and the Inadrisimo Anno under the title: *Building a Better World*. The course ends with a masterful synopsis of apologetics by Frank Sheed—*Justifying Our Faith*.

With what has been said at the beginning this will show the exact placement of the subject matter with the doctrinal, moral, psychological and liturgical reasons for the choice.

THE RELIGION ESSENTIALS SERIES

REV. AUSTIN G. SCHMIDT, S.J., EDITOR
LOYOLA PRESS RELIGION SERIES, CHICAGO, ILL.

The series of which I am the general editor and one of the contributing authors is called the Religion Essentials Series because it attempts to place special emphasis on a limited number of important theological facts, to provide for the comprehension as well as for the mere memorizing of these facts, and to render it possible to review the facts from year to year, so that every high school graduate who has used the series will be certain of possessing at least the minimum knowledge of his faith that is necessary if he is to live and act as an intelligent Catholic. But while emphasis is placed on these minimum essentials, they are not by any means the only facts presented, nor did they in any way determine the order of presentation, as has been stated by one critic to whom we did not succeed in making our purposes clear.

The different ways in which a large number of topics can be arranged is almost unlimited. We believe that our organization is good because it has worked when tried out. We do not claim that it is the only possible organization, nor that it is the best possible organization. Our only purpose today is to tell you how we organized our material and why we chose the organization that we did choose.

The high school course in religion has always covered all the essential facts of dogmatic and moral theology. It has been a simplified and shortened presentation of everything in those two fields that a seminarian studies in preparing for the priesthood. Organized logically, the material would be divided into the Creed, the commandments, and the means of grace. Our problem was how to organize the material on a psychological rather than a logical basis.

It seemed to us that the first thing necessary if one is fully to comprehend and appreciate what we intend to teach him is a clear, complete answer to this question: "Precisely how do you as a Catholic differ from a person who is living a purely natural existence?" The answer to this question provides that fundamental philosophy of life which distinguishes a Catholic from an atheist, a pagan, a materialist. Briefly it is this: There exists an infinitely perfect God, a loving Father, who made all things from nothing. This God created man to know Him face to face in heaven. This sublime destiny involved the elevation of man to a supernatural state, which was accomplished by sanctifying grace. But our first parents lost this gift for themselves and for us by sin. Christ restored the gift to us by the redemption. The channels through which grace flows back to us are the sacraments. As a result of sanctifying grace and actual grace, increased by prayer, and with the additional help that comes through the sacramentals, we can make every conscious moment a service to God and a source of eternal merit for ourselves.

Are these things too difficult for freshmen? We did not think so. On the contrary, we believed that freshmen, who in comparison with older boys and girls are simple, docile, and pious, would react even more favorably than could be expected in later years. Experience has not changed our opinion on this point. And so we decided to call our first book "Power" and to put into it material about the power of God and about the supernatural powers of man. The contents of the first book are therefore as follows: First, the power, wisdom, goodness, and other attributes of God and His purpose in

creation. Second, the creation and fall of man. Third, sanctifying grace and the virtues and gifts. Fourth, the sacramental system in general, prayer, and merit. Fifth, baptism. Sixth, penance. Seventh, the Blessed Eucharist and the Mass. Eighth, the sacramentals. It will be observed that we include here only three sacraments that are commonly necessary for all men independently of their state of life.

Throughout this book we try to emphasize the fact that all these powers are proofs of God's love of us. The Blessed Eucharist provides special opportunity for so doing. We are therefore in a position to begin the second book by reminding the pupil of the many proofs he has had of God's love for him. If God has shown His love of us in so many ways, we ought in turn to show our love of Him. How should we show this love? Our Lord has given us the answer: "If you love me, keep my commandments."

Second year seemed to us to be the proper place for the commandments. Sophomores have neither the simplicity of freshmen nor the sophistication of upperclassmen. They are vital, throbbing with energy, interested in interpretations of right and wrong. They are at the age when it is good for them to be warned about things that they simply must not do.

We call this book "Loyalty" because by fidelity to the commandments we show our loyalty to Christ. This book is positive and constructive in its approach. In no case do we stop with the mere words of the commandment, but we interpret them in the light of Christ's entire law of love, that law of love which remade the world and which is the foundation of whatever is glorious in Christian civilization. The list of things to be avoided which in the past made up practically everything said about the sixth and ninth commandments is still there, but it is subordinated to a presentation of sex as a God-given gift through the use of which we can become cooperators with God in the bringing into existence of beings destined to live eternally, a gift which is therefore so precious and so sacred that God will not permit us to use it in any way at variance with His own purpose and design. The general aim is to develop an ideal of purity and a wholesome attitude toward marriage, to be discussed again in its more technical details in fourth year.

At the end of second year we have reached this point: we have seen the ways in which God shows His infinite love for us, and we have seen in general the ways in which we ought to show our love for and loyalty to God. But in the battle of life for which all this prepares us, we shall constantly be in need of guidance. Our guide and our leader is Christ, and we wish to establish two facts concerning Him: first that He was truly the Messiah, and second that He established an infallible and indefectible Church to which He gave the power and the right to rule, teach, and sanctify her members. We discuss the notes, the powers, and the laws of the Church, the primacy of Peter, and the nature and extent of infallibility. This book, to be entitled "Guidance," is in reality an apologetics. In it we include a life of Christ, put in this year because the life of Christ clarifies both the nature of the Messiahship and the nature of the Church founded by Christ, and because the life of Christ can be so presented as to provide an excellent preparation for the work of fourth year.

The fourth and last book is to be entitled "Service." It opens with the sacrament of confirmation, presented as the sacrament designed to make us warriors in the army of Christ. It then takes up various forms of service: matrimony, the priesthood, the religious life, and citizenship with emphasis on the social problems of the day. This book ends with the four last things: with death, purgatory, hell, and heaven, as final convincing arguments that the one thing that matters is devotion to the cause of God.

The first book of the series has been published. The second is on the press. These two books were tried out in their experimental form in about twenty schools. I taught both books in a co-educational high school, getting complete sound recordings of all classes from the beginning to the end of the year. The other two books require only further organization and polishing and the filling in of some gaps. The limitations of time make it impossible to say anything about manuals, tests, books of readings, and other supplementary materials already prepared or still to be prepared.

Each of the books makes an effort to encourage individual study of Scripture in connection with every chapter. Questions are asked that require the pupil to consult his Bible and report on the text to which he is referred. Each book contains a number of selected texts confirming points of doctrine which can be assigned for memory work.

We are fully aware of the fact that a series written according to the plan here described could turn out to be a completely unteachable and unsatisfactory series. Our effort has been to be simple and understandable; to make Christ the center of everything; to give pupils a sense of the majesty and beauty of the liturgy; to develop a sense of pride in being a Catholic and a sense of civic responsibility; to combat the inferiority complex found only too frequently in Catholics; to safeguard mental health by making love and confidence take the place of fear. We do not know to what extent we have succeeded. It may be that we have failed. A textbook does not stand or fall because of scientific appraisals, because of book reviews, or because of convention speeches. What makes it stand or fall is the judgment of the hard-working and unheralded classroom teacher who finds when he uses it that it works or that it does not work.

RELATIONSHIPS OF THE SECONDARY SCHOOLS WITH THE COMMUNITY AND WITH THE PUBLIC SCHOOLS ¹

SUMMARY

SISTER MARY XAVIER, O.P., CHICAGO, ILL.

In his introduction, Father O'Neill, the chairman of the panel, emphasized the fact that no longer can the principle of isolation be held. We are educating children for life, and that thought must guide our relationships with the community and with other schools.

The Hon. Gerald Flood, Judge of the Common Pleas Court, Philadelphia, was the first speaker on the panel. His Honor emphasized the importance of familiarizing high school students with various city departments—courts, police, fire, burgesses, commissioners and the like. The sound operation of local governments is so vital to the health of our democracy that our citizens should know how they operate and how well they operate.

The pupils of our Catholic secondary schools should also be familiar with our museums—scientific and cultural. Catholic schools should be on the alert for cultural events—concerts, lectures, the good movies—all things that may stimulate our young people to continue intelligently their lifelong education.

Our Catholic pupils should be familiar with the community's resources in matters of health—its hospitals and clinics. All too often Catholics have only a vague notion of various Catholic charities operating in any area. In these days when charity is so much a part of life our people should know facilities—what they are and where they are.

Our young people should know the economic foundation of the community. It is the duty of graduates of our Catholic schools to make use of all public resources. If our democracy is to be sound, it is necessary to have not only one leader, but thousands of leaders—in local government, in the unions, in civic affairs, in the support of our charities and our laymen's religious activities.

Frank D. Whalen, Ph.D., Assistant Superintendent of New York Public Schools, was unable to be present because of illness.

The second speaker on the panel was the Rev. Henry J. Huesman, Principal, Central Catholic High School, Allentown, Pa.

Father Huesman in his outstanding presentation stressed the importance of public relations—a relationship which provides the people with an understanding of the philosophy, purposes, and program of the school and an invitation for suggestions and criticisms in improving the program.

Highlights of Father Huesman's talk are:

1. There is a definite need for guiding principles and sound policies of public relations.
2. To be worth the effort, the program must be functional, and this means work.
3. There is need for public understanding, cooperation and support.

¹Since only one paper of this panel is available for publication, the summary of the discussion is printed here.

4. Certain media for successful programs include public press, school newspaper, student's handbook, radio, school assembly, parent-teacher relations, service and civic clubs, etc.
5. Catholic and public schools are partners in American education—not opponents.
6. Develop sympathetic understanding by interpreting policies, problems, and achievements to the community.
7. Know how the community feels about the school.

In his discussion, the Rev. Leo J. McCormick, Superintendent of Schools, Baltimore, urged the complete understanding of our position as Catholic educators. He pointed out that we have the truth, and we must watch with care the spirit of secularism and materialism that has crept into public education.

Relations can be improved by help in bond issues in cities, such as for libraries. This creates good spirit and promotes cooperation.

Father McCormick urged participation in conventions and meetings of various city, state, and national organizations of public teachers. Such meetings provide an excellent opportunity for getting the "other side of the picture."

Vocational relationship can be definitely helpful. Arrangements for sending pupils to public schools for vocational training, with full credit, should be advocated.

A master file with records of all children in the community from five years up should be kept. Let this be a cumulative record.

Do not send poor pupils to the public school. This gives a bad impression. If they can provide for them, why should not we?

Arrangements for student work should be made.

Give support to and show interest in the exhibits of public schools.

Rounding out an excellent program, the Rev. Joseph L. McCoy, O.S.F.S., of Niagara University, stressed the importance of excellence in our schools. Too long have we been complacent in our attitude toward our schools.

The Catholic high school which maintains a high standard of excellence in all the areas of the school will best serve the community. This can be accomplished in part by:

1. A definite philosophy of education. Let the faculty and those outside know just what the philosophy of the school is.
2. A curriculum that honestly meets the needs of your school population.
3. A faculty made up of teachers, dedicated to their high calling, and who are definitely concerned with aiming at excellence in their own standards and in their own lives.
4. A well equipped building.
5. A serious guidance program.
6. A serious activities program.
7. A serious "follow-up" study of graduates.
8. A periodic evaluation of the school—its aims and its outcomes.

It should be kept before the community that the public school is not a Protestant school; it is a public school.

It is important that we re-dedicate ourselves to the great work of Catholic education, and let the excellence of that work be evident.

COOPERATION OF SECONDARY SCHOOLS WITH THE COMMUNITY IN FURTHERING THE EDUCATION OF STUDENTS

HONORABLE GERALD F. FLOOD
JUDGE OF THE COMMON PLEAS COURT, PHILADELPHIA, PA.

It is with considerable diffidence that I speak to a meeting of educators on the subject of cooperation between our secondary schools and the community in the education of our children. No one is more provincial than a county judge. My duties never take me beyond Philadelphia, and I fear that many of my suggestions may have been carried out in your communities, perhaps improved upon, perhaps found wanting and discarded. But I think that the introduction of the secondary school student to the complex activity of the community in which he lives is a matter of vital importance. And if this paper serves to stimulate an exchange of ideas or of experiences among you, it will have served its purpose.

I must speak of necessity about, and draw my illustrations from, the community in which I live, a metropolitan community. But I believe that what I say applies in a modified way to every American community.

Some years ago as a member of the parents' committee of the Boy Scout troop in our parish, I took upon myself the task of keeping some of the high school boys interested in the troop in order to furnish Senior Scout leadership. It occurred to me that trips to various city departments to see how they operated would interest them. I found their interest so enthusiastic that I have since been an advocate of similar visits by all high school students.

The police department of any city is fascinating to all high school boys, and my guess is that the girls would like it too. What do they learn there? In Philadelphia our police department is delighted to take them through the fingerprinting department, whose head will give them a short lecture on fingerprint methods. The chemists of the department will discuss and illustrate for them methods of chemical crime detection. The ballistics expert will explain the method of accurate determination of the gun from which any bullet came. The communications department will explain in detail how policemen in radio cars in various parts of the city radio information to the central headquarters and how it is rebroadcast to all other cars in the effort to fight and prevent crime. Such a trip can be an education at once in scientific method, efficiency in administration of a large organization, and good citizenship. Our police department thinks it is very good education and is more than willing to have all of our high school students in groups spend several hours studying the department. The glamor of crime fighting is itself useful in these days where crime itself seems to have a glamorous attraction for many of our unfortunate youngsters.

For the last two or three years each senior high school student in the Philadelphia public high schools has been spending one day in our courts. I wish our Catholic high schools could see their way clear to adopt this practice. The average citizen, fortunately, seldom or never gets into a court room but, if our boasted system of justice is to be preserved, it seems to me very important for our citizens to know how it operates. After these students have spent the day in my court room, I always bring them into my chambers for a period of questions and discussion. I know this is valuable to me, but I think it is also for them. Of course, I am afraid I am a school teacher at heart, but I

find that most judges and other public officials like to talk about their work to youngsters. I think you will find in almost all communities that your mayors, your burgesses, your commissioners, your police chiefs, your fire chiefs, your judges and your other officials will be glad to have the students visit them. In fact, if they aren't, I suggest it is a danger sign that there is something in the department which they want to hide.

The sound operation of local governments is so vital to the health of our democracy that our citizens should know how they operate, and how well they operate. Most of our citizens don't get to college, and are not likely to learn about their local government unless their interest is stimulated during their high school or prep school careers.

But our schools should, in my opinion, educate their students as to all the community's resources, not just as to its government. They should be introduced to all our museums, scientific and cultural. Some, we know, may never revisit them. But they should all know where they are, what they are, and what advantages—economic, educational or cultural—may be derived from them by those who wish it.

Our schools should be on the alert for cultural events—youth concerts, lectures, even that rarest of all cultural events, the good movie—all the things that may stimulate our youngsters to continue intelligently their lifelong education, which our schools after all can only start for them.

They should be made acquainted also with the community's resources in matters of health—its hospitals and clinics—although here I admit interest will probably be low. I find that most of our Catholic people have only the vaguest notion of the various Catholic charities operating in this area. In these days when so much of our charity must of necessity be on an organized basis, our people should know something of what facilities there are, where they are, and where the money must come from to operate them.

Finally our youth should know about the economic foundation of the community—how the people make their money, what kind of jobs there are available, what the community supplies to the rest of the world. My experience is that many of our business houses and factories like to have visitors. The automobile tour books list one establishment after another all through the country which receives visitors. I am sure thousands more would like to have students visit them, as long as they don't come too often. Such visits may be a little difficult to arrange but they are worth the effort. The other evening I was asked to speak at a meeting of the Central Labor Union of Philadelphia. I found a group of college girls there observing while the union, the central body of the A. F. of L. in Philadelphia, was transacting its regular business, the kind most people would think is secret. Here is another field for education—one of the most important of all.

Some recent court decisions have deprived Catholic schools of the use of some of our public resources which should be open to them. There are however many remaining public resources of which we can make use, and we owe it to our children to make use of them.

We want the graduates of our Catholic schools to be leaders. If our democracy is to be sound, we need not only one leader, but thousands upon thousands of lay leaders, in local government, in business, in the unions, in civic affairs, in the support of our own charities and of our laymen's religious activities. To be effective leaders our people should know their community—and know all of it. Our high schools should start that education and show our students how to continue it for themselves.

PROBLEMS OF SECONDARY EDUCATION ¹

SUMMARY

REV. THOMAS F. LAWLESS, O.S.F.S.
SALESIANUM HIGH SCHOOL, WILMINGTON, DEL.

In his discussion of general education in the Catholic school, Father Michael J. McKeough, O.Praem., of the Department of Education, Catholic University of America, said that general education, although it has as yet no universally accepted definition, has to do with the whole man in his preparation for citizenship under the guidance of a sound philosophy implemented by a well integrated program. It considers education from the point of view of the common needs of all the students rather than from the point of view of specific subject matter and, therefore, visualizes not only a differentiation in programs, but a differentiation in the content of the courses in the different programs. It does not concern itself directly with any specific vocational program. It rather maintains that preparation for life and future success in any vocation and in college entrance preparation, too, can best be served by a program in which, in the fields of spiritual life, mental health, civic and domestic life, leisure time activities, the attainment of knowledge, the development of attitudes, and the acquiring of skills, are molded in a horizontally and vertically integrated system based on the Catholic philosophy of education.

Brother Henry Ringkamp, S.M., Principal, William Cullen McBride High School, St. Louis, Mo., pointed out that from earliest times, man has envisioned equality in educational opportunities. The Catholic philosophy of education recognizes this urge and tries to bring it to realization. It sees spiritual, intellectual, moral, physical, social, and civic needs, and tries to fulfill these needs, beginning, of course, with the most important, which is spiritual, but without neglecting the others. We recognize that individual differences necessitate a program of general education to enrich the lives of all our students and a good general education program necessitates a faculty with wide abilities, competent guidance counsellors, some occupational offerings, regulation of extra-curricular activities, and much parental cooperation. We must aim at that differentiated kind of education which facilitates the pupil's greatest growth unto the stature of Christ. Brother Henry recommended elimination of the small high school and revision of traditional programs.

Sister M, Teresa Clare, S.C., Supervisor, Pittsburgh, Pa., commented that in our efforts to uphold present standards we may have a tendency to be highly selective. We must make provision for the lower ability groups, who probably need us more than the others. For a good program of good general education, teachers must have good general training.

Father McKeough outlined a program of general education as follows: It must contain instruction in morals, English, civics, science, mathematics, family life, and leisure time.

Sister Mary Janet of the staff of the Commission on American Citizenship, Catholic University, supplemented Father McKeough's remarks.

¹ Since only one paper of this panel is available for publication, the summary of the discussion is printed here.

Father Taylor, Regis High School, New York, maintained that a sound classical education is the best preparation for any eventuality in life, for the weaker student as well as for the stronger.

Mr. Thomas Jordan, St. Vincent's College, Latrobe, Pa., said that most colleges now hold that a general education is just as effective a preparation for college entrance as a classical education.

Father McHugh asked: "If the classics are the best tools of learning, why deprive the lower ability group of these best tools? Why make them use inferior tools?"

Monsignor Ryan said that there should be a program of general education and Catholic activities, local and national.

Brother Cassian Edmund said that eighty per cent of the colleges in the United States now accept the general education program for college entrance.

GENERAL EDUCATION IN A CATHOLIC HIGH SCHOOL

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The concept of equal educational opportunity is inherent in the concept of the brotherhood of man under God, the Father of us all. In the early days of Christianity this problem of equal educational opportunity never arose because of the more pressing questions of doctrinal accuracy and heresy. Later problems of civilizing the barbarian hordes brought this one step closer, that lord and serf were equal before God and should have equal educational opportunity. With the mercantile and industrial development, and the classes of rich, poor, and bourgeoisie, of nobility and peasantry, the problem became more acute.

At the period in history of the great political revolutions, when our own country was founded, the concept of equal educational opportunity had been fairly crystallized and established, as a corollary to that of democratic living with equality before the law. The founding fathers of our country strove mightily to write into the Constitution and the Bill of Rights these ideas of equal opportunity for life, liberty and the pursuit of happiness.

In colonial history we find laws passed, as early as 1642 in Massachusetts, ordering universal education. In the days of territorial growth legislation can be found stipulating land to be set aside (sixteenth section in every township in Ohio, 1802) to provide for educational levy. It might be noted here that this was meant only at the grade school level.

Educational history tells us that the first high school was founded in Boston in 1821. Massachusetts, again in the educational forefront, legislated as early as 1827 for the establishment of high schools. The famous Kalamazoo Case of 1872 decided the question that education by legal dictate was not limited to the primary level.

Influences of a later date that changed educational thinking were Eliot of Harvard's elective system and the trend toward the vocational-manual training type of high school.

Catholic educational philosophy is only a special aspect of the more general Catholic philosophy and doctrine. Drawing its principles from the more general philosophy, it shapes its policies on those principles, and applies them to the individual in practice.

Thus, from the principle of man, Catholic educational philosophy considers man a composite of soul and body of which the soul is the more valuable component, while at the same time not despising the body, since it is the temple of the Holy Spirit. It recognizes the spiritual nature of the soul and the needs of the soul just as well as it recognizes the needs of the body.

It remembers that man in his present state, after original sin, is now deprived of many of his original powers, but not wholly depraved by the original fault. It remembers also that the wounds and vestiges of the original fault persist even after the guilt has been removed by baptism.

It recognizes in man, composed of soul and body, many needs. Among them are: a) those of a religious, ethical and moral nature; b) those of an intellectual personality forming nature; c) bodily health, of great importance to man; d) human companionship and a family rearing career; e) interest in

and obligations to a state as a citizen of that state; f) living in society as a member of some economic group to which he contributes and from which he receives; g) but all his time still not being consumed in these activities and in meeting only these needs. He also has some leisure time devoted to pleasure seeking of an aesthetic and recreational type.

Another principle which Christian philosophy has set up is the hierarchy of values. Together with the needs of man this hierarchy of values gives a sane and integrated pattern of living. Thus, spiritual values must outweigh the purely material ones, and health must be of more value than economic security or even human companionship and relations.

But Christian philosophy is not disdainful of the findings of *true* science, and accepts them to the extent of their proven worth. Thus, Catholic educational philosophy accepts the principle of individual differences, and applies it in practice. Thus also the recent measurements movement can aid the practice in Catholic schools.

Catholic educational practice is dominated by state department of education regulations, and also by the regional accrediting agencies. While public education aims at good citizenship as its highest achievement, and thus its core in curriculum consists of the social studies leading to social growth, the Catholic must by his hierarchy of values aim at a total religion-centered education whose highest aim is the reproduction of Jesus Christ in fallen human nature. While Catholic educational philosophy is at total variance with that practiced in public education, yet we can agree with them on some practices. To give a truly integrated general education, we would offer what is indicated by the needs of man, considered from the Christian viewpoint.

Thus, in a diocesan high school which accepts all comers the incoming freshmen are tested and sectioned by the results of a) an I. Q. test; b) a test of reading ability; c) consideration of grade school achievement; d) choice which is further validated by Latin and algebra prognosis tests. If the problem of sectioning the incoming freshmen were limited to the choice of Latin and algebra, the work would be simplified. But with the range of grade school achievement in reading and calculative ability, remedial courses are indicated in these areas. If student choice necessitates it, the traditional parallel-track curricula can be used: Latin or language-centered; math and science centered; vocational or commercial subjects. But these subjects must be enriched with sufficient social subjects, economic and leisure time subjects, such as art and music appreciation, so that the finished product, as it leaves our doors, is not the beginning of that narrow specialization into which so much of higher education has fallen.

In the junior and senior years care must be exercised in the choice of subjects to meet student needs as they see and express them, while we still thoroughly insist with them that some of the less desirable (to them) courses be added. The problem is one of educational guidance: to prevent over-specialization as well as the opposite extreme, that of choosing only the easy courses.

A general education necessitates a faculty with wide abilities. Else how can we offer art and music, as well as commercial subjects and the traditional languages, science and mathematics courses. All this seems to point to the need of eliminating the smaller high schools, or coalescing them into units with five hundred or more students, so that special courses such as speech, dramatics, mechanical drawing, art, music, etc., be not too small, or the teacher load be not increased to the exhaustion point.

Catholic schools have been reluctant, generally, to shift from the traditional academic curriculum and embark on the general education curriculum.

In the future we will be confronted with a greater percentage of our students being in the lower I. Q. brackets; we might as well face the issue now, and be ready when the influx comes; we must get away from the time-honored and hidebound outlook of nothing served on our educational bill of fare but Latin, Greek, algebra, geometry, etc. These subjects are not and never were meant for pupils who can only assimilate a general education.

Other problems which we face in a school designed for general education are these:

1. The problem of counseling. It is my conviction that we in the Catholic school system are remiss in our duty of guiding our students, in both moral and educational guidance. Competent guides are lacking, few are being trained, and if they are on the faculty, they are so overcrowded in their schedule that they are unable to do much of individual guidance. Are we once again waiting for the accrediting agencies to force our hand in this matter?

2. The problem of occupational training. You can count on two hands the Catholic vocational schools in the country. Here, definitely, we are "missing the boat." Is it because we are not aware of the values of this type of training, or is it because of the great expense involved, that we neglect solving this problem? Large diocesan school systems should include the vocational school in their scheme of general education.

3. The problem of extra or co-curricular activities. Is the frustration of our faculties, where general education is offered, not due in large part to the fact that in athletics, speech and musical activities of an interschool variety we on the average attempt to compete with private schools, of the superior levels of ability? Athletic contests, speech activities, band contests' results when posted, show us to be the "supporting cast," seldom having the lead. I maintain that such competition should be with schools of the same type and purpose; we are committed to train for general education, not constituted to train for leadership.

4. The problem of parental cooperation. It is becoming increasingly difficult to enlist the aid of the parents in their child's educational problems, be they problems of character training, home study, academic deficiency. Special reports, open houses, parent-teacher associations do not, generally, develop the expected parental response. Parents who need most to work mutually with teachers play "hard to get." I consider this to be the most baffling of problems.

Brother Louis Faerber, S.M., in his article, "Are We Victimizing the Non-Academic Pupil,"¹ clearly indicates our duty toward the pupil of today, when he says "Besides the equal opportunity to gain the benefits of a Catholic education, the Catholic pupil deserves an equal chance to gain that kind of education from which he can best profit—that differentiated kind of education which facilitates his greatest growth unto the stature of Christ." We tend to set too much of a premium on the intellectual ability alone, at the expense of the more valuable moral virtues.

¹*Catholic Educational Review*, Vol. XLVII, No. 4, pp. 256, 257.

ADMINISTRATORS OF SECONDARY AND ELEMENTARY SCHOOLS—JOINT MEETING

THE ARTICULATION OF THE ELEMENTARY AND SECONDARY SCHOOL PROGRAMS— FROM THE VIEWPOINT OF THE ELEMENTARY SCHOOLS

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While we all know what articulation between school units implies, we should have a clear definition. This can be borrowed from the Seventh Yearbook of the Department of Superintendence of the National Education Association:

Articulation means that adequate relation of part to part which makes for continuous forward movement. . . . In terms of education, it implies such adjustments and relationships between and within school units as permit every pupil to make maximum progress at all points in his school life. All factors which tend to impede progress are looked upon as evidences of poor articulation.

Articulation is the effort to make the child's schooling a continuous whole. Inarticulations can exist at every stage and in every phase of education; most of them make for waste and some do positive harm. Inarticulations may be duplication, omission, and lack of relationship in the program of studies; they may be want of understanding and help in the adjustment of children to changing conditions; they may rise from a disregard for the needs of certain groups and individuals when passing from one level to another.

Our attention is called at present to the break between the elementary and secondary levels. This break and its implications have up to the present constituted a problem comparatively limited in scope, because articulation between Catholic elementary and secondary school programs is a problem only where Catholic schools of both levels exist. A great portion of our elementary schools must still transfer their pupils to public high schools since no Catholic ones are conducted in their vicinity. These need to study other means of articulation, especially in properly adjusting their pupils to institutions that are so new for them. Moreover, those schools that conduct all twelve grades on a strictly parochial basis should be outside our present problem, because we should presume that they achieve a certain articulation natural and suitable to them. Our concern lies in areas where Catholic secondary schools are distinct from the elementary units from which they draw their pupil population. These areas have been growing fast in number, and, we hope, will continue to do so. Even now, articulation between the two levels has become a subject for grave study and action.

Obviously, articulation is the burden of teachers and principals at both levels, elementary and secondary. Good articulation presupposes that each group knows and is interested in what the other is doing; it requires agreement on philosophy, aims, and purposes; it demands harmony in certain policies; in the end, it means cooperation. It is the final refinement of educational policies, the crown and glory of a school system. It is that remarkable achievement of securing coordination and sufficiency in the interest of the children alone.

There are several steps that elementary schools have taken without reference to the secondary schools. Some counseling is always given to eighth grade pupils in view of their high school work. Assignments to duties about the school instill in many the sense of personal responsibility. Indeed, elementary teachers strive to bring their charges to that degree of development expected at their age. There are teachers who even enter curricular areas of the high school as a groundwork to ease the transfer of their pupils. Other means could be generally emphasized more. Those skills and aptitudes needed in high school work, particularly independent study and independent reading, should be fostered in the upper grades. Library work should be insisted upon, its purpose shown, and training given in the use of reference materials. In these upper levels home assignments should definitely begin with a view of future tasks. Where the size of the school warrants the plan, departmental work can effect, besides other suitable results, a wholesome break in the cloister habits of one room and one teacher.

These items we have mentioned mean very little in the over-all design. Listing them might even be an evasion, for the real issue is one that is not pleasant. However, we must face it, if anything worthwhile is to be said. From the viewpoint of the elementary school, efforts towards any sort of suitable articulation hardly exist. The trouble lies with the secondary schools.

The secondary schools as a group do not seem to share aims and purposes with the elementary schools. They do not seem to agree on just what their functions are in the scheme of Catholic education. Certainly many of them do not meet pupil needs with the interest and concern the elementary schools have.

We need not quote studies that reveal the weaknesses of our high school education in failing to provide suitable curricula and to make allowances for individual differences. Rather, we might picture the problem of many eighth grade teachers at the end of the school term. For them the curriculum has been plastic and flexible; they have been conducting simultaneously several programs of study; their slow learners have been given the joy of accomplishment as much as the brighter pupils; they have struggled to retain every last one of their children; to these teachers there has been a great cause—the need of Catholic education for all—and for this they have been ready to sacrifice everything else.

Yet in the end they find no rung in the ladder of Catholic education for some slow pupils. The rung is weak for others; by the end of the second semester it will have broken under their weight. No further than the eighth grade does the great purpose hold—the need of Catholic education for all. This shift truly gets down into the very philosophy of Catholic education, so much that we ask again whether Catholic high schools agree in principles with the elementary schools.

Everybody appreciates the difficulties of high school educators, especially the limitations in plants and staffs and the various types of administration, parochial, diocesan, and private. But why should these factors alter what must be fundamental principles of good education? Why should the type of administration, for instance, a private high school, be subservient to some group interest to the loss for Catholic education as a whole? Why should a high school staff be preserved from the problems that every elementary school staff has to face? Why should any high school remain aloof from the school system with its own ideas and ideals and withhold its help in the larger cause of Christ?

These questions do not introduce an alien theme. They are vital to the question of articulation. Either we have or we haven't two units of education through which our children progress. If there aren't two that agree in philosophy, aims, and purposes, if there aren't two with harmony in basic policies, if there aren't two in which there is cooperation, then we cannot dream of any sort of articulation in Catholic education because only the elementary unit really exists. Then we can continue in a hit and miss fashion and let many children stumble on the way.

The high schools must certainly take the lead in the problem of articulation. The principal methods depend on their action, for example, the use of elementary school records, the visiting of eighth grade rooms to explain what is to be done, pre-registration and orientation, the counseling of pupils as they enter high school. Moreover, testing programs in the elementary schools will be adjusted and introduced when the secondary schools express their desires.

Many secondary schools would find that the way is paved in several sound practices of articulation were they to become interested. In one city the cumulative record cards from the elementary schools and the health cards of the visiting nurses are supposed to be taken from the superintendent's office to the proper high school. Despite notice to this effect in the directory for the schools, the records have been remaining in the office every year. In the same city a pre-registration day was introduced some years ago. Elementary teachers like it because it settles for them the question of the child's future so they can handle affairs accordingly. On the other hand, several high schools merely tolerate the custom, and one school abuses good methods of articulation by commanding the presence of prospective students at an early hour for achievement and intelligence tests, with timely dismissal and never a cheery nod to the awe-struck pupils.

When we bring up all these lapses and deficiencies that hinder the regular progression of numerous children, we are struck by a certain immaturity evidenced in Catholic education. The late Bishop Hagan, on the occasion of his elevation to the episcopacy, also spoke of such immaturity, but he put the idea in a more acceptable way, "Catholic education is only in its dawning. We are only on the threshold." Perhaps the elementary and secondary units by working together on just such a problem as articulation will find it to be a factor towards maturity in their educational system as well as a solvent of immediate difficulties.

ARTICULATION OF THE SECONDARY SCHOOL PROGRAM

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The historical development of the secondary school, the school as a democratizing agent embodying the seven cardinal principles, and finally, the school as the handmaid of the Church, form the background for the problem of articulation. A brief survey of this historical development will make the matter at hand more intelligible.

The Latin grammar school prepared students for college; the academies of a later century, in addition, prepared them for the "real business of living" by shifting curriculum influence from education in the classics to education that would meet the needs of the middle class.

In the early part of the present century not much change was brought about in the objectives of secondary education. Later, however, a tremendous increase in enrollment demanded a new pattern. Because of changing social conditions the high school of today, unlike its predecessor of fifty or even thirty years ago, has become a school for all the children of all the people.

This change in the personnel of the student body has revolutionized secondary education so that its general aims have become more functional. An analysis of the individual and of his activities is what society now wants and the school has to keep pace with society's demand.

As a democratizing agent the elementary school emphasizes the acquisition of tools of learning; and it is in the secondary schools that these tools are employed to gain an understanding of the social and economic institutions which have been developed and which should be perpetuated.

National unity and integration can be achieved only through such formal and informal educational agencies as the church, the home, the state, the secondary school, the press, the radio, and the theatre, all in some manner affecting the lives of American youth.¹

It is essential that the curriculum be well articulated so that our youth, so heterogeneous with respect to attitudes, ideals, tolerations, and prejudices, leave our institutions more like-minded. Then, secondary education for the masses may be justified.

Christian education for democracy must always include education for equality of opportunity. Complete justice to the American Negro and to members of other so-called minority groups is a challenge to balance the scales in favor of democracy. Catholic education must accept fearlessly and resolutely this challenge as a part of its contribution to human freedom and human welfare, if it is to be truly worthy of the redemption of man by Christ.

The philosophy of Catholic education recognizes two main types of educational aims. The primary or ultimate aim is so to develop the individual that he will be fitted to attain his eternal salvation. But, to prevent education from being one-sided, the Church in her wisdom has also recognized a secondary aim; namely, that through education students may be prepared to

¹Rudyard K. Bent and Henry H. Kronenberg, *Principles of Secondary Education*, New York, McGraw-Hill, 1941, p. 32.

pursue their temporal vocations efficiently in accordance with their God-given talents as members of society.²

The National Education Association offered seven cardinal principles of secondary education through its Committee on Reorganization of Secondary Education in 1918. The Committee determined these seven main objectives from an analysis of the activities of the individual with the purpose of attaining a supreme and constant goal—the harmonious development of personality. If religion were included, these cardinal principles would form the most comprehensive, functional, and influential formulations of objectives to date and might well be adopted by our Catholic schools.

The personal aims enable the individual to develop all his potentialities, so that he may enjoy as enriched and abundant a life as his capacities will permit. The social aims seek to develop in him those attitudes and habits which make living with others possible and which clear the way for his personal happiness. The group is only an organization to facilitate the better living of the individual. It was upon this ideal that the American democracy was built and toward which it must continue to strive if it is to remain a true democracy.

The seven cardinal principles in the Catholic school must, as has already been indicated, flow entirely from religion which should permeate every course. The ideal of being Christlike in mind, in character, in spirit, and in action is the integrating force which will produce integrated personalities. It calls for constant study and constant revision on the part of teachers and faculty, because an integrated program, to remain such, cannot remain static.³

An examination of the problem of articulation shows that it has at least five aspects, each of which represents a type of articulation and the related principle which is essential to it.

FIRST ASPECT:

PURPOSES, AIMS AND OBJECTIVES DETERMINE THE CURRICULUM

No doubt, the first phase of the problem of articulation is the *raison d'être* of the school itself. Research has proved by means of tests and surveys that most faculty members and teachers have confused notions of the specific aims, purposes, and objectives of the school.

In order to clarify and agree on a definite formulation of what the specific objectives in the school are, it has been found necessary for group committees to thrash out and to discuss the problem thoroughly. Different school set-ups have aims and purposes which differ in themselves depending on locality, type of pupils, admission requirements, etc. Because any curriculum should be designed to achieve the aims of the school, these aims should be as definite as possible.

Some individual schools have found the use of "Educational Temperatures" valuable as a basis of self-evaluation. (This is a publication by the Cooperative Study of Secondary School Standards, Washington, D.C.) Bar graphs representing thermometers determine how closely the institutions compare with the standards of the nation in the different phases of educational work in the secondary level. "Evaluative Criteria" were formulated from experimental data and standards were set up which are the basis of these ther-

²Brother Leroy Flynn, C.F.X., "Are Our Catholic Secondary Schools Doing their Jobs?" *The Catholic Educational Review*, XLVI, 1948, p. 411.

³Sister M. Borromeo, O.S.F., "Integrating the High School Program." *The Catholic School Journal*, XLVIII, 1948, p. 301.

mometer readings. The use of these standards leads to improvement by bringing to light the comparative status of the school. They attempt to evaluate the effectiveness of a school in terms of its specific aims, purposes, and objectives.⁴

SECOND ASPECT: CONSTRUCTION OF CURRICULUM

Articulation demands a comprehensive curriculum rooted in the institution's aims and purposes. In itself, articulation is a close coupling of the courses and the educational experiences in a sequential manner for the purpose of obtaining continuity of student development. It is a matter of relating content and methods of instruction to obtain smooth and steady educational progress.

So that a curriculum may validly obtain the outcome expressed by the institution's general and specific aims, the selection of subject matter and activities must be based on its philosophy of education. Other bases for actually selecting material are social efficiency and stability. These include training in social, business and economic relationships, vocational efficiency, and ethical character. The cultural heritage would involve a survey of the major fields of learning, the historical development of the nation, and an understanding and an appreciation of art, music, and literature.⁵

The principle of fundamental needs of mankind appears to be the best basis for determining what to teach in secondary schools but it cannot be used alone if articulation is to permeate the curriculum and thereby lead the pupil, step by step, over the gaps of learning. Seven needs have been identified as fundamental: transportation, communication, shelter, food, cooperation, passing on our heritage, and aesthetic, mental, and spiritual life. The subject matter should be as practical, as useful, and as functional as possible.

The comprehensive high school in the United States does not separate cultural, practical or vocational subjects, but follows the idea that if the harmonious development of personality is to be achieved, no phase of one's life may be neglected. Most of the curriculum material required because of legislative action is selected because of its value to society rather than to the individual.

There may be marked differences in the level of the student abilities in different high schools. The aptitudes and interests, therefore, of the local student body should be determined before vocational subjects are selected.⁶

The construction and the administration of the curriculum in secondary schools are based on a number of general principles.

Flexibility should be practiced in the selection of materials, in their organization, and in their grade placement so that the transfer from one course to another should be made readily and without loss to the pupil, even though he had spent several weeks in one course and then dropped it to start another.

To avoid a gap between the elementary school and the secondary school, to prevent overlaps and omissions, and to provide a continuous, integrated, and articulated program throughout the entire school system, junior-high-school subject matter should be selected with a consideration of the work of the secondary school. Senior high schools should also, in their turn, be integrated with the work of the junior high school.

⁴Bent and Kronenberg, *op. cit.*, pp. 161-162.

⁵*Ibid.*, p. 460.

⁶*Ibid.*, p. 461.

Small secondary schools should not try to offer too many courses. Some suggestions on how to enrich the curriculum in the smaller high schools are alternation of subjects, correspondence work, combination of subjects and the itinerant teacher plan.

The curriculum should include those subjects or topics required by state or local laws regardless of whether curriculum makers are in agreement with these prescriptions or not. Furthermore, the curriculum must be *dynamic* and *life-centered*.⁷

THIRD ASPECT: ORGANIZATIONAL UNITS FITTING THE CURRICULUM

From the purposes and aims the curriculum grows and is patterned for the organizational units which should fit the curriculum needs. In order to obtain articulation, the school must be organized into those educational units which are most appropriate to the curriculum.

The lack of design and uniformity in the organization of secondary education results from the different specific aims and the consequent different curriculums recognized by the faculty and teachers of the local school system.

The eight-four plan of eight years in elementary and four years in high school developed without precedent or pattern. No valid reason seems to be available for this particular arrangement as to organization. In fact, some reasons became evident as to why some other plan of organization should be the practice.

The efforts of the educational leaders began to bear fruit with the coming of the junior high school in 1910. The reorganized high school became known as the 6-3-3, the 6-6, the 6-2-3, the 6-5, the 6-4-4, or similar plans of organizations. Due to the expansion of the curriculum toward a greater diversity of offerings, some of the significant trends which have been evident in secondary education include an increase in number of pupils, horizontal expansion in courses to enroll more pupils, and vertical extension toward a longer secondary school period.⁸ This vertical extension and horizontal expansion are the means or pathway through which articulation asserts itself.

The ideal system of administrative organization of a school system into levels and types calls for a three-level arrangement—an elementary school, a secondary school and a university. Anyone who has studied the history of education with care will have noticed that there is almost universal agreement among educational leaders of all ages and nations as to a three-level system. What the history of education demonstrates so clearly is confirmed by educational psychology, which has universally distinguished three levels for formal education—childhood, youth, and early adulthood.⁹

The division and sequence of subject matter in the process of education parallel these psychological levels. The first formal education gives the educand the tools for living and for further education. Having once been equipped with these fundamentals, the educand applies them to acquire the requisite knowledge and skills for living a life worthy of a human being . . . the essentials of culture. He may then proceed to the philosophic unification and professional specialization which have characterized the work of the college.

⁷*Ibid.*, pp. 478-480.

⁸M. L. Goetting, *Teaching in the Secondary School*, New York, Prentice-Hall, Inc., 1947, pp. 141-144.

⁹Clarence E. Elwell, "The Administrative Organization of the Educational System," *The Catholic Educational Review*, XLIV, 1946, p. 461.

Leonard B. Wheat in "Curriculum Articulation for Secondary and Higher Education" says:¹⁰

Secondary education is increasingly considered to reach through what is roughly known as the adolescent period of about age twelve to about age twenty. Grades VII through XIV are encompassed in the secondary division. The trend seems to divide this field into two subdivisions with Grades VII through X covering a period of strict general education for all pupils with little election of courses permitted. Grades XI through XIV are naturally falling into an upper subdivision of the secondary school. There already are forty of these four-year junior colleges. Both theory and the seeming trend would also recognize the upper part of the secondary school as the place where most persons should receive vocational preparation. The upper division of American education appears to be marked out, with growing clarity of outline, as the period which begins, at what has commonly been called, the junior year in college, and reaches upward in the fields of professional and highly specialized training.

Theoretically, we emphasize the continuity of educational experience and, administratively, we give emphasis to segmented units in organization. Although there are advantages to separate school units on the elementary, junior high and senior high levels, the mere fact of promotion-up-the-ladder does not guarantee effective articulation of the pupils' experiences from one unit to the next. This discrepancy between theory and practice can be overcome somewhat by an efficient guidance program, unified control of the entire school system, well trained teachers, and vertical supervision of instruction and curriculum development.¹¹

FOURTH ASPECT: COURSES AND METHODS OF INSTRUCTION

As related to articulation the proper selection of these courses is essential to the curriculum. To meet the general educational demands of the secondary school level and to aid in the bridging of gaps in learning, some broad courses organized around life should be presented. The primary concern of this phase of articulation is the development of the student.

Many curriculum revision movements are building units around interests. It behooves the teacher to discover what adolescent interests are, to employ them in her teaching, and to make a strong effort to create new ones. A course of study should be congruous with the interest, needs, and capacities of the pupils and contain all those courses which give them an opportunity to explore, or transfer with ease from one course to another.

The unified curriculum in the secondary school integrates several fields of study in the attempt to solve real problems of present-day life. Subject-matter walls are leveled, formal class schedules are put aside, and information relating to any problem is sought for by both pupil and teacher, a practice which contributes to the solution of the problem.¹²

While units are complete wholes within any field of experience, as formal subject matter, they are not isolated in themselves. Rather they are related to the units that have come before and to those which follow. In a certain sense one's life consists of a series of related and unified experiences. Previous experiences help to determine what the later ones will be. Each experience, however, as it comes along has a definite beginning and ending. In the same

¹⁰Leonard B. Wheat, "Curriculum Articulation for Secondary and Higher Education," *The School Review*, LVI, No. 3, 1948, p. 153.

¹¹Goetting, *op. cit.*, p. 153.

¹²J. G. Umstadd, *Secondary School Teaching*, Boston, Ginn & Company, 1944, p. 70.

manner, the teacher should relate the elements of a unit to those which have come before.

It seems necessary to break down the larger concentration of knowledge to fit the understanding of the pupil, as well as to fit the limits of available time. The teacher, moreover, should not permit the pupil to lose sight of the meaningful wholes in the larger scheme of instruction. In order to unify the course of study to meet the pupil's practical needs, the organization of the subjects in the course must be so articulated as to promote its objectives best. But this organization into departments and subject-matter areas is not always directly related to the problem of life. Thus, at times, it tends to resist current social and educational needs. If the course were interwoven into other categories such as core curriculums, such organization would make the classroom situation less artificial. They would be more dynamic, and, in fact, would better achieve the present-day functions of the school. Though this demands more preparation and cooperation on the part of teachers, it is psychologically sound and, certainly, tends toward an education that functions in life. It does not logically organize this learning, however, into complete units.¹³

The subjects in the course of study are divided according to the functions they perform or according to the needs of adolescence. These subjects included in the core curriculum are: religion, English, social studies, science and mathematics. Special subjects or electives are less literary but are provided to take care of individual differences among the students.¹⁴

In the core curriculum, the teachers of the academic and elective courses try to unify and coordinate all work which can be conveniently taught in a unit. Cooperation and participation are the two other devices used by teachers to obtain a core curriculum.¹⁵

Religion forms the core of the curriculum in all Catholic schools. It must be the vivifying soul, the integrating force that motivates and unifies all branches of learning. Understanding of other subjects comes through it, and it must permeate all learning even beyond the confines of subject matter. A correct sense of values, a standard of interpreting the complexities of life in the light of eternity, is given to the student . . . because it has a value and a permanence over and above every subject.

Religion as a core serves to aid articulation from lower to higher levels, because religion is so naturally a part of the individual's life. Truth *via* the beautiful is brought to the minds of the students through literature. The social sciences integrate social living with Christian principles. As worthy members of the Mystical Body, students should be learning to live united through Christ with other men and with God. The study of history is taught in terms of Christian charity in the world picture of the ages. A Christian mentality is formed through the physical sciences by making the students God-conscious in the world around them. The Christian approach to the study of Latin is a purpose of Catholic education. Ability to interpret and to appreciate the liturgy, the New Testament, the hymns of the Church, and the missal develops a love of the Mass, the center of Christian life.¹⁶

A unifying scheme determines whether all activities fit naturally into the pattern. If they do not, they will have the appearance of being dragged in. In some units, certain phases of English seem to have no logical place.

¹³Goetting, *op. cit.*, p. 151.

¹⁴Bent and Kronenberg, *op. cit.*, p. 229.

¹⁵*Ibid.*, p. 235.

¹⁶Sister M. Borromeo, O.S.F., *op. cit.*, p. 801.

Throughout the year, if units are carefully selected and sequentially arranged, pupils will eventually receive some instruction in most of the phases of English which should be taught. Poetry does not always fit into a unifying scheme. In literature, perhaps, the cooperating or coordinating plan is better for securing integration. However, if certain phases of English which should be taught do not fit logically into the unifying or coordinating scheme, they should be taught as independent phases.

If secondary school courses are to be related to life, and are to be functional and have social utility, they need a core which will serve as a socializing agent. Religion will so serve. The main contribution of social studies will be to citizenship, and indirectly to ethical character, worthy home membership, and worthy use of leisure.

In the coordination method, the content of the several courses parallel one another. Science has always played an important part in history. As certain periods of history are studied, the scientific discoveries of the time may be considered. The English teacher might simultaneously deal with the literature of that period. To be sure, all courses will parallel one another far more at one time than at others, but, if a constant attempt is made, far more is possible than may be visioned at the outset.

As mathematics has been applied to the economic and social life of the people, it has changed man from a qualitative to a quantitative thinker. Mathematical facts need to be taught in their social setting if pupils are to utilize the products of mathematical instruction. No longer can the average child be expected to apply facts taught in the classroom to life situations without assistance. There is a definite movement to teach more social studies and economic problems. If, therefore, the social studies are united with mathematics, it will make them more accurate and mathematics more vital.

In order to bridge the gap between eighth and ninth-grade mathematics the social use of algebraic formulas and symbols should be introduced in the teaching of arithmetic. Signed numbers on an algebraic scale and in other social settings introduce the students to mathematics of the next level and articulate the junior stairway.

It is difficult to find any close relation between English and mathematics, but in all other subjects there are numerous quantitative aspects. Number concepts are involved in home arts, in marketing, budgeting, cutting recipes in half or doubling them, in measuring, in sewing, and in furnishing homes. In industrial arts mathematics has practical applications in measurement, in making estimates, and in computing costs of materials, etc. Proportion and symmetry are quantitative aspects of art, and music is a series of mathematical ratios. If actual situations are presented and the quantitative aspects considered as means to a solution, the courses will become vitalized. The knowledge of social and economic institutions, science, music and art possessed by the mathematics teacher should be sufficient to show the interrelationships and contributions mathematics has made in these fields, and pupils should be able to apply mathematics to problems within these areas.

Additional growth and development are acquired through other activities; such as, physical education, homemaking, fine arts and industrial arts which are organized as separate subjects. New topics have recently been accepted by the school; such as, safety education, consumer education, and conservation of natural resources. These should be integrated with the entire curriculum rather than organized as separate subjects. Likewise, free activities such as clubs, assemblies, dramatics, and student government should be an integrated part of the entire curriculum.

Good sportsmanship can well be developed through group contests by promoting teamwork, fair play, and wholehearted activity. Pupils should be taught that the most important outcomes are derived from "playing the game" rather than from winning it. It is quite easy to integrate the study of health in the social studies and in science. In biological science, emphasis is placed on the basic facts, knowledge, and skills which an individual needs to know and to acquire in order to promote proper health habits. Certainly, health is an important objective of a home-arts course. It is promoted through a knowledge of diet and clothing and through the development of habits of making a more careful selection of food. Knowledge of various types of harmful bacteria which may be carried in or on foods, methods of preserving foods so that they will be safe, and skill in detecting contaminated and spoiled foods should be acquired in home-arts courses.

Integrated courses including nature study, elementary science, health and safety are a necessary part of instruction at the elementary level in order that they may provide a foundation for the continuance and elaboration of this subject matter at the junior and senior levels.

The large amount of music in life implies the social value of music. Participating in group singing, playing in orchestras and bands, being a member of a chorus or choir are phases of production activity while listening to music being thus produced involves appreciation. Music is an important factor in developing and guiding the emotional and the affective life of youth. Development of aesthetic tastes and a satisfying of the aesthetic sense is an important outcome, for it contributes to the enrichment of life, and has been included with man's basic needs. Music should be correlated by coordination rather than by unifying or fusing it with the core contents of units. Folk songs, patriotic songs, hymns and religious music may be integrated as well as the music of different peoples such as the Negro, American, Indian, or the songs of other lands such as Ireland, England, France, Germany, Italy, and Spain.

Most of the folk songs are taught in the elementary school. On junior and senior levels the well articulated program, by means of glee clubs and dramatic clubs, may present programs which develop school spirit, loyal patriotism and civic pride as well as a love of God, church, and country.

FIFTH ASPECT: GUIDANCE

In order to prepare individuals for efficient participation in the activities of life, both present and future, choices must be made in order to solve their problems. Guidance is the assistance given to individuals in solving these problems, in making their choices, adjustments, and interpretations. It is concerned in some way with the whole realm of the work of the school. Guidance might be considered synonymous with the curriculum, supervisory testing and the personnel side of education when these are organized and directed toward helping the individual to make choices and adjustments for himself. The scope and function of any specially organized guidance in the school system will depend upon the effectiveness with which the system as a whole is articulated and administered from the guidance point of view.

Guidance is a total school function and should be left to no "one" teacher. Guidance prevails over the total personality of the individual and of the entire school. Yet, there must be someone responsible for directing the program to be pursued. A continuous program is necessary if it is to be a success. There is no "one" program in guidance; much depends on what exists in each local community.

The counselor must marshal all the factors. He should acquaint the student with the educational and vocational fields that are available within his abilities so that the individual may see his problem clearly. Then, guidance helps the individual to make the adjustment in the light of his own abilities.

Some of the factors which the counselor must know about the individual pertain to his individual background, physical characteristics, general intelligence, special aptitudes, special limitations, and personality traits. These data are gradually gathered through the elementary level by means of tests, reports, and teachers' judgments. This experiential process serves in a well-articulated guidance program as a precious time-saver.

To make guidance effective and productive of the good intended in organizing it, it must reach every pupil in the school. The aim of guidance is to assist the individual in becoming progressively more able to guide himself.

The Catholic concept is based on the teaching of Christ. He gave us a whole program of guidance . . . by His dealings with His disciples and the peoples of His immediate surroundings. Knowing human nature as no other man did He could also cope with it. The natural is always the basis upon which the supernatural is built and Christ never lost sight of the fact that all men are human, that they must be elevated spiritually and vocationally. He allowed for individual differences in character, personality, and native ability.¹⁷

In the matter of individual counseling, the counselor must be a God-fearing person, prayerful and capable of discerning characters when approached with personal problems. He cannot jeopardize the temporal and eternal welfare of the individual. He must have wide perception and practical judgment. He must always face his counseling in the light of eternity since it is a greater achievement to teach one how to live than to teach him how to make a living.¹⁸

Most of the problems of articulation in the secondary school result because of an overlapping among divisions, a lack of continuity and gaps, as well as indefinite concepts of the purposes of each division. The greatest problem of articulation is concerned with the curriculum, which should be adjusted to the pupil in the light of the purposes, aims and objectives of each organizational unit.

The ideal for secondary schools would be to provide an uninterrupted, continuously adjusted education for each adolescent until he reaches the maximum development proper to his personality, a child of God striving to attain happiness in the kingdom of God.

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SCHOOL SUPERINTENDENTS' DEPARTMENT¹

PROCEEDINGS

FIRST MEETING

WEDNESDAY and THURSDAY, November 10 and 11, 1948

Father Pitt, President, opened the meeting at 9:50 A.M. by calling upon the Most Rev. James T. O'Dowd to say the opening prayer. After preliminary announcements, Father Pitt introduced Bishop O'Dowd who spoke on the subject "Some Problems Confronting the Catholic School Superintendent in the Modern World."

The topic was presented under four main headings:

1. Relations with the Bishop
2. Relation with State and Public Officials
3. Relation with Co-workers
4. Problems emanating from the Superintendent himself¹

The principal recommendations made by Bishop O'Dowd were as follows:

1. There should be a clear-cut definition of the Office of Diocesan Superintendent of Schools. In order to provide for continuity an active school board is needed. The powers of the Superintendent should be outlined in a clear statement which should be placed in the hands of those with whom he works.
2. Frankly admit the place of the State in education of its citizens. Follow state regulations. Contact state officials and inform them that Catholic schools form a system of education. Obtain membership on State education committees and form a Council of Catholic School Superintendents in each state.
3. An Administration Handbook should be prepared and distributed in each diocese to help regulate relations with co-workers.
4. Diocesan supervisors are needed since community supervisors are unsatisfactory. However, in order that they work effectively, supervision should be clearly distinguished from administration.

Father Stanford spoke next on the subject "International Cooperation and Catholic Schools."

Deploing lack of interest in UNESCO, Father pointed out that there were only two Catholic educational organizations represented on the United States National Commission for UNESCO. Our part should be both positive and definite. Programs can be prepared for Catholic schools which can be most effective.

There is very little to report on UNESCO activities in Catholic schools. If more interest is not taken, Father doubted that we could hold our membership since fifty organizations are seeking membership on the National Commission.

¹Materials on the joint meetings of administrators of colleges and universities and secondary schools and of secondary and elementary schools, in which many of the superintendents participated, will be found in the College and University Department and Secondary School Department sections respectively.

At 11:00 A.M. the meeting was opened for questions from the floor.

It was suggested that a form be drawn up to enable schools and/or dioceses to report on UNESCO programs and activities.

Mr. Olav Paus-Grunt, Education Division, United Nations Headquarters, Lake Success, Long Island, N. Y., will send all kinds of educational materials to the schools.

Miss Ruth Manning and Mr. Walsh of Catholic War Veterans will arrange for schools to visit the meetings of the General Assembly and the Security Council.

Any information of curricular or extra-curricular nature from the schools is helpful to our representatives on the National Commission.

The business session opened at 11:20 A.M.

Father Pitt, President, appointed Father Goebel chairman of the nominating committee with Father McCormick and Monsignor Spence as members.

The committee to prepare a statement of objectives of secondary education was announced:

Father Elwell, chairman
Monsignor Deady
Father Quigley

together with the current President and Vice-President of the Superintendents' Department.

American Education Week was observed by 12 dioceses according to a showing of hands of those present.

Father Pitt suggested that a Planning Committee to be known as the Executive Committee of the Superintendents' Department be named which would serve as a long range planning group for this department. After lengthy discussion on number and term of members of the proposed committee Father Reilly moved that a committee be appointed to look into the advisability of electing an Executive Committee and to present names for the committee. The motion was seconded by Father Haverty and carried. Father Pitt appointed a committee composed of Fathers Goebel, Elwell and Reilly.

At 12:05 P.M. the President called upon Monsignor Hochwalt. His remarks concerned these main topics:

1. Register at the desk so that materials from the N.C.W.C. Department of Education may be sent to each superintendent.
2. Send in news and comment from each diocese.
3. Funds are limited in the Department so please pass on the News Letter to others on the staff. This News Letter is for superintendents only and not for supervisors. Should anything else be included in the News Letter?
4. Annual reports received from less than 20 dioceses.
5. Membership drive will be conducted early in December by the N.C.E.A. The drive will be directed by the Secretary General's Office rather than the diocesan school superintendent's office. Each diocesan superintendent is asked to give his wholehearted support to this drive. Only about 10% of the schools are presently members. Since numbers count in our representation, it is advisable to get as many members as possible. This is voluntary representation. Materials for the membership drive will be sent out from the N.C.E.A. office in Washington.

Father McManus, who recently returned from a three months tour of occupied Germany under the auspices of the War Department, gave a very concise and interesting report of his experiences with General Clay and those concerned with the reorientation of German education.

Within perhaps six months Germany will have the largest industrial potential in Europe. They could overrun all the smaller countries.

The last group to leave Germany will be the Educational and Cultural Group. This may require ten to fifteen years. It is a risk but we cannot let Germany become warminded. The objective is to reorganize the educational system along democratic lines. In Bavaria Catholics regard it God's will that the elite are to be educated and the others trained for working. Ninety per cent are compelled to receive education through Grade Eight; then they enter a working environment. They are trained neither to save their souls nor earn a living. This education is inadequate in terms of citizenship. Twelve years of compulsory education is the aim of the Military Government. The policy of the Military Government may be a bright spot in the history of occupation. Blunders have been made by those who misunderstand the policy. There is no interference with the democratic schools, nor with religious instruction, nor with appropriations, nor with granting free textbooks to private schools.

The Church has a great opportunity with the Military Government. The climax of their policy is this: The Military Government must rely on the spiritual and moral forces of religion. The Religious Affairs Branch of the Military Government cooperates with various religious bodies.

Fifty to sixty German clergymen will visit the United States. They are being paid \$15.00 daily. Their objective is to see how the church operates in the United States.

General Clay stated that the cold war was more difficult than real war. Religion is the only force able to resist the East. Religious values should always supersede economic values.

Mr. Richard Waddington was presented at 12:43 P.M. He explained his new oil painting of Pope Pius XII which was on display together with a prayer for peace in the Holy Father's own handwriting.

Copies of this portrait and the prayer for peace are on sale. They may be sold by an organization for the benefit of some charity. Various editions are available.

A book entitled the *Living Vatican* contains full color pictures of the art treasures of the Vatican. This series of art pictures is designed for use in the schools. The treasures are pictured exactly as they exist in the Vatican.

It is essential that the portrait and this book be well received in America.

Address:

David Waddington, Pub., Ltd.
165-167 High Street
Kennington
London W 8

On Wednesday afternoon and Thursday morning the superintendents met in the following work groups: The Superintendent and His Office (Rt. Rev. Leo M. Byrnes, Chairman), Growing Problems of Catholic Teachers (Rev. Charles J. Mahoney, Chairman), Public Relations and Press (Rev. Arthur J. Sullivan, Chairman), and Supervision (Rev. Julian L. Maline, S.J., Chair-

man). The chairmen of the work groups presented reports on the findings of the groups at luncheon on Thursday.

The following slate of officers for 1948-49 was presented by the Nominating Committee and passed by the group:

President: Rev. Felix Newton Pitt, Louisville, Ky.

Vice President: Rev. Arthur M. Leary, Ogdensburg, N. Y.

Secretary: Rev. James N. Brown, San Francisco, Calif.

General Executive Board: Rev. John Casey, Indianapolis, Ind.; Rev. Clarence E. Elwell, Cleveland, Ohio.

The Planning Committee submitted the following report concerning the proposed Executive Committee:

1. The Executive Committee shall be composed of seven members—four elected members and the three department officers, members ex officio. (The elected members are to serve four years after the present appointments run out.) Present appointments: Rev. Edward H. Latimer, Erie, Pa.; Rev. Edward M. Reilly, Philadelphia, Pa.; Rev. Thomas V. Cassidy, Providence, R. I.; Right Rev. Msgr. Carroll F. Deady, Detroit, Mich.
2. No member may be re-elected to the four year term except after a lapse of one year after term of office.
3. The Executive Committee shall meet at least twice annually, i.e., before the superintendents' meeting and before the annual convention. Other meetings shall be subject to the call of the president of the department.
4. The Executive Committee shall follow, for the present, the rules consonant with other departments, submitting their own rules for approval by the department at the superintendents' meeting, Philadelphia convention, 1949.

The report was accepted by the superintendents.

A resolution was passed by the department as follows:

As a means of strengthening the Catholic position in UNESCO it is recommended that the superintendents encourage their schools to study the program of UNESCO and apply it locally as effectively as possible and report the same to the national office of the N.C.E.A.

The meeting adjourned at 3:00 P.M.

Respectfully submitted,

ARTHUR M. LEARY,

Acting Secretary

SECOND MEETING

THURSDAY, April 21, 1949, 2:00 P.M.

Rev. Felix N. Pitt, President of the School Superintendents' Department, presided at the meeting in Room 4 of Convention Hall.

Rev. Francis T. Williams, C.S.V., Director of the Institute for the Preparation of Teachers for the Deaf and the Hard-of-Hearing, Catholic University of America, addressed the group on "What Our Catholic Schools Can Do for Hard-of-Hearing Children."

Mrs. Serena Foley Davis of the Martin Day School in Philadelphia spoke on "Meeting the Needs of the Partially Seeing Child."

ARTHUR M. LEARY,

Secretary

PAPERS

WHAT OUR CATHOLIC SCHOOLS CAN DO FOR HARD-OF-HEARING CHILDREN

REV. FRANCIS T. WILLIAMS, C.S.V., DIRECTOR
INSTITUTE FOR THE PREPARATION OF TEACHERS
FOR THE DEAF AND HARD OF HEARING
CATHOLIC UNIVERSITY OF AMERICA

That the Catholic school system throughout the United States has been sadly remiss in recognizing and attempting to solve the problem presented by the hard-of-hearing child is an indisputable fact.

While conducting a summer course for teachers of the deaf at Catholic University in Washington last year, I made inquiry—largely for my own information—among a group of more than one thousand sisters who teach in our Catholic schools, asking if they employed any special facilities or teaching methods for the hard-of-hearing. I did not receive *one* affirmative answer although all agreed that such need was most urgent.

This cursory inquiry of mine is not, in *any* sense, my basis for contending that our Catholic schools are woefully negligent in providing properly for their hard-of-hearing pupils. A very thorough survey has revealed that any attention whatever to this problem by our Catholic schools is a rare exception; and that in the isolated instances where the problem is recognized the means of solving it are superficial and, consequently, ineffectual.

Since the matter of educating the hard-of-hearing child is a major, vital problem, growing more formidable every year, it is, therefore, one which must be met squarely, comprehensively, efficiently and without further delay.

Lest you assume an attitude of indignation over such manifest neglect by our Catholic schools of so essential a humane and educational problem, let me stress that our vast public school system (with all its resources) has been sadly dilatory in facing this issue; and that it is, indeed, only within the last few years that anything approximating an effectual program has been instituted to assist the hard-of-hearing child towards acquiring proper education and a useful place in society. Furthermore these public school programs are far from national in scope.

May I point out right here that I am discussing the matter of the hard-of-hearing child—*not* the totally deaf. There are large numbers of schools, private and public—including Catholic teaching institutions—devoted solely to the education of the deaf child.

More of such schools are needed for, with an ever-increasing national population, the frequency of total deafness grows apace. That, however, is not our concern today. It should be mentioned in passing though that I have found the present schools for the deaf, prominently including our Catholic institutions, presenting programs ranging from fair to excellent; and that, almost without exception, all are constantly alert to new and better methods, improved equipment and any innovations which will better provide for their handicapped charges.

The problem which confronts us—education of the hard-of-hearing—is one of far greater import. Lest this sound alarming, I hasten to assure you that the solution is in converse proportion to the magnitude of the problem.

I think that I should explain that most of my teaching years have been devoted to educating the deaf, supervision of schools for the deaf, and instruction of teachers from these schools. Also, that right now, in seeking my doctorate, education of the deaf is the subject of my dissertation. I have, therefore, acquired a rather wide knowledge of what is being done in this field, especially by our Catholic institutions.

By comparison, it is nothing short of appalling to witness the *lack* of attention to the education of children with hearing defects—the partially deaf, the hard-of-hearing. *Little* or *nothing* is being done by our schools in the way of providing or encouraging corrective treatment to prevent total deafness! There is an almost total lack of classroom consideration for these handicapped children—assuredly a pedagogical prerequisite and something so easily accomplished as to be within the abilities of *any* average school teacher. Instances of providing special instruction for the hard-of-hearing are so rare in our Catholic schools as to be just about undiscoverable.

Lest you assume that I, because of my many years in the field of educating the deaf and hard-of-hearing, am fanatical in my contentions, I shall confront you with figures. Admittedly, statistics can be pretty dry stuff but not, I think, when we realize we are thinking in terms of little children growing up in a world, challengingly complex at its best, but doubly redoubtable to the boy or girl whose hearing is impaired.

Here are the startling facts: Five per cent of all school children in the United States today have a hearing loss. One and one-half per cent of all school children suffer such a severe hearing impairment as to require lip-reading. More than three million children are, right now, on the way to hearing impairment—many to total deafness—unless corrective measures are immediately employed.

This, you will admit, is a situation which cannot be met by a contemplative shake of the head or a sympathetic sigh for the vicissitudes of fate which doom some to affliction so that they, like the poor, are always with us. That, unfortunately, has been more or less the attitude up to now. It is high time we awakened to the fact that hearing defects can be, in many instances, halted and corrected, if taken in time; that children with hearing impairment can, with a little special attention, acquire a good, solid education; that the prevalence of total deafness can be appreciably stemmed by a measure of intelligent action on the part of our schools.

Mister Average Citizen has been aroused from his lethargy regarding the prevalence of challenging diseases and has joined forces with national and local organizations to combat tuberculosis, heart disease, infantile paralysis, small pox, cerebral palsy and even cancer. He supports with his time and money many public health and sanitation programs. He is happy to take advantage of the free clinics in our large hospitals. He welcomes the nurse from the public health or the industrial services and subscribes to a hospitalization plan so that he and his family can have proper care in time of illnesses. The result is a healthier nation and an extension of the life span, in this country, from 47 years of two decades ago to a present 67 years.

Is it not reasonable to expect, therefore, that Mister Average Citizen can be easily awakened to the importance of guarding the hearing of his child? All that it requires is action upon the part of our schools. This leadership should come from our *Catholic* schools.

Not much effort is required. No national fund-raising drives, flag waving or fanfare need be employed. The solution is much simpler than that.

Legislation to make it *compulsory* for schools to give *all* children a hearing test is being pushed by the American Hearing Aid Society, along with interested statesmen, doctors, parent-teacher groups and others. Already five states have established Conservation-of-Hearing Centers. These interested leaders will prosecute their efforts until more and more communities and entire states get behind the movement for the proper education of the hard-of-hearing child. Right now in Illinois several communities, including Evanston and Will County, have established elaborate programs. California is making *vast* strides along these lines.

Let us, therefore, not wait until our Catholic schools are compelled by law to institute hearing tests and proper educational programs for hard-of-hearing children. Let us no longer disregard this problem which is not only prominently within the realm of educational essentials but is a moral obligation and civic duty.

I say this because, as must be obvious to all teachers as it is to all parents, the problem of rearing a handicapped child is a challenging one. Contemplating the pitfalls which beset the normal child—the prevalence of truancy and delinquency, the frequency of youthful despondency bred of undesirable environment, broken homes, lack of proper understanding of juvenile problems—it takes no imagination to visualize the perils which beset the handicapped child, for he is a problem to himself, to his family and to his school unless he is accorded the necessary consideration which equips him with fortitude, inspired by Catholic training; usefulness, through proper education; and ambition, inspired through his belief that he can master or circumvent his handicap.

Where can such principles be acquired more thoroughly than through the teaching and ministrations of our Catholic Sisters in our Catholic schools?

The Catholic Church has long appreciated the essentialness of Catholic schools, from kindergarten through college.

The Catholic Church has pioneered in educating the blind, the deaf and the crippled; has been foremost in providing orphan homes; schools for boys and girls who have run afoul of the law; institutions for unwed mothers; homes for the helpless and the aged.

In carrying out the beautiful adjurations of the Beatitudes we have, however, overlooked the needs of the hard-of-hearing children. I know, however, that we shall overlook this no longer. The attitude of those sisters I queried in Washington assures me that they will accord eloquent response to any movement in the direction of aiding such handicapped children. I know *all* sisters in *all* our schools—all teachers in Catholic institutions of learning—will be similarly inspired.

All that is required is for *you*, here today, to start the program. Put it to work. Spread the gospel. Carry the message to your schools and your teachers.

We can still be pioneers for, as I have said, comparatively little has been done—in view of the magnitude of the problem—by the public schools or by civic, state or federal authorities.

As I have stated, the process is very simple. There are but three essential requirements.

First: A testing program. Every child in every one of our schools—from tiny tots in kindergarten to the oldest pupil—must have a hearing test, every year.

Second: Classroom technique on the part of the teacher which will provide essential advantages for hard-of-hearing children.

Third: Knowledge, on the part of the teacher, of methods for teaching children whose hearing is seriously impaired.

In regard to the first requisite—the hearing test, the old-time method of using a phonograph record, the recorded voices diminishing to test acuteness of hearing, has been discarded as unreliable. I think it is not necessary to go into the reasons since any schools having a program for the hard-of-hearing have long since been aware of the inefficiency of this method. Your schools, therefore, need not give consideration to this outmoded procedure, known generally as the “fading voice” process. We shall take up, instead, the new and approved method of making hearing tests. This is by means of an audiometer. It must be of a type which meets the requirements of the American Standards Association and the American Medical Association.

Instructions, easily comprehended, go with the audiometer. From 20 to 30 children per hour can be given the test. This is much more desirable than group testing through phonographic audiometers. The latter is a faster method but many times more costly and much less efficient. Since these hearing tests do not have to be completed in a day or even a week or month, individual tests are recommended. An audiometer meeting all required standards costs \$250.00. Bear in mind, it may be taken from school to school, so that the cost may be shared and thus, prorata, the investment is negligible.

This testing method will reveal *all* cases of hearing defect and will never classify any child as hard-of-hearing who is not actually so.

A record of each test must be made. This report should go to the child's parent or guardian. If a child shows an impairment of 20 decibels or more of any one of the most essential tones of the speech range, the report should contain the recommendation that the child be taken to an otologist for further tests and for treatment. Where it is understood by the teacher that the family is not in a position to provide medical care for the child, then the matter should be brought to the attention of public health authorities where it is reasonable to expect arrangements will be made for a free diagnosis and course of treatments by a reliable ear doctor. Should such civic cooperation be refused, the school has but to appeal to the local newspaper which will eagerly and readily take up the cause of the handicapped and impoverished child. Names need not be mentioned—just the urgency of the cause revealed. You know, as I know, that there will be action. Indeed, such an instance may mean public awakening to the needs of hard-of-hearing children and could well be the inspiration for a comprehensive community program to assist the so handicapped.

It must be stressed right here that, in reporting to parents the hearing impairment of their child, care should be exercised lest the parent assume that the child should be sent to a school for the deaf. It must be made clear that all the child needs, at the moment, is proper treatment to arrest or correct, if possible, the existing condition; and that meanwhile his present school is equipped to provide him with the required special attention and teaching procedures which will insure his keeping up with his classmates.

I think I need not point out the tragedy of placing a child, only partially deaf, among the totally deaf. He is at once a misfit, bound to experience retardment. This is disastrous to his moral, physical and mental well-being.

Thus it is important to devote time to clarifying the minds of parents on the needs of their child and stressing the consideration the child will receive in your school. A follow-through, including treatment by an otologist and proper classroom technique plus, where required, special instructions an hour or so a day by a qualified teacher, will in many instances result in a complete cure of hearing defects. In other instances, it will arrest the condition. There are, of course, cases where no amount of technical skill on the part of physicians or teachers will prevent total deafness, but since he has had the advantages of classroom technique, as well as the special classes of instruction, the child, should he eventually become totally deaf, shall have acquired advantages which will help him meet his affliction. First, he will have had some sound education. Second, he will have mastered lip-reading. Third, he will have become oriented to his growing deafness. Fourth, he will have become adjusted to mingling with normal children and so can later adjust himself more readily to the world at large.

With regards to the second simple step in coping with the hard-of-hearing pupil—that of special classroom technique—this is simplicity itself. The teacher must realize that the deaf child should be seated in the classroom so that he has a good view of her face. She must not make him conspicuous by putting him in the very front row but instead, towards the front of the classroom. She should, at all times, casually move to a position near the child, making sure that the light is on her face so that the handicapped pupil can watch her lips and her facial expressions.

If the child has better hearing in one ear than the other, he should be seated so that the better ear is towards the teacher. She must speak distinctly avoiding loudness or facial exaggerations. In an ordinarily modulated voice and with precise but not studied enunciation, she should proceed with the lessons.

Should she note that the child is *straining* to hear, evidenced by a forward posture, cupping his ear, or frowning in puzzlement, she should move closer to him and use extra care in speaking, but at all times eliminate as far as possible, any obviousness in this procedure. Too long a discourse will weary the handicapped child, so should be avoided. Where it is necessary for the class to take notes, arrangements should be made with another pupil to take notes for the hard-of-hearing child, so that he need not look away from the teacher's face during the course of the lesson.

Such a method has a twofold purpose. It not only helps the handicapped child to keep up with his classes; it instills in the other boys and girls the need for helping a less fortunate child. This aid by the other pupils should be accorded in a spirit of friendship and as a matter of course—not with a patronizing air or one of obvious pity.

At all times, the teacher must assume the attitude that the hard-of-hearing child is no different from the others. To emphasize this, without putting it into words, the teacher may call upon the handicapped child to help a normal child with his drawing or writing or arithmetic. This not only sustains the morale of the afflicted pupil; it equalizes his standing with his classmates.

Augmenting this second requisite is necessary, through installing group hearing aids, *if* there is a high prevalence of hearing defectiveness among the pupils. The cost of such equipment is nominal.

Our third, essential, that of special instruction for difficult cases, means that one or more sisters, depending upon the size of the school and incidence of impaired hearing, should take up an intensive course of specialized instruction.

It would be most desirable were each diocese to provide a qualified local or visiting teacher who would give the assigned sisters guidance in specialized methodology.

In this way, through an hour or two a day devoted to the special instruction of difficult cases, such handicapped children would be able to keep up with their classes, acquiring a sound education, including of course, religious training.

As these three major requisites are adopted, others will come in their wake. With parents, pastors, doctors, health authorities and newspapers of a community aware of the work the Catholic schools are doing for the hard-of-hearing, there is every reason to believe that civic aid will be forthcoming. Where individual hearing aids are an essential for pupils, parents will, if they can afford it, provide them. If they cannot, you can depend upon public sentiment making these aids available to those who need them.

These simple steps—so easily accomplished at so nominal cost—will be the means of doing inestimable good not only for the handicapped child, but for his parents and friends to whom he has been a problem, a misfit, an object of pity and all too frequently, a subject of scorn.

It will be revealing indeed to teachers to discover that the child they considered stupid or lazy or delinquent is, instead, just hard-of-hearing, and his listlessness, obtuseness or misbehavior can all be attributed to his having been in a semi-silent world—a world where he missed so much of what was being said.

A simple yet so very effective program, such as I have outlined—one within the ways and means of the smallest school in the most remote area—will help stem the tide of total deafness among our citizens of tomorrow, will correct much of the delinquency and despondency in our young children, will ease the burden of distraught parents, and will diminish those appalling figures in the prognosis I mentioned—the expectancy that, left unaided, there will soon be three million children with impaired hearing in our schools!

Certainly it is essential that we get busy without further delay. What you begin today will have far-reaching results. It will not only assure the child with impaired hearing of proper and essential education, will not only provide him with religious training and equip him to take a useful place in society so that he may lead a happy life. It will do more than all that. It will be the beginning of a Catholic crusade to assist the long neglected victims of hearing impairment. It will be the inspiration for city-wide, state-wide and even national consciousness to the needs of these handicapped persons. It will result in more and desperately needed Catholic institutions for the totally deaf.

You, by the simple process I have outlined, can be Columbians, indeed, in this humane, Christian cause. You can enrich the benignancy of Mother Church by making her a mother indeed to the least of these, our little children, struggling along in a world of semi-silence and doomed—many of them, unless assisted—to a future of soundless oblivion.

MEETING THE NEEDS OF THE PARTIALLY SEEING CHILD

MRS. SERENA FOLEY DAVIS, MARTIN DAY SCHOOL
PHILADELPHIA, PA.

One of the problems arising from marked physical deviation concerns the provision of educational opportunities suited to the needs of partially seeing children. Their vision difficulties prevent them from taking advantage of the facilities offered pupils with normal sight. Yet they are equally misfits in schools and classes for the blind. Classes designed to care for such children are referred to as sight conservation classes, sight saving classes, low vision classes or classes for partially seeing children.

Statistics indicate that twelve per cent of the pupils of elementary schools have some eye difficulty. Of these .02 per cent, or one out of every 500, have eye difficulties so serious that they require special educational facilities.

Children may be considered eligible for sight saving classes if they have a visual acuity between 20/70 and 20/200, if they have progressive eye difficulties, if they suffer from non-communicable eye conditions that seriously affect vision, or if they are able to read ordinary print only at the expense of their vision. Such children usually are afflicted with hereditary eye involvements; congenital abnormalities; interstitial keratitis; myopia or nearsightedness; hyperopia or far sightedness; astigmatism; nystagmus; albinism; sympathetic ophthalmia; and restricted fields of vision.

Many personality problems arise from the physical strain under which a child with defective vision works. Frequent headaches, tired nerves, inability to concentrate, frequent failure, the attitude of the other children toward one who is handicapped tend to cause undesirable behavior attitudes. There are three major fields of failure—scholastic, social, and personal. Reactions to failures differ with various children. The introvert may become more of a recluse. This is especially true of myopes. Self-pity may result in lack of effort. The extrovert frequently assumes a superior attitude to cover his inability to succeed.

The responsibilities of educators toward such children is threefold; location, medical care and educational placement. Periodic eye examinations, screening tests and sensitivity to symptoms are location media usually utilized. Medical care, depending upon the type of difficulty, involves surgery, treatment or refraction, or a combination of these. Referrals are made to private ophthalmologists if parents can afford it. If not, care is provided at hospital clinics or at the expense of the local school system or the state.

Educational placement is an individual matter due to the many factors involved. Placement is usually in a sight saving class in a regular school or in a sight saving center or school. There is a definite trend, however, toward efforts to meet the needs of partially seeing children in their individual regular classrooms.

Regardless of type of placement, the partially seeing child requires a classroom with adequate natural and artificial lighting, absence of glare, adjustable, movable desks, large writing on the blackboard, large pencils, unglazed paper, large print books, maps and globes free from minute detail, and large print typewriters. He does not need any special curriculum as does the deaf child, but adaptations of the curriculum followed in the school system of which he is a part. Reading is taught only as a tool and not for pleasure. The ma-

jority of his learning should be presented through the ear with the utilization of the radio, talking book and pupil or adult readers. He has special needs as to leisure time activities and vocational training and placement. It is most essential that he have an understanding teacher who will help him overcome personality problems through correction of remedial defects and emphasis on his good points.

When his needs are met adequately, the partially seeing child can and does become a self-supporting, contributing member of society. It is our responsibility as administrators and teachers to see that his needs are met. If we accept the challenge, much help can be secured from the following:

1. National Society for the Prevention of Blindness, Inc., 1790 Broadway, New York 19, N. Y. Sponsors of conferences and publishers of the *Sight Saving Review* and pamphlets in the field.
2. The Clear Type Publishing Committee, 36 Elston Road, Upper Montclair, N. J. Publishers of large print books.
3. Stanwix House Publishers, 1306 Highland Building, Pittsburgh 6, Pa. Publishers of large print texts and tests.
4. Local ophthalmologists.
5. Educational personnel in the field.

ELEMENTARY SCHOOL DEPARTMENT

PROCEEDINGS

The first general meeting, held on Wednesday, April 20, 1949, was called to order at 9:45 by the chairman, Rev. Thomas Quigley, Superintendent of Schools, Pittsburgh, Pa.

The meeting opened with prayer by Father Quigley, who immediately named the chairman and members of two committees for the Elementary Department; namely, the Resolutions and the Nominations Committee.

As chairman of the first committee, he named Rev. Charles J. Mahoney, Ph.D., Superintendent of Schools of Rochester, with Rev. Henry C. Bezou, Superintendent of Schools, Archdiocese of New Orleans, and Rev. Jerome V. MacEachin, Secretary-Superintendent of the diocese of Lansing, Mich.

As chairman of the Nominations Committee, Father Quigley named the Very Rev. Msgr. John J. Voight, Superintendent of Schools of the Archdiocese of New York, Sister M. Annunciata and Rev. Felix N. Pitt, Secretary of the Catholic School Board of Louisville, Ky.

Father Quigley requested that both committees meet on Thursday, April 21, at 1:30 P.M. to prepare the reports which would be submitted at the final meeting of the department on Friday, April 22, at 9 A.M.

Father Quigley pointed out that there were two matters of business, taken up at the executive committee meeting of the department on the previous day, which he wanted to present to the general assembly. The first of these matters was the feasibility of conducting regional meetings of the Elementary School Department as has been done for the Secondary School Department for some years.

Father Quigley suggested that these meetings might be held, for instance, in the Middle Atlantic States, in the southeastern region of the United States and in other sections. The suggestion came from the floor that this was already done in the South, since, for instance, last year elementary school teachers were invited to Memphis to join the secondary school teachers of the southern region. Father Bezou brought up a possible objection from the point of view of superintendents who already have to organize diocesan institutes and who might feel that arrangements for regional meetings might prove overly burdensome. Father Leo Streck, Superintendent of Schools of the diocese of Covington, Ky., rose at this point and named the advantages of having regional meetings but suggested that Father Bezou's remarks might have some merits.

Father Quigley brought the discussion to an end by saying that the matter would be studied further and possibly brought up at a later meeting.

The second announcement of the chairman centered around the possibility of expanding institutional memberships in the department by elementary schools. He indicated that a very large number of Catholic elementary schools do not hold institutional memberships in the Association although a goodly number of Catholic elementary school teachers hold individual memberships. Individual memberships, while highly desirable, the chairman continued, cannot possibly make a proportional contribution to the Association because of the rapid and frequent turnover of elementary school faculties. Individual memberships do not have the permanence of institutional memberships.

Father Quigley indicated that the office of the secretary general of the Association would send, in the near future, a letter to pastors operating parochial schools inviting them to include their elementary schools among the institutional members of the Association. This letter of the secretary general would be followed up by personal letters from the diocesan superintendents to these same pastors.

At this point, Sister Evelyn rose from the floor to suggest that the two suggestions of Father Quigley were highly correlated since the holding of regional meetings would stimulate interest in the Association and would undoubtedly encourage both the elementary teachers and schools to join the Association.

Following the business portion of the meeting, Father Quigley introduced the speaker, the Very Rev. Robert J. Slavin, O.P., President of Providence College, whose discourse is to be found on another page of these proceedings.

The general meeting adjourned at 11:05 A.M. with a closing prayer by Father Quigley.

The Elementary School Department of the N.C.E.A. conducted nine panel discussions at the 1949 Convention. These meetings took place on Thursday morning and afternoon.

Very interesting discussions accompanied the panels on the following subjects:

- A. New Approach to Reading in the Elementary School
- B. The Three R's Go to Kindergarten
- C. Religion for Practical Living—Seventh and Eighth Grades
- D. Arithmetic in the Primary Grades
- E. Science, Safety and Health for the Intermediate and Upper Grades
- F. Articulation of the Elementary and Secondary School Programs
- G. The Home, School, and Community Cooperating in Education

The following significant conclusions were the outcomes of the various panels:

- A. (1) The New-Old Approach to teaching reading as presented in the Detroit Parochial Schools succeeds in producing better readers, in giving children the power to help themselves in reading by acquiring facility in spelling and in oral language, and seems the solution to the endless query, "What is wrong with reading?"
- (2) Remedial reading should begin in the primary grades.
- B. (1) Religion in the kindergarten should comprise a simple preview of the whole of revelation, the basic prayers, and character formation, through conquest of self.
- (2) Readiness for learning is not the result of neurological development alone. The teacher must discover the laws and patterns of human growth and must plan continuously the experiences and environment that will best foster growth.
- (3) Responsibility is achieved by the child when his mind moves by the power generated within itself.
- C. (1) Religion teachers should work and teach as if the course in religion they are giving is the last course in religion their pupils will ever have.
- (2) In the upper grades Christ should be taught as a human leader and a divine exemplar.

- (3) All pupils must imbibe the missionary spirit by being convinced that they are really missionaries.
- D. (1) All children do not acquire the final stage of readiness at the same time.
- (2) Meaning alone will not lead to learning. There must be development through purposeful drill.
- (3) Mental arithmetic and original concrete problems of the children themselves should find place in the primary grades.
- E. (1) Courses in science and safety and health satisfy a very definite need in the intermediate and upper grades.
- (2) The integration of these three subjects is well nigh impossible due to the fact that each has a distinctly different objective.
- F. (1) Responsibility for such articulation devolves on the teachers and principals at both levels.
- (2) The blame for the present situation rests with the secondary school.
- (3) The development of a program of articulation between the elementary and the secondary schools should help to give our Catholic educational system the maturity which it now lacks.

At the closing general meeting on Friday morning, April 22, the Resolutions Committee offered the following resolutions:

RESOLUTIONS

I

Government, Religion and Education—The Elementary School Department recommends that, since religious education and not education alone is the basis of American democratic society, every effort be made to use those ways and means helpful for making the American public aware of the contribution of religious schools in the vital role they hold in the future of democratic life.

II

Vocations—In view of the dire need of religious teachers, resulting from increase in school populations and the expansion of Catholic schools, the department recommends that superintendents of schools, elementary supervisors, principals and teachers, cooperate wholeheartedly with the directors of the Propagation of the Faith and vocational directors in the crucial task of fostering vocations.

III

Christian Social Principles—To further intensify and enrich the appreciation for Christian democratic principles, the department recommends that courses of study at the elementary level, specifically in religion, social studies, and language arts, be devised to conform with the program of the bishops' Commission on American Citizenship as enunciated in the curriculum "Guiding Growth in Christian Social Living."

IV

Parent Groups—The department recommends that superintendents, pastors, and other educational authorities, in view of the pressing problems of Catholic schools, strive toward developing awareness of these problems among parents through the formation of Catholic parent groups.

The Committee on Nominations reported the following nominations for the various offices of the department:

President: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.

Vice-Presidents: 1. Very Rev. Msgr. Patrick J. Dignan, Superintendent of Schools, Los Angeles, Calif. 2. Rev. Leo J. McCormick, Ph.D., Superintendent of Schools, Baltimore, Md. 3. Rev. Thomas E. Dillon, Superintendent of Schools, Fort Wayne, Ind. 4. Rev. Cornelius T. Sherlock, M.A., Superintendent of Schools, Boston, Mass. 5. Sister M. Adelbert, S.N.D., Ph.D., Toledo, Ohio. 6. Brother Placidus, C.F.X., Baltimore, Md.

Secretary: Rev. Henry C. Bezou, M.A., Superintendent of Schools, New Orleans, La.

Executive Committee: 1. Rev. Jerome V. MacEachin, M.A., Superintendent of Schools, Lansing, Mich. 2. Rt. Rev. Msgr. John J. Healy, Superintendent of Schools, Little Rock, Ark. 3. Very Rev. Msgr. John J. Voight, Superintendent of Schools, New York, N. Y. 4. Sister M. Annunciata, R.S.M., Ph.D., Dean, College Misericordia, Dallas, Pa.

Delegates to the General Executive Board: 1. Rev. James Brown, Superintendent of Schools, San Francisco, Calif. 2. Rev. Charles J. Mahoney, Ph.D., Superintendent of Schools, Rochester, N. Y.

It was moved by Father Streck and seconded by Monsignor McClancy that the nominations be approved as read. This was accepted by the assembly by acclamation.

HENRY C. BEZOU,

Secretary

ADDRESS

THE RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

VERY REV. ROBERT J. SLAVIN, O.P., Ph.D.
PROVIDENCE COLLEGE, PROVIDENCE, R. I.

The recognition of the importance of education for national well-being is a development that is comparatively recent. Two centuries ago state systems of education were virtually non-existent. Today every government in the world, whether it be democratic or totalitarian, looks upon the school as its first arm of defense and by law and statute determines educational standards for childhood and youth.

Education has always been a primary concern with the American people. The functional relation between democratic self-government and universal literacy was recognized from the beginning, and the legal age for leaving school has been steadily raised. Opportunities not only for elementary schooling but for secondary education as well have been made generally available, as well as facilities for direct preparation for the earning of a livelihood. At public expense universities have been established in the several states and in many municipalities, while the Federal Government, since the Civil War, has stimulated the development and growth of agricultural colleges.

All the while, schools and colleges and universities conducted on a voluntary basis have multiplied with scarcely any interference up to recent days on the part of the state. The right of parents to control the education of their children and to send them to schools of their own choosing has been vindicated by the Supreme Court. The only handicap on voluntary educational endeavor arises out of the refusal of government to make financial contributions to its support. Latterly, due to the fact that the state is appropriating unto itself more and more of the surplus wealth of the nation in form of taxes, there has been a decided falling off in donations to private educational institutions with the result that the future of many is anything but hopeful. This means that by indirection at least government is gradually assuming a monopoly in the field of schooling.

The great weakness of tax-supported education in the United States lies in its failure to make provision for the teaching of religion. In this field it claims to be neutral and insists that because of sectarian differences it must of necessity leave religious training to the home and to the church.

However, it is impossible to be neutral in the matter of religion for underneath everything that we think or do lies some religious assumption. The very conviction that religion can be left out of the curriculum with impunity tacitly assumes that the things of God are not as essential to human well-being as are the things of the world. Bit by bit, this tacit assumption has become an explicit doctrine with the consequent acceptance of secularism as the basis of American educational philosophy. Educational practice in the United States may still delude itself into thinking it is neutral in religion; but the theory on which it rests is definitely naturalistic and irreligious. It substitutes society for God, insists that moral and intellectual standards are purely relative and pragmatic, and derives its values from considerations that are utilitarian.

The separation of church and state is an accepted and approved mode of life here in the United States. However, we are witnessing today how this separation has become a bugbear whereby nothing spiritual can touch education, economics or government. If this persists, then we can await attacks on religion similar to those we now witness behind the iron curtain—attacks on Evangelical, Jewish and Catholic forms of religious life.

Permit me to quote an article by Dr. Christian A. Ruckmich in the February 12th issue of *School and Society*:

Has not the separation of Church and State gone too far in the United States? Directly or indirectly has not secularism . . . ousted God from education? Under no circumstances should moral education or character development be barred from our educational program. There is a rigorous occlusion of all religious teaching from our public schools and many institutions of higher learning. We may be training in these United States minds and bodies but not personalities and characters.

Religion is too important for human welfare to be treated as a mere accessory to life and living. Hence, no part-time arrangement for its teaching can ever amount to more than a poor palliative. Religion is of the very warp and woof of life, and consequently it must be of the very warp and woof of education. Our relationship with God is the basis of every other relationship, and our lives have meaning only in reference to our Creator and to His Divine Will. Everything about us belongs to God, and any false dualism between God and the world is definitely erroneous intellectually and dangerously wrong morally.

The basic relationships which condition the life of the student are relationship with God, relationship with the church, relationship with human beings, and relationship with the natural environment. These relationships make constant demands on his thinking, his feeling, and his capacities for action.

Our first obligation as intelligent beings is to understand our origin and our destiny. Reason tells us that there must be a God Who made us and that, as a consequence, we owe Him allegiance. Divine Revelation comes to reason's aid and discovers for us things about God that otherwise we could never know and at the same time gives us an idea clearer by far than we could ever have reached, working on our own, of what God expects of us in the way of love and service.

The better God is known, the more He will be loved and, as a consequence, the more zealously He will be served. Because everything else in life is affected by the quality of our relationship with God, the worth of any education can be measured by its success in imparting to the learner true knowledge of his Creator.

This knowledge must be imparted in such a way as to bring out its exalted beauty and to reveal its noble delights. God must be learned in order that God may be loved. It is possible to teach religion in such a way and under such circumstances as to render it repellent. The result would be to create a distaste in the child for the things of God and to hold him back from that loving union with the Divine which is the source of true happiness. It is not enough just to know God; we must at the same time have the right attitude toward Him.

Our love of God, if it is real, will not be kept pent up in our hearts; we will need to find modes of expressing it. These modes are supplied us by effective habits of prayer, both private and public. The Disciples were voicing a universal need of the human heart when they begged the Master to teach them

how to pray. Prayer is the atmosphere that we must breathe if we are to keep spiritually alive; it holds us in vital contact with the Source of Life, and when we practice it externally and publicly, as our nature demands that we must, it holds us in vital contact with one another.

True education should prepare the young for effective membership in the Church. They must learn to know the Church and come to an understanding of her real mission in order that they may realize how Christ functions in her and in her members. They must love the Church and come to "have the feel of her," in order that they may become fully incorporated into her life. They act for and with the Church through a loyalty and self-sacrificing service that has become second nature through habit.

A school would fail utterly of its purpose and would be quite out of step with the philosophy of education were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them aware of their duties to their fellowmen. An empty pietism would result that would render religion unreal and without value for the betterment of society. Our Lord never tired of insisting that the test of the genuineness of our love of God is the love we cherish for our neighbor and that we cannot hope to possess Him unless we are willing to accept the least of His brethren.

Children in our schools should acquire the habits that they need for life in society. They must come to understand social living and what it demands on the part of the individual. From a study of history, of literature, of the nature of economic life and the functions of social institutions, of the character of American democracy, they may achieve an intelligent understanding of their relationships with their fellowman and of the duties and responsibilities that flow out of these relationships. Brought face to face with social realities, they may be able to develop the attitudes and form the habits that are pertinent to existence in the world as it is today and have value for the purposes of practical living in society.

The curriculum of the school should make provision for preparation for healthy family life, for fruitful living in the neighborhood, the community, the economic group, and in the nation, and for the development of an adequate understanding of international relationships. Thus a conscience will be formed for the welfare of humanity.

Attitudes and prejudices that are un-American and anti-social cause confusion and disorder in society, and everything possible should be done both in school and out to prevent their development. Hostility to others because of race or color or religion or economic status, the ambition for personal success at all costs, lack of fundamental loyalties, suspicion and distrust of other people and their motives—all of these make for disunity and work to the detriment of the common good. A school which would foster them is a menace to the commonwealth, as is a school that ignores or tolerates them.

The more we study the visible work of God's Hand, the deeper we penetrate into the invisible infinity of His Mind and the nobler, as a consequence, is our concept of His Divinity. At the same time, a working knowledge of things scientific enables us to play a more intelligent role in human affairs and to understand what it means to live in a technological civilization. Science can be made to minister unto the preservation of health, the making of a living, the creation of social solidarity; and it has contributed largely to the diffusion of culture. It is an important element in education.

It is the function of education to provide facilities for the formation of that kind and quality of character which will enable the individual to behave as a

responsible person in relation to God, to his neighbor, and to nature. Character is not born of passive absorption or of regimentation. We grow in virtue by performing virtuous acts. Something, of course, can be learned through listening, and there are times and circumstances when sitting still is in order, but education produces its best and most lasting results when, under the free guidance of the teacher and in cooperation with his fellow-pupils, the child works out his own scholastic salvation.

The goals of education in American democratic society might be summed up as follows:

Physical fitness, or the habits of healthful living based on an understanding of the body and its needs, and right attitudes toward everything that contributes to good health.

Economic literacy, or an understanding of the workings of modern industrial civilization, with all that it involves of interdependence, adequate to yield an appreciation of the value of work and a zeal for social justice.

Social virtue, based on an understanding of American life and the workings of democracy, making the individual ready to make those sacrifices of self-interest that are necessary if he is to live with his fellowman in peace and unity.

Cultural development, rooted in a familiarity with the beauty the human mind has created and enshrined in its literature, its music, and its art, and flowering in a taste for finer things that will banish the low, the lewd, the vulgar, and the decadent.

Moral and spiritual perfection, the crown of all the rest, achieved in and through all the rest, fulfilling the purpose of man's existence, because it purifies him and unites him with his God.

In the measure that education reaches these goals, it justifies its existence and enriches our national life. At the same time, it increases the measure of human happiness, for it produces people who have grown up unto the measure of the age and the stature of God, and who, functioning for Him, "go about doing good."

In these latter years there has emerged the totalitarian state, which offers itself as the solution of all our problems. It subjects every phase of human life and every form of human activity to political domination and makes government omniscient. It turns its back on the whole tradition of freedom and democratic self-government. According to its philosophy, the individual exists for the state, and all of his interests must be subordinated to the demands of government.

However, it is a fact that, contemporary conditions being what they are, the people of the United States must make a greater use of their Federal Government if they are to solve many of the problems that confront them. The economic life of the nation has become highly centralized and will not respond to social controls that are local. Some cherish the dream of a decentralization of industry and business, but the chances of its realization are slight indeed. Meanwhile, men, women and children are being deprived of the right to life, liberty, and the pursuit of happiness which is their American birthright. Intransigence in the face of harsh realities is hard to justify.

The American people, for the preservation of their liberties and the perpetuation of their way of life, must find a way of utilizing their central government without at the same time losing anything that is vital of local self-rule. It is not an easy task that faces them, and it will call for statesmanship and intelligence of the highest order. There must be fostered an

abiding sensitivity to encroachments on fundamental liberties and a vigilance that never nods. Proposals and projects must be scrutinized most minutely and the impulse to get quick results with little heed to ultimate consequences restrained. The political education of the common people will have to be vastly improved if they are to give direction to government and keep their hand on the controls.

It is the function of the state so to order the affairs of temporal life as to facilitate the attainment on the part of the citizen of physical, intellectual, and moral perfection. Happiness results from living the good life, and the good life is the life of virtue. The state is always a means, never an end in itself.

Hence, the state should be solicitous to strength and improve those institutions which are prior to it in society and the rights of which take precedence over its own, such as the family, the Church, and economic groups. It should not attempt to supplant them and should never take any action that would weaken their effectiveness. Lasting social reforms can only be accomplished through voluntary cooperation. As a consequence, the state should stimulate its citizens to find the solution of their problem through free cooperation and not under compulsion. A democracy loses its soul when it loses faith in itself and becomes impatient of democratic processes.

However, there has been a refusal, except in a few isolated instances to admit that government has any obligation to give financial support to religious activities. State constitutions prohibit the use of public funds for sectarian purposes, and any attempt to change or to circumvent them has always been rebuffed on the grounds that it would lead to a union of church and state.

This condition of affairs has placed the Church at a decided disadvantage and drastically circumscribed her freedom of action. As the population of the country has increased, religion has been unable, dependent as it is on voluntary contributions, to develop adequately its facilities for education and welfare. It has been forced to stand by helplessly whilst the state with unlimited funds at its disposal has gradually almost monopolized these fields.

American education has become substantially secularized, due to the refusal of the majority of the people to allow public moneys to be used for the support of church schools. This despite the fact that those who founded the nation were otherwise minded, as witness the fact that even prior to the adoption of the Constitution the Northwest Ordinance of 1787 made provision through grants of land for the maintenance of schools and means of education because "religion, morality, and knowledge are necessary for good government and the happiness of mankind."

Parents are required by law to send their children to school; yet the schools that are provided at public expense do not offer the kind of education that accords with the conscientious convictions of millions of fathers and mothers. Catholic parents have the responsibility before God of seeing to it that their children receive a Catholic education. The state refuses to supply facilities for such an education and, since at the same time it makes schooling compulsory, it leaves them no alternative save to build and maintain schools of their own. Meanwhile, they contribute their fair share in taxes for the support of an educational system that seems to offer no occasion for conscientious objection on the part of the majority of those outside the Church. In their words, a minority is penalized because of its religious convictions, which is certainly not in the spirit of true democracy.

It is one thing to demand state support for religion, but quite another thing to insist that religion be supported in the state. Nothing bodes so ill

for the future of a society as the decline of religion. When that bond disintegrates, no other bond will hold. Government needs religion more than it needs anything else on earth, for religion is the source of everything that makes life worthwhile and is the ultimate safeguard of liberty. A nation which fosters science and art and is lavish in its expenditures for the bread and butter phases of life but at the same time starves the soul of man is planting the seeds of its own destruction. It is building its house without the Lord, which means that it is building it in vain.

All that stands in the way of a solution of this problem is a precedent and a prejudice. The precedent is the result of a compromise effected a hundred years ago when sectarian differences seemed irreconcilable. The compromise was the work of men of limited experience and narrow vision. Perhaps wider experience and broader vision would discover that the differences can be reconciled as they have been in other free lands. As to the prejudice, it is essentially un-American and should not be permitted to exert any influence in a nation consecrated to the ideals of freedom and justice.

The human family has not yet found the way to live together in peace and unity. May it soon find the way in reason, embodied in international legislation and adjudication: The world over, men, women and children are fundamentally alike. The same things make them gay or sad. They cherish the same hopes and dreams and hunger alike for contentment and security. They marry and give in marriage and feel the same glad exultation when things go right. National boundaries, differences of race or color, do not alter the fact that everywhere there are fathers and mothers, brothers and sisters, sweethearts, friends, and neighbors. Everywhere they are human beings, warmed by the same sun, chilled by the same winter, fed by the same food, protected by the same shelter, eager for love, eager for happiness.

The root of it all is that distortion and exaggeration of love of country that is false nationalism. It is the doctrine that holds that the welfare of a people demands that it develop power at all costs, no matter what happens to its neighbors; that the nation must be self-sufficient and strong enough to enforce all its demands.

In the midst of fear of another war, we think of peace and try to get a glimpse at least of a world order that will square with the dignity of human nature and minister unto human happiness. As a nation, we have a profound obligation to cooperate in the fashioning of such an order. We are our brother's keeper, whether he be white or black or yellow, whether he is at home in the Caucasus or on the plains of the Argentine, whether he be German, British, French, or Italian. Whatever he is, wherever he is, he belongs to us. He is a child of God, redeemed by Christ's Precious Blood, and we dare not pass by and leave him wounded by the roadside.

There is not a man or a woman among us today, whether in high place or in low, who understands fully all that is involved in the present struggle or who can discern with any clarity the shape of things to come. Great changes are taking place in human society, and even greater changes will take place in the days that are ahead. We are in the midst of a world revolution, of which the present cold war is just one phase.

Some things we can see and see clearly. Ideas and ideologies are being propagated and fought for that are false and dangerous. On these, political and economic structures have been reared that are evil. We know these must be destroyed if there is to be any hope for decent living under the sun. Unto their destruction our postwar effort must be dedicated.

The while we destroy what is evil, we dare not forget our responsibility for building what is good.

At this point, we stand in vital need of guidance and help from the Wisdom and Prayer that is God. If we refuse to have God in our knowledge, if we banish Him from our deliberations the while we make our plans for a postwar world, then like all who in ages have gone made the same fatal mistake, we shall, in the words of St. Paul, be "delivered up to a reprobate sense," and the confusion of mankind will be the more confounded.

We must have an America that feeds its intellect on Heavenly Wisdom and not on the husks served up by shallow-minded teachers and writers who lack the education and the mental stamina to understand the American soul and to cling to the American tradition of justice and freedom for all!

SECTIONAL MEETINGS AND PANEL DISCUSSIONS¹

NEW APPROACH TO READING IN THE ELEMENTARY SCHOOLS

PROBLEMS OF READING READINESS

SISTER MARY LOUIS, R.S.M., MOUNT MERCY, PITTSBURGH, PA.

This paper is not a scientific presentation of the problems of reading readiness. Rather it is an autobiography in the sense that it portrays a personal experience—a conversion from the word method to the alphabet method in the teaching of reading.

It is my second attempt at analyzing the problems of reading readiness for this panel. Early in February when the topic was assigned, I approached the subject as being a problem dependent largely on the development of language power. The child, I felt, who knew how to express his ideas would be most likely to succeed with reading. In other words, a certain facility in oral language was the preparation needed to abstract meaning from printed symbols when they were presented. In the first paper, I reached the conclusion that problems in reading could best be solved by applying the slogan, "Language power before reading power."

After I completed the paper, I asked a busy, experienced principal for a criticism of it. She made the following brief comment,

"Why not tell us how to solve the problems? We are weary of having them pointed out."

Thus challenged, I did more research and included the following suggestions in the paper:

- Discussion of picture stories
- Free conversation involving past experiences
- Learning songs
- Collecting pictures
- Constructing a farm
- Building a toy corner

Then I stopped and considered; these activities would really be to learning to read about as helpful as collecting pictures of pianos or learning songs about pianos would be to learning to play the piano. My common sense rebelled against these ideas but my training had so impressed upon me the value of such activities that I saw help in no other direction.

Then providence intervened; I found myself examining the problems of reading readiness in the Catholic schools of Detroit, observing the teaching of reading in twenty-five classrooms of that city. The schools were located for the most part in congested areas. They were typical of classrooms everywhere. In several schools half-day sessions were scheduled to care for overcrowded conditions. In every case the capacity of the room was taxed far beyond its limits. Here certainly was a fertile field for reading problems.

My amazement at the success and progress in reading made by the children in the first three grades of these schools soon changed to the conviction

¹The papers delivered at the joint meeting of administrators of elementary and secondary schools appear in the Secondary School Department section of this bulletin.

that here was the end of a long search—the answer to “Show us how.” The joy and eagerness of the children, the enthusiasm and zeal of the teachers were something most unusual, and proved beyond doubt that learning to read was no real problem.

As I watched the teachers at work, I realized that the Catholic schools of Detroit had gone forward by stepping backward. They had returned to the position that reading depends primarily upon the recognition and identification of letters and sounds rather than upon excursions to farms or building toy corners. In other words they have reverted to the phonetic method.

The problem for all of us is the child who never learns to recognize words independently. What we want is the method that best solves this problem. The word method we now use requires pupils to hold words in memory. This is an almost impossible task with the slow learner. The teacher tries again and again to associate *Dick* and *Jane* and *look* and *see* with the child's experience, with pictures, with his oral vocabulary. How many of us have had an experience similar to Sister Mary's when she attempted to promote Johnnie from the pre-primer group by requiring him to recognize a list of sight words. The list began with the traditional *Dick, Jane, see, look*. Sister pointed to *see*. Johnnie looked at the word, then looked at Sister. He was most anxious to please. “Sister,” he said, “If it ain't *Dick*, it's *Jane* and, if it ain't *Jane*, it's *look*, but it's on every page of my book.” Johnnie was not associating sounds with letters. Evidently he was a slow learner—a problem. He had been exposed to these words again and again but having very little power of retention he soon forgot them. The accumulation of new words together with the inability to recall old ones resulted only in confusion and frustration.

On the other hand the phonetic method breaks down the word into its elements. The child becomes familiar with these one by one. He uses them again and again in meeting new words. The method trains him to hear correctly, to identify the sounds of the alphabet, and to associate proper symbols with the sounds he hears. At all times ear training receives great emphasis. Sufficient drill is given to enable the child to identify the long and short vowels, the consonant sounds at the beginning and end of words. The child learns by ear and sight the common letter groups like, *man, hit, cup, tell*. He masters sight words in a rhyming pattern like *Dick, lick, chick*. Each day he learns something new which he can put into immediate use. Always there is maintained a proper balance between auditory and visual perception, and by this means he becomes familiar with the relationship between letters and sounds and can easily spell the words he hears as well as sound the words he sees.

I learned that the first four months of the school year are utilized in laying the foundations of reading. During this time the children develop many habits and skills that contribute to reading readiness. They acquire the habit of left to right eye movements in reading the alphabet, words in phrases, and sentences. Daily drills and reviews tend to make permanent the ability to identify letters of the alphabet and discriminate between sounds. The children learn to speak in sentences and compose original sentences with ease. They attack words readily after developing skill in recognizing blends and digraphs. They read from specially prepared *Phonic Books* which help in retention and recall. When the first graders receive their basic text, they read it with rapidity, interest and enjoyment. Because they have power to help themselves, the children require no preliminary preparation nor introduction of new words with their supplementary books.

As I listened and watched these children in the first grade, I was astonished at their remarkable progress and their enthusiastic attitude. They felt so sure of themselves; they were so eager to participate. The names and sounds of the letters were familiar things. It was fun for them to tell the first two letters they heard in *black, glide, dress, class*, or to play the *Detective Game* by showing the location of *sh* in *shoe, wish, fishing*. The slow learners were so happy at the *Wide-Awake Party* playing *Tap the Bell, Mailman*, and *Climbing the Mountain* that they hadn't time to become problems. One class demonstrated its spelling ability with such words as *constitution, America, United States Commerce* which they had found and could pronounce from the *Readers Digest*. Sister uses the *Digest* as a workbook for her class. There was general clapping of hands with another group when Sister turned to the blackboard and presented words like *interlude, general, enchantment*, and *gangway* for the best group to encircle if they were able to pronounce them. In a very few minutes, every word was circled. During this lesson, I sat near one of the less brilliant, who was supposed to be busy with his own task. I heard him say to himself, "Gangway, I never heard of that."

The second graders take their spelling seriously. One little girl spelled out for me, "Today is the feast of the Angel Gabriel." Another, "I went to Mass and made a visit to Jesus in the Blessed Sacrament." A third undersized bespectacled chap volunteered and spelled out, "I am looking at a hippopotamus."

The enthusiasm for reading shown by pupils and teachers alike, everywhere, together with the marvelous achievements in spelling, oral language and reading could have only one effect. The phonetic method does succeed. It seems the solution to our reading problems—the answer to the endless query, "What is wrong with the reading?" "Why can't children pronounce words?"

Later in conference with several supervisors I had the opportunity to present all my objections which related to mental, emotional and social factors, to methods and materials involved in learning to read. Because of their experience and deep understanding of the nature and effects of beginning reading and their sincere desire to share the fruits of successful performance with me they were able to iron out all my difficulties and thus make my conversion complete. I am now looking forward with high hopes to next September, when we in Pittsburgh shall be prepared to step back with the Sisters in the Catholic schools of Detroit, to begin the teaching of reading with the alphabet and phonics, trusting thus to eliminate most, if not all, of our problems of reading readiness.

THE BASIC SKILLS IN READING

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Our understanding of the reading process has undergone considerable change during the past three to four decades. From the stage where reading was regarded more or less as a process of word recognition, we have progressed to the point considering it as a combination of many skills. Hence, we do not actually teach reading, but rather the separate skills that enable an individual to read. What these skills are and their significance in a basic reading program is the subject of this paper.

The fundamental skills essential to the reading process may well be discussed under two major headings, (1) those that deal with the acquisition and growth of vocabulary, (2) those related to the development of comprehension or interpretation. Let us briefly consider each of these two groups.

Without a basic vocabulary there can be no reading. Therefore, one of the earliest and most fundamental skills to be developed in the first grade, is the recognition of words. The development of this skill, however, must include training in several types of techniques. First of all, pupils must be taught immediate and rapid recognition of a small but standard list of basic sight words. These may be presented as total word patterns, or they may be developed by means of picture association, or through auditory and visual comparison of word forms. Second, pupils must be trained to become independent in attacking new vocabulary, thus enabling them continually to enlarge and enrich their supply of service words. For this purpose, every beginner in reading should learn to help himself through the use of context, structural analysis, association of word forms, phonetic analysis, and syllabication. This training involves all the techniques of word recognition taught to the extent that enables the pupil to know and apply each at the proper time.

Various attempts which have been made in the past to promote efficient reading habits without developing independence in word recognition have been unsuccessful. Moreover, systems of reading instruction which have attempted to emphasize a high degree of skill in the use of any one isolated method of word recognition have proved equally unsuccessful. Pupils should learn all possible means of word recognition and how to use them rapidly, economically, and effectively. They should also be given practice in the use and application of these recognition skills until they function more or less automatically in the act of reading.

Word recognition may or may not include meaning. In too many instances it consists of mere word pronunciation. Consequently, another vocabulary skill to be taught is that of word meaning. Pupils must be trained to detect word signification and also how to discover meaning if it does not already exist in the mind of the reader. The acquisition of this ability calls for training in the use of context, and of such tools as the glossary and the dictionary.

Isolated words do not convey ideas. As one author states, "They serve only as triggers to release the meanings that already exist in the mind of the reader."¹ If we are convinced that reading is an active, purposeful

¹A. S. Artley, "Understandings, Attitudes, and Skills in Interpreting What is Read," *Basic Reading Instruction in Elementary and High Schools*. Supplementary Educational Monographs, No. 65 (Chicago: Univ. of Chicago Press, 1948), p. 143.

process in which ideas are secured and used, then we must recognize the necessity of training pupils to interpret accurately what is read. Ability to interpret or comprehend comprises a number of skills; namely, the ability to group words into thought units and to give proper emphasis to the thought units so that sentences may be understood. Furthermore, it involves skill in ascertaining the relationships between sentences in order to fuse their meanings into the meanings of the paragraph. Even the relationship of paragraphs is significant so that the reader may arrive at a correct understanding of the total passage.

The extent to which a reader comprehends depends in large measure upon the purpose for which he reads. "Reading is thinking and one can read in as many ways and for as many purposes as one can think."² Hence, as one reads, he may select or reject certain ideas. He may skim over parts he considers unimportant, or he may ponder, analyze, evaluate, summarize, and generalize. However, before the reader can do any one or all of these things, he must be able to interpret accurately what the author has written. Too frequently, teachers assume that when pupils are able to answer specific fact questions on a selection, their ability to comprehend is satisfactory. Thought-provoking questions which cannot be answered solely by what the book or the article says, but must rather be answered in terms of the reader's past experiences or through an association of ideas, show the ability to interpret, evaluate, and organize.

In speaking on the matter of accurate interpretation, Betts says: "The power of comprehension is reduced when the pupil is given opportunities to do only literal-type interpretations that are guided by straight-out-factual questions. Inferential-type reading, or reading between the lines is often essential in discovering the author's point of view, in comparing the contrasting ideas or opinions, in evaluating, and in applying information."³

Hence, in developing the somewhat general ability to comprehend in reading, the teacher must provide systematic, well-planned instruction and practice on each of the following skills:

- Recognition and meaning of phrases
- Recognition and interpretation of paragraphs
- Noting relationship of sentences to paragraphs and of paragraphs to a selection
- Locating the central thought in a paragraph
- Locating information accurately and rapidly
- Noting the sequence of ideas
- Finding the main idea in a passage or in a total selection
- Selecting supporting details
- Noting cause-and-effect relationships, drawing conclusions, and making inferences
- Reading for various purposes and adjusting both rate and procedure to the purpose
- Distinguishing between relevant and irrelevant ideas or information
- Recognizing the difference between fact and fiction, or between fact and opinion

²A. I. Gates, *Improvement in Reading* (Chicago: Macmillan Co., 1947), p. 360.

³E. A. Betts, *Foundations of Reading Instruction* (New York: American Book Co., 1946), pp. 97-98.

Using ideas gained from reading in order to summarize, generalize, outline, classify, or apply to other situations

Recognizing and interpreting literary devices such as figures of speech, color or descriptive words or passages, and idiomatic expressions

In order to acquire and apply these skills effectively, pupils must have specific day-by-day training. Reading skills cannot be learned through mere incidental exposure. Nor is it a matter of teaching one skill until it is mastered and then going on to the next. All basic reading skills in vocabulary as well as in interpretation must be developed side by side or concomitantly. Moreover, pupils must learn to apply certain skills to particular reading situations. Obviously when reading recreational material, a different set of skills should be applied than those which would be needed for work-type content.

It is, therefore, neither possible nor expedient to attempt to have all the basic skills of reading developed and applied in the basal reading program alone. Reading in the content subjects for the purpose required in each can best be done by guided reading in those respective fields.

In conclusion, I should like to remind you of the fact that every teacher from the first grade through the senior high school is a teacher of reading. Those teaching in the primary grades are responsible for the introduction and initial development of all the basic skills of reading. But the period of systematic teaching does not end with the third grade, for the same types of skills are essential in the intermediate and advanced grades as are used on the primary level. Skills employed beyond the lower-grade program are merely extensions and refinements of those found in the early stages of reading instruction.

As the pupil matures and progresses in reading ability, growth in several phases of skill development takes place. There is growth in the ability to interpret more difficult kinds of content, growth in the accuracy of interpretation, growth in the rate of comprehension, and finally, growth in the amount of material the reader can interpret at one time.

Growth in reading ability is attained only through the learning of the basic skills of vocabulary and interpretation and the application of these skills with increased rate and precision to materials of expanded difficulty. The entire program of reading instruction is a spiral process requiring continuous development and application from the first grade through the high school.

REMEDIAL READING

MISS RITA SIMONS, DETROIT, MICH.

Three years ago the head of the Children's Library in Detroit told me that she had never forgotten the remark of a sister supervisor with whom she was discussing remedial reading. "We don't approve of poor reading," said this nun. Surely not one of us approves of poor reading, nor of poor spelling. Where either condition exists, we must lose no time to correct it, not with the intention of setting up a permanent remedial program, but with the set purpose of eliminating the need of such steps in the future.

What is remedial reading? Teaching adapted to the child. We diagnose to find out what the child has already learned, and begin to teach him what he needs to know. What is it in the average remedial reading case that the child has not learned after three, four, five or even eight years in school?

1. Usually the child has little or no ability in associating sound and letter. This lack is apparent not only in his reading but in his spelling. He is almost illiterate.
2. The child has not mastered reading skills so that he can use printed material effectively. Of course, if his recognition vocabulary is small, his chance of getting the meaning is considerably lessened. Perhaps he has had more practice in "guessing" than in reading, so that he has never had sufficient experience in *reading* in the real sense of the term.

Why are these deficiencies present? Because our system of instruction has not guaranteed that the child *would* learn these mechanical skills. Consider the laws of learning: vivid impression, association, repetition, recall. They have been applied by reading editors, who carefully repeat a basic vocabulary. But learning words through repetition does not insure success in reading. The average or slow child who attempts to learn in this way finds the going very difficult in second and third grade as the vocabulary load increases. And in fourth, fifth, and sixth grades he frequently becomes "a remedial reading case." (Only a small percentage of our children are "clinical cases.") And so we must begin to patch. As Monsignor Deady says, "When it is time to patch, then you might as well get a new tire."

The Detroit sisters who did not approve of poor reading began an experiment which has resulted in the adoption of a daily program in the first three grades to give the children the opportunity to learn and master the mechanical skills that had formerly been taught without consideration of the laws of learning. Can we say, "Hear the sound of s at the beginning of *Saint*," and presume that the child has heard it correctly? No. Hearing it a dozen times in different words does not always insure the learning of it. Some children will require weeks of practice before identifying the letter heard. Nor can we take it for granted that once a child has heard it, he will recognize it instantly thereafter, especially after other sounds have been introduced. And what is true of s is true of every consonant, vowel, and digraph, and is certainly true of rhyme. We take for granted so often that children know what rhyming words are in a couplet, but in actual practice we find out that many children need many, many exposures to rhyme before they can recognize it. I am referring to children of all ages.

No wonder our children have been stumbling over words and failing to spell correctly, when no provision had been made for them to know the secret of our English language.

The Detroit program daily provides practice in

- Alphabet—Hearing consonants—Hearing vowels
- Recognizing rhyme—Quick recognition of phonetic words
- Quick recognition of sight words—Hearing sounds in proper sequence
- Making motor associations with letters and sounds.

The result is that third grade pupils so trained are averaging fourth grade in comprehension and reading easily all third grade readers besides many more difficult books. No one is below his third grade level as far as his reading text is concerned in those classes that have had three years of this training.

For all classes, from the second to the eighth, where this background of training was lacking, the teachers managed to squeeze into the schedule a twenty minute period *each day*, either during the reading period, or at noon time, from 11:20 to 11:40. Children who had been groping along guessing at words, guessing at answers to silent reading tests, to workbook exercises, children who were embarrassed if asked to write a simple sentence because they could not spell, these neglected children gained confidence, a real love of words, and a desire to read. Success begets success. Here are some side-lights: One child said, "My brother is in high school, but he wants to come to these classes to learn what I am learning." A fifth grade child, the third boy in a family of so called non-readers and himself doomed to a similar fate, did not want the class to be disbanded, after they had all made good forward strides. He begged the teacher to continue it and finally won out. In a third grade class, a child who had come in from another school with her admission card indication that she was of D mentality and unlikely to succeed in reading was reading from *If I Were Going* when I saw her in February. Another class, whose reading level was a median of 2.8, reached fourth grade by Christmas by devoting four periods a day to mechanics and one to reading instruction during the first semester.

You may say that we are only teaching phonics, and that is true. But it is not the same method that we used to teach families or the Beacon method. Fifty percent of the daily lesson is devoted to ear training:

What is the first consonant (blend or digraph) in: sing, tomahawk, vanilla, butterscotch, fork

What is the final letter or letters in: milk, flat, rug, throb, stem

What vowel do you hear in: flag, flog, stem

Spell: bit, bet, got, but, cod

What three letters are at the beginning of: mixture, sixteen, bamboozle, letter

What words rhyme: I can go far in my little blue car; The little white bunny looked very, very funny. Or "Supply missing rhyming word." (Illustration) Add a rhyme: run, fun, ———; book, look, ———; willy, Billy, ———

This training in rhyme prepares for the building up of rhyming groups when the child is learning vowels. The vowels are taught in this order a, i, u, o, e, and each used in rhyming groups that cover every possible combination of vowel and consonant. For example, there are thirteen rhyming groups for short a.

The advantage of using this method in working with middle and upper grade children is that they can immediately begin to attack words of more than one syllable. The child feels elated when he can pronounce the first syllable, at least, of a long word. Early in this unit of work endings are introduced, such as er, y, ing, est, tion, making it possible for the child to

recognize such words as matter, manner, lucky, camera, simple, continent, fraction, permit, action, battery, victim, etc. The child suddenly feels that he has great power in word attack.

Our program has also allowed for the introduction of the rules of spelling while these short vowel words are being taught. The rule concerning the doubling of the final consonant is taught with the short vowels, and that concerning the dropping of the final e with the long vowels in words ending in final e, as *make*.

Sight words are reviewed separately, and treated as irregular words. A combination of sight words and phonetic words are used in dictation exercises. This is a very valuable technique.

Time will not permit my going into other phases of our remedial reading program. I will close with a plea for the child who needs help. Teach him what he needs in order to be an independent reader before he leaves your grade. It means a sacrifice of time on your part, but you will be rewarded. The slow, belabored answers develop into quick responses, the hesitancy in the voice gives way to a confident assured quality, or the front, the bravado of the self-conscious child, disappears. For the first time in his life, in this plan, the child has the opportunity to answer *correctly*—because when he has been reviewing something day after day, he can answer correctly. So let us concentrate on the child and make it possible for him to learn so that we can abolish the term remedial reading.

THE THREE R'S GO TO KINDERGARTEN

TEACHING RELIGION IN THE KINDERGARTEN

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If the whole kindergarten and, later, the nursery school movement have proved anything, it would seem to be this: the child's mental powers, cognitive and appetitive, are capable of much greater development than most people, including parents and educators, had dreamed. Nor is development limited to mental activities in the stricter sense—habits, physical, social and moral, are formed in these early years, with or without direction. All of this, as you so well know, is established fact in our educational world. And because it is fact, study and consideration must be given by Catholic kindergarten groups to the place of religion and moral development in the kindergarten program.

Several years ago we made, at Marygrove, a study of the moral and religious development of some 2,000 children between two and seven years of age. The children were Catholic and non-Catholic. Our Catholic children showed about the same moral development as the non-Catholic children in such concepts as obedience, truth, reverence and love of parents, honesty and respect for the things of others. All of these concepts were presented in very simple concrete situations, of course. None of the children knew the *why* of what they did—although children can be taught *why* long before seven years. However, the *why* must be taught; they cannot think it out for themselves. While we say Catholic and non-Catholic children were about the same in the appreciation of these moral concepts, neither group showed too much development. It seemed evident from the data that the child "picked up" certain things but that little or no effort was made to give moral habit training in an organized way.

In our study of religious concepts, which we limited to the Catholic children, we found evidence of great neglect. Of course, any kindergarten or first grade teacher can confirm this since the attitude of the average Catholic mother is that Sister can give the religious training of the child much more effectively than she and, therefore, this child of God in whom the Holy Trinity Itself dwells through baptism, is brought up through these precious first five years almost as a little pagan. I say deliberately "these precious first five years" because we know today in psychology that the foundation of mental life in ideas, attitudes, and habits is laid before the sixth birthday.

One of the great contributions the kindergarten teacher can make to the Church today is to help bring back the mother's sense of responsibility for the religious training of her little ones in the home. This can be done indirectly by the demonstration of what a little child can learn as evidenced in the kindergarten's interest and knowledge, and by his teaching the younger brothers and sisters whatever he has just learned. It can be done directly by calling the mother's attention to this duty and familiarizing her with such materials as *ABC—Religion in the Home*, *The Catholic Mother's Helper*, Mother Bolton's books, Father Lord's booklets and the like. It seems to me that it is very important that teachers of young children take this responsibility of rousing mothers to what is a very important part of their vocation and duty. Somehow our high schools and colleges do not seem to have brought home to many of their students this responsibility.

And now, to turn to the kindergarten itself. The religion period should not be long, at most fifteen minutes, but it should be every day.

The method of approach is, in general, that of the story. Correlated material may be worked out at times with drawing, cutting, painting, clay, puzzles and the like. Spatter painting is something our little people like. In the course of the year, as he learns the mysteries of the rosary, each child makes a spatter-paint picture of each mystery, binding these into a book at the end.

The content of the course should embrace in this simple story form (1) the whole of revelation from the fall of the angels to the crowning of Our Lady, (2) the great feasts of the liturgy, including some stories of saints, (3) a knowledge of the Holy Father and of the bishop of the diocese and of the child's relationship to them, (4) a familiarity with essential dogmas of faith, especially the Divine Indwelling, the Church as the Mystical Body of Christ, the Holy Eucharist, the Seven Sacraments, Heaven, Purgatory, Hell; (5) the concept of sacramentals, and prayers, the Our Father, Hail Mary, Glory be to the Father, the Apostles Creed (and so the Rosary), and Act of Contrition. We also teach "Two little Eyes to look at God" as a form of offering and "Lovely Lady dressed in Blue" as a devotional prayer to Our Lady and two or three simple hymns.

The purpose of the religion course is to familiarize the child with the whole range of religious teaching in a manner which is intellectually stimulating and emotionally pleasing. The child comes to love this body of truth and to think of it as his own possession. The gifts of faith, of hope and of charity are all exercised and developed in this process. The moral virtues come under supernatural motivation and so become strong and active. Above all, the children develop an active love of God and of things spiritual which can readily be directed into an apostolic spirit of love of neighbor.

By means of this spirit of religious devotion, based as it is on a familiarity with divine things, the child can, with effort and training, be started along the path to that ideal which Pius XI sets forth as the goal of Catholic education: "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."

READINESS IN THE KINDERGARTEN

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The concept of readiness for learning, if well rooted in truth and well developed and dynamic in practice, will do much to make the work of the teacher a perfect cooperation with God in bringing His little ones forward with courage and joy to that perfection to which they are called according to their age and grace.

A good working concept of readiness must include its various aspects and the way in which they are interrelated and interdependent, since a deficiency in one aspect of readiness is reflected in all the others. "It may be said that readiness is a function of an integrated complex of physical, mental, social and emotional factors. . . ." Hence it is important to remember that we no longer consider readiness for learning as the result of neurological development alone; we have come to see that it is an outgrowth of training and experience as well.

While we still pace our learning demands to the natural growth of the child, we are becoming more aware of the importance of setting the environmental stage or of providing constructive experiences that will prepare the child to take each next step with greater ease and facility. For many years we have laid the emphasis in kindergarten and early first grade on reading readiness. Now the concept is growing to include readiness for all learning. Parents are asking, "How shall I prepare my child for kindergarten?" It is a good question, too, for, as we discuss its implications, we find that the answers point the way to a better understanding of the needs and the possibilities, not only of the five year old for a readiness program, but of older children and adults as well. Rand, Sweeney and Vincent in *Growth and Development of the Young Child*² suggest a list of what they call "Maturity Indicators" as evidence of a child's readiness to go to school, either kindergarten or first grade. While other maturities would be necessary to insure success in school, the following list is an extremely helpful one for our discussion:

1. Physical stamina sufficient to stand the strain of school attendance five days a week for thirty to thirty-five weeks per year, each day averaging five hours.
2. Toilet independence.
3. Ability to leave his mother willingly the requisite number of hours per day.
4. Ability to cooperate with another authority beside his mother.
5. Ability to put on and take off outer clothing like play suits, galoshes and the like.
6. Ability to share adult attention with other children.
7. At least some immunity to usual childhood diseases.
8. Ability to accept the cultural pattern that "school is the thing to do."
9. Understanding and speaking the language of the school, at least with fair fluency.

²Moser, Harold, "Advancing Arithmetic Readiness," *Childhood Education*, March, 1948, Vol. 24, No. 7, pp. 322-323.
³P. 13.

10. Ability to sit still and attend to ideas or hand work for at least ten or fifteen minutes at a time.
11. Ability to take a working place as a participator in a group as large as the school assigns to each grade.
12. Sufficient form discrimination to permit differentiation of letters and words in reading (for first grade).
13. Ability to accomplish other intellectual tasks at about the level of average children of five years (for the kindergarten) or six years (for first grade).

The list of maturity indicators just quoted is a particularly helpful one; first, because it relates well to that concept of readiness that describes it as an integrated complex of physical, mental, and social factors, and, secondly, because it brings us to the place where we can start planning for these constructive experiences that will step up the child's readiness in time so that at five years he may be able to enter school and enjoy it.

To begin with that maturity indicator which designates the ability to leave his mother willingly the requisite number of hours per day, there is general agreement that a deficiency in this factor will have serious results on many of the other factors in readiness.

The question in order, then, is what constructive experiences are possible to step up this aspect of readiness. Over twelve years ago the School for Young Children at Saint Joseph College in West Hartford planned for such experience and the plan has gradually been taken over by many of the kindergartens in Connecticut. Mothers of children who will be enrolled in the kindergarten in the fall are invited to bring their children to visit the kindergarten in the winter or spring of the preceding school year. At the first visit the mother remains with the child during the entire period, which never extends over an hour. During this time the teacher gets evidence of the child's ability to separate from the mother and to mingle with the other children. On this evidence she arranges for further visits and for a conference with the mother, if she deems it necessary. In this conference with the mother, she suggests specific ways in which the latter may help the child to separate from her in his own home, and in the homes of relatives or neighbors. Since many of our school entrants are war babies and, furthermore, because of crowded family living, an increasingly large number of children have had no experience in being away from their mothers or some beloved relative before they set out for school. To many of these children a ruthless separation on the first day over a long three-hour period would be devastating.

Even when the child is sturdy enough to take such a hurdle, the mother's emotional disturbance over the separation may have repercussions on the child's eager attendance at school. In any case, the preliminary visits and conferences have been found helpful in the case of those mothers and children who needed help in attaining to that ability that is listed as a maturity indicator for school entrance.

In the same way, these schools have planned to step up readiness to withstand the strain of a long day in school. Some children lack the physical stamina required for group living over such a period as two and a half or three hours. So these kindergartens arrange to meet their children in three shifts at the beginning of the school year. The first group of ten or twelve children arrive on the first day of school at nine o'clock. This group leaves before ten, when the second group arrives. The last group is dismissed at twelve o'clock. This program goes on for a week or more. As the teacher sees evidence of readiness in each child, she increases the length of the day

and the size of the group, until most of her children are coming for the full session. Those who cannot take the full period continue on a part time program. When mothers and teachers plan this together, mothers are able to pool facilities so that one mother may be responsible for seeing several children safely home.

These preliminary experiences are not only of value to the child who is deficient in the two phases of readiness under discussion, but they offer real opportunity to the teacher for the discovery of other aspects of the child's total readiness for the kindergarten year. Too often we have come to accept the record of the child's physical examination as a guarantee of his physical readiness for school. But these records usually do nothing to prepare the teacher to meet the needs of the flat-footed child, the hyperactive child, or those slightly retarded in development. Again, many a child with a clean bill of health is physically unfit to work with a large group of children over a long period of time. The primary cause may be unwholesome companionship, crowded living quarters, lack of play space, excessive excitement from overuse of radio and cinema, or unhappy home life, but the end result is a child whose energy, physical or nervous, is insufficient for the work of the day.

The first few weeks of school, therefore, with a plan for staggered attendance, is our best opportunity for child study and for planning those flexibilities in attendance and curriculum that make possible pre-readiness activities according to each child's needs. Screened off places for rest or solitary play, a small cot that can be used for doll play as well as for actual rest, or a doll's bed big enough to hold a child, as part of permanent equipment, plus the privilege of using the nurses' room or even the principal's office as a haven of rest from the inroads of group demands may be all that many a child needs to bring his physical powers up to the point where he can live profitably and productively with others for a part of the day. But there should be no stigma of punishment or rejection about this therapeutic use of solitude. "You're all right, Billy. You just need to be by yourself for a while. We all need to get away from other people sometimes," said with a smile, as the teacher sends Billy off with a new puzzle or a toy or his paper and crayons.

The acceptance on the part of the child of another authority besides his mother is an aspect of readiness that can be achieved only through careful study of the child and skillful planning for situations in which the child grows in happiness and security as the basis of cooperation. So many young children so completely ignore directions and suggestions that some teachers have come to suspect a hearing deficiency. In many of these cases we find that the child's "deafness" is not physical, but a defense against too many orders given too often by too many adults, about too many things. Since the normal auditory approaches are out of readiness, cooperation may be helped by reducing commands or directions to a minimum, by giving directions in a singing voice, or by a whisper in the ear of the child. Naturally, depersonalizing the command also helps: "It is time to go in," rather than "I said to go in."

Sometimes, too, we teachers are prone to interpret the ability to cooperate with teacher authority as a generalized entity possessed completely by some "good" children and not at all by others. Every child possesses readiness for cooperation of some kind, especially when the demands made are in keeping with the child's power of achievement in the physical, social or mental order of development. But the shy, fearful child who has had no experience with children may be wholly unable to grasp the hand of a companion in a circle

game or to engage in block building with a group. The flat-footed child knows better than to climb and jump even though it seems to be the normal thing to do. And so the pre-readiness activities in this area, as in others, demand a pretty thorough understanding of the child's abilities, his past experiences, and even a little knowledge of his aspirations for the future.

Often after the arrival of a new baby in the family, a husky five-year-old will refuse to help herself in dressing. It doesn't take a psychoanalyst to know that for a few days Susie wants to be a baby. Any appeal to her bigness or her proficiency as a dresser will be useless in stimulating her ability to cooperate, for Susie's present aspiration is to be dressed and cuddled like baby sister.

It not infrequently happens, too, that the whole set-up of the kindergarten, the space, the equipment, the program, is not in keeping with what we know about the developmental powers of children. Too much table play, too little opportunity for big muscle development through climbing, jumping, running, swinging, balancing, throwing, kicking and so on, too little balance between active and quiet play—between free and supervised play, between directed and creative work, between work and rest, between security and adventure—all these are factors limiting or advancing the child's readiness to cooperate with authority.

The way a child feels about himself—about his relationships to his family, to his teacher, to his companions—is also an important factor in his ability to cooperate. Repeated failure, a sense of badness, a feeling of not being wanted, not being loved, hold back a child's readiness to work with others or at times motivate him toward a subtle competitiveness that passes for cooperation.

Hence it seems logical that we who are pledged to cooperate with God to the fullest extent of our abilities in perfecting the individual and society should work unceasingly, through study and research, to discover the laws and patterns of human growth, which are after all the laws and patterns in the mind of God, and to plan continuously the experiences and the environment that will best foster that growth so that complete living at every stage of life will be the best preparation for each succeeding stage and for eternal life.

RESPONSIBILITY IN THE KINDERGARTEN

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A Catholic kindergarten teacher is blessed with a vocation likened to that of the parent. She gets the little child at an age when it is pliable, when the word of the parent or teacher is law, and when responsibility can be most readily imbibed through habit formation. A kindergarten teacher should become keenly aware of her responsibility as well as her unique power to mold this pliant creation of God's omnipotence, responsive to her least touch. The little five-year-old attributes to his teacher an infallibility which she needs both to appreciate and to wear cautiously. Little minds, eager to learn, drink in avidly each new teaching and it would seem that these little ones are nourished hungrily without questioning, choosing or rejecting the food presented to them. She can feel the spiritual life in the young ones before her take on new growth, new responsibilities, new power in stem and root, and she can know that under God and next to the parent, she is the gardener intrusted with precious seedlings destined to blossom in the garden of heaven.

Responsibility is the cornerstone upon which much of life rests. It is achieved by the child when his mind, having been properly primed, moves by the power generated within itself. Parents and teachers must develop in the child at an early age a sense of responsibility. It is necessary to train the little child to become ever increasingly careful of his physical health—the teeth, fingernails, avoidance of drafts, wet feet, and the scattering of germs by coughing and sneezing. The child will, if properly supervised, acquire the habit of attending to these matters of his own accord without considering them distasteful or irksome.

Intellectually, his own personal effort in beginning a task worthwhile, and, once begun, bringing it to a successful conclusion, will make him more and more responsible. Observation of the five-year-old, fresh from the environment and seclusion of the home, will show an utter lack of ability to concentrate upon any given task for more than a few minutes at a time. This flitting from one toy to another is indicative of immaturity and lack of responsibility. Some parents have sheltered modern children to the point where they lack the responsibility even typical of their age level. So often the kindergarten teacher will get the response, "My mother didn't tell me to," when asking a child about whether he had said his morning or night prayers. This shows a woeful lack of training on the part of the parents. If the routine of saying prayers had become habitual with the child from a very early age, he would not have had to be reminded at the age of five or thereabout. This little act would have become second nature and the child would have become responsible for his own prayers. The story is told of a little kindergarten child who had so deeply rooted within his very being the responsibility for saying his prayers when going to bed that when the time came to go to the operating room to have his tonsils removed, he became responsible not only for saying his own prayers, but for the conversion of the doctor about to perform the operation. The nurse gently lifting the tiny mite on to the table said kindly, "Now, Johnny, we are going to put you to sleep." Immediately Johnny sprang up to a kneeling position, devoutly blessed himself, and said his prayers commenting, "I mustn't forget my prayers before I go to sleep." Doctor and nurse looked at each other with tear-dimmed eyes. That night the doctor said his prayers for the first time in twenty years.

Kindergarten teachers, unhampered by subject matter to be achieved and tested at the end of a year to adhere to a certain norm, can do much to make a little child responsible for his own actions. Psychology tells us that the child's sense of responsibility will become stronger and greater when elders accept him as capable of assuming responsibility. The feeling of responsibility grows with experience. Therefore, we must take every opportunity to give experience in sharing, helping each other, admitting a mistake, waiting patiently for turns, taking care of the victrola, caring for the library books, plants, and fish, dusting the furniture, serving lunch, etc. Nearly every experience in a Catholic kindergarten is one which can make children feel they are needed, thereby developing a sense of security and responsibility.

The kindergarten is an opportune place to make children responsible for their actions when placed "on their own." Often teachers are unconsciously at fault and develop a deceitful attitude instead of a sense of pride in responsibility. It seems so wrong on the part of the teacher, when forced to leave her children alone for a few moments, to place over them another child to be responsible to her for their actions. We are condoning the proverbial "tattle-tale" so hated by responsible beings. How much better it would be to say, "I must leave for a moment, but I know you are able to take care of yourselves," or "Your Guardian Angel will take care of you while I am gone to the phone. I hope you will not disappoint your angel." Then on returning, "Let me see all those who knew how to take care of themselves." If a teacher resorts to the "policing" of her class the first time, she has failed for the future. If, on the contrary, she makes each child responsible for his own actions, praising and encouraging those who measure up, she has gone a long way in character training and in making responsible beings. This in my mind is readiness par excellence for first grade. How happy the first grade teacher will be when she greets, the first week of school, a group of intelligent, alert six-year-olds who are capable of being responsible for their own actions, can do their own work and finish it, can stand up and acknowledge a mistake, and can do the right thing at all times because it is right and not because the teacher is watching.

Morally, the kindergarten teacher has an unusual opportunity for developing a corresponding responsibility. Justice requires respect for the rights of others. Every little child entering kindergarten owns the whole world. Everything is a great big *mine* to him. The child must be taught to evaluate and consider the rights of others when playing with toys or using materials. He must realize that when he disturbs the class by misconduct or disorder, he offends against the rights of others. There are so many little "Me-Firsts" who enter kindergarten with the five-year-olds, and it takes a great deal of pruning to make these little ones see the justice of taking the last place once in a while. When reading a story to these little egotists it becomes necessary repeatedly to say, "It isn't fair to the children in the back to kneel up to see the pictures. The children behind you want to see, too." After the proverbial "seventy times," we hope the continued repetition will take effect and the child will come to see the sense of justice even at this early age.

Finally, we must work toward awakening in the five-year-old a sense of independence. Independence means standing on one's own feet and doing one's own thinking. From the day that the little child enters the kindergarten we are ever striving to make him more and more independent. A child who senses this responsibility at an early age will never be a leaning tower. We must give help when necessary, but ever encourage doing the task alone whether it be putting on rubbers, wraps, coloring a picture, making a toy, or standing up and saying, "Yes, I did it, but I'm sorry."

St. Thomas, the great theologian, holds that there is nothing in the mind that did not first come through the senses. Kindergarten teachers will do well then to be cognizant of *all* the senses when planning experiences for the development of the whole child. It is not difficult to see the effectiveness of so many avenues of approach being exercised. We can even "before six" make the child responsible to a limited degree for what he sees, touches, hears, and where he goes. There is a responsibility which goes with every sense God has given us. The five-year-old needs opportunities to challenge the use of these God-given senses. There is a little poem that has become indelibly imprinted upon my memory from the time of my first communion; a poem which impresses even the littlest child with his responsibility for the actions of his body which is the temple of the Holy Ghost:

Two little eyes to look to God,
 Two little ears to hear His word.
 One little tongue to speak the truth,
 One little heart to give Him all my youth.
 Two little feet to walk his ways,
 Two little hands to work for Him all days.
 Take them, dear Jesus, and may they be,
 Always obedient and true to Thee.

I never fail to say it with my children over and over again, and they in turn never fail to understand its depth of meaning. It is a prayer that touches, a prayer that impresses both the young and old.

Our high purpose then, as kindergarten teachers, should be to pour out our talents, knowledge, experience and love of God's little ones into the chalice of God's love, that from it may flow lasting benefits for our responsible kindergarten children.

To us
 In sacred trust is given
 Little souls.
 To us
 The task of molding
 Sinless hearts.

Before us
 Is His image
 Plain discerned.
 Ah, let us not,
 Through witless blundering
 Mar the careful limning
 Of His hand.

As we listen
 To their whispered pleading,
 Let us humbly
 Raise our grateful hearts
 To Him:
 "Dear God, protect them,
 Keep them safe,
 Within Thy loving arms."

RELIGION FOR PRACTICAL LIVING

THE EIGHTH GRADE AS THE TERMINUS OF THE COURSE IN RELIGION

REV. CORNELIUS T. H. SHERLOCK, M.A., Ed.M., SUPERINTENDENT OF SCHOOLS, BOSTON, MASS.

The title of my remarks at the opening of this panel reads as follows, "The Eighth Grade as the Terminus of the Course in Religion." That is a very challenging title. I believe it contains two concepts, one rather obvious, the other not so clear. The first concept is that in our teaching of religion in the elementary school we should aim at a certain fulfillment of instruction to be realized before the completion of the eighth grade, that all the way through the various classes we should be asking ourselves how much should be accomplished by the time the child moves on into high school. The other thought is that for many children eighth grade religion is *really terminal*. About one-half of our children are receiving their instruction in Catholic elementary schools but only one-fifth of them attend Catholic high schools. This means that more than sixty percent of our children who are now in Catholic grammar schools will not study religion in a school learning situation during their adolescent years. Some of this sixty percent will receive a modicum of religious instruction in Sunday schools, Confraternity of Christian Doctrine sessions, or parish evening classes but none of this group will ever again find themselves in classroom situations where they will study religion as an essential part of a normal school day.

This, I believe, is an arresting thought, a challenge to call forth our best efforts in teaching religion, for practical living, before the child has graduated from the elementary school.

In view of the seriousness of our problem, we cannot undertake our discussion without at least a passing nod to the objectives for which we teach. The Holy Father has said that our aim must be "to form Christ Himself" in the souls of our pupils.

This means, first of all, that the boy or girl, graduating from our eighth grade must have a *knowledge* of the Christ he is to reproduce in his life. He must know, with a vividness, born of excellent teaching, the characteristics of the Christ he is to imitate. He must know not only the topical outline of the life of Christ, but he must have etched vividly in his mind the very nuances of the character of his Model, the words Christ would say, the things He would do, were He to face the problems which are so real to the boys and girls with whom we deal. For background to this knowledge our children must know the truths of the Church, its faith and morals, not as parrot-like recordings of printed words, but as meaningful principles to be referred to with ease and certainty in the light of changing experiences and unanticipated difficulties. This knowledge, consistent with the experiences of thirteen-year-olds, must be securely possessed before the end of the eighth grade.

But knowledge alone is but the beginning. It is essential for Christian living, but, by itself, it is totally inadequate. There must be *understanding* as well as knowledge. Books contain the materials of knowledge, but books,

in themselves, have no virtue or morality. Our eighth graders must have something far deeper and broader than data.

In our study of the psychology of learning we adverted to what have been called "levels of abstraction." The psychologists pointed out to us that six-year-olds, factory workers, college students and scholars of world renown all know the word "democracy." But its meaning is quite different to the scholar when compared with the meaning of the word in the mind of a child. To the little one in school "democracy" means the absence of kings. It means people working together somehow toward self-government. To the politician "democracy" means the mechanics of government with wards and districts, representatives and general courts and elections. To the philosopher "democracy" involves justice and rights, sacrifice and sharing, the subtleties of intergroup relations, divine and human laws.

So it must be with religion. Our eighth graders cannot be content with a more articulate repetition of fourth grade religion. The concepts of redemption, sacrifice, virtue and grace must be enriched by the profuse illustration by mature teachers who can bring the level of abstraction up to the abilities of young adolescents, a level which is by no means low. Religion, as the pupil sees it in the eighth grade, must be sufficient to withstand the buffeting of a rather hostile, or at least indifferent world. I believe that this problem, to teach for *understanding*, is a serious challenge to curriculum committees and classroom teachers.

But even knowledge and understanding cannot be considered sufficient outcomes of elementary school religion classes. There is the whole area suggested by the word "*attitudes*." When Mary first came to kindergarten at the age of four and a half, some naive people (notably her parents), said, or at least thought, "Here is our Mary, a totally delightful and plastic bit of humanity, waiting to be moulded and shaped by the skillful hands of devoted teachers." What nonsense this turned out to be. Mary, on her first day in school, displayed a multitude of rather permanently formed attitudes toward all sorts of things. She liked this food and didn't like that. She was obedient or she wasn't. She had a keen regard for the truth or found lying a valued advantage. She talked naturally and with affection of Our Blessed Lady and the Child Jesus, or she was indifferent to them. She may even have expressed pronounced reactions toward people of another race or color. She had her own sense of values. Before her fifth birthday she was bursting with attitudes that had been *already learned*.

The eighth grade pupil must show in his almost involuntary behavior those attitudes which we call Christian, attitudes toward parents and home, toward neighbors and strangers, toward races and color groups, toward teachers, policemen, servants, priests, property, sacraments, commandments, business, professions, sinners, saints and salvation. A sense of values toward money, honors, power and goodness must be a realized possession of our eighth grade graduates. Attitudes are learned only partly by word of mouth or by perusal of the printed page. For the most part they are breathed in by children from the atmosphere in which they live, an atmosphere enriched by the deep possession of these same attitudes by the teachers from whom our children learn. I grant that this learning of attitudes goes on outside as well as inside the classroom, in the home and the neighborhood, on the ball park and in the movies, but the fact that the eighth grade is for many the terminus of religious teaching places a heavy responsibility upon teachers to reflect in their most casual behavior, their words and actions, their very gestures and inflections, only those attitudes that spring from the most constant and painstaking imitation of Christ.

Following the usual classification of learning outcomes there remain for consideration only the *skills*, as they are called. The skills that we must expect from our classes in religion can only be the virtues, those ways of talking and acting, which by frequent practice, have become habitual, and which, by their repetition, have made good deeds natural, and, to an extent, easy. Truth-telling must be the natural thing to do. Being sorry must be a natural consequence of sin. Prayer at morning and night must be as usual as eating. Frequent reception of the sacraments must be the ordinary way of living. Charity in conversation, justice, even in the trifles of inconsequential dealings, good example in all things, these must be the skills, the habitual practices, the virtues, that flow inevitably from religion classes in our elementary schools.

And so we have objectives that are more than exacting in our religious work for children. That they are disturbing I grant, but when we face the fact that for many children the eighth grade is "a terminus of the course in religion" then this perturbation must prod us on toward endless striving to improve our teaching of religion in our elementary schools.

In our failures, we may console ourselves with the thought that there is, after all, such a thing as original sin, that there are educational factors outside our schools, in homes and neighborhoods, in press and radio and movies, that tend to undo the good we strive for in our daily classes. That is true, but as conscientious teachers I believe we must always base our teaching procedures upon another principle.

When children fail to learn, according to their capacities, we must act upon the assumption that in some way we have failed in our teaching. Learning and teaching are correlative. I may not, with reason, say that my teaching was excellent, if the child failed. If the child failed to learn, according to his capacity, then I failed to teach him. I believe this is a working rule we can never abandon.

When we are dealing with the teaching of religion, we are talking of immortal souls and eternal destinies. If that be the case, and it most surely is, then, perhaps, it would be better for us not to limit our thoughts to the eighth grade, but rather to teach as if the class before us, whatever its level, were in very truth, the "terminus of our course in religion."

THE MATERIAL CONTENT OF THE COURSE IN RELIGION FOR THE SEVENTH AND EIGHTH GRADES

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If I may, I would like to say at the outset that I am not an expert in the field of curriculum construction. Despite this limitation, however, I am very thankful for having received the assignment. For, if I had allowed my first reaction to the invitation to govern my conduct I should never have gained either the knowledge or the interest in the course of religion which I now possess.

As you might well surmise, it is practically impossible to deal intelligently with the material content of the course in religion for any grade without considering the whole course in religion. Naturally, the content matter of the religion course for seventh and eighth grades is fundamentally dependent upon the philosophy of religious education which served as the guide in supplying the material of the preceding grades.

The first question that comes to mind, then, in endeavouring to present a reasonably helpful discussion of the subject, is the very simple and practical one, "What is the purpose of teaching religion in the school?" For upon the answer to this question should depend the material content of the course in religion.

If our purpose in teaching religion in the school is to fill the minds and memories of our children with facts and figures pertinent to the origin, the nature, and the preservation of the Catholic faith, then the course in religion should be merely a graded presentation of these facts and figures in accordance with the mental age and development of the child. If the purpose is to inculcate fundamental principles of dogmatic and moral theology which will serve as guides to the child when he has grown to man's estate, again we must have a graded presentation of these principles, aided by tools and methods which will insure the attainment of our objective. Or, if our purpose is only to train students in such a manner that they will be ready always and everywhere to give concisely and cleverly a reason for the faith that is in them, then we must furnish them with such material as will guarantee the accomplishment of such an end.

If however, we go beyond these past and pragmatic purposes of religious education and conclude simply and truthfully with Pope Pius XI, in his *Encyclical on the Christian Education of Youth*, that the immediate and primary 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 that they may live a supernatural life in Christ and display it in all their actions, we have a clear and definite, a complete and true objective for the religion course. And the material content, which is its substance, should be of such a nature as to inspire the teacher and the student to desire and to strive eagerly to attain the goal.

It is not within the limits of my assignment to deal specifically with the material content of the religion course in those grades which precede the seventh and eighth but it is in keeping with this paper at least to indicate it. For this I have relied completely upon the philosophy and the schema of *Guiding Growth in Christian Social Living*, published by the Commission on American Citizenship of Catholic University.

As we know, the doctrinal foundations of any course in religion must be those prescribed by the Church for the religious education of her children. They are the truths of the Creed, the commandments, and the means of divine grace. If these truths are presented in bulk to the child without much thought about his spiritual, intellectual and social maturation, an almost insurmountable obstacle is placed in the way of his religious education from the very beginning. If, however, we accept with the late Dr. George Johnson the principle that real learning takes place only on the basis of experience, that therefore it is impossible for a child to understand a religious principle as it applies to an adult, these truths of the Creed, the commandments, and the means of grace should be presented to him in such form as he is able to associate with his experiences. In other words, only those truths should be made known to him which accord with his capacity to associate ideas while he is afforded religious and other experiences which will prepare him to seek and to grasp more and more of the deposit of faith. The course in religion should also provide the child with such experiences as, with the assistance of divine grace, are best calculated to develop in him the ideas, attitudes and habits which are demanded for Christlike living here and now and not at some future date. Even a child can become a saint. And furthermore, if Jesus advanced in wisdom and age and grace before God and men, the child who is to become and live like him must be assisted by a course in religion which will take into account his present status and furnish him with such experiences as will enable him to grow and to advance in wisdom and age and grace.

The content matter of these grades then will be the truths relating to the existence of God and the love of God for His creatures; to obedience to His laws and to loving and serving Him; to a knowledge of God's gifts to us and the necessity of our appreciating them; to knowledge of our duties to God, to oneself and to one's neighbors; to knowledge of the life of grace, the supernatural life which Christ merited for us, the means of grace offered to us in the Mass and the Sacraments, and the virtues of supernatural living which we develop with the aid of the Holy Spirit.

With this background of religious learning acquired in such a way that the truths presented to him have fitted his personal spiritual, intellectual and social experiences as far as this is possible, the child is then ready for that material which the philosophy of religious education and the psychology of learning demands for his mental age.

When a child moves into the area of living and learning which is bounded by the sixth and the eighth grades, he suffers a change in his emotional and mental habits which might be termed radical. Up to this time he is aware of persons but, generally, only as a source of supply to his basic needs. He now begins to see goodness or loveliness in people, or he sees their skill or other traits which he does not possess himself and, what is even more strange, he wants to become like them. In other words he has entered a period of hero-worship and he begins consciously or unconsciously to imitate the actions of his idol or idols. To overlook or to be unmindful of this change in the emotional and mental state of the child is to pass by one of the most valuable of all learning experiences.

At such a time in a child's life then what could be more suitable and more effective in the course of religion than the presentation of Christ to him as a person; Christ as the human Leader, Christ as the Divine Exemplar; to present to him the story of our Saviour as found in the Gospels; His teachings concerning our relationship to God and ourselves, our fellowmen and nature; the commemoration of our Lord's life in the feasts of the liturgical year; the

part of Mary, His Mother, in our Redemption; and our need to apply the teachings of Christ in loving and serving God in the daily life of home, school and the community as did the saints.

About this time too, the child begins to desire a closer intimacy and companionship with others outside his home. He begins to travel with a group or groups and acquires some notion of society while in his classes in social studies he is learning the origin and the constitution of various civil societies. What material for the religion course could be more appropriate or more effective in the eighth grade than the continuation of the study of the life of Christ in His Church from the time of its foundation to the present day; the power given to the Church by the Holy Spirit to teach, to govern and to sanctify all men; and his own privilege and responsibility to share in Catholic Action as a part of loving and serving God in the daily life of home, the school and the community.

Needless to say, this fundamental material content of the seventh and eighth grades must be enriched by the use of the liturgy; by consulting and learning the Scriptures; by prayers appropriate to the central theme; by the practice of related virtues; and supplemented with learning activities.

For many children the eighth grade is the terminal of their formal religious education. For this reason many teachers of religion urge drilling the children in the Commandments of God and the Precepts of the Church, particularly the canonical aspects of marriage. It is their claim that the presentation of the personality of Christ sounds well in theory but is really not practical and will not produce in the students the results for which we hope. They forget, however, that the human personality is so constituted that it cannot live on ideas or principles alone; that these ideas and principles must be embodied in a person before they can become sufficiently attractive and effective to influence radically the thinking and living of the normal human being. And no matter how well the Catholic student may know the precepts of the Church, unless he believes with deep conviction that the Church is Christ still living and acting in the world, he will set them aside whenever his ambition or passions come into conflict with them.

I realize that I have merely sketched the problem and its solution in this paper but, since time does not permit a more elaborate treatment of the subject, I conclude by recommending for your reading the Introduction to the Religion Course of Study for the Schools of the Diocese of Pittsburgh written by the Rev. Thomas J. Quigley, which is a masterpiece of cogent argumentation for some of the ideas here presented. And as the most recent completed work in the development of these ideas I call to your attention the very excellent Course of Study in Religion for schools of the Dioceses of New York State.

There is one problem, however, which must be solved, it seems to me, before even the best work done in this field can be truly effective. It is a problem which I have found to be common to every grade teacher I have consulted. That is the problem of constraints placed upon the teachers of religion by the demands of syllabi and diocesan examinations. I leave its solution in the hands of those whose learning and skill qualify them for it.

METHODS OF TEACHING RELIGION IN THE SEVENTH AND EIGHTH GRADES

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One of the first truths we learn in the catechism is that we are made to know God, to love God and to serve God. For the teacher of religion this simple truth means that the pupil must know his faith, understand it and live it. To achieve this goal we must have a planned procedure whereby each pupil regardless of his mental capacity knows the minimum essentials of faith, understands them and lives them.

To achieve our objective of having each pupil know the truth, understand it and live it, there are three essential steps in the teaching process that are familiar to all of us. These are explanation, application and drill. Explanation is not entirely a teacher activity, nor should it be confined solely to a listening activity. Explanation should come not only from the teacher but also from a carefully selected source book and from the catechism. A definite topic should be chosen for development and the entire effort of the teacher and pupil directed toward the mastery of those topics.

Teacher Explanation

Each lesson should be prefaced by a lively, attractive, interesting and well prepared overview of the entire lesson by the teacher. Such an explanation will present the central thought of the lesson to be learned, leaving all the details for pupil reading and discussion. Such an explanation must not be a rehash of a Sunday sermon by a priest-teacher, nor a moralizing sermon by a brother or sister. It should be a factual, simple explanation of a lesson to be learned, using the scriptural background for the truth to be explained as a useful vehicle of explanation. The teacher explanation should be timed so that it is more inspirational than penitential. It should never exceed ten minutes and ten minutes means at least one thousand well prepared words. Lastly, the explanation should be audible. Many times a teacher's efforts are useless because only the pupils in the first few seats can hear what was being said. If the teacher moves around in the room when the explanation is being made, no one will be outside the range of the teacher's voice. The success of this explanation by the teacher should be measured by the pupils' interest to learn more about the subject.

A spot oral check by the teacher will reveal what was grasped and what was missed. It will provide a practical opportunity for the practice of humility.

Each pupil should have at his disposal a source of material that he can read under direction. This should be the New Testament, bible history and the catechism. The pupil should be trained to read for specific knowledge as well as for general background information. This reading may be done at home and summarized in notes taken by the pupil. Personally I prefer to have the sources read in class and discussed orally when the reading has been completed. When a question or topic has been read, pupils should be encouraged to stand and talk about the topic that has been read. No one pupil should exhaust an entire question. This should rather be done by several pupils. Care should be taken by the teacher that the pupil does not merely repeat the words of the book, but that he expresses in his own words what he has read. The slow pupils should be asked to sum up what has been

read and presented by previous pupils to develop their power of expression so essential to our successful teaching. When one question on a topic has been exhausted by the pupils, the teacher will sum up the truth in a few words and then proceed to the next topic or question.

It seems to me that this developing of facility in expressing in one's own words the meaning of religious truth is an objective that we should strive to achieve. Pupils in later life find themselves involved in hundreds of circumstances where they will be required to explain not in any technical definition of a catechism but in their own words the meaning of a truth or a practice and its relationship to modern living. Unless that facility is developed in the grade school, the pupil will not profit too much by subsequent religious training.

Application

The application of a religious truth to everyday life is the second essential step in the teaching of religion. It is the job of the teacher to plan and to know the basic needs of the pupil and to help him acquire habits of action by acceptance and adaption with specific practices. After a specific religious truth has been developed the teacher should direct the pupil's thinking to see in each truth the practical application for himself. These applications should be related to habits of prayer, to prompt reaction to temptation and sin, and the practice of religion in the home. If over the eight years of the elementary school we can help each child acquire the habit of saying his daily prayers, of praying for his home and family, of practicing the simple duties of faith in the home regardless of the attitudes of parents—if we can help each child acquire the habit of saying "no" in the presence of sin and temptation, we shall have gone a long way in changing the individual from one who has only a knowledge of his faith to one who knows his faith and understands its practical application.

Drill

It is most essential in the teaching of religion that each child know accurately and in the traditional language of the catechism the essential truths of faith. Hence the memorizing of definitions and of essential scriptural texts. It is the first step in efficient drill work. Such memory work should be simple once the teacher explanation and pupil understanding of a truth have been guaranteed. No pupil has definite knowledge who does not have the defined teaching of the Church. The second step in drill work is the pupil-teacher development of a topical outline that summarizes all the background and factual information that has been collected, assimilated and applied in the classroom. This should be followed by a socialized recitation which will tie together all the information that has been acquired from the teacher explanation, from reading, from pupil explanation, from application and drill. At the end of a unit of work no pupil should ever be able to say "I don't know." Mastery should result; pupil failure may be in a large part teacher failure.

Visual aids are useful; projects and activities are useful but they are not essential to effective teaching. What is required is a skilled teacher who is well-prepared in the field of religion. If the teacher thinks in terms of the individual's needs and the absolute necessity of helping him become a more intelligent and better Catholic, then the teacher's whole efforts will be bent on helping the child to know his faith, to understand it, to be able to talk about it intelligently, and to present both in acquired knowledge and practical living the proof that Catholicism works.

MISSION EDUCATION IN THE UPPER GRADES

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One of the expressed aims of education today—both on the part of secular and Christian educators—is to prepare students for the understanding of world problems. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has expressed one of the primary purposes of its program in the phrase, "Education for international understanding." The need for such education is obvious enough to all of us since the last war. For Catholics, however, who appreciate and understand the meaning of the Church universal, a world point of view is nothing new, though we have often been remiss in giving that Catholic point of view to our students. The Catholic church is not precisely international in its point of view, but rather supranational—rising above nationalities—and taking in her global concept all men as brothers in Christ, created by the Father, redeemed by the Son, and sanctified by the Holy Spirit. This Catholic concept is fundamental to the understanding of international problems.

We have the means to give a world point of view to our students through mission education. And by mission education we mean more than teaching that parts of China are periodically flooded by the Yellow River because it fills up with silt, or that when it is summer here it is winter in South America, or even that France was called the Eldest Daughter of the Church. The Catholic point of view means first of all an understanding, and even more, *an awareness* of the people of the world—the people of China, Argentina, France, and Africa, of Mississippi and Maine and Oregon—of all of them as our neighbors and brothers in Christ.

Thinking of all men in the world as our neighbors and brothers in Christ, as souls to be saved, as actual or potential members of the Mystical Body of Christ, is the Catholic global view. This means that we want all men to be members of the Church, that we want the Church to be established everywhere. The Catholic world view is really identical with the mission world view of the Church. I cannot conceive how any teacher, specifically any Catholic teacher, can hope to educate for international understanding and at the same time exclude mission education in the classroom. Yet it is a curious thing that many Catholic teachers will be interested in the world view and in education for international understanding, but will not be interested in mission education. They are specifically one and the same thing.

I can imagine that there is going through your mind the question: What place has mission education in a panel meeting entitled "Religion for practical living?" But I hope you will come to understand that mission education is actually the teaching of religion in its fullest sense and for the most practical living possible. And if some of you teachers are inclined to think that the world view ideals are fine in their place, but that their place is not in the elementary grades—if you think that mission education would have been better discussed in the secondary school department—let me remind you that the development of apostolic attitudes, which is truly a part of Catholic character training, must begin in the grades, just as all character training must begin in the grades, just as all vocations, or at least seventy percent of them, begin in the grades, and just as the foundation of the supernatural life of the soul is developed in the grade school.

Unfortunately for many Catholic educators, the word "missions" makes them think immediately of snipping stamps from envelopes salvaged from office wastebaskets, or picking out names for pagan babies. It makes them think of mite-boxes and troublesome priests and sisters begging for money to build a school or to feed their orphans. These things do enter into the mission picture, but they are just a small part of it. The Catholic mission view is big, vast, and wide. It takes in all people and all time. To have it means that we want to know, to understand, all the peoples of the world—those in the same house with us, those next door to us, as well as those far away across the world. We will understand that, although the peoples of different countries and races have many customs and colors of skin different from our own, they nevertheless *feel* like we do. They have souls, a conscience, a desire for happiness like our own, and they are children of God just as we are. The Catholic world view, the mission view, includes an enthusiasm for the Church of Christ, which we want all men to know and to be members of. We want to make known the whole message of Christianity, not only doctrine and moral teaching, but that teaching with all its implications which, when applied, means Christian culture and civilization in every phase of life.

What are the objectives of mission education? Briefly, they are the realization of these facts: that the word "missions" includes everybody—ourselves, our families, our friends, neighbors, and parishioners; the people in our city, state, nation and everywhere else in the world; that religion—man's relationship to God—is the most important thing in every man's—in every peoples' life; and that the various peoples of the world are human beings, not oddities in queer places.

The aim of mission education is to make our students *catholic* Catholics, with a true appreciation of their faith for themselves and for others, and with the realization of the *responsibilities* which are theirs for making that faith known everywhere.

Mission education, or the teaching of the Catholic world view, does not necessarily call for the addition of new subjects to the curriculum. It needs, rather, a new emphasis on the universal aspects of religion and man. There are logical places in the syllabus where such emphasis is called for: religion classes, social studies, current events, Church history, recommended reading. All the language arts offer opportunities for directing pupils' thought along these lines. Just keep the Church in focus in all the subjects where it is possible.

How can you carry on a program of mission education? How can you impart the mission view to your pupils? Well, of course, to teach it, you must first have it yourselves. And if you do not have it, you must acquire it. You must first of all be convinced that the world view is *necessary*—you must acquire an attitude of mind which inclines you to think of the Church always in its world-wide program. Then you will use the publications of the mission education organizations and the new textbooks that are being prepared now along these lines in your classroom projects.

To those of you who haven't given mission education much thought, let me point out something that it can do for you personally: As you make the world view yours in order to impart it to your pupils, you will find that something new has been added to your life; you will get a new zeal, a new fire, a new enthusiasm. You will find that putting the apostolic into your thinking is going to be more fun than anything you've done up to now!

The Catholic Students' Mission Crusade has the material available for you to develop such mission education in the grade schools. You can examine these materials at the booth in the exhibit hall. Let me conclude by saying that the mission education which is carried on in some of the Catholic schools in the country has given a great impetus to the sponsoring of vocations, to the development of our Catholic responsibility to spread the faith to others, and to acceptance of the challenge to convert America. The purpose of the missions of the Church is not to convert two billion people in the world—that is the purpose of the Church Universal herself. The objective of the missions is to establish the visible Church of Christ in all parts of the world, so that men of good will can learn her message and learn of their redemption by Jesus Christ. Our generation will not convert the world, but our generation can extend the frontiers of the Church. That is a responsibility that we share. America is now the leading nation of the world. We Catholics must grasp the significance of that fact, raise our horizons, drop our narrow provincialism and nationalism, and see the world as members of the Church which is Catholic and universal. We educators must have that point of view to make our own students Catholic.

ARITHMETIC IN THE PRIMARY GRADES

NUMBER READINESS IN THE PRIMARY GRADES

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The teacher in the lower intermediate grades expects—and with reason—that the pupil who comes to her will have acquired that degree of arithmetic readiness which enables a child of his age to solve simple everyday problems of living. It is the duty of the primary teacher to aid in the development of the mental readiness which is basic to the proper reception of the man-made system of number relationships that constitute arithmetic.

The term “readiness” is not new to educators. It has long been employed to signify learning ability, the apperceptive power alert to assimilate new elements of knowledge with that already accumulated. On all levels of human development, the individual possesses a total readiness which is favorable to the reception of general human experiences and a specific readiness for development in any field of learning. The expression “number readiness” signifies a specific ability to learn arithmetic.

All human experiences contribute to readiness to comprehend more. These experiences arise in the fourfold realm of human existence, namely: the physical or organic; the mental or realm of ideas; the social or communal; and the supernatural or realm of grace. The sources of adult experience have their beginnings in early childhood—“The child is father to the man”—and the difference is in degree rather than in kind. The number readiness of the child at any level of his progress depends upon the triple influence of his experience, his mental acumen, and the nature of the arithmetic to be learned.

Is the first grade pupil equipped with number readiness? Can he be taught arithmetic? Must arithmetic instruction be deferred to the second or the third grade as some educators contend? The position of these latter is, no doubt, a reaction to the too formal method of instruction which they thought had prevailed in grade one. There is really no evidence to support this view. The results of research into the matter prove that the typical first grader enters school with a functional grasp of numbers; in fact, he is better able to continue his learning of arithmetic than he is to begin the totally new process of reading.

A complete resume of pertinent studies cannot be given here but the evidence derived from the first grade inventories is of general interest. Reliable studies of the number abilities of children just before or after they enter first grade clearly reveal the possession of a stock of number knowledge far greater than we at first supposed. In one such investigation, Buckingham and MacLatchy interviewed 1290 children entering first grade at six years and they discovered that 90% of these children could count to 10, 75% to 15, and about 60% to 20. Moreover, about 57% of these children could enumerate twenty objects by pointing to them in order. Other studies show that the average child of this age can use a few of the simpler addition and subtraction combinations, understands a little of fractions and of units of some types of measurements, can use correctly such terms as “many,” “most,” and “more,” and possesses some knowledge of United States money.

These findings are substantiated by our own observation of children's activities. Have we not seen small children making purchases in stores, using counting in games, reading numbers of pages in books, or telling time? Occasionally we have discovered some of them reading house numbers or numbers of automobile licenses or even prices in advertisements.

It is interesting to note, in passing, that in accounting for this pre-school learning of numbers, direct teaching of parents is rated the first factor. Other main contributors to this knowledge are the use of numbers in games, teaching by older children, going to the store, and playing school.

Our conclusion must be then, that when the young child comes to school for the first time, he has already acquired a considerable understanding of number and some ability in dealing with number situations; that he is interested in arithmetic; and that he is using it in his out-of-school life. Therefore, he is ready for formal arithmetic instruction by the teacher; and our failure to give him such instruction, or our delay in giving it, only retards his growth.

To build on this acquired learning is the task of the first grade teacher. She must remember, first of all, that these children will not jump immediately to the efficient methods of quantitative thinking in arithmetic of which she herself is capable. She must realize that the child's arithmetic learning is the result of his actual experience and that it is her duty to consider this background and to aid the pupil to make the transition from his concrete experience to abstract number. Some authorities list four stages in this development.

The first is the purely concrete or object stage. Here the alert teacher continues the child's learning-through-objects which he has already begun by himself. Counting, for example, can be further learned and strengthened by making use of such classroom activities as passing a particular number of books, selecting a certain number of classmates for a game, or counting out needed materials, such as crayons, scissors, or papers. Often, unfortunately, teachers and parents do the required thinking in such instances and thus deprive the child of practice in a real life situation.

Pictures represent the second stage in this development. In a certain sense, teachers may find these more satisfactory than objects since they are more easily brought into the classroom and they admit of a greater variety. All primary teachers appreciate the value of using pictures, both colored and black and white, to illustrate concepts of number.

The third stage deals with semi-concrete materials which are one step nearer the abstract numbers. Blackboard exercises and hectographed or mimeographed exercises are of great value here, for the teacher can demonstrate easily by means of small circles, dots, bars, et cetera, the comparison of small groups and other allied concepts.

The final or abstract symbol stage is reached only after a great deal of experience with the concrete and semi-concrete material. Gradually the pupils learn the meaning of five, then recognize the symbol of 5, and associate it with the idea of five. The teacher who patiently helps the child to make this transition from the concrete to the abstract symbols will be rewarded by the recognition of a fundamental understanding of number which is thus developed.

In discussing arithmetic readiness, it is well to remind ourselves that readiness, like other qualities, is not possessed in the same degree by all children at the same time in any one classroom. The number readiness of the hypothetical average child may be easily enough defined in exact amounts, but the

wise teacher will determine the readiness of each individual in her class and then plan her teaching accordingly.

This problem of individual differences leads directly to the consideration of a broader interpretation of number readiness. Readiness is required not only before formal instruction is begun in the first grade, but also before the teaching of any new unit of work throughout the grades. Readiness for the learning of a new process presupposes the mastery of the underlying skills and basic concepts and also the mastery of the language elements involved in the situation, for instance, terms such as "longer than," "times," and "take-away." To determine the readiness of her pupils the teacher can make use of pre-tests taken from textbooks or constructed by herself.

Present day authorities are also stressing another concept of readiness which the primary teacher will do well to keep in mind. It is expected today that any well-planned readiness program in the primary grades will provide the children with concrete number experiences in which contact is made informally with the ideas and processes that are to be used and systematically taught in later grades. Thus is laid the groundwork of basic concepts upon which subsequent arithmetic learning will rest securely. For example, common fractions are quite commonly taught in the fifth grade but even the first grader can be made aware of the meaning of one-half and perhaps one-fourth. Then in each of the following primary grades, other simple fraction concepts can be made familiar to the children through ordinary schoolroom situations. The same principle is true for other arithmetic processes taught ordinarily in the intermediate grades.

Materials, devices, and methods for developing readiness for numbers are available to all primary teachers today in current textbooks and workbooks. It is hoped that, without overstressing number readiness, teachers will make use of these aids to develop readiness wherever it is needed in order to lay the foundation for efficient arithmetic instruction.

MEANINGFUL ARITHMETIC IN THE PRIMARY GRADES

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How can we make little children *learn* arithmetic, *love* it, and *retain* it? Note that I stressed *how* and not *what*: *how* to develop and *how* to drill! The drill theory alone, we know, is futile because such learnings deteriorate or fade away with time, interference, and other factors. The meaning theory alone, i.e., the incidental type of learning, begins well but does not end well. Meaning *alone* will not promote *permanent retention* either; but—meaningful development followed by purposeful, varied, psychologically pre-planned drill spells learning and permanent retention.

We could try a simple experiment. Take two series of eleven words. Both series contain the same words. As you try to learn them, ask yourself these three questions:

1. How long will it take me to memorize each series of eleven words?
2. Which one is easier to learn and why?
3. Which one will I be able to repeat sequentially a few months hence?

Series I:

We have assembled here because we are interested in primary arithmetic.

Series II:

We arithmetic assembled interested in here primary have we because are.

The first selection has meaning. The words are related to each other. With a few repetitions it can be easily overlearned and permanently retained even by a primary child. So it is with all learning based on meaning followed by drill.

The second selection has no meaning. The words are unrelated. The series of words could be committed to memory after considerable effort and several repetitions or the use of some mnemonic device but chances are that the words could not be repeated in sequence after some lapse of time.

There is a difference between development and what some call development; between drill and what some call drill. A critical survey of the most recently published series of arithmetics has revealed that.

Some primary teachers still have no use for the meaningful development of number concepts, i.e., the one-ness, two-ness, three-ness of a number. They take it for granted that, as soon as a child knows the number names or is able to recognize the number symbols, he has all the concepts necessary for the manipulation of the addition and subtraction facts. To that end, some teachers still begin the first grade by spending hours, days, and even weeks merely drilling number names by counting.

Am I condemning counting? Indeed not! Counting is basic to number work. But why should teachers waste time teaching rote counting as rote counting, i.e., the sequence of number names and symbols? Why not teach the meaningful way by teaching *rote* counting through *rational* counting? Why not count objects rather than merely repeat number names? The former procedure is as futile as reciting the A B C's sequentially with no ability to distinguish one letter from another.

And then—why not stop counting objects as soon as the children know the number names and number symbols, e.g., to ten? Why not begin to develop group recognition which is the direct preparation for the addition and subtraction concepts? Group recognition or the recognition of definite, standard patterns and eventually dissociated patterns should receive more stress in grade one than any other number concept, specifically because it is a direct preparation for the addition and subtraction processes.

The discovery by children of the combinations is more meaningful than all the telling or teaching that can be done. If children can see that small groups make larger groups and that larger groups can be broken up into smaller groups, and see this not once or twice but consistently, they won't have the queer notion one little youngster had who came home from school saying:

I wish my teacher would make up her mind about numbers.

Yesterday she said that 2 and 2 are 4.

Today she told us 3 and 1 are 4.

Much time in the first semester should be spent in the manipulation of small objects like splints, pegs, buttons, corn, beans, etc.—not in a futile, purposeless way but in an organized, purposeful way. In fact, the children should see that all the facts within 4, 5, 6, 9, or 10 can be developed right then and there without any reference to the abstract terminology of 2 plus 2 equal 4.

In no time, the group or even a whole class can learn to respond very rapidly to:

Let's play a game without counting our splints.

Each one place 5 splints on the desk.

With the hand toward the window, we will all push 3 splints to the end of the desk.

How many splints are left on the other side? Why?

..... because 2 and 3 are 5; and 2 from 5 are 3.

Let's put them together again.

How many splints are there now? Why?

..... because 2 and 3 are 5; and 3 and 2 are 5.

Now push only 1 splint to the window side.

How many are left? Why?

How many are there altogether? Why?

Now push only 1 splint to the window side.

How many are left? Why?

Now put them altogether.

How many are there now? Why?

etc., etc., etc.

If the children are praised for doing it without counting, the suggestion will soon carry over to the whole class and the children will gradually develop a group recognition even as high as ten, though the normal group recognition span is only around five.

That is definite and meaningful preparation for addition and subtraction. Children thus prepared, not once but consistently, will have no difficulty in understanding and even retaining the abstract number facts when they are presented.

How different that is from the teacher who, after a short period of manipulation of some objects, presents the number facts by means of flash cards or by merely saying:

Look here, boys and girls: this says 2 plus 3 equal 5.

What does this say? 2 plus 3 equal 5.

Let's say it over and over: 2 plus 3 equal 5; 2 plus 3 equal 5; etc.

Such telling and drilling is no teaching! This same teacher will, most probably, then make every child in the class go through all the flash cards of abstract facts while the rest look on. When Johnny gets stuck, she will say:

"Now think, Johnny, think!"

Johnny gives several wrong answers but finally strikes the correct one and then the teacher says triumphantly:

"See! I knew that, if you would think, you could give the correct answer."

Imagine what was going on in Johnny's mind while he was struggling for that correct answer. All the emotions regarding what the teacher may be thinking about his stupidity; what his classmates might be thinking; what his little girl-friend may think of him, etc., etc. And—what a picture is left on his little child mind! The figure 5 is scribbled over the figure 6 and that in turn is superimposed on the original answer 4—in other words, an unrecognizable mess!

The same principle of developing meaningfully and drilling purposefully holds true with the teaching of any phase of numberwork: 'teen facts, borrowing, multiplying, dividing, etc. Even such apparently simple phases of number work as quotient placement in division, shifting of the partial product in double and triple digit multiplication, shifting the decimal point in the division of decimals, can be rationalized and, if rationalized, will be understood and more easily retained.

In fact, all of these phases of number work are based on the meaningful development of place value or the rationalization of the units, tens, and hundreds idea.

Time does not permit me to demonstrate all or even one of these, though I would be most willing to show that meaningful development, followed by effective drill, will definitely promote not only permanent retention but also an interest in and a wholesome liking for number work on any level.

MODERN TRENDS IN THE TEACHING OF ARITHMETIC

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This paper has for its purpose the consideration of recent trends in the teaching of arithmetic in the primary grades. One cannot draw a line between modern trends and modern methods, so, if I repeat some of the ideas expressed in Sister Adelbert's paper, you will pardon the repetition.

Let us consider for a moment what modern educators think of this subject. Professor Sueltz, of State Normal School, New York, claims that because of its service to the individual and to society arithmetic should hold a significant position in the curriculum of the elementary school.

Again, in his article on curriculum problems, Professor Sueltz tells us:

During the past generation arithmetic has suffered because school curricula have become crowded. Schools have experimented with "activity curricula" and with experience curricula in an attempt to ease the situation and to make education more meaningful and pleasurable for the child. The net result has been that arithmetic has suffered. Not only has arithmetic suffered in the amount of time devoted to it, but also and much more to be deplored, it has suffered in the mode of instruction.¹

From these and similar readings we may conclude that many modern educators believe that the teaching of arithmetic is of paramount importance, and that development of the child's understanding is its chief aim.

Modern trends are linked to modern methods. These trends aim to have the child understand each step of the way and avoid mere mechanical repetition. They tend toward humanizing education and making it meaningful to the pupil. They make *child interest* the keynote of the teaching program. The emphasis is always on the child. How does he learn? He learns through contact with his environment. He receives impressions through his senses. The more avenues of approach, the more meaningful are the concepts that are developed. Thus, the concrete approach, or the *Meaning Theory* has become the accepted method of presenting numbers.

We primary teachers have seen the results of the concrete approach in the joy experienced by the child as his mind opens to the world of numbers. His number stories become very real to him. He can see that 5 boys and 2 boys are 7 boys. He can use counters on his desk to show the number story of 5 and 2. He can tell a number story of 5 and 2 from the picture before him. He can show this same story by use of dots or circles or any other drawings he decides to make. Finally his mind grasps the general idea that 5 and 2 are 7. After his understanding has grasped this, he must commit it to memory.

While modern educators agree on the meaning theory of teaching numbers, they do not agree on the grade placement of subject matter. They claim that research conclusions do not determine at what precise age a child can master a certain topic because too many factors control or affect this mastery. Many of these factors are matters of opinion. For example, in the second grade some teachers hold that addition should be continued to carrying, and subtraction to borrowing, while others prefer to introduce multiplication and division. I belong to this latter group of teachers because

¹Sueltz, Ben A. "Curriculum Problems—Grade Placement," *The 16th Yearbook of the National Council of Teachers of Mathematics*, p. 20.

the teaching of these facts lends itself readily to the meaningful approach. It is so easy to show the development of multiplication and division concretely. In developing these tables, the teacher must follow the steps advocated in teaching addition and subtraction combinations.

Such a procedure requires the teacher to show the multiplication fact by the use of concrete objects. For example, in teaching three 2's are 6, let the child see 2 boys and 2 boys and 2 boys, or 2 pencils and 2 pencils and 2 pencils. On his desk he arranges 2 counters and 2 counters and 2 counters. Then he sees a picture of 2 tops and 2 tops and 2 tops, and so on, until the generalization is made that three 2's are 6. He discovers that he is adding the same number over and over. To add the same number over and over is to multiply. Thus the child comes to understand that multiplication is related to addition. Each fact should be developed so that the child is not called upon to memorize a fact that he has not first understood.

Division is introduced in the same way. Most children in the second grade can develop the multiplication and division facts themselves once they understand how they are built. Again, children soon learn to give original problems requiring multiplication for an answer, or those requiring the process of division. Of course, they need direction in this. The teacher may say "We should like to have a multiplication story about 4 and 2." The child may give: If one apple costs 2 cents, what will 4 apples cost? I have found that children vie with one another in formulating their own problems, for example:

During the month of March we teach the four times table and one of my little tots gave this problem:

If St. Patrick chased 9 snakes out of Ireland each day, how many snakes did he chase out in 4 days?

Not to be outdone by this contribution, another child said:

St. Joseph made 7 tables each day. How many tables did he make in 4 days?

This illustrates the truth that children of themselves try to correlate religion and other subjects with their arithmetic problems.

The question arises: How long must this concrete approach continue? Before answering, let us see what Harry Grove Wheat says:

Arithmetic is a system of ideas. It is not a collection of objects. . . . Arithmetic must be taught as a system. . . . Arithmetic exists and grows for the learner only in the mind of the learner.²

In order that arithmetic will exist and grow in the mind of the learner, we must arrange a systematic procedure to bring about this growth. It is the mind that has to be nourished. In the third grade, while the concrete approach continues, it must be with the purpose of leading the child's mind to the realm of the abstract. To continue this concrete activity until the child learns to depend entirely upon it is to cripple him. It is to give him a crutch upon which he will always lean. So the teacher must understand that, when the concept has been grasped by the pupil, he is ready to accept the abstract. He has to know that 9 and 3 of anything must always be 12.

Again, in keeping with Wheat's idea, the procedures we adopt must have for their purpose the training of the mind. Consequently the curriculum in many schools requires that mental arithmetic be part of the daily schedule. Even in the third grade training in solving problems mentally is encouraged.

²Wheat, Harry Grove. "Arithmetic in General Education," *16th Yearbook*, pp. 80, 109.

The problems involve very easy numbers, but the child has to decide the correct process. He has no recourse to paper and pencil in the solution of these problems, so his mind is obliged to do the work. When this is part of each day's procedure, the mental growth of the child is quite obvious. Children as a whole become very enthusiastic about mental arithmetic.

Now, I should like to say a word about drill. Drill today is ostracized by many so-called educators. Even though teachers realize that drill is absolutely necessary to the child's progress, some feel that it is a mark of backwardness to advocate it. Instead of decrying drill, let us seek ways of making drill effective. Let us drill a fact only after its understanding has been established. Drill should be designed to increase the understanding as well as to impart such qualities as ease, fluency, and speedy recall. The more formal the drill, the more complete should be the child's understanding of the fact he is required to memorize. To quote from B. R. Buckingham in *What Becomes of Drill*:

. . . arithmetic is on the march. . . What then becomes of drill? If in the long fight against ignorance it has served well, it must not remain in the old camp with the rear guard.³

In this paper I have not attempted to explain in detail the various trends in the present day teaching of arithmetic because that would consume too much time. The points I have stressed are those which are workable in our Catholic system of education, and which at the same time are in keeping with modern trends. In conclusion, I should like to say that we primary teachers have weighty responsibilities. We can build up attitudes in our children for or against this important subject. We can offer them a program of arithmetic instruction that will develop their minds, or one that will dwarf and cripple them. The challenge is ours.

³Buckingham, B. R. "What Becomes of Drill?" *16th Yearbook*, Chapter IX, p. 224.

SCIENCE, SAFETY, AND HEALTH—INTERMEDIATE SECTION

SCIENCE

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The discussion of science in the intermediate grades provokes ideas which are inimical to those of the rest of the elementary school levels. I will begin with the accepted acknowledgement that science has not received a place of respect in the curriculum with the subjects which make up the essentials.

In the National Science Teachers Yearbook for 1946, Mr. Glenn Blough, Director of Elementary Science in the U. S. Office of Education, relates apparent reasons why educators are so slow to grant a science program's right to exist in the curriculum of the elementary schools. Mr. Blough's survey considered the causes to be: an already overcrowded curriculum with subjects which are generally considered essential; many of the superintendents, supervisors, principals and others responsible for the time planning in the elementary school are not yet convinced that science will contribute sufficiently to child growth and development to include it at the expense of other areas; and elementary teachers are so lacking in science background that their teaching of science is apt to be weak.¹

The report also cites a survey of science time allotment in the primary classes of twenty states. Tremendous differences of time allocated for the teaching of science were disclosed. Some schools have no place for science in their curriculum. Others allot time ranging from fifteen minutes to one hundred fifty minutes per week. A number of schools specified their science work as an incidental correlation of the language-arts program or social units.²

I feel secure in assuming that the survey taken in the public schools throughout the nation portrays in greater or lesser degree the position which science holds in the Catholic elementary schools. The Catholic educators who accept science in the elementary school curriculum in theory far outnumber those who put it into practice.

In the brief allotted time, I shall recall some of the reasons why Dr. George Johnson considered science essential to the elementary curriculum of our Catholic schools,³ how modern trends of elementary science methods conform to our Catholic philosophy of education, and the means that should be used to prepare elementary teachers to attain the most enriched results through an elementary science course.

Hundreds of extravagant and unjustifiable claims for emotional, esthetic and disciplinary outcomes have been attributed to the teachings of science in the elementary schools. The Fourth Yearbook of the Department of Super-

¹Blough, Glenn O. "Time for Science Instruction at the Elementary Level," *The National Science Teachers Association Yearbook 1946* (Washington, D. C.), p. 17.

²*Ibid.*, p. 18.

³Johnson, Right Rev. George, *Better Men for Better Times* (Washington, D. C.: Catholic University Press).

intendence of the National Education Association in 1926 presented a detailed list of seventy "Aims and Objectives in the Teaching of Elementary Science."⁴

Dr. Johnson is far more conservative in his claims. In *Better Men for Better Times*, he states,

As rational beings, it behooves us to acquire at least a basic understanding of the material world in which we live and of the laws that govern nature. Ignorance on this score renders us ineffective in the service of God and of our fellowman and prevents us from utilizing the discoveries of science for our own personal improvement. The more we study the visible work of God's hand, the deeper we penetrate into the visible infinity of His Mind and the nobler, as a consequence, is our concept of His Divinity. At the same time, a working knowledge of things scientific enables us to play a more intelligent role in human affairs and to understand what it means to live in a technological civilization. Science can be made to minister unto the preservation of health, the making of a living, the creation of social solidarity; and it has contributed largely to the diffusion of culture. It is an essential element of education.

An understanding of nature in relation to human needs helps to form a conscience concerning the proper use of material things. It fits us to be intelligent consumers. There would be no conservation problem in this country today if man had always cherished attitudes toward the gifts of nature that are Christian and enlightened and, as a consequence, had recognized the right of generations yet unborn.⁵

Methods in the teaching of any subject are to be determined by the objectives. The general reports of the Educational Policies' Commission of 1944 and the Harvard University Group of 1945 agree with other reports of special groups for the study of the advancement of science that the development of competence in the use of the scientific method of problem solving should get first consideration.

Learning in itself is essentially problem solving, and the scientific method begins with a problem. The scientific method is a procedure in the search for truth, having the elements of open-mindedness, carefulness and accuracy. It should prepare students for adjustment when relevant to life situations. In the primary grades, experiences are primarily on the observation and manipulation level, and are intended to acquaint children with the living things, materials, forces and phenomena with which the study has to do. The beginner scientists are thus prepared to observe natural environmental situations with accuracy.

As the children advance to the intermediate grades, the teacher now places emphasis upon understanding rather than on objects. She creates curiosity to know more about one's environment. The natural questions of children—the "why" and "how" problems—lead to investigation. Objects now serve the purpose of providing concrete situations through which the child develops certain ideas, appreciations and attitudes, and herein lies one of the great values of the scientific method.

After a problem is recognized, it is defined and clearly stated. The pupils offer guess answers or tentative hypothesis for the solution of a problem. The teacher and pupils then work together and plan a course of action. The teacher becomes a leader who creates interest, and guides the children toward the solution of a problem. They make decisions together, sometimes make mistakes, and decide how to rectify them. They investigate, observe, examine

⁴Powers, S. Raphael, "Science in the Elementary School," *National Society for the Study of Education, Thirty-First Yearbook, Part I, A Program of Science Teaching* (Bloomington, Ill.: Public School Publishing Co.), p. 14.

⁵Johnson, Right Rev. George, *op. cit.*

and experiment to learn the cause of things. When success is recognized, new situations are set up and results are verified.

The scientific method has an important place in the methods used in our schools, but it should not monopolize instructions.

It is the teacher's duty to guide the students to reliable sources of information, remembering that an informed and disciplined mind is the greatest asset which a man in the world can have.

As Catholic educators, we must heed the note of warning given by Fr. Louis A. Ryan, O. P., in an attack on the scientific "objectivity" which he claims has robbed students of the personal appreciation of knowledge and service.⁶ Father Ryan claims that the modern method is in error, because nothing can be real that cannot be seen, touched, measured, or weighed. This danger of producing a nation of unbelievers can be blocked if Catholic philosophy is substituted for secularism which is the basis of the philosophy of the public schools.

Scientific investigation should prove that order and harmony in the universe cannot exist without a designer and planner, whom we call God. After acknowledging his humility to an infinite Being, man turns to man to learn that he far excels all other created things, because he has a memory, understanding and free will. The rest of the world exists for man but man in turn has responsibilities to use his God given gifts to preserve and improve the lower species for future humanity.

These outcomes should follow from our *elementary* science courses, because our Catholic elementary schools are the schools for the majority of our children.

Just as methods are determined by the objectives of our science course, so, too, is the preparation of our elementary science teachers.

It is too late for pre-service training for the majority of our teachers, so the discussion will be confined to in-service training. Toward this end the acquisition of credits must often be sacrificed for the acquisition of knowledge. Courses offered in many colleges and universities fail to prepare elementary science teachers for their duties in the classroom because the courses offered are specialized and because the intellectual significance of a subject is stressed to the neglect of the other values.

Each locality has its own peculiar resources, situations and science problems. For this reason, I believe that the best training of teachers can be received within the diocese wherein the subject is to be taught.

It is well to remember that no one community has a monopoly on all of the best teachers. Each diocese has within its school system the leadership that is needed to promote an excellent program of science service for the elementary school teacher. A little investigation may prove to the superintendents that the best instructors for such courses are the teachers actually engaged in the work with a knowledge of science and elementary education. Many high school science teachers with zeal, initiative and good will could present the teachers with courses which would far surpass specialized summer school, extension, or shopwork courses which are not practical or immediately functional in the everyday task of teaching.

The courses should be professionalized and should begin with the study outline of science from the first grade. This is advisable because science

⁶Ryan, Louis A., "Self Knowledge and Education," *The Catholic World*, 143: 514-517, September, 1946.

courses are a series of concepts which grow and develop over a period of years.

These fundamental courses would lead to the development of diocesan laboratories, workshops and clinics where ideas and experiences could be exchanged and problems solved. From the fundamental courses a well rounded program for the elementary school teacher could develop into a systematic organization which would aid our teachers to give the best to the children under their care.

This is the aim of all of our sacrificing Catholic school teachers, and all they ask are the tools with which to work.

THE CONTENT AND METHODS OF TEACHING SAFETY IN THE INTERMEDIATE GRADES

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SAFETY SHOULD BE A PART OF THE SCHOOL CURRICULUM

According to the minds of many fundamentalists, safety education ranks in importance with the three R's. One can scarcely think of it, then, as being excluded from the curriculum. The subject has come to mean so much to us in its scientific coat that thousands of people all over the country are devoting their energy to the development and perfection of various methods which man must use if he wishes longer life with freedom from pain. Basically, these people are motivated by the belief that care and forethought would remove the causes of most accidents, for "accidents do not just happen; they are committed." These people are laboring under the startling survey of the nation's accident toll. Each year about 25,000 young people, ages 1 to 24, meet accidental death. Accidental injuries have been occurring at the rate of about 100 injuries for each death, a total of about 2,500,000 injuries.¹ It is a brutal fact that one out of every three school-age children who died in 1946 died as the result of an accident. "The lives of 12,342 students," according to the United States National Office of Vital Statistics, "were sacrificed on the altar of national carelessness." This number admits "an inability to cope with our environment, and failure to teach one of the most important lessons of life—the technique of staying alive."²

Our obligation as educators is clear. Safety education cannot be neglected in any part of the school system. These statistics sound the warning of the old Roman proverb that "a sound body is the best instrument for a sound mind" and should not be left to chance. The Rev. Thomas J. Quigley, Diocesan Superintendent of Pittsburgh Schools, says, "Efficiency in reading, in health, in science or in any subject avails little, indeed, if the student loses his life or becomes blinded, smashed or crippled before his intellectual abilities mature. Life comes first. It is a most precious gift, the richest treasure."³

SAFETY DOES NOT DEMAND AN ADDITIONAL COURSE

The term safety education does not demand an additional course in our already overcrowded curriculum. Actually, our best lessons are taught, not as a result of following a definite time schedule, but through that which grows out of activities in real life situations. This subject may be taught in three different ways: (1) it may be integrated with other subjects; (2) it may be taught as a separate subject; (3) it may be taught incidentally.

We will discuss only the first method which proves to be most effective in the intermediate grades where safety may be integrated with almost every subject in the curriculum. In the higher grades safety education is especially correlated with physical education, health, home economics, vocational training, and driver education.

¹Accident Facts, National Safety Council Bulletin, 1948.

²One Out of Three, National Safety Council, Rev. 5-48-6M.

³Rev. Thomas J. Quigley, *Traffic Education Series*, Book 2, (Better Traffic Committee of Pittsburgh, 1947), p. 10.

In the Diocese of Pittsburgh safety is especially correlated with Christian social living. In any phase of our social lives we are either safe or unsafe. So in a positive procedure we study two elements—human nature, and the nature of things and forces with which human beings come in contact or have relationships of one kind or another. For example, in grade four, as the group discusses the protection of the child by the state, and the state's eagerness to preserve his life and happiness, the children are led to see that a real child of God will cooperate, obey all laws, and be respectful to authority. As one of the corresponding activities, the child is asked to review the rules of traffic and safety and to illustrate one rule. While studying the public life of Christ, the child finds that the practice of good citizenship is a preparation for social life in the community. This study terminates with the students writing a play which illustrates safety and traffic laws.⁴

SAFETY EDUCATION SHOULD COVER THE HOME, SCHOOL AND COMMUNITY

Home. Safety education should cover the home, in which over 34,500 fatal accidents occurred in 1948.⁵ It is important for little people to realize that the home is full of forces which in themselves are neither friendly nor unfriendly, neither safe nor unsafe. As the saying goes, "There is no place like home—for accidents." An amusing essay was once written about the "elusiveness of soap, the knottiness of string, the transitory nature of buttons . . ." to which we can attach no blame when they exasperate or harm us. If we slip on the soap or fall down the stairs, we do not blame the inanimate factor. So we acquaint the intermediate grades not merely with soap, buttons, etc., but with ways in which a myriad group of inanimate objects can be both useful and harmful.

School. Safety education should cover the school which presents many additional safety problems such as location, building and grounds. Danger spots on routes to school and around the buildings should be studied by both the children and the custodial staff. The concern of school authorities for safety is a powerful example to the children.

Besides integrating safety with Christian social living, we incorporate it into other school subjects. In the science class the child is reminded that a match, when struck, produces fire; that fire cooks his food and keeps his home pleasantly warm; and that fire will burn living flesh as readily as it will bake bread. At this time he learns the extreme value of evacuating a school building or any other building in a minute's notice. Well organized fire drills represent one of the many opportunities to practice a positive charity, a courtesy, a decorum toward other human lives as well as one's own life. Fire drills are one of the few relics of the old school of discipline in which a child remains calm, self composed and of his own volition avoids confusion. Nine hundred children marched to safety out of a school in Texas City, Texas, during an explosion. The force of the ship blast in the harbor had buckled walls and shattered windows in the school building. Although lacerated by flying glass and lowered debris, the children, carefully trained to meet just such an emergency, had filed out of the building without a sign of panic even though they left trails of blood in the ruins. Not a single fatality.

At the intermediate level pupils enjoy participating in clubs. The English period furnishes instruction for conducting the meetings at which the children discuss their own safety and that of others. They report hazards and remind others to be careful. Organizations such as these provide excellent oppor-

⁴Catholic Schools, Diocese of Pittsburgh, *Outline of Course Content, Grade 4*, (Anstead, Pittsburgh, Pa., 1943), pp. 14, 39.

⁵Check List for Home Safety, National Safety Council, (Rev. 2-49-100M).

tunity for teaching democratic behavior. Even at this age, meetings can operate under parliamentary procedure. Speakers may be invited and safety movies may be shown. Pledges may be formulated and topics may be discussed such as: Local Traffic Hazards; Safety Patrol; Hiking; Baseball; Skating; Student Accidents; Bicycle Riding; Regulations for a Bicyclist; etc.

The topic of safety lends itself to debate interesting subjects such as, Resolved: Boys are More Reckless than Girls; Traffic Police Save More Lives than Firemen.

Paragraphs may be written, using such topics as: If an Auto Could Talk, What Would It Say to Pedestrians?; How I Can Teach Safety to My Younger Brother and Sister; How to Celebrate Hallow'en Safely.

Common safety words may be included in the new vocabulary.

A safety pantomime can create a lasting impression.

For picture study, why not use a safety poster?

The school newspaper calls for items such as: Beware of Poison Ivy; A Safe Place for Coasting or Skating.

The children may compose safety letters to their parents.

Every basic reader in grades four, five and six presents valuable material in this field.

The arithmetic period is an opportune time to total accidents and to record statistics.

Irving Caesar's "Sing a Song of Safety" should be in every school music library.

The art period provides time and materials to paint the posters suggested by the school safety council.

No topic in health study is more important than safety with the exception of disease prevention.

Community. Safety education should cover the community. The child is taught that in traveling through this world of unthinking forces, he has only his intelligence to depend upon for his safe conduct and security. Animals have developed physical adaptations for protection or defense. Not so with human beings. They have neither protective coloration nor great speed for their defense. But they have the ability to think, to reason, and to remember. Therefore, the child should be taught to apply his mental ability to his craving for excitement and his love for adventure. In the crowded urban areas, dangers arising from an era of power-driven speeding machinery require a new kind of alertness to danger. This is but one of the many phases of outdoor safety knowledge that young people must acquire if they are to become masters rather than victims of certain elements of the universe.

THE PROBLEM OF VARIABLES

Safety-minded people ask why there are such spectacular reductions in death rates due to childhood diseases as compared with death rates from accidental injury. Twentieth century medical science controls infections as soon as the causative agents and mode of transmission are determined. The lines of attack can be clearly drawn. In the control of accidents, however, we are not only faced with innumerable objects and forces in the outside world, but also with behavior of each individual in his relation to these forces. For this reason, safety education should consider the emotions.

Very seldom does it occur to us that emotional conflicts are often responsible for repeated accidents. Often, a placid, peace-loving, docile child has one

accident after another. Yet, on the surface, there is no evidence of emotional disturbance. Many times, resentment of authority is met with childhood evasions and escapes and results in an unfortunate propensity. The desire to escape one conflict ends in another. Again, it is found that an accident may have been carefully worked out by the child so that he receives the attention he craves.

In summary, we find that childhood accidents may result from deficiencies in safety education; lack of knowledge of inanimate forces; unwillingness to think, to reason, to remember; negative power of alertness; and emotional conflicts. Whatever the cause, the teacher can be of real help in recognizing symptoms and by removing inhibitions as far as she is able. This can be done primarily through safety activities integrated with all school subjects.

If America places little children on her pedestal of important things, then teachers should see to it that they are kept safe from unnecessary harm. Safety consciousness makes life richer, more significant, more socially mature. It points out to the child a special work for him to do. It entitles him to the right to make the community a safer place in which to live. Is this right not prompted by the Fifth Commandment of God—the right to *life*, as well as liberty and the pursuit of happiness?

THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH

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I am plunging into the topic which I was invited to discuss on this program from the vantage point of a diocesan superintendent who has covered a very considerable portion of the area under consideration. And that, too, in a manner not entirely theoretical, but through the process of endeavoring to establish a course of study in science, safety, and health for a diocesan elementary school system. I make no claims as one having authority, but I do insist that I have had some experiences, and also some headaches as the result of these experiences. And if learning comes through experience, then I modestly admit that I face you today as a superintendent who has acquired wisdom the hard way.

Our topic suggests to me three fundamental questions:

1. What does integration of science, safety, and health imply?
2. Has this integration been attempted?
3. Can this integration be accomplished successfully?

The experiences of one diocese cannot supply the final and convincing answers to these questions. They may be helpful, however, when studied in conjunction with the efforts of other diocesan groups and textbook authors and publishers, in building up a consensus of opinion which may have weight in pointing to the likely answers to the questions raised. With this thought in mind, an attempt will be made to state and to justify the answers which one diocese has given to the questions here proposed for your consideration.

Integration denotes a "bringing together into a whole." Applying this meaning to our problem we are confronted with the task of bringing together science, safety, and health into a unified program of subject matter, which could be presented, developed and taught as one harmonious whole. The achievement of such a program is highly desirable. All of us hope for and strive for the simplification of the curriculum. Isolated spheres of teaching and unrelated areas of learning tend to complicate the teacher's planning and to develop a pupil who possesses a varied assortment of "compartments of learning" and who too often lacks the ability to discover the relationships and the similarities which exist among these compartments. It surely seems that integration has great possibilities in the fields of science, safety, and health.

So it seemed to our little group of educators back in 1930. Since 1925 our diocese had organized and printed locally a series of graded text booklets embracing the subjects of nature study, hygiene, and citizenship. In the style of their time, those booklets were factual, concise and packed with detail. But they were *pioneers* in an era when elementary education was just discovering the educational possibilities of subject-matter lying beyond the traditional school horizons.

As early as 1936, we were giving serious thought to the improvement of our course of study in nature study and hygiene. Illustrated textbooks in these and related fields were appearing in greater number. Our little booklets seemed now inadequate. By 1939 a decision was reached to look for better published materials to replace our homemade and outmoded booklets: "We would examine all the copyrighted textbooks and select the one series in

natural science and health (with safety thrown in) which best conformed to the objectives demanded by a Catholic philosophy of life."

If any scientist-author believed in God, he guarded it closely as a phenomenon hidden from scientific scrutiny. If any author of a health or hygiene text knew he had a soul, it remained invisible to his readers. Excellent scientific development, fine natural inspiration to healthy development of the human body. But nowhere did the authors approach the high ideal of educating for the knowledge, love, and service of God. Natural science did not point to the Supernatural Creator. Health and hygiene and safety never implied a divine providence, a rational soul, a moral law.

Do you say that the authors should not step beyond the proven facts of natural science? Then I make bold to say that Catholic educators should be unwilling to accept their incomplete presentation, because we are looking for *integration*—"bringing together into one harmonious whole." We do not want science to end with half-truths. We do not want health and safety to glorify the physical well-being, and to ignore man's growth and development toward that perfection which will make him a child of God and a citizen of heaven. If integration is desirable, let us not rest until we find it—integration of the knowledge of the material and the spiritual with their common source in God.

And so, in 1939 and 1940 we read, and scrutinized, and rejected. We had failed in our purpose to find textbooks which would harmonize and integrate Christian principles with the facts and principles of science and safety and health. We were disappointed, we were disillusioned, we were frustrated. During this period I twice voiced appeals at the annual meetings of the Catholic school superintendents that competent Catholic scientists and authors undertake the publication of a series of Catholic textbooks in science. No one accepted the challenge. "What could we do, that we had not done?"

"We would write our own textbooks." This decision was made in 1941. But here integration took on a new complexion. Our experiences in investigating textbooks convinced us that the natural sciences, and safety and health were usually and most effectively presented in separate textbooks. There were many instances of relationship, but it seemed that each field suffered through efforts to integrate the three subjects into one course of study. The outstanding textbooks did not integrate. In accepting this finding, we conceded that we might still give honorable tribute to Caesar. Our integration thereafter was to consist in a harmonizing of natural science with revealed truth, in a recognition of natural phenomena having its source in God.

In 1943 we printed the first of four textbooks in elementary science for the intermediate grades. The final book appeared in 1945. It may be permissible to summarize the philosophy and the objectives of the series by quotations from the foreword and preface:

Science and religion are mutually affinitive. Legitimate science and The True Religion are co-keepers of the Lighthouse of Truth. One cannot be known perfectly without a great deal of the other being understood. They live in perfect harmony; both love the Light; neither fears it. Both are more beautiful in it.

This series is hardly intended to give grade school students a comprehensive grasp of all the sciences. Rather, the intention is to stimulate an interest in science, and to teach some scientific principles by the use of simple, everyday examples. It is especially intended that these ends should be accomplished without the usual questionable discussions of sex, evolution, and materialism, which would adumbrate rather than illuminate the scientific and moral concepts of young Catholics.

We envision the child being introduced into the field of Science through a reading program supplementary to, or complementary to his or her fundamental reading activities. That is to say, the new Science books will constitute a series of Science Readers broadly keyed in vocabulary, in difficulty, in content, in interest, and in experience to the child's psychological level. Improved reading skills and an expanding knowledge of the phenomena of Nature and scientific invention will develop harmoniously in the normal environment of the classroom.

Briefly, our objective has been to familiarize the child with the world of science about him, to develop appreciations, and to emphasize God's influence in nature and things material.

Honesty demands that admission here be made that our effort to develop a Catholic series of science texts has not been brought to its anticipated conclusion. Our hope of adding satisfactory illustrative material and activities projects has been unduly delayed. Our further hope of securing a responsible publisher for the series has been alternately encouraged and shaken, to an extent that we now face the future with the attitude that we have achieved our principal objective at least, which was to provide a series of thoroughly Catholic texts in science for the children of our diocese. That we have succeeded is evidenced in the following excerpt from a letter sent to the author by the members of the science committee: "Last year we were enthusiastic about the work, but this year the enthusiasm has been more than doubled since we have seen how the children are enjoying the books." "If you could see the . . . interest they show in the topics discussed, you would feel rewarded for the many hours of labor you spent in writing them." I feel obligated to mention, too, that we have recently adopted textbooks in health and safety which are not integrated with science.

To bring developments up to date since 1941, acknowledgement should be made of one publishing company which has issued a Catholic edition of its popular science series, of another publishing company which advertises that its science series is acceptable for Catholic school use, and of a third publishing company that has, on my suggestion, revamped its treatment of evolution. At the present time rumors and reports are current that three or four series of science written by Catholics are to be published in the near future.

The picture which I have presented to you this afternoon enables us, I believe, to infer the answers to the second and third questions which I raised earlier. "Has integration been attempted?" The evidence at hand would seem to justify the conclusion that no outstanding textbooks have offered an integration of science, safety and health. To the third question, "Can integration be attempted successfully?" the answer again appears to be negative. Science education seems to have one set of purposes and objectives; safety and health are presented to the child with different objectives in view. As a result, publishing companies and authors are advocating and supporting separate series with due allowance for instances where some integration seems quite natural.

These are the answers which I have drawn from my experiences in the areas under consideration. You may have reached different conclusions. But we must agree that a primary purpose of Catholic education is to elevate the child from the natural to the supernatural, to make the child of nature a child of God.

SCIENCE, SAFETY, AND HEALTH—UPPER GRADE SECTION

SCIENCE IN THE JUNIOR HIGH SCHOOL

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In his *Encyclical on the Christian Education of Youth*, Pope Pius XI tells us that the final objective of education consists in preparing man to become a true and perfect Christian here on earth in order to attain the sublime end for which he was created. Our Holy Father describes this man who is to be educated as a soul united to a body and possessing the faculties of intellect, will and appetites—fallen from his original state of sanctifying grace, but redeemed by Christ so that he may reach his final destiny—an eternal child of God. Therefore, in order to arrive at this sublime goal, the intellect must be enlightened with the truth that it craves, the will must be strengthened to choose the good that it seeks, and the biological urges must be curbed even to the extent of refusing one's self lawful indulgence. This treatment, assisted by divine grace, should produce a true follower of Christ in all the aspects of man's life morally, intellectually, physically, socially, and individually.

It is further stated in the encyclical that the right to reach all these aspects belongs to three related societies: to the family, because of its purpose in the generation of offspring; to the state, because it is concerned with civic and temporal welfare; and preeminently to the church, because of the divine commission, "Go teach all nations." Thus she has the full right to control all branches of learning as she sees it beneficial in directing man's eternal destiny. To this end she has established the ideal school wherein she insists that the whole structure, teachers, curriculum, courses of study, textbooks, foster the truth and the wisdom which are the essentials in the formation of individuals that are morally, intellectually, physically, socially, and individually fit.

This discussion deals with a specific portion of the curriculum of this ideal school—Science Teaching in the Junior High School. A survey of the abilities desired, the content selected, and the goals to be achieved, will enable us to decide whether or not we are meeting the standards set for us in our Catholic way of educating.

The broadening and enriching of the science program in the elementary school have provided unlimited opportunity for the development of a science consciousness. The basic general concepts concerning God's creation, which are acquired at this particular period must be meaningful, and interpreted in the light of individual interests, needs, and mental capacities, as the student advances in his education program. Since the period of junior high is significant of growth—intellectual growth particularly—the teacher at this level must be very much on the alert to provide scientific experiences which are challenging, purposeful, interesting, stimulating, and sufficiently attractive so all the students will recognize the fact that science is most essential to a profitable general education. Too often in junior high school the science course is given a lasting bad reputation because of an uninteresting approach to its study. This method of approach accounts for the small enrollment at higher levels in other courses which are significant not only in the develop-

ment of well rounded individuals, but in the safeguarding of social and economic freedoms of the nation and of the world.

The *Education Summary* for January, 1949, comments that the lagging physics enrollment is alarming to educators. It also states that a recent survey shows that only 5.8% of high school students study the subject now, compared to the 20% at the turn of the century. Only one-half of the country's high schools offer physics, and 80% of these offer only one period per week with little laboratory work—a strange situation in an atomic age.

Catholic educators have greater cause for alarm if interest in science is lagging in our Catholic school system. In recent years Catholics as individuals are not identified in a prominent way with new influential discoveries. Our colleges and universities have promoted significant research, but unfortunately a sufficient number of Catholic workers have not been available to staff their research laboratories. This is a regrettable situation.

The goal of real science is truth. To the Church and to the Catholic scholar God is the complete truth. It has always been the great work of the Church to foster and promote all truth which attempts to give clear explanation of natural phenomena. As an infallible teacher she has set the example of caution when fact is not too evident; but she accepts humbly and entirely the truth when it is actually presented. Her members, therefore, are the best custodians of the findings of science. Because of the strength that they draw from the fountain of all goodness and truth, they will use these findings wisely to promote their neighbor's well-being, as well as their own. The products of our materialistic scientific age will destroy our individual, social, and economic rights only if we permit them to be used by godless, selfish people who are greedy for power and wealth.

The Near East and the Far East, Latin America, and Africa are rich in large stores of natural resources, but they lack the scientific knowledge necessary for their development. The peoples of these countries are observing our progressiveness as compared with their primitive way of life, and are now willing to accept our contribution to their advancement. President Truman, in the fourth point of his inaugural address, stressed the fact that the United States is prepared to help develop these backward areas of the world with our technical and scientific know-how. This development will not take place in one year, but will stretch through the next fifty years; and the students who are now in our junior high school will take an active part in that development if they receive from us the proper stimulation during these critical years.

To this end it behooves us to realize our responsibility to make our science teaching so effective that at this level we will inspire those who continue in the field of higher education to choose the study of science as their special field of endeavor. Thus they will fit themselves to form corps of Christian technologists and experts who will get in on the ground floor of these developments in backward areas. They will not only be armed with the knowledge for material development, but be schooled in the virtues of charity and justice by means of which they will effect a spiritual development, and again prove to the world that the Church is now as it ever was, the standard bearer of truth, virtue, and all culture.

Having discussed some of the reasons for developing abilities in the field of science, let us now examine the media by which this development is to take place.

First in importance is the selection of content and its grade allocation. There must be recognition of the importance of a year-by-year enrichment of the science program so that each year's work builds on the preceding one,

thus avoiding the repetition of subject matter which causes upper grade pupils to say with disgust, "We had that in the third grade." By way of illustration let us take the study of electricity for communication, a topic which is closely allied to their present as well as to their future needs and interests. In the primary grades pupils have observed and have made simple generalizations about such materials as water, air, soil, plants, animals. Pupils in the intermediate grades become more familiar with the distinguishing characteristics of these materials and with the simple units, the elements, and the atoms which compose these elements. From this idea follows the concept of the union of the atoms of elements to form new particles, molecules of compounds, having new characteristics. Thus they are finally led to that idea of the particulate make-up of matter which is fundamental in making meaningful their previous generalization on the nature of sound. The study of the auditory adaption observed in animals and man is consistently included.

With these preliminaries, the stage is set in the upper grades for the explanation of such characteristics of sound as pitch, quality, loudness, as well as for the future study of the auditory sense mechanism. New concepts of matter in its atomic structure are introduced. These lead to the idea of the electrons and their release from the atoms of elements to form the electric current which, under proper control, produces the electromagnet, that instrument which makes possible the telephone and telegraph.

Once the principles which control these instruments of communication are thoroughly analyzed, understood, and made applicable to present day standards of living, there should be a readiness and an eagerness to understand other means of communication such as wireless telegraphy, radio, and radar.

Fortunately authors of current textbooks and courses of study are recognizing the need for sequential arrangement of content, and are producing material to meet this need, while at the same time they do not sacrifice the psychological aspects of immediate interests and capacities of the pupils.

Now that an observation has been made concerning content selection and arrangement, the all-important task of proper presentation requires a few comments. A recent issue of the *Education Summary* gives the criticisms of science teaching as voiced by high school delegates at the Junior Scientist Assembly in Washington. They are summarized as follows: (1) instruction is leveled for the average, with too little consideration for either slow-going or exceptionally talented in science classes; (2) emphasis on memorizing facts without learning their meaning; (3) repetition of subject matter in succeeding courses; (4) teaching science as a subject unrelated to others; (5) classical methods of teaching.

These criticisms indicate that our students have made an honest and truthful evaluation of our teaching procedures, and have found in them the inadequacies which have been for some time in the minds of school administrators and teachers. This consciousness of our failure to measure up to the expectations of our pupils should stimulate us to seek newer and more effective methods of presentation.

Instead of requiring the recitation of a series of facts which are meaningless and unrelated, the student should be prompted to originate problems; to set up ways and means to solve them in an orderly manner; and thus be given the opportunity to use the facts instead of merely reciting them. This use calls for independent thinking, for intelligent planning of experiments, for reading research, and for working with facts until the problems are carried to satisfactory solutions which can be understood and verified.

In teaching the necessary basic principles the teacher should serve as a guide, provide aids, and suggest sources of information. The pupils should be required to do their own thinking, to find their own answers, and to see for themselves the applied scientific principles. Thus there will be a challenge to each pupil in accordance with individual mental ability. Aids such as slides, films, and models should be handled with caution lest they be permitted to interfere with the mental workout which is so important to learning.

With regard to the criticism of teaching science as a subject unrelated to others, it may be remarked that since the teachers in the Catholic junior high schools are not handicapped by a departmental arrangement, they have the golden opportunity of correlating science with religion, geography, mathematics, history—in fact all school subjects lend themselves to a profitable tie-up with the science program.

Let us evaluate our efforts in this teaching of science in terms of the goals to be achieved—to develop the student intellectually, physically, socially, individually, and morally.

It can be said without modification that science content provides more mental stimulation than any other subject. Habits of correct logical thinking are developed which not only serve the individual's purpose in this particular branch of learning, but which carry over into other fields as well; hence, the opportunity for mental activity without which intellectual development is impossible.

Our present social and economic systems are the outcomes of the scientific findings which have influenced industrial procedures, means of transportation, methods of communication, home life, medical services, use of leisure time, and in fact, every phase of our present day civilization. The telephone, radio, automobile, movies, to mention just a few innovations caused by science, were at one time considered luxuries; now, they are necessities according to our American standards of living. All students, not just the minority preparing for a college education, have need for a better understanding of these products of science. This understanding will result in their effective use in safeguarding individual and national freedom; in maintaining high standards of living; in conserving natural resources; and in finding careers by which an honest, profitable way of living may be secured.

Now let us give consideration to the all-important phase of our science program—its moral implications. The study of religion is centered on the relationships which exist between God and man. These relationships which are learned in early childhood are summarized simply in the statement: God created man to know Him, to love Him, to serve Him, and as a reward, to enjoy Him eternally in the Beatific Vision. Science has for its purpose a study of the creatures which God brought into existence for man's use and benefit. It has been stated that genuine science and genuine religion are but two viewpoints of the same thing, one looking from creatures to God, and the other looking from God to creatures.

In the study of science there is the opportunity to interpret and to further know God's attributes, beauty, goodness, omnipotence, and truth, by a systematic prying into His laws by which the whole universe is regulated, thus arriving at a consciousness of God as the eternal Law-Giver, and at a recognition of the need for His indwelling in all things, if they are to continue to exist and to operate. St. Thomas Aquinas has stated that the knowledge of God gained by the study of sciences enlightens our intellect by showing that God is the First Cause, that He is the One and All-Wise.

The moral value of all human activity is determined by the will's choice of what the intellect presents to it. If the intellect has comprehended the essence of all truth, the Infallible Law-Giver, in so far as its limitations permit, the will, assisted by divine grace, will make wise choices, which are coincident with the Divine Will. There will be broader understanding and appreciation of the fact that all law making has its origin in God, whether it is concerned with either the material or the spiritual order, and that it is through the observance of these laws the final goal is reached—enjoyment of the Beatific Vision.

We live in a scientific, materialistic world. The secular system of education has become a godless one. The teachers in its system are not permitted to mention the name of God, much less attribute to Him the role of First Cause. The judgment of the Supreme Court in the McCollum case testifies to these statements. It is an undisputed fact that science teaching separated from God will result in a material as well as in a spiritual destruction. The great scientist, Leonardo da Vinci, compared science without religion to a ship without a rudder.

These appalling facts should make us realize that our responsibility as Christian teachers is greater than ever before. It is our serious obligation to stimulate and to train armies of God-loving individuals, whose courageous spirit will dominate and conquer a world saturated with the materialism and the godlessness that threaten to destroy our civilization.

The junior high school teachers of science figure in a very special manner in the sharing of this great responsibility. They meet the students in the last span of their educational journey before they begin to branch off into special channels of learning. In many senior high schools science courses are still listed as electives. Therefore, it is imperative that an attractive "new look" be given to junior high school science so that students will be so favorably disposed towards it that they will have the desire and the enthusiasm to further pursue it, and thus continuously provide the needed reinforcements. In the hands of God-inspired leaders, science will be directed toward His greater glory and the world will become a scientific world which is decidedly a Christian world.

SAFETY AND HEALTH

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When approximately one-third of the men registered for service in World War I were rejected because of physical defects, our vast program of health education was initiated. Formal health education became another facet of the already many-faceted gem called the curriculum. Visiting doctor and nurse service to the schools became compulsory by law in most states throughout the nation. The outlay of money for athletics and their attending necessities of playing fields, stadia, and equipment was very great; yet, less than twenty-five years had elapsed when, plunged into the diabolic World War II, we were amazed to find that, despite our vast program of health education, more than four million youths were unacceptable for service.

As Christian teachers and educators we have always been mindful of the place of health in the life of the individual. We do not need to go to Juvenal to learn that the development of potential intellectuals may be accomplished by following his maxim of "a sound mind in a sound body."¹ The Divine Teacher after Whom we, as Christian teachers, pattern our lives never failed to show us by example His interest in the physical well-being of His children. A cursory glance through the Gospels of the recent Lenten Season reveals that every kind of manifold disease—defects of the eyes, the ears, the limbs; fever; sickness of every kind, even death itself was encompassed in His interest for the well-being of those with whom He lived. He showed us so well that the supernatural is based upon the natural.

We know the place health education occupies in Christian teaching. Our problem now is how to make health education real to the children. Health, like religion, must be lived every day. At the National Catholic Educational Convention held in 1932, Father Wolfe stated that "Health education of the comprehensive type, which builds religious, spiritual and ethical integrity, with a scrupulous insight and care of what constitutes physical, emotional, and mental integrity is the best preventive of delinquency and disease."²

Emphasis on outward appearances has frequently led to a superficial regard for sound health practices. An illustration of this may be noted in the following story:

As the children lined up in the school yard one cold morning, the teacher questioned a child who had a very bad case of the sniffles. "Haven't you a handkerchief?" she asked. "Oh, yes," the child replied, "but I'm saving it for morning inspection."

Our teaching of health and safety must be active and practical. Seventh and eighth grade boys and girls are passing through a period of transition from childhood to adolescence. It is characterized by lack of symmetry and unevenness of growth. Sometimes it is called the "awkward age." They are manifesting a very keen sense of observation for those things which make for perfect manhood and ideal womanhood. This is the period for stressing self-control, self-discipline, perseverance in effort, and inhibition of temper.³ It is the time when the principles of health can be most practically presented; when appeal to reason may have a more marked effect than previously.

The content of the curriculum in health and safety education for these grades changes very little, since the health program is essentially con-

cerned with building proper attitudes and habits; and safety education regards the ways by which this health can be protected and preserved.

Health education lays the physical foundation for happiness by emphasizing (1) good nutrition; (2) freedom from over-fatigue; (3) correction of physical impairments; (4) prevention of disease; (5) sound mental health; (6) and a clean, safe, healthful school, home and community.

Let us try to point up the practical applications in the classroom of the six factors to be emphasized in laying the foundations for healthful and safe living.

GOOD NUTRITION

Perhaps many of us can repeat as we look upon our children what Caesar said when he looked on Cassius: "that lean and hungry look!" How many of us have before us "breakfastless" children each morning, children who are not necessarily from "across the tracks." A slow child is often a poorly nourished child. We must stress the necessity of a solid breakfast to support a good day's work. This factor of "breakfast education" is neglected frequently by the parents. The child witnesses the father taking his coffee in one hand and his hat in the other; mother with the percolator in one hand, while the other holds the door ajar; the road cleared for father's marathon to the commuters' special. The child of poorer parents frequently finds himself alone for breakfast, father on a night shift, mother on a day shift, while the child between these two extremes is often left to his own whims and the packaged breakfast foods which one youngster labeled "wood shavings."

Thus there is a practical need to forcefully impress upon our pupils the value of an adequate breakfast. Proper food habits should be practically taught. Do we, as teachers, point up the use of the various colas and "soda-pop" as coal-tar sources? We illustrate with charts the value of balanced diet and foods essential for health. Are we mindful how large a part the "hot dog" and the "cheeseburger" or the "hamburger" play in the daily diet of our children? Seventh and eighth grade children can be impressed with the need for will power to choose between acid reactions, stomach disorders, and the like, caused by improper diet, and the healthy, ruddy, socially accepted glow of the athlete who chooses well his diet. Adolescents are susceptible to the appeal of good appearance and good looks; a clear, ruddy skin provides ample evidence of good health. It has been called the barometer "that registers good and poor eating habits, adequate and insufficient rest, right and wrong exercise habits, good body circulation, good digestion, and good metabolism."⁴

Then we have the vitamin family! It is our obligation to instill into the minds of children that vitamins for growth, protection, and health can be secured in adequate amounts from the foods that are eaten, provided there is sufficient variety in the foods selected. The high pressure salesmanship and successful business advertising, the blatant blasts and hawking tones that are occasionally interrupted by the musical programs on our radios, all stress the magic of certain pills, plasters, temporary pain-killers and vitamins. Our children listen to these fabulous statements, and it is for us to practically and effectively point out that, while vitamins are excellent, they are no substitute for solid well-chosen meals. "One of the best arguments for getting the vitamins from the natural foods that contain them is the fact that we cannot presume that all the necessary vitamins have as yet been discovered. Therefore we get the unknown with the known when we eat the foods that contain them. This is not equally true of the concentrates."⁵

FREEDOM FROM OVERFATIGUE—CORRECTION OF PHYSICAL
IMPAIRMENTS—PREVENTION OF DISEASE

These are all important for sound health. Are we frequently unmindful of the possibility of fatigue occurring among our children? There are many factors today that produce this condition. Poor posture will produce unnecessary fatigue. Careful surveys in public schools have revealed that from 72 to 95 percent of the pupils have postural defects, and experts have estimated that 90 percent of the adult population have some type of faulty posture. Do our pupils slump in their seats the greater part of the day? Do they shift from one foot to the other, or, perhaps, rest part of their bodies on the seat when you call on them for recitation? Do they glide along the wall or bannisters, or help the pillars to support the school, instead of standing erect and alert? Do we permit them to "drape" themselves around their books when reading, although we, as teachers, know the proper habits to be formed? What percentage of work can you achieve when fatigue, lassitude, weariness and nervous irritability constantly disturb any serious purpose the pupil might have? The causes for most fatigue lie outside the school, but we can, in a very practical way, incite seventh and eighth grade boys and girls to see and understand these causative factors. We ourselves can do much within the school. The ventilation of the classroom! How often do we enter a classroom in our round of duties amazed that any life could still exist, much less function, in the stuffiness of the room. Eagerness and enthusiasm are praiseworthy qualities in a teacher, but when they cause her to become so completely absorbed in her work that she is oblivious to all other factors in the classroom, then these qualities are to be condemned. Are we faithful in the upper grades to the two or three minute recess and setting-up exercises? Our courses in psychology have told us about attention-span and the effects of change on learning and study. Do we make practical this knowledge in our daily health work?

In the correction of physical impairment and the prevention of disease much has been done before the child reaches these grades. We will consider here only the eyes, the ears, and the feet. Vision defects are often still unrecognized on this level. If they have been diagnosed, the problem becomes one of getting the pupil to wear the glasses prescribed. More serious are the hearing handicaps. Deafness in one ear is easily overlooked even by the child. Many children have chronic yet undiscovered disorders and defects which impair their hearing. Often they react slowly and are considered dull or lazy simply because they have missed the point through a hearing defect. How often the common cold leaves after-effects in the auditory passages! In a study made on the "Relation of Undiscovered or Disregarded Physical Handicaps to Learning"⁶ we find that, among the children who were failing, 59 percent showed defects of the eye and 28.6 percent of those studied suffered from hearing losses.⁷ Hearing conservation still lags far behind sight conservation. The development of an audiometer testing program should be encouraged in every parochial school.⁸

Seldom do we give thought in our daily health program to the feet. Yet to them can be traced very often the lowered resistance, nervous disorders, poor posture, internal difficulties, and lassitude of our children. Minor defects may pass unrecognized and yet cut down the child's efficiency by causing him to tire more rapidly. An orthopedist said that, if we, as teachers, could thoroughly discourage the wearing of "moccasins," "loafers," "strollers," and "ballets" by our girls, we will have made a very lasting contribution to the future well-being of the women in America.

Safety education may be taught in conjunction with health. Safety statistics reveal that 95 percent of all accidents are due to man failure and not to flaws in machines or materials. Accidents are the foremost cause of death among children of school age. About 16,000 children under fifteen years of age are killed in accidents each year. Motor vehicle accidents head the list for children in the ten to fourteen year age bracket, while drowning follows closely as the second cause.⁹ In this group are found the pupils of our seventh and eighth grades. Safety education can be correlated with the teaching of all subjects. It should emphasize the desirable and the safe, rather than the unsafe ways of behaving. Seasonal and holiday hazards determine timely teaching. Alert the children to the dangers of fireworks, Hallowe'en pranks, winter hazards, heating of homes, slippery sidewalks, Christmas tree bonfires, summer sports, poison ivy, contaminated water. Plan school safety programs and foster a Safety Patrol and Traffic Police among the older boys. The practical test of the effectiveness of safety teaching will be the measure in which your children are displaying continuous growth in ability to control themselves and their environment, the reduction of child accidents and safety problems in your school. The Safety Education Syllabus of New York State declares that in general, at the close of the elementary school period, the child (1) has a good understanding of the hazardous situations in his environment and is increasingly self-directing and skillful in meeting them; (2) knows that the use of alcoholic beverages, overfatigue, worry, fear, confusion and irritation from noise and anger make one less fit to meet hazards safely; (3) is thoughtful of the possible injurious consequences to others of his own acts; (4) willingly forgoes unnecessary speed and immediate pleasure in order to avoid accidents and other penalties to himself and others.

MENTAL HEALTH

In treating health education we cannot neglect the very important training of our pupils in mental health. A mentally disturbed child is not normally a healthy child. Worry, anger, and lack of emotional control all interfere with the general well-being of the child. Seventh and eighth grade children should be exhibiting definite growth toward emotional maturity. They indicate this in their general cooperation with one another, in their generosity, considerateness, thoughtfulness, ability to learn from failure and criticism, and in their capacity to tolerate a certain amount of frustration, aware that they will not always get what they want when they want it. Doctor Furfey declared that "the greatest scourge threatening the health of the American people is mental disease." The scientific study of mental disorders had revealed that disintegration is characterized by lack of ability to concentrate and by lack of self-control.¹⁰ It is interesting to note that in a New York State survey it was found that differences in the frequency of problems are insignificant according to home background. Mental aberrations and defects in behavior are equally common no matter what the socio-economic level of the home. Why we do not find the same preponderance of mental health problems in the child from the unfavorable home, as we do of most other behavior problems, is a question that deserves study.¹¹

"One of the really significant contributions of modern psychology is its proof that early environmental influences exert a profound effect on the production of functional nervous diseases. They may not become manifest as full-blown neuroses until a person reaches maturity, but the seeds of them are very

frequently sown in childhood. Many gross aberrations of adult life are the results of faulty early mental attitudes or of unhealthy emotional habits. They are mentally unhealthy because they have not been trained in that self-control which is the natural preservative of sanity."¹² Self-control. Who should teach self-control better than the religious teacher, inured through love, not fear, of his or her Holy Rule and its prescriptions, to the continuous practices of it in his or her daily life? One of the earliest books on psychiatry, written by a non-Catholic, states that the greatest preservative of mental health is the practice of the natural virtue of humility. Doctor Johnson declared that "we want the child to learn very early in life that nobility of character implies the capacity to do unpleasant things even when they seem most unpleasant because of the presence of an alternative pleasure. In the Catholic school the child cannot learn too early the lessons of the Cross. But this is not to be accomplished by force or fear. It must be accomplished on the basis of a principle accepted by the child."¹³ Here is perhaps where we fail. Our Catholic children are splendid examples, while we have them with us, of this training in self-control. It is when they leave us, however, that the work is tested. If our training in discipline has not been rooted in basic Christian principles for its action, then the teaching is but a veneer which peels off, bit by bit, as the child scrapes against the world outside our doors. Let us not fear condemnation by the so-called progressives for teaching discipline. Let us not hesitate to throw overboard any infiltration of so-called "free discipline" which may have seeped into our system. Sound mental health is based on discipline. A Catholic educator declared that "to the materialistic program of 'self-expression' we oppose a Christian program of 'self-repression,' self-repression or self-discipline which is diametrically opposed to all those beautiful theories of 'self-expression' about which we have heard so much in recent years particularly from the progressive education school. Self-discipline which is a habit acquired by repeated acts, which contributes most towards adjustment in every walk of life, which makes for healthy bodies, and clean minds, and peace."¹⁴ True Christian teaching makes practical the art of self-discipline, the keystone of sound mental health in countless and manifold ways.

In the presentation of all these phases of health and safety, in the devious ways by which we inject into our daily program the many principles and ideals that make for the educated character, there stands far above all this the personality of the teacher. Principles may be forgotten but personality is indelibly stamped upon the mind of the pupil. It has been said that "no one can be educated by maxims and precepts; it is the life lived, the things loved, and the ideals believed in that have a lasting effect upon the pupils." We cannot exert this effect however without first securing confidence. A child's confidence is placed in that teacher who exhibits in his or her daily actions a keen sense of justice to all children, the courage of one's convictions; a deep sincerity in all that one does; a sublime sense of humor; an eagerness to listen and learn; patience and self-control; sympathy and friendliness. Obedience is not easily learned from those we cannot respect. Let our teachers be intelligent, cultured, refined, but above all holy¹⁵—and the problems of mental health will be largely solved. For it was for us teachers that Daniel Webster said:

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten all eternity.

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THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH

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Of the philosophers of old it was often said, "All they do is quarrel over terms." To those who have given any thought to the problem of integration, it must be clear, that educators, too, "quarrel over terms." In fact, the term "integration" comes to us as the by-product of almost as many philosophies as there are systems of education. One school of thought bases its theory of education on experimental naturalism and declares that integration is realized only through activity; another believes that it is the result of research; while still others speak of it as the conditioning of reflexes or responses.

With these thoughts as a background we shall consider integration in its usual accepted sense. To integrate means "to unite," to join together. It implies organization of subject matter into an organized whole. It considers knowledge in terms of relationships between the facts and not knowledge as an accumulation of facts.

Before we discuss this problem any further, I would like to point out that the integrated curriculum includes integrated learning and integrated teaching. We are often led to believe that this is unilateral and includes only integrated learning. The teacher's understanding of the problem is as important as the pupil's. If the curriculum is not organized so that it is readily comprehended by the pupil, it is useless.

As you well know there are two kinds of integrated curriculums, the subject unit and the activity unit. The subject unit keeps within the bounds of the subject matter, but aims to teach it as a meaningful whole. Under well planned units it adheres to a "core" and seeks to discover relationships to the main unit. Through it the child is led to see not only the lesson for the day, but the sequence of lessons that makes a meaningful whole. The activity unit, on the other hand, tends to disregard subject boundaries and often seeks to substitute for formal subjects. If the activity is fused into a meaningful unit, it is good, but there are many dangers if it is overworked. It may result in "dabbling with knowledge" and failure to develop the core subject. It may also lead to unsystematic and disorganized teaching.

To accept integration means to accept the axiom that the function of the school is to educate for complete living. This does not mean that we reject the 3 R's or the value of formal education. It does mean, however, that we place special emphasis on the child's ability to live with people, to cooperate with them, and to become an integral part of society.

In this day and age science has come to be an accepted fact in society. Scientific methods are today the tools of society. We can no longer think of science in terms of advanced education. It must be taught to the masses; it must reach down into the elementary grades. The child must be taught to be scientifically literate as early as he is taught to be academically literate. It is important, also, that the relationships between science and man be the center of instruction as contrasted to increased factual information on scientific phenomena.

The integration of science, health, and safety offers us an unusual opportunity to do all this. It will involve understandings, attitudes and habits concerning man's natural and social environment. It will also lead him to a

better understanding of God and His providence. As Monsignor George Johnson said in "Education for Life," "In his relationship to nature the child must first realize that all things are created and sustained by God; that He has made man steward of all lower creatures and given him the control and use of them for his good. This understanding will come through religion. It will be strengthened by the study of science in which the child observes, discusses, experiments with, and reads about the truths and laws of the world of nature."

Science is a natural channel for health and safety education. Through science a child develops a way of thinking and a way of solving problems in the light of most recent discoveries. Science brings into the child's life all those who help to protect and guard his life and leads him to an understanding of the scientific means used for the betterment of life. Of all things it will help to develop correct attitudes toward his natural and social environments.

We need not worry about creating interests in health and safety through science. Children are naturally interested in science and its explorations. The success of the program will depend largely on the experiences in science offered them. Two classes could have the same content and the same materials, but fail to achieve the same satisfactory results. One fails because the teacher fails in her program of motivation; the other succeeds because the experiences are directed to the interests of the child. One class develops a scientific way of thinking in terms of health and safety, the other merely stores up an accumulation of unrelated facts.

We realize that the elementary curriculum is overcrowded, that the very thought of another school subject meets with universal disapproval. However, through integration it is possible to teach science, health, and safety as part of the regular program and not as so many separate subjects. The effectiveness of such a program, of course, will depend upon the administrative machinery set up to implement it. In any event integration is the answer if we are to meet the challenge of this age of science.

We believe that integration through correlation is the most practical way of promoting this program. It not only affords the teacher an opportunity of eliminating extra subjects, but it enables her to give the program Catholic life. However, we must warn teachers against the danger of sacrificing practical scientific information for the sake of Catholic principles. Too often our zeal for the principles of Catholicism may cause us to omit the basic facts of science and its integrated subjects. By so doing we by-pass some of the most important problems in life and its environment, natural and social.

Rightfully considered, social consciousness is a major objective in health and safety education. Legislation, better housing, safety rules, glaring caution signs will do little to improve either the health or the safety of a community if social consciousness is lacking. Knowledge is not the test of health and safety education. The real test is action. The attitudes and desires to keep healthy, to keep the community healthy, to avoid accidents, to promote the slogan "Safety Counts" must develop a social consciousness so strong that only action can follow.

It is difficult in a discussion of this kind to point out the specific areas of integration for science, health, and safety. That will depend largely on the constructive program set up for diocesan or school needs. It cannot be a "catch as catch can" program or left to the futility of "trial and error." It will require the pooled resources of your best teachers—men and women who not only know science, health, and safety, but can with equal facility apply

the principles of Catholicism, for science without religion is like a body without a soul.

To a Catholic the core curriculum in all learning is God. To him the mystery in all science is God. To him true knowledge is centered in God and so integrated that it considers all things in relation to Him. If it does not point to that Infinite Center, there follows confusion and chaos, the obvious that is happening in modern education today.

THE HOME, SCHOOL, AND COMMUNITY COOPERATING IN EDUCATION

A PARENT SPEAKS TO THE TEACHER

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Today I find myself in a rather peculiar position—faced with the possible charge of talking to myself. Some of my own students might suggest—"Well, what of it? He does it all the time." However, if you will forget that teaching is my profession, and remember that we have five children, two of whom are now in school, you will probably agree that I have the right, if not the qualification, to speak as a parent to the teacher. With the full realization that some of the things I might say could be directed to myself it is understandable that I approach the subject with a certain degree of caution.

Perhaps we distinguish too much between the parent and the teacher. A comparison of their ultimate objectives shows a striking similarity. Both must teach if the word teach means "show how to do" or "make understand." The one great difference between their tasks lies, I think, in the sheer weight of the numbers involved. It is difficult for any parent to understand how a grade school teacher can exert such an influence on a large group of eager, squirming children. Even parents with large families, who are admired by sympathetic neighbors for the manner in which they handle their children, will be forced to admit that the first grade teacher, for example, has a much more complex problem to solve. As I look back, it seems to me that my first grade teacher must have been a saint—I can see her removing coats and rubbers, soothing the less adventuresome spirits, maintaining a firm, yet kindly discipline, and, at the same time, doing a very effective job of teaching. And presently we are watching several of our children pass through the same capable hands. It must be a revelation to all parents, as it is to us, to see these teachers take the raw material which we give them and transform it into a finished product.

We, as parents, are, of course, vitally concerned with this finished product. We believe that those who share our responsibility should "set their sights" on the same target. What do we *expect*? Well, at home we try to teach our children to be honest with us and with each other, to be kind and considerate in all of their dealings, to have respect for us and for the rights of others, to be patient, to exercise self-control, to know the difference between right and wrong and to act and think and speak accordingly. Indeed these are the lessons we learn from the teachings of the Master—Our Lord and Saviour. We feel that there can be no real education where these qualities are ignored. To us the so-called formal education is but a by-product of these. Mere factual knowledge will be forgotten unless put to more or less continual use but the lessons of good living should be so thoroughly inculcated that they cannot be forgotten. To this end we ask our children's teachers to dedicate themselves. And we fully realize that the parents, no matter what the level of their formal education might be, must also dedicate themselves to this end.

Nearly everyone agrees that a good teacher satisfies at least these five conditions:

- (1) she is enthusiastic;
- (2) she knows her subject matter;
- (3) she is more interested in her pupils than she is in her subject matter;
- (4) she has a sense of humor without being ridiculous;
- (5) she has chosen teaching as her profession because she would rather teach all day long than do anything else in the world.

To these five I would add another—she knows how to teach—since a teacher may fulfill the five conditions and still achieve only moderate success because she does not know some of the techniques of her profession.

To the parent one of these conditions is of paramount importance, namely, that she is more interested in her pupils than she is in her subject matter. We don't profess that subject matter is unimportant but rather that there is something which is more important. And when we say that a teacher is interested in her pupils, we mean that she is more concerned with developing traits of character and correct moral principles than she is with anything else. I don't mean to imply, by any means, that the teachers in our schools should have a monopoly in this thinking. This should characterize any good teacher's work in any school in the land.

With regard to the other conditions we Catholic parents feel that there can be no criticism on the score that our teachers do not know their subject matter. The various teaching communities in our school systems have taken care of that situation admirably. Furthermore, our teachers have indicated upon entering religious life that they would rather teach than do anything else in the world and they continually demonstrate the truth of that statement. And in their community life they have a greater opportunity than any other group of teachers to learn the techniques of good teaching which they might lack due to inexperience. In their own house there is probably a teacher who has met their current problems successfully in the past.

That leaves only enthusiasm and sense of humor to discuss. These are the qualities which parents and teachers alike must possess if success is to crown their efforts. How important are these two, relatively? Well, I don't believe that there was ever a great teacher who didn't have a generous measure of enthusiasm—that contagious spark which lights up the entire classroom—that spurs even the duller pupils on to achieve things which other teachers would not have believed possible. How often have you heard, "I simply can't do a thing with this class—they are the worst I have ever taught," or "Whoever had these pupils before certainly didn't teach them anything"? These statements invariably come from the poor teacher or the teacher who lacks the enthusiasm necessary to pitch right in and do whatever is necessary to spur the pupils on to greater effort and greater achievement. The reaction of a supervisor to such statements must be "What is wrong with the teacher? What is she doing to improve the situation?"

Yes, I believe enthusiasm to be the most important qualification of a good teacher. If a good teacher sets the pace for the pupils, they will inevitably respond. On the other hand, sense of humor has often been described as the "saving grace." Too many teachers, by their unbroken, owl-like solemnity, destroy the interest they most earnestly wish to have; and too many pupils regard their teachers as only partly human because a bit of fun now and then seems to pain them so greatly. You have seen some of these teachers in your own community—they are perhaps more sincere than any other teacher but they just refuse to thaw out. It seems to me that I have heard

some of your more advanced pupils referring to such teachers as "The Great Stone Face" or some other such appellation.

You teachers must realize, of course, that many of the things that happen in the classroom and about the school are carried home and discussed at quite some length. Some are amusing and some are not. Sometimes we find ourselves at home trying to defend the actions of some teacher or to justify penalties which have been imposed or to correct wrong impressions which the children bring home. Most of the difficulties arise over the efforts of the teacher to secure good discipline. To us, at home, these difficulties are quite understandable as we have quite similar ones. We like to believe that the teacher adopts this rule with regard to infractions of discipline—"Dislike what a pupil does, but never dislike the pupil" or, in other words, "Hate the sin, but love the sinner"—because the moment personal emotion enters a situation between teacher and pupil, the pupil feels that his prestige is being attacked and he will fight back to maintain that prestige. The teacher who consistently belittles the pupil in front of his classmates will surely succeed in antagonizing other members of the class.

We have steadfastly defended the imposition of penalties by the teacher on the ground that some punishment was probably deserved. Some of the penalties cannot be justified because they accomplish nothing—"Sit there with your arms folded behind your backs and don't move" smacks of corporal punishment and certainly nothing of value goes on while this deep gloom descends upon the classroom. This form of punishment should be a last resort, not a common practice.

Neither parents nor teachers can avoid the responsibility that is part of their God-given authority. In the imposition of penalties we cannot, we *must* not forget that there is such a thing as justice. Suppose a mistake has been made and some pupil has been punished unjustly—probably in front of the class. How much does it cost to rectify the mistake? Nothing will do less than a sincere apology on the part of the teacher, and this in front of the class if the punishment has been meted out in the presence of the class. How does the pupil react in this case? Well, how would you react? The teacher is immediately placed upon a pedestal by the pupil. And the parent, who has been watching the performance from a position closer than you suspect, smiles to himself and says, "Thank God for such a teacher."

Things take a humorous turn occasionally. One of my boys is in the second grade. He started to do his homework one night and proudly informed me that they were now doing the "Divide Table." Shortly afterwards he showed me his work. He had written:

$$5 \div 5 = 1$$

$$5 \div 10 = 2$$

$$5 \div 15 = 3$$

When I said that it was not the right way to do it, he said, "That is exactly the way Sister had it on the board," and like all humans he resisted changing it because he had done so much work which had to be revised. A little while later he displayed the correct version with the comment that "Sister had it this way, I guess."

On another occasion one of the boys went to school with a costume for a Hallowe'en Party they were to have after school. When he came home, we inquired about the party. He said that Sister gave a prize to the best costume. "Who won?" I said. He said, "The devil." "And what was the prize?" "A statue of the Blessed Mother."

With regard to homework we feel that a moderate amount is desirable and that the teacher is in a much better position to determine what is moderate. We know that some teachers seek to avoid work by assigning no homework whatsoever. Others fail to assign homework to gain popularity. But we are conscious of the fact that there is no substitute for hard work and we also recall very vividly the teachers who made us work and have hardly any recollection, much less respect, for those who did not. If you and we believe that one learns by doing, we must subscribe to the assignment of homework.

Please be assured that we do try to understand the problems you have in handling our children and that we have a deep resolve to help make your problems less difficult. Many, many times I pray to God to give me the patience necessary to be a good parent and to raise my children properly. I know that I make mistakes. I know that you make mistakes. Let's all try to improve and to become better and better teachers. And we shall be if we keep in mind that—

There is an education of the mind
Which all require and parents early start,
But there is training of a nobler kind
And that's the education of the heart.
Lessons that are the most difficult to give
Are faith and courage and the way to live.

(Edgar A. Guest)

THE COMMUNITY SPEAKS TO TEACHERS

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The word "Community" is understood to mean all the mature citizens of our country. For the purpose of this discussion, these citizens will be classified as follows:

A. All persons loyal to the ideas and ideals of democracy and aware of the need to be constantly vigilant in its defense and preservation.

B. All persons who would subscribe to these ideals but are only conscious of their duty when need for defense is brought to their attention.

C. All those who belong to either the A or B group and also belong to the group of persons who are professionally active in efforts to teach a way of life, to equalize opportunities, to compensate the handicapped for the difficulties with which they contend, whether they are educational, environmental, industrial, physical or mental. To this group belong priests, teachers, doctors, psychologists, psychiatrists, nurses and social workers.

If we compare conditions at the beginning of the century with the present, we will probably agree that the C group have a just claim to a large share of credit for bringing about notable improvements. Society is further indebted to the C group for promoting better understanding of persons of limited intelligence and those suffering from mental disease, and also for emphasizing the need to consider the "whole child" in dealing with individual problems. However, the failure of many in this field to recognize the human limitations of understanding any mind—much less the mind of a child—has resulted in the development of a philosophy of excuse, which is often more alarming than illuminating.

D. All persons who lack the ideals and ideas of A, B, and C groups but are eager to profit financially by exploiting its ideals and your pupils. In this group are many who, as representatives of organizations, approach the schools seeking your cooperation in stimulating pupils to participate in their activities. That these activities have sufficient value for the education and wholesome development of the pupils to offset *loss of time* and diversion of interest from the school schedule is a point on which there has developed a grave question.

The community must depend on school authorities, as leaders of thought, to see that all proposals brought to you are subject to a calm unhurried analysis to determine the *real* values which may be present and how these may be secured without detriment to the major responsibility the school must continue to bear. Teaching the essential tools of learning and providing the means for acquiring the elements of knowledge and the development of an unquenchable thirst for more knowledge are the tasks which no other agency has agreed to assume. The writers of the pseudo-religious pamphlets threaten to encroach on your most precious privilege—that of training souls to walk in the footsteps of Christ. These programs should not infringe on the time pupils should spend in the service of their own homes and families. The school should make sure the program suggested is completely wholesome in its objective, mode of procedure and environment. Furthermore, the community must depend on the school authorities to assay the maturity and

dependability of the persons to whom they entrust temporary direction of your pupils' bodies and minds.

It *does* happen that some of the promoters of the so-called "youth activities" are promoting these activities because they are congenital adolescents or have become chronic adolescents of an older physical growth but arrested social maturity. In the literature of organized recreation at this time there is a wide-spread concern on this point of reliable leadership. In private conversation grave concern is now being expressed for the unhappy effect on youth of the war-hysteria promoted social acceleration of grade school pupils. Commodity markets, having lost the patronage of their older brothers, turned their attention to a younger group. These pupils were catapulted into social situations beyond their maturity, subjected to excessively exciting atmospheres and sometimes stimulating liquids. They were deprived of their rest and sleep and the more wholesome recreation suitable for their age and state of development.

We have considered what the community must expect of you. May we briefly state the high points of what the community has done to preserve the essentials of decent living for all citizens, to protect them from loss of home, through death, complete loss of earning, through unemployment, loss of earning capacity or the other hazards to which our civilization at present exposes the average family.

Back in the dark days of the late twenties and early thirties the community was *not* prepared to preserve the home and health of your pupils. You soon learned that minds concerned with where the family would sleep that night could not stave off the fatigue of malnutrition. In some states there were fairly adequate provisions for widows and children. To these homes went trained visitors to help with family problems, and secure supplementary aid for special needs. No small part of these services was the constant reminder to the widows that the community believed in their good character and skill in training for citizenship.

On the whole, however, the picture was indeed grim! It was unforgettable for those of us who saw it at close range. Equally unforgettable was the nobility of soul exhibited by the pupils and parents we were privileged to know in those trying times.

The community then moved into another stage of our history during which, with greater speed than any previous social advance, there was designed, built and operated a gigantic system for underpinning the security of homes by means of funds from taxes. The coverage of states is almost complete. At this time 95% of all aid to individual and family preservation comes from federal, state and local funds.

These measures insure infinitely greater economic security and are most reassuring as we look to any business recession which may come. Some economists tell us that one is bound to come. However, two items of importance present in previous programs have been sacrificed.

1. Mothers need not now be of good character to receive aid to dependent children.

2. No visitor calls on Old Age and Survivor beneficiaries to help with problems of ill health. These usually are present in families so lately absorbed in attending the fatal illness of the head of the household.

We all agree that children should be reasonably secure, well-fed and well-clothed to be able to give their best attention to your teaching. Since the community no longer asks that mothers who receive aid be of good character,

this omission would seem to increase the responsibility of all persons with a sense of moral values to add to the efforts being made to uphold standards of good character and morality. The primary importance of parental responsibility desperately needs the active support of a practical demonstration of the community's respect for its functions. Here the school has its great opportunity to teach and practice respect for the office of parenthood. The emphasis here is on the attitude of administrators and teachers toward parents' rights and responsibilities.

Through the voice of an infinitesimal segment of the community, it has tried to share with you its concern for the welfare of your pupils. To quote the late great Monsignor William J. Kerby, "having been profoundly disturbed by these considerations, they are set forth in the hope that others will find them equally disturbing." The community counts with confidence, based on your past interest, that many of you will want to follow up the little that could be said in ten minutes.

Therefore, four aids to the pursuit of your interest will be provided, that you may know conditions in your own state. The first two may be had on request to the National Conference of Catholic Charities.

1. List of Directors and Supervisors of Catholic Charities for all States in the United States.
2. List of addresses of the Secretary of Public Welfare for all States in the United States.

Social Security pamphlets:

3. "Social Security for Children," I.S.C. 65.
4. A brief explanation of the Social Security Act, I.S.C. 1, which gives the provisions to which reference has been made in this attempt to make vocal the community's need for your help. Nos. 3 and 4 may be obtained from the United States Printing Office, Washington, D. C.

If the views expressed have validity, then the value must come from a breadth of experience in one area over a long period of years and the opportunities this afforded for thoughtful observation. Confidences of parents, which have been received and appreciated, have offered a basis for understanding the family problems, which must be the concern of all of us who are entrusted with the education and training of youth.

THE PASTOR AND THE SCHOOL

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To be a successful administrator it is not necessary to know a multitude of facts and principles. It is only necessary that what one knows makes sense. A man may have spent long hours in reading about parochial school techniques and administration. He may have delved deeply into the study of child psychology. However, unless he has been able to winnow the practical from the theoretical, it is quite likely that what he knows will not make sense. To accomplish this separation of the chaff from the wheat nothing equals the hard and enduring thrashing-floor of long experience. Nothing compares to the actual handling of a multitude of concrete cases.

Because it has been my privilege to be the pastoral administrator of a parochial school for twenty years, I consented to read this paper and present to you the conclusions at which I have arrived. I trust that they may make sense.

All of us are familiar with the trinity of factors involved in the religious, intellectual and physical development of every child; namely, the home, the church and the school. The home is a unit of the church; the church is the instructress of the home; the school is the handmaid of both. Within the limits of every parish, however, the one figure who influences all these, the one person whose duties stem from each, is the pastor. His effective work for any one of the units helps the other two. His neglect of one harms all three.

We shall, therefore, consider first the pastor and the home. The home is the first and most universal of all schools. Here the child receives its first and most lasting impressions. Here it encounters the environment that will guide and control its impulses and desires and consequently influence its emotional life. It is in the home that it receives its first lessons in respect for authority, in obedience to law and order and in the formation of good habits. It is here that it makes its very first social adjustments and learns the principles of mental and physical hygiene. Now every pastor knows only too well that as training camps for the battle of life all homes are by no means equal. They follow a curve from overstrict and tyrannical parental domination up to the ideal and down to the sad spectacle of those with a careless, irreligious and worldly atmosphere. Hence, just as we should never judge an historical event except in the light of its own time, so a pastor should never judge, punish, advance or retard any pupil until he is thoroughly familiar with the home from which that pupil comes. Nothing should influence this mode of judgment, not even the fact that the parents are generous contributors, personal friends or energetic church-workers.

As regards the home as a factor in education, the duty of every pastor then is clear. It is also simple. He must familiarize himself with the home background of every pupil in his school. This is not a difficult task, for he has in his files a wealth of information about each family. It is knowledge gathered from the annual visitation of his parish, personal contacts with parishioners, visits to the sick, and information obtained from his assistants. However, what he should do is to write up or have prepared a case history of every child and this should include an adequate survey of the home background. The initial effort would be somewhat tedious and bothersome but after that it could easily be kept up to date by a yearly checkup.

To outline the position of the Church in the field of parochial school activity would be more than superfluous in speaking to a group such as you who have been patient enough to listen to me thus far. The Church is the child's second mother. Through the church it is born again of water and the Holy Ghost. Through the medium of her Sacraments it receives the supernatural life of sanctifying grace. It is through her it learns of the existence of God, its duties to Him and its fellow human beings, its purpose in life and the means of acquiring salvation. However, we are more concerned here with the position of the pastor in the Church's work of training the child. His first efforts should be more or less indirect; that is, he should work through the parents. He should see to it that periodically sermons are preached impressing them with their grave obligation of making the home truly Catholic, of supervising the children's religious life, companions and diversions. He should thus inspire them also with appreciation of their position, in God's plan, as heads of families and the greatness and dignity of their calling. Catholic education, even at the cost of sacrifice, should be frequently shown to them in its proper light. They should be taught the Church's attitude in this matter as set forth in the great encyclicals. The pastor should praise them for their support of the parish school and show them that in so doing they are complying with the statement of the Council of Baltimore that the only way to have a Christian people is to give youth a Christian education. The pastor who neglects the regular stressing of these topics is failing to help the cause of education in his parish and is not an efficient administrator of his educational office.

There is another important matter in this particular sphere in which the pastor can be most effective. New homes are being constantly formed by young men and women who enter the holy state of matrimony. Ninety per cent of these young people undertake this life with practically no particular knowledge of what can well be termed the "science of rearing children." These are the persons who will be the fathers and mothers of the future children of his parish. What is the Church doing to help them? To me, few more vital needs are present in any parish—and few are more neglected. A set course of instructions to those considering marriage should be given annually in every parish. Four evenings would suffice. A priest, a doctor, a lawyer and an experienced mother of a family could be the speakers. I truly believe that the over-all and future good effect of such a project on education in the parish could scarcely be reckoned.

Last but not least in the Church's role of education is the formation of good habits in the child as regards pious practices such as attendance at daily Mass, frequent reception of the Holy Eucharist, recitation of the beads and making of the Stations of the Cross. Habit can be acquired in only one way—by regulated and repeated acts. I know that the modern attitude in these matters has been against regimentation. In this I agree almost entirely. On the other hand no habit worth while can be formed without some regimentation. It is employed in the home as regards meals, hours of retiring and in a dozen other ways. So I think a prudent amount of regimentation should be employed in educating children in pious practices. The experienced pastor will know best how to use it in his particular parish and with his particular type of people. No regimentation can be almost as harmful as over-regimentation.

It is now time to think of the pastor in connection with that all-important unit of the trinity of educational factors—the school. No saying was ever more true than the old adage that without his tools the workman is helpless. A pastor may have a faculty in his school made up entirely of Ph.D.'s in

education and psychology; but, if he is going to house them in a building where matured, cultured ladies must sleep four and six in a room like children in an orphanage, where the heating apparatus is outmoded and faulty and where kitchen facilities and cooking equipment would try the soul of Job, he is not going to have an efficient staff. Opportunities for recreation and diversion should also be given the sisters. They more than help to sustain the morale of any group.

The school itself should be the best the parish can afford, both in the substantial nature of the building and the physical equipment. If it is a question of expending money for the erection of a new rectory, the decoration of the church, or the equipment of a modern school complete in every detail, the pastor who is truly convinced of the importance of Catholic education will have no hesitation in deciding where the money should be spent.

When it comes to the general administration of the school, the pastor plays a double role. He is the "Watchman on the Tower" and the "Court of Last Appeal." In this double office his contacts are with the principal, the faculty, the curriculum, the discipline and the external activities of the students and sisters. As watchman on the tower he should maintain a constant but unobtrusive supervision over all these departments. In fact a monthly written report on the general state of affairs is a wise and not unreasonable demand. He or his assistants should visit the school regularly and give religious instruction in each class.

It goes without saying that the pastor should give the principal a free hand in all the general management of the school as a school. She is trained for this work by study and experience and knows far more about it than he does. There is one thing he should insist upon, however; nothing outside the ordinary scholastic activities of the school should be undertaken without his previous knowledge and consent, and he should always defend and uphold the principal's actions with the parents of the pupils.

The only time that the pastor should concern himself with the faculty as such is when he is sure that one of its members is truly inefficient or in any way a hindrance to the best interests of all concerned. But this is the rarest among the rare troubles he may have, for our teaching sisters are an extremely well trained group of workers in God's vineyard.

When it comes to the curriculum the pastor should exercise a strict policy of "hands-off." He should remember that, if his school is worthy of the name, the outline of studies has been prepared by experts and is properly geared to the various age levels of the children. To insist on inserting something different, to have the children lose a morning addressing envelopes, or to declare a holiday not scheduled in the year's calendar is to throw out of order an otherwise smoothly operating machine.

As regards discipline the pastor must be the Court of Last Appeal in all extraordinary situations. The ordinary discipline of the classroom can be left to the teacher and the principal. In all such matters he needs the greatest prudence. He must remember that his school is an "informatory," not a "reformatory." No severe punishments given out like a roaring lion seeking whom he may devour. This way he can lose a child forever. Firmness plus kindness is best. Here again there is something on which he must insist. Growing misbehavior must be reported to him before it is too late to hope for correction—not after a long series of major delinquencies that can upset a whole class and lower its respect for authority. The pastor alone should do any necessary dismissing from the school for he knows the child's home background better than the sisters.

By activities external to the school I mean those apart from the actual scholastic occupations of teachers and pupils. Some will be internal, others external to the school itself. A favorite internal one is to have the children do the work of a janitor or scrubwoman. This a pastor should never allow. The children frequently and the parents always resent it. It lowers the standing of the school in the eyes of all who observe it and makes the children turn against school-work in general for it keeps them from their well earned and necessary play and recreation. When the dismissal bell rings, a child should know it is finished for the day. A boy should not be made to swing a mop instead of a baseball bat or a girl to give up skipping rope to wash blackboards.

A pastor should never allow the children to be employed as money raisers. Ringing doorbells to sell chances, cookies or any other commodity should be absolutely prohibited. It annoys the neighbors and gives them a complaint against parochial schools. The competition between classes and the offering of free days to the groups collecting the largest amounts overemphasizes the importance of money in the children's minds. Altogether it is a dangerous practice. In the same vein a pastor should be careful to see that no child is kept out of a procession because he or she cannot produce the proper clothes, stockings or shoes. This certainly will make the child think that the material is more important than the spiritual. I think, too, that the practice of taking a child out of a class to give him a music lesson impairs the efficiency of the school. Under whatever subterfuge children are taken out of a class for a private music lesson it is a practice hard to condone.

One external activity that would be most desirable would be some arrangement by which the sisters could visit the homes of the parents of their pupils. Parent-teacher associations are certainly to be encouraged but they could never produce the good results of periodic visitations. I realize the difficulties involved but I pray for the day when such a plan can be safely and properly put in practice. The time of the sisters is so taken up after school and in the early evening with religious and other duties that there is no leisure for visiting homes or receiving visits from the parents of their pupils. I am not decrying the spending of time in prayer and spiritual reading, but it seems to me that Catholic educational life is a religious life in itself and teaching for the honor and glory of God is as much a prayer as any set of spiritual exercises prescribed to be undergone in the convent after school hours. And visiting homes in the interest of the school or to give comfort to the sick is a religious work profitable alike to those who are visited and to the sisters themselves. I can think of nothing that would be better for the sisters spiritually and physically. It would relax them mentally and give them an opportunity to share in the missionary work of the Church.

These then are the gleanings from twenty years of pastoral supervision of a parochial school. Nothing new, perhaps, but at least I believe them to be wheat and not chaff. Above all, I trust that they make sense.

A TEACHER EVALUATES HER TASK

MOTHER M. STELLA MARIS, R.S.M.
MOUNT SAINT AGNES COLLEGE, BALTIMORE, MD.

Viewed from different angles the teacher's task appears in varied lights and hues. At one point it seems glorious, glamorous; at another, drab and uninviting. To be fair to the task it must be studied as a whole under the many aspects it presents. Surely to help form "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" or to "cooperate with Divine grace in forming the true and perfect Christian"¹ is a glorious vocation. At the same time, St. Thomas would keep us humble by reminding us that a human teacher can never hope to be more than a disposing, auxiliary cause of knowledge. A teacher cannot be the principal cause of the knowledge of his pupils. He may make the attainment of truth easier with the aid of signs. St. Thomas insists on a twofold manner of acquiring knowledge:

. . . the one, when the natural reason of itself comes to a knowledge of the unknown, which is called "discovery," the other, when someone extrinsically gives aid to the natural reason, which is called "instruction" . . . it happens in the acquisition of knowledge that the one teaching leads another to a knowledge of the unknown in the same way as he (the learner) would lead himself to a cognition of an unknown in discovery. . . according to this, one man is said to teach another because the teacher proposes to another by means of symbols the discursive process which he himself goes through by natural reason, and thus the natural reason of the pupil comes to a cognition of the unknown through the aid of what is proposed to him as with the aid of instruments. As, then, a doctor is said to cause health in a sick person through the operation of nature, so man is said to cause knowledge in another through the operation of the learner's natural reason—this is to teach.²

Almost seven centuries have elapsed since St. Thomas gave the world a philosophical and pedagogical handbook in his *De Magistro*. I know of no other treatise which so well defines the teacher's task. The good things in education emphasized by modern secular educators are all suggested in this work. Long before John Dewey was and thought, St. Thomas stressed the fact that there is no learning without self-activity. The pupil must be capable of learning, must have a real problem to solve so that his thinking is stimulated, and must be guided to knowledge ending in truth under the watchful supervision of a teacher. St. Thomas says: "The intellect must become self-active. It must educe the knowledge from potentiality to actuality by self-activity. The function of the teacher is to propose the symbols, but the natural reason of the individual must do the work."

As Christian teachers we must learn to understand as Aquinas did that "*docere*" means "*ducere*." We must be guides to our pupils, leaders first to them on the way of learning, later leaders on the way of living. This represents team work on the part of teacher and pupil. In true Thomistic fashion we start with experience, but we do not end there. Every pupil has seeds of knowledge, called by philosophers first principles, which include awareness

¹Pius XI. *The Christian Education of Youth*, p. 32.

²Mary Helen Mayer, *The Philosophy of Teaching of St. Thomas Aquinas* (Milwaukee: Bruce Publishing Co., 1929), pp. 52-53.

of being, contradiction, identity, sufficient reason, causality. Some concepts of truth or falsity are grasped immediately. Upon these the teacher may build. The intellectual virtues of wisdom, understanding, knowledge, prudence, and art are basic to any true science of education. To these must be added the infused moral and theological virtues. For intellectual learning, both speculative and practical, the student has need of intellectual habits; for right living he needs prudence and the other moral virtues. His intellect has to be enlightened to grasp truth, his will disciplined to seek the truly good, and his appetitive faculty brought under the control of his rational nature. Through faith, hope, and charity he is made conformable to his Divine Maker and Model.

Pius XI warns us not to forget "that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite."³

Teacher training schools are changing their programs and their emphasis. Certain courses in philosophy are required of teachers no matter on what level they intend to teach. May the day soon dawn when courses in theology will also be a universal requirement! The heresy that anyone is good enough to teach in the elementary school is dying; in fact, it is almost dead. It cannot die too soon. Until we are intellectually convinced that our best teachers belong in the grade school, there is little hope of improvement on the secondary school and college level. Isn't it logical that the little ones of Christ deserve the best? If we are to teach successfully, we must possess intellectual honesty; we must know what we know, know what we don't know and why we don't know it, and if it is knowable, take the means to discover it. The greatest philosophers are not necessarily the best elementary school teachers. Yet the person who has intellectual knowledge, a broad cultural background, an understanding of child nature, a love of children based on love of Christ, and a complete grasp of pedagogical methods cannot fail to succeed in the parish school whether elementary or secondary. We all recognize the fact that we can only truly learn by being led from the known to the unknown and so, too, we can only teach by applying the same principle to other minds. We must perceive the truths they already know in order to lead them to new truths. Knowledge grasped momentarily will not become permanent without meaningful drill. The teacher has a grave responsibility to insure that the truth made known be loved when known, or at least, must strive to attain this goal. Johnson tells us, "It is the function of Christian education to provide facilities for the formation of that kind and quality of character which will enable the individual to behave as Christ expects him to behave in relation to God, to his neighbor, and to nature."⁴

Maritain offers some practical advice to teachers when he states:

With regard to the development of the human mind, neither the richest material facilities nor the richest equipment in methods, information, and erudition are the main point. The great thing is the awakening of the inner resources and creativity. . . . Education thus calls for an intellectual sympathy and intuition on the part of the teacher, concern

³Pius XI, *op. cit.*, p. 19.

⁴George Johnson, *Better Men for Better Times* (Washington, D.C.: Catholic University of America), p. 113.

for the questions and difficulties with which the mind of youth may be entangled without being able to give expression to them, a readiness to be at hand with the lessons of logic and reasoning that invite to action the unexercised reason of the youth. No tricks can do that, no set of techniques, but only personal attention to the inner blossoming of the rational nature and then confronting the budding reason with a system of rational knowledge. . . . the whole work of education and teaching must tend to unify, not to spread out; it must strive to foster internal unity in man.⁵

And Maritain again counsels:

The purpose of elementary and higher education is not to make of the youth a truly wise man, but to equip his mind with an ordered knowledge which will enable him to advance towards wisdom in his manhood.⁶

Let us suppose that a teacher has been given a fair preparation for the task of teaching. What aids can she reasonably expect from the church, the parents, the community? With the best intentions in the world it is not always possible to do effective teaching for one reason or another. Basement rooms are not conducive to learning or teaching. In some instances there may be an excuse for the existence of basement classrooms but that can hardly be true of parishes where the financial condition is such as to warrant something better. Poor lighting, meager ventilation, inadequate facilities for lunchrooms, rest rooms, etc., can sometimes be avoided when parents, pastors, and the community work together for the good of the children. A teacher needs tools with which to work. A school library equipped with essential reference books and periodicals should be the aim of every school. Books are expensive and housing is not cheap, but an active P.T.A. can do wonders in providing both. The use of visual aids is recommended to teachers. Sometimes they find a blackboard that is scarcely usable, little space for bulletin boards. Again, a victrola, a radio, an audiometer, a projector and slides may be available but there is no electric outlet in the classroom. Would the placing of an electric plug cost so much that the teacher must be deprived of a valuable help to her teaching and the pupils of the enjoyment, the motivation, the interest certain types of visual aids supply? Then there is the big question of overcrowded classrooms. We are now in the era of too small a space for too large a group of children. Adjustable furniture affords some consolation. Materials to care for individual needs will lighten the teacher's load and assist her in the task she undertakes. A mimeograph, ditto, or duplicating machine of some sort is a necessity. One or two good typewriters for the use of the teachers could hardly be considered luxuries. There are numerous ways and means by which the Church, the home, and the community can enable the teacher to do a more effective job under the most trying circumstances. Many times parents do not know the needs of their school. Sometimes civic-minded citizens lose sight of their obligations to *all* the children of the community. An adult education program may be the solution to many educational and school problems. Lack of thought, preoccupation with matters of more vital interest, and overwork are responsible in many instances for the seeming indifference towards the problems many teachers have to face alone. After all, the teacher is taking the place of the parents for five or more hours a day, five days a week. She is employed by the Church to teach the children of the Church the things of eternity as well as those of time. She has obligations to the community.

⁵Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press), p. 43.
⁶*Ibid.*, p. 48.

Unless the child is taught from his first day in school the basic concepts of a society built on justice and Divine charity, the Church through the popes will have taught in vain.⁷

Many pastors in planning convents for the sisters have studied the plant from the standpoint of the health and convenience of the occupants. Individual rooms with desks are conducive to study and preparation of class-work. In such cases, the initial cost is soon compensated for in the educational assets which accrue to the children of the parish. Likewise pastors, mothers' clubs, parent-teacher associations, alumni and alumnae of schools contribute to the in-service training of teachers. The religious community cannot always afford to send its members to summer school for special courses or for advanced degrees. In many instances, these advantages are made possible through the self-sacrifice of parish priests and people.

Considered in any light, then, I think it is clear that the teacher's task is not an easy one. Through the cooperative effort of others outside the school it is rendered less difficult and more fruitful. No one would deny that teaching is a sublime profession calling for enthusiasm, self-sacrifice, and generosity. It is a direct participation in the mission of Christ Who came upon earth *to do* and *to teach*. What teacher can be found wanting who strives to accept the challenge of Pius XI expressed in these memorable words:

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the children confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country.⁸

⁷Gerard S. Sloyan, *The Recognition of Certain Christian Concepts in the Social Studies in Catholic Elementary Education* (Washington, D.C.: Catholic University of America Press, 1948), p. 13.

⁸Pius XI, *op. cit.*, p. 30.

CATHOLIC DEAF EDUCATION SECTION

PROCEEDINGS

At the meeting of the Catholic Deaf Education Section of the forty-sixth annual convention of the N.C.E.A. held in Philadelphia, April 19-22, 1949, the following program was presented:

WEDNESDAY

April 20
9:30 A.M.
Room 19

CATHOLIC DEAF EDUCATION SECTION

OPENING MEETING

Prayer: Rev. Eugene Gehl, St. John's School for the Deaf, St. Francis, Wis.

Chairman: Sister Rose Gertrude, St. Mary's School for the Deaf, Buffalo, N. Y.

Summarizer: Sister Theresa Vincent, De Paul Institute for the Deaf, Pittsburgh, Pa.

ADDRESS OF WELCOME BY THE CHAIRMAN

ROLL CALL AND MINUTES BY THE SUMMARIZER-SECRETARY

Address: THEME OF THE CONVENTION IN RELATIONSHIP TO THE DEAF

Very Rev. Msgr. Sylvester J. Holbel, St. Mary's School for the Deaf, Buffalo, N. Y.

Report: SPIRITUAL GROWTH OF THE DEAF DURING POST-SCHOOL YEARS

Rev. Thomas F. Cribbin, Associate Editor, *Ephpheta*, Brooklyn, N. Y.

Report: THE APOSTOLATE AMONG THE DEAF IN WESTERN NEW YORK

Rev. John B. Gallagher, C.S.S.R., St. Mary's School for the Deaf, Buffalo, N. Y.

Report: TEACHER TRAINING AT CATHOLIC UNIVERSITY

Rev. Francis T. Williams, C.S.V., New York, N. Y.

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

Paper: TESTS AND HELPS IN TEACHING RELIGION TO THE DEAF

Rev. Paul F. Klenke, St. Rita's School for the Deaf, Cincinnati, Ohio

Demonstrations:

A. RELIGION: WHY I MUST BE A GOOD CHILD: Sister St. Timothy, Ryan Memorial Institute, Philadelphia, Pa.

2:00 P.M.
Ryan Memorial
Institute,
3509 Spring
Garden Street

B. LANGUAGE: PRONOUNS COME TO LIFE: Sister M. Seraphica, Ryan Memorial Institute, Philadelphia, Pa.

C. LANGUAGE: I KNOW WHERE IT IS: Sister St. Esther, A.B., Ryan Memorial Institute, Philadelphia, Pa.

Demonstration: TEACHING OF RELIGION

Rev. Stephen Landherr, C.S.S.R., St. Boniface Church, Philadelphia, Pa.

Paper: READING FOR DEAF CHILDREN

Sister M. Renee, St. John's School for the Deaf, St. Francis, Wis.

THURSDAY

**April 21
9:30 A.M.
Room 101**

Demonstration: READING

Sister Anna Rose, St. Joseph's Institute for the Deaf, St. Louis, Mo.

Demonstration: DRILL ON LANGUAGE PATTERNS IN BEGINNERS' GEOGRAPHY

Sister Helen Louise, De Paul Institute for the Deaf, Pittsburgh, Pa.

Paper: READING

Sister M. Stanislaus, Boston School for the Deaf, Randolph, Mass.

**2:00 P.M.
Room 101**

Demonstrations:

A. AURICULAR TRAINING AND READING: Sister M. Pauline, B.S., St. Mary's School for the Deaf, Buffalo, N. Y.

B. RELIGION: Sister Maura, Ed.M., St. Mary's School for the Deaf, Buffalo, N. Y.

VISIT THE MARTIN DAY SCHOOL (22nd and Brown Streets, Philadelphia)

Mrs. Serena Foley Davis, Principal

**FRIDAY
April 22
9:30 A.M.
Martin
Day School**

Among those present at the sessions were the following: Very Rev. Sylvester J. Holbel, Buffalo, N.Y.; Rev. Thomas F. Cribbin, Brooklyn, N.Y.; Rev. Bernard DeCoste, West Trenton, N.J.; Rev. Walter D'Arcy, New York City; Rev. John B. Gallagher, C.S.S.R., Buffalo, N.Y.; Rev. Arthur Gallagher and Rev. John Wilson of Cleveland, Ohio; Rev. Eugene Gehl, St. Francis, Wis.; Rev. Julian Grehan, C.S.S.R., St. Louis, Mo.; Rev. Paul F. Klenke and Rev. Philip Kesting, Cincinnati, Ohio; Rev. Stephen J. Landherr, C.S.S.R., Philadelphia, Pa.; Rev. Andrew Molnar, Passaic, N.J.; Rev. E. W. McPhillips, Providence, R. I.; Rev. David Walsh, New Orleans, La.; Rev. Francis T. Williams, C.S.V., New York, N.Y.; Rev. John J. Watson, Boston, Mass.; Rev. Mr. Thomas Egan and Rev. Mr. Francis Donovan, Mt. St. Mary's Seminary, Maryland; Rev. Mr. Martin J. Hall, Immaculate Conception Seminary, Long Island.

Sister Anna Rose, C.S.J., and Sister Agatha Joseph, C.S.J., of St. Joseph's Institute, University City, Mo.; Sister M. Renee, O.S.F., and Sister M. Thomasilla, O.S.F., of St. John's School, Milwaukee, Wis.; Sister M. Adrian, S.S.J., and Sister M. Stanislaus, S.S.J., of Boston School for the Deaf, Randolph, Mass.; Sister M. Xaveria, S.S.J., Sister St. Esther, S.S.J., Sister M. Seraphica, S.S.J., Sister St. Timothy, S.S.J., Sister Ann Ignatius, S.S.J., of Ryan Memorial Institute, Philadelphia, Pa.; Sister Lawrence Joseph, O.P., Sister Henry Joseph, O.P., Sister Francis Dominic, O.P., Sister Elmira Therese, O.P., of Jamaica, New York; Sister M. Rosalia, M.H.S.H., Sister M. Helene, M.H.S.H., Sister M. Annette, M.H.S.H., Sister M. Gerard, M.H.S.H., of Baltimore, Md.; Sister M. Theophila, M.H.S.H., Sister M. Annunciata, M.H.S.H., of Trenton, N. J.; Sister Rose Gertrude, S.S.J., Sister M. Regina, S.S.J., Sister Maura, S.S.J., Sister M. Pauline, S.S.J., Sister Rosemary, S.S.J., Sister M. Laurentia, S.S.J., of St. Mary's School, Buffalo, N. Y.

Miss Constance M. Nix, St. Mary's School, Buffalo, N.Y.; Miss Caroline Schulze, Miss Joan Lynch, Miss Constance Foster, and Patricia Durnan, of Trenton, N. J.; Mr. J. L. Warren, Chicago, Ill.; Miss Florence Waters, Brooklyn, N. Y.; Miss Natalie P. Riesner, Baltimore, Md.; Miss Kathleen M. Gaffney, White Plains, N. Y.

The Committee on Elections presented the following names for consideration and they were unanimously elected by the assembly: The Rev. Joseph Heidell, C.S.S.R., New Orleans, La., Chairman; Rev. David Walsh, C.S.S.R., New Orleans, La., Vice-Chairman; and Sister M. Rosarita, Chinchuba School for the Deaf, New Orleans, La., Secretary.

The Committee on Resolutions made the following report: Be it resolved:

That the Catholic Deaf Education Section of the National Catholic Educational Association express profound gratitude to his Eminence, Dennis Cardinal Dougherty, for his kindness as host to the general convention of the N.C.E.A.

That we extend our gratitude to Monsignor Frederick G. Hochwalt for his interest in the Catholic Deaf Section.

That a note of thanks be extended to the Sisters of the Archbishop Ryan Memorial Institute for their kindness in arranging an exhibition for the delegates and for the delicious dinner served.

That a note of thanks be extended to Mrs. Serena Davis and to the teachers of the Martin Day School for the courtesy shown on our visit to that school.

That in view of the growing problem of the hard-of-hearing one half day be set aside for the discussion of the problems concerned with the spiritual growth of the hard-of-hearing youth.

That the content matter of the papers be limited to some consideration of language and religion and the religion to include First Holy Communion.

That the delegates recommend utilizing the advantages and facilities for the preparation of teachers of the deaf and hard-of-hearing at the Catholic University of America in Washington, D. C.

That the procedure established at the convention held in St. Louis in 1946 be continued in the next convention.

Respectfully submitted,

SISTER HELEN LOUISE,
Pittsburgh, Pa.

SISTER M. STANISLAUS,
Boston, Mass.

REV. ANDREW MOLNAR,
Passaic, N. J.

REV. PAUL F. KLENKE,
Cincinnati, Ohio

SISTER ROSE GERTRUDE, S.S.J.,
Chairman

PAPERS

THE RELATIONSHIPS OF GOVERNMENT, RELIGION AND THE EDUCATION OF THE DEAF

VERY REV. MSGR. SYLVESTER J. HOLBEL
ST. MARY'S SCHOOL FOR THE DEAF, BUFFALO, N.Y.

During the long centuries when the great mass of the world's population were the educational "should-not's," the deaf were the educational "could-not's." The popular and governmental attitude was that the average citizen should not and the deaf citizen could not be educated. Education was for the classes, not for the masses and the deaf were uneducable. In Europe about the middle of the eighteenth century and in America about a half-century later, both these attitudes began to change. There is a close relationship in time, therefore, between popular education and the education of the deaf as a class. In fact, the "could-not's" became the "could's" before the "should-not's" dropped their appendage.

While the first schools for the deaf were established primarily as educational institutions, the conception of custodial care for a class of people who could not provide for themselves was very prominent. The fact that many of them were called "institutes" and not schools confirms this conception. The improvement of the educational program, the raising of standards, the specialized training of teachers, new and better techniques of instruction, more adequate physical facilities and, above all, the excellent results, gradually changed the attitude of the general public, government and educators. Today, we can use the term "education of the deaf" and the most meticulous purist and the most inflated guardian of educational standards will accept it. Perhaps the educator of the deaf does not occupy the highest place at the pedagogical table, but he is firmly entrenched as a member of the household. So far have we advanced, however, that this morning, as a section of the National Catholic Educational Association, we can take the general theme of this convention and consider it in its application to the education of the deaf.

This paper will be concerned with

1. The Relationship of Government to the Education of the Deaf;
2. The Relationship of Religion to the Education of the Deaf.

The written history of the education of the deaf is neither extensive nor intensive. However, it is sufficient to make indubitably clear that the first schools for the deaf were not established by government but by individuals and societies of private citizens and that the meager funds came from membership fees, subscriptions and donations. These private schools which in America were established, roughly, during the first quarter of the last century, soon demonstrated their value and the states in which they were located first began to supplement their income with small appropriations, and then stepped in and took them over. It must not be forgotten that it was private initiative and private funds which brought the early American schools for the deaf into existence and it was usually the determined efforts of a few interested people who secured their adoption by the state. Generally, we may place this second step in the second quarter of the last century.

The third step began about the middle of the century when states began to make direct provision for the education of the deaf. Harry Best in his book *The Deaf* states that New York in 1846 was the first state to make reference in its constitution to a school for the deaf. Michigan in 1850 was the first state to provide directly for their education, followed in 1851 by Indiana and Ohio. Today, in varied language, more than one-half of the states have actually written into their constitutions some such provision as that which we have in the constitution of New York:

Nothing in this constitution contained shall prevent the legislature from providing for the education and support of the blind, the deaf, the dumb, the physically handicapped and juvenile delinquents as it may deem proper. (Art. VII, Sec. 8)

Be it in constitution or only in statute, all the states today have accepted responsibility and have made provision for the education of their deaf children. The facilities and methods vary, but the deaf children in this great land of ours now have equal opportunities with other children for gaining at least a basic education. Furthermore, our national government established and has maintained since 1864 Gallaudet College in Washington for the higher education of the deaf.

The story of the relationship of government and the schools for the deaf would be incomplete without mentioning that which exists in New York State. Here legislative appropriation did not carry with it expropriation of existing private schools and their conversion into state schools but resulted in the establishment of a policy, through the enactment of statutes, whereby private schools were authorized for use by the state for the education of children who were deaf. While these schools, and any which may be later incorporated, were made subject to the visitation of the Commissioner of Education, they preserved their identity, maintained ownership of their property, selected their own principals, administered their own program and were directed by their own board of trustees. The authority which the State exercises over these schools is enumerated in Article 85, section 4201, subdivision 2 of the Education Law as revised in 1947. The language of the law is as follows:

It shall be the duty of the commissioner:

1. To inquire into the organization of the several schools and the methods employed therein.
2. To prescribe courses of study and methods of instruction that will meet the requirements of the state for the education of state pupils.
3. To make appointments of pupils to the several schools, to transfer such pupils from one school to another as circumstances may require; to cancel appointments for sufficient reason.
4. To ascertain by a comparison with other similar institutions whether any improvements in instruction and discipline can be made; and for that purpose to appoint from time to time, suitable persons to visit the schools.
5. To suggest to the directors of such institutions and to the legislature such improvements as he shall judge expedient.

Section 4203 describes the method which is used in educating its deaf children.

All deaf children resident in this state, of the age of three years and upwards and of suitable capacity, and who shall have been resident in this state for one year immediately preceding the application, or, if an orphan, whose nearest friend shall have been resident in this state for one year immediately preceding the application, shall be eligible for

appointment as state pupils in one of the institutions for the instruction of the deaf of this state, authorized by law to receive such pupils.

The next section states:

Each pupil so received into any of the institutions aforesaid shall be provided with board, lodging and tuition, and the directors of the institution shall receive an appropriation for each pupil so provided for, in quarterly payments, to be paid by the commissioner of taxation and finance, on the warrant of the comptroller, to the treasurer of said institutions, on his presenting a bill showing the actual time and number of pupils attending the institution, which bill shall be signed by the chief executive officer of the institution, and verified by his oath.

The New York plan may be simply summarized as follows: The State makes certain that the six private schools, including two under Catholic auspices, can and do give deaf children a good education according to generally accepted standards. To these schools, then, it sends its deaf children. Payment is made on the basis of each child committed to the schools. The payment is for services rendered the state. Neither in law nor in practice is any distinction made between the schools which are Catholic and those which are not. The plan has worked to the benefit of the deaf and to the satisfaction of both the state and the schools. Here is a plan, proved by years of experience, for a workable relationship between government and Catholic education in general. Here is a proof for any not suffering from mental myopia that state aid can be had without crippling state control. Here is an arrangement which has been working for years which gloriously refutes the arguments of those who have been kicking up their heels on the highways and byways of America and braying that such a relationship would destroy our democratic institutions and very way of life. After all these years of operation, we find the deaf in New York State just as devoted and loyal citizens, democracy in New York just as strong, and deaf educational standards just as high as in any state in this country.

The second relationship which I must discuss is that between religion and the education of the deaf. The early history of the education of the deaf shows that this relationship has always been a most intimate one. In Europe, long before the establishment of schools, we find people who were deaf being instructed by priests, monks and Protestant clergymen. It was Abbe Charles Michael de l' Epee who founded the first regular school for the instruction of the deaf in France. In 1784, we find schools established in Catholic Rome, in 1788 in Catholic Madrid and in 1801 in Catholic Genoa. Gallaudet was a theological student when he left for France to study at the school founded by the Abbe de l' Epee. A clergyman by the name of the Rev. John Stanford was prominent in early deaf education in New York. It was only under the impact of public school policies in America that religion and the education of the deaf were severed.

Religion is essential in education, in the education of the deaf child as well as of the normal child, perhaps even more so. As Catholics and as true educators, we must subscribe to the principle that there can be no true education without religion. Therefore, Catholic schools for the deaf are just as necessary as Catholic schools for the hearing child. The Catholic deaf child has just as much right to a Catholic education as his hearing brother or neighbor. In fact, the obstacle to learning which his handicap places in his way makes it much more necessary. No one realizes this more clearly than you who have dedicated your lives to the deaf. The nature of abstract religious truths, the nature of learning and the nature of the deaf, make a Catholic residential school almost an essential element in the salvation of a truly deaf person. The deaf more than hearing children learn by example rather

than by precept. Day in and day out, they must have doctrines, practices, virtues lived for them in order that they can understand and make them part of their own lives. To be learned, abstract truths must be presented to them in a great variety of concrete ways and retention comes only through exhausting repetition. Morally good habits are developed through constant guidance, direction, supervision and encouragement. Correct attitudes are formed only by exposure to thousands of religious experiences. They must be submerged in an uninterrupted religious environment and by an osmotic process be filled with the spirit of faith. They learn their religion by living their religion. While all this is also applicable to the hearing child, it is practically essential to the deaf child. If he needs a special school for learning mathematics, geography, history and literature, he needs a special Catholic school to learn his religion.

To accomplish this, then, the entire curriculum of a Catholic school for the deaf must be Catholic. It must be founded on Catholic philosophy of education; it must have definite aims and objectives; it must furnish experiences, it must have activities, content, methods and above all teachers which are thoroughly religious. Every activity of the school must be planned to make the child more Christlike. Not only must everything that is done contribute to this end, but not a single thing should be done which deviates from the pattern. I am not exaggerating, neither am I describing a program for a seminary or novitiate, but a curriculum which establishes the proper relationship between education and religion in a Catholic school for deaf pupils. As educators of the deaf, you have established schools, not merely custodial institutions. Anything less would have been a betrayal of the deaf. As Catholic educators of the deaf, you must establish a Catholic curriculum in those schools. Anything less is a betrayal of the priests, sisters and brothers who have devoted their lives to the salvation of souls.

Deaf education is a very costly undertaking. Board and lodging, teachers with specialized training, small classes, an extensive activity program, elaborate equipment and a program extending from the age of three years to twenty or twenty-one, add up to staggering figures. Our Catholic schools, with few exceptions, have been carrying this tremendous burden for many years. If they could be relieved in whole or major part of it, the effort expended in raising funds to meet essential needs could be directed into extension and intensification of their educational program. Present conditions indicate little, if any, hope of state aid. The fear of the "union of church and state" has developed an adverse public opinion. The confusing McCollum decision of the United States Supreme Court is a serious obstacle to an immediate solution of the problem. The difficulties which we are experiencing in having even health and welfare services for children in Catholic schools included in federal aid to education bills show the futility of the effort at this time.

On the other hand, our Catholic schools for the deaf must be continued. Their number must be increased; their standards must be as high as or higher than state schools. Twenty years ago, yes, even ten years ago, such a statement would have been only wishful thinking. Today, it is a goal, not without our immediate grasp, but attainable. To this end, I am presumptuous enough to suggest the following plan in the hope that it will stimulate contributions from all of you.

1. Continue to emphasize and improve the educational standards of our schools. The apostolate of the deaf must have organic unity. Each unit must be clearly defined. Each unit must be functional, but it makes its

greatest contribution to the organism when it reaches the highest perfection in its own life.

2. Organize a long-range program for securing state aid for the children who wish to attend our schools. An initial step would be for each school to secure the most influential Catholic men of its community for its board of trustees. The prestige which the school would get from such a group would be little in comparison with the actual assistance which individual members could give in solving this problem.
3. Take the utmost advantage in your publicity of the attractiveness which the private character of our schools holds for the parents of tuition-paying pupils.
4. Appeal for diocesan support. The rigid parochial isolationism of the early American Church is breaking down. Dioceses are no longer the loosely-knit collection of parishes which they were when Catholic schools for the deaf were established. Diocesan needs are being met with diocesan agencies; the office of the Superintendent of Schools, Catholic Charities, the Catholic Youth Organization, the department for Home and Family Life, Guild for the Blind, Diocesan Union of Holy Name Societies, Diocesan Conference of St. Vincent de Paul Societies, the Diocesan Missionary Apostolate, Diocesan High Schools and others. Some diocesan school systems are beginning to recognize and provide for children with special disabilities. Many dioceses are conducting annual fund-raising campaigns or participating in community chests in order to finance the charitable institutions and agencies as well as other diocesan projects and departments. In the Diocese of Buffalo, the institutions which formerly raised their own meager budgets are now supported through a diocesan fund. There is a definite pattern to supplement the work which has been carried on by religious communities or lay societies with diocesan projects or to supply diocesan funds to carry on the work. Certainly a legitimate case could be made for the education of the deaf.

I have been close enough to the education of the deaf for the past ten years to be able to make a general observation, an observation which I feel history will one day confirm. I see a new day dawning, a new era opening. Healthy differences continue to exist but they have not been permitted to obstruct the effort toward a common objective. I have seen words transformed into action. I have seen many of the clouds which hung over this work for years swept aside by the gentle breezes of genial personalities and the strong winds of persuasive reasoning. Let us not forget that, if we of today and tomorrow do our work under the bright light and warmth of the sun, it is only because the pioneers of yesterday fought this battle through the darkness of the night under the dim light of the moon and the stars. It is not for us to condemn what was left undone, but to praise these men and women for what was done. Let us bless the night that has brought forth such a glorious day. I thank God that I was privileged to be on hand to see the sunrise.

SPIRITUAL GROWTH OF THE DEAF IN POST-SCHOOL YEARS

REV. THOMAS F. CRIBBIN, APOSTOLATE FOR THE DEAF AND HARD OF HEARING, BROOKLYN, N. Y.

The topic of this paper brings us face to face with a most critical situation. Its critical character lies in the fact that our remarks will deal with the Christian Catholic development of the deaf at a very difficult age, namely, the "teens." Let me state first that I wish to limit my remarks primarily to the deaf in the post-school years which lie in the age category of 18 to 25. Also, we shall consider "spiritual growth" in its wide interpretation, that is, to include not only growth in the knowledge of religion but also growth in those things which pertain to the advancement of one's welfare, spiritual and otherwise.

That this matter of spiritual growth poses a problem is due to several causes. After enumerating these, we shall proceed to mention some possible solutions, some proved by actual experience, some existing in theory, awaiting the proof or failure of their merits.

Deaf youth face life either well grounded in the faith, if they have attended a Catholic school, or poorly instructed if they are products of state or private non-sectarian schools. The latter group cannot receive sufficient religious instruction because of time and circumstance limitations. Confraternity, released time, or other religious programs are only substitutes struggling under many obstacles and accomplishing as much as possible. The graduate of a Catholic school is better trained, better instructed, but, like his associates from other schools, he finds no follow-up program for his continued instruction, the solution of his problems and answers to his questions.

Though diocesan facilities may be available for religious services of the deaf and hard of hearing, it is an accepted fact that the percentage of youth attending such services is negligible. Youth prefer associations in their own age levels and programs suited to their own needs and tastes.

Today, we are faced in Catholicism with a grave problem of leakage or defection from the faith. Youth, imbued with a spirit of indifference or sophistication, or infected with the materialistic spirit abroad, or perhaps even the victims of delinquency, are forming a large portion of the defection numbers. If this be true of hearing youth with sodalities, CYO and numberless other advantages, it is no surprise that the deaf youth becomes cool and weak in the faith. Often their working conditions are not conducive to the spirit of Christ. Often their associations, distance, or fewness of friends cause them to drift away from the Church. With none, or very few concerted movements to unite them, it is understandable that their spiritual growth remains stunted. This is true even in instances where active alumni and alumnae organizations exist, and where once active members of Newman Clubs still return for meetings or meet informally in small groups. These programs are not sufficient. Often, they provide a social program and an opportunity for reunion, both laudable, but not productive of sufficient spiritual growth.

The facts of the situation as it now exists sum up into this truth: Actually, very little is now being done towards the spiritual growth of the deaf in post-school years. The solution to the situation may lie in different directions. Time will not permit a detailed discussion of pro and con factors of the

solutions. This paper aims only at one end, i.e., the hope of stimulating thought productive of action aimed at improving the spiritual stature of our deaf youth.

Undoubtedly, the most effective solution is personal, individual contact. I feel that our Catholic schools and Catholic teachers in non-Catholic schools should furnish a list of graduates, names and addresses, each year to the Diocesan Director of the Deaf Apostolate. Though a tedious task, the director and his associates might aim to arrange to meet these graduates, either individually or in very small groups, at least once a month. Many important discussions could be planned, covering a review of the catechism, discussion of problems (especially sex, purity and marriage, labor situations and other topics of current interest). Distance may pose an obstacle, but this could be obviated if the priest received permission to use one room of a school or rectory at a convenient location in various parts of the diocese.

Likewise, the teachers, especially the nuns, should form some program that would bring the graduates back at regular periodic intervals. On such occasions, whether it is a private visit in a parlor or a small group meeting, a well-defined program should be mapped out and followed. Most necessary would appear the need of giving encouragement, urging the deaf to utilize diocesan facilities at their disposal.

Youth Clubs seem to be a necessity. Preferably, such would be a club with officers from the youth, and a moderator. Members would have a meeting place of their own, open several nights of the week, equipped with games and recreational facilities. Television is of incalculable assistance. It provides a good "hang-out" for them, takes them from less wholesome places of congregating. Here the priests or even volunteer Catholic Action workers may mingle with the deaf and convey important ideas to them. Such a system makes for more confidence and a better bond between the youth and the clergy. In addition, a program of athletics, basketball, swimming, baseball, picnics, etc., can aid in their cultural growth. Other programs, e.g., cooking, some crafts or the like can provide growth in other fields.

In conjunction with such clubs, it would seem advisable to endeavor to learn the likes and dislikes of the youth, and endeavor to interest each in some field of his liking.

Another means of improving the spiritual growth of our youth might be found in correspondence courses. Such a course might utilize a monthly personal letter, either typed or mimeographed, containing a special point of Catholic doctrine, or Christian virtue, or something productive of good for the welfare of the deaf youth. Either the priest moderator or someone else interested in the youth might conduct the courses.

Another service of benefit to them would be a circulating library, which could be set up at the permanent meeting place. Also, in most cities there are companies or organizations which provide different types of "home work," for example, knitting or crocheting for girls, assembling small mechanical things for the boys. This work could be under the supervision of the youth movement sponsored by the Church, and would give the priest moderator an opportunity of more frequent personal contact with the deaf youth.

One final suggestion stems from the program conducted for the average hearing youth, known as marriage preparation courses and family renewal talks. To the latter, our young deaf married couples might be invited for a series of talks on the necessary elements of Catholicity in the home and the moral laws of the Church and a practical solution of their problems.

In the former, our young deaf and hard of hearing, who will form the greater portion of our deaf apostolate of tomorrow, might be trained and schooled in the Christian outlook towards the vocation of marriage, and the virtues necessary for a successful fulfillment of it.

This paper has endeavored to accomplish only one thing—that is, the establishment of the idea that at the present time very little is being done for the welfare of our deaf and hard of hearing youth once they sever their connections with school.

It is the hope of this paper and the suggestions made therein that each and every one of us here present will give some serious thought to this perplexing problem: thought which will be productive of action which will benefit the entire deaf and hard of hearing apostolate, but in a special way enhance the spiritual success and also the material welfare of our deaf and hard of hearing youth who come under our individual care.

THE APOSTOLATE OF THE DEAF IN WESTERN NEW YORK

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"Preach the Gospel to all Creatures. . . . Teach them to observe all things whatsoever I have commanded you. . . ."

Before we began this paper, the first thing that we did was to page through a dictionary and learn the meaning of the word "report." This is the most fitting definition that we could find: "To report—to prepare from personal observation a more or less detailed record of something." Our topic this morning is "The Apostolate of the Deaf in Western New York." That really is too broad a subject to treat in the time allotted for this paper. We must confess that we cannot treat it adequately, for we must necessarily limit our report on Western New York to the dioceses of Buffalo and Rochester.

Our problems in Western New York are the same as those of you who are working for the deaf so zealously in other parts of the country. We do not believe for a moment that we are more successful in our programs. Like you, we have our moments of joy when we honestly believe that God is giving us our hundredfold reward here on earth; but like you, too, we have our moments of sorrow when we actually look about for another Simon to ease the burden, lest we fall victim to discouragement.

The general public does not fully understand the numerous difficulties that we daily encounter in the process of educating the deaf. But even one short visit to a classroom composed of deaf children should convince anyone of the tragedy of the situation and the impending miracle of redemption that is slowly being brought into realization, thus promising to the world and the community, useful, independent lives, instead of dependent burdens. And to bring out these changes, how many people ever give a thought to the necessary academic and psychological preparations that must be exacted of the teacher who assumes the task of this burden. Teachers of hearing children meet the requirements of an academic education and of a teachers' college and are able to conduct classes, how many people ever give a thought to the necessary academic and psychological preparations that must be exacted of the teacher who assumes the task of this burden. Teachers of hearing children meet the requirements of an academic education and of a teachers' college and are able to conduct classes, because through the spoken word the hearing children gain knowledge. The flow of language through their ears continues even after school dismissal. Not so with the deaf.

This knowledge of the deaf is not acquired immediately. It is a slow tedious study that is accomplished only after months of faithful endeavor. It is doubtful if in the world there is an enterprise bristling with greater difficulties than the teaching of the deaf. For this reason, it is one of the finest forms of apostolic work to which a priest or religious or lay person can dedicate his life. To communicate the word of God to a mind, the avenue to which, through the sense of hearing, is altogether closed, presents a problem of the severest order.

Whether by use of signs, manual alphabet, or by observation of the movements of the mouth, known as lip-reading, efforts must be skilled, persistent, and unwearied. All this is demanded of a priest working for the deaf, even though he is not formally connected with a deaf school. For a priest is an "*Alter Christus*" and Christ was a teacher. It is the work of the priest to see that deaf children learn to know God, learn to serve Him, and learn to love Him. It is the full responsibility of the priest working for the deaf, and his responsibility alone, to continue the grand work done by the sisters in Catholic schools for the deaf. Without that, all previous labor and patience

of the sisters might be wasted. To be guilty of allowing such long hours of tedious work to be lost is the fearful responsibility resting on the shoulders of the chaplain of the deaf. No matter how much these deaf boys and girls loved and respected their teachers in school, once they leave their Alma Mater with diploma in hand, it is to the priest that they will turn for instruction and guidance. The chaplain for the deaf understands this responsibility and spends long anxious hours planning different ways and methods by which he can further the education of the deaf in the things that pertain to God. This situation presents a twofold problem that is the same in all deaf centers: "How can I reach all the deaf for whom I must answer to God? And what is the best method to follow in educating them to the things of God?"

We have briefly pointed out to you that there is a difficulty existing in educating the deaf—a difficulty that certainly is not present in the education of hearing children. We have gone on record to say that the continuance of the education of the deaf rests solely on the shoulders of the priest; that the priest must keep the light burning late into the night to devise ways by which he can further that education. We are now going to state briefly what means we are making use of to further the education of the deaf in the dioceses of Buffalo and Rochester. We do not boast that we have the key to success, for we definitely do not.

This paper will not treat of the mammoth work done by the Sisters of Saint Joseph at Saint Mary's School for the Deaf. We could never do the school or the sisters justice with just a paragraph in this paper. The Sisters of Saint Joseph have made use of all the modern means of educating the deaf with a success that is the envy of other schools. We will just make this report: The children are well taken care of spiritually; the sisters have a religion class every day; a priest instructs each class once a week. Opportunity is given to the children to hear Holy Mass daily and to go to confession weekly. A Boys' and Girls' Sodality exists in the school which encourages devotion to the Mother of God, and periodically stages religious pageants. Again we repeat, to do the school justice demands a paper whose matter would be limited solely to Saint Mary's School.

In the diocese of Buffalo, we have a meeting for all the adult deaf once a month. This meeting is preceded by the hearing of confessions, Holy Mass and breakfast. The purpose of conducting the meeting in the morning is to follow out the wishes of our Bishop, "to give all the opportunity to receive Our Dear Lord in Holy Communion at least once a month." During the Mass a timely instruction is delivered in the sign language. After Mass, breakfast is served, and then the men and women (Holy Name Society and Holy Rosary Society) assemble in different rooms and hold their business meeting. This gives the priest another chance to instruct when he is called upon to say a few words.

Although we preached a sermon at all of these monthly Communion Masses, and gave practical advice at the business meetings, we still felt that the patience and labor exerted by the sisters and the lay teachers in the school were risking the danger of being exerted in vain. Once more the fearful responsibility of continuing the education of the deaf, now that they were no longer sheltered by the healthy atmosphere of the school, gnawed at our conscience. So we began the publication of a modest four-page bulletin, a bulletin that we named "The Gilmorean" in memory of Father Gilmore who spent his priestly life working for the deaf. This bulletin will never go down in history as a literary masterpiece, but it helps us fulfill our role as teacher.

It is sent to all the Catholic deaf of the diocese and into the deaf clubs, and it always carries salient points of Catholic doctrine.

The next problem to solve was "What about the Catholic Deaf Youth?" The boys and girls between the ages of fourteen and twenty-five who are not in school, what are you doing for them? Are they to be forgotten? We have always dreamed of a Deaf Catholic Youth Organization. Why could not a Deaf C.Y.O. in Buffalo be formed and affiliated with the C.Y.O. of the diocese? The Bishop was enthusiastic over the idea and gave permission graciously. This was to be another medium to instruct the deaf. A meeting is held once a month, at which the moderator gives a practical instruction after the business program is concluded. During this meeting the deaf boys and girls themselves draw up their plans for the coming month. According to the official C.Y.O. program the ideal is to plan something in the religious, the cultural, the athletic, the social and the civic field. We do not always meet all of these requirements, but we do make plans for at least three. Time does not allow us to describe this program in detail. Our C.Y.O. has taken part in the diocesan girls' and boys' softball league; the girls' and boys' basketball leagues; the diocesan table tennis and ping-pong. It has taken an active part in the Youth Leaders' Retreat, in the Divisional Communion Breakfasts, and this year, it will compete in the one-act play contest. Last year, it sponsored a basketball game to raise funds to contribute to the Catholic Charity Fund, and this year it sponsored a volley ball game for the same purpose. This latter project impresses upon the youth the obligation, that they, too, must help God's poor and suffering.

Last year we tried a study club and in the fall it was very successful, but in the winter, the deaf found it too difficult and too dangerous to travel across the city for these meetings. We hope to continue them again.

As time went on, the deaf were receiving more and more opportunity for instruction. They were gradually getting closer to the Church and their priests. But it seemed that one of their greatest friends was being overlooked. The Mother of God was not receiving the attention that she deserved. Here was another means at our hands to instruct, and at the same time, to place before the deaf, someone to whom they would turn in any difficulty; someone to whom they could come and seek help and never be left unaided. And so we began one of our most consoling works—a perpetual Novena to Our Lady of Perpetual Help. We hold this novena every Friday night. It consists of prayers, sermon in signs, hymns, and Benediction of the Blessed Sacrament—a most powerful medium that we have found to instruct the deaf. Confessions are heard after the novena services. So far, the Blessed Mother has smiled most kindly and favorably upon the devotion. She waited a long time for us, and we hope that she is pleased. After devotions, the deaf go to the parish hall that the Rector of Saint Mary's has graciously offered to them and take part in different games or sit around and talk. And someone always has a problem that he or she wants the priest to solve.

The last means that we are making use of to instruct the deaf is the information class. This class is new and at the present time we have three deaf persons coming in every week. We see possibilities of this developing into a strong convert class once the Catholic deaf themselves interest their non-Catholic friends in coming to the rectory and getting better acquainted with the Catholic priest. We have just purchased two slide projectors to help in this work.

This is a bird's eye view of the work in the diocese of Buffalo for the deaf. There is much that we must learn—and we always leave these con-

ventions with new ideas and helpful suggestions. We expect the same this year.

The work in the diocese of Rochester is a little different. The work of Father Dougherty there is a living testimonial of his zeal and sacrifice for God's forgotten ones. We are trying to follow in his footsteps, but his seventeen years of experience, hard work, love for the deaf, and above all, his self-sacrifice, cannot be attained even slightly in the few months that we have tried to carry out his program. We have been talking a long time and do not intend to try your patience in giving an elaborate description of how we are trying to fulfill our obligation as "teacher" in the diocese of Rochester.

There is in Rochester a State School for the Deaf. Naturally, the first thing we had to do was to continue the work of instructing the children. It is not only a Herculean task to accomplish alone, but an impossible one. Seeking the advice of older and wiser minds, we decided to give a talk on the deaf to the sociology class at Nazareth College and seek help. The Sisters of Saint Joseph, who teach there, were enthusiastic about the idea and most cooperative. Here was a chance for the girls to put their dormant zeal for Catholic Action into practice. Over half of the class of sixty volunteered, but we had to limit the number to a dozen. This group then sacrificed one of their free days and came to Buffalo where they observed the methods used at St. Mary's School for the Deaf. Their success has been phenomenal and their zeal for the work is sincere and enduring. Their reward will come from the hands of God. The children, seventy-two in all, have been divided into ten different classes, arranged according to their ages and mental capacity. These college girls teach the children for one hour every week. The method they use is the manual alphabet, pictures, blackboard work and visual education with the aid of strip-film machines.

The children at the Rochester school have Mass at the school every Sunday and take an active part by reciting in unison parts of the Mass which they read from a book called, "The Children's Mass." One of the older girls, or one of the teachers, leads them in the Mass prayers. On the first and third Sunday, we preach to them by means of the manual alphabet. The third Saturday of every month they have the opportunity to go to confession and receive Holy Communion on the following Sunday.

So far, we have not done too much for the adult deaf of Rochester. They have Mass in their own private chapel twice a month with an instruction. On the third Sunday they have their general Communion and breakfast is served after the Mass. Also on the first and third Saturday, a priest acquainted with the signs hears confessions in their chapel from four to six and from seven-thirty until nine o'clock. The children are surely being prepared for the kingdom of heaven in the best manner under the circumstances that we can devise, and, although we do not feel that the adults are getting the best and most out of us, we try not to neglect them. We visit the sick and bring Communion to them every month, and those who are able to come to Church receive an instruction and a sermon twice a month. The field is wide open to do more, but for the present that is all we have to report.

That, my dear friends, briefly sums up the apostolate of the deaf in our section of Western New York (dioceses of Buffalo and Rochester). There is room for improvement. We hope to learn much during the days of this convention.

"When they came to the coast of Galilee, they brought to Jesus, one deaf and dumb, and they besought Him that He would lay hands upon him. And taking him from the multitude, He put His fingers into his ears, and spitting,

He touched his tongue, and looking up to Heaven, He groaned and said to him: 'Ephpheta,' which is: 'Be thou opened,' and immediately his ears were opened and the string of his tongue was loosed, and he spoke right. And He charged him that he tell no one."

We do not hope to perform miracles, but please God, we will help them speak right. And by accepting our work as teachers of the deaf in this light, we find the work interesting. We know from our experience that the harvest is ready for a priest to do a tremendous amount of good in bringing these forgotten souls closer to God.

THE TEACHER TRAINING PROGRAM AT CATHOLIC UNIVERSITY

REV. FRANCIS T. WILLIAMS, C.S.V., NEW YORK, N. Y.

You are, I am sure, inspired by the knowledge that the Catholic University of America in Washington has recognized the urgent need for added, specialized education for teachers of the deaf. This program, instituted last year—one which, I am pleased to say, I had the privilege of directing—instantly proved its worth.

Its efficacy could not be based upon enrollment. There were very few students since the course was a new one and not sufficient time had been allowed for acquainting our teachers of the deaf with its availability. Such a situation does not, however, obtain this year. I am sure that all of you here today—all members of Catholic schools for the deaf—are now aware of the opportunity which the Catholic University has provided for you.

There were but seven teachers who took advantage of this specialized educational program last summer—two sisters from St. Rita School in Cincinnati; one from St. John's School in Milwaukee; two sisters who are Missionary Helpers at the deaf school in Puerto Rico; and two lay students—both Negroes—one of whom was a social worker and the other a teacher.

This, you may feel, was not a very auspicious beginning, but let me assure you that the University was well pleased. The manner in which the students received the course—with ever increasing enthusiasm and, finally, in a united declaration that their methodology had been abundantly enriched, as well as in some respects revolutionized—was sufficient in itself to satisfy the University of the efficacy of this innovation. Proof of its worth is seen in the addition of four courses for this summer to the three which were instituted last year.

Thus there are now available seven courses; plus the practicum for observation, practice teaching, demonstrating methods and materials, as established last year. The program covers six weeks, with classes of 50 minute periods, five days per week, beginning June 27 and continuing through August 6.

Before outlining the program, I think it is important to stress this fact: Too many who have specialized in a given field assume the attitude that their own practical experience leaves nothing further to be learned; or, at best, that revised or completely revolutionized methodology is unnecessary, perhaps dubious, or indeed, undesirable. Let us bear in mind that such an attitude is seldom found in the field of science, of medicine or the arts. Any clear-thinking individual, from the most renowned philosopher to the lowliest craftsman, adheres to the soundness of this adjuration: "Be not the first by which the new is tried, nor yet the last to cast the old aside." What the Catholic University offers to teachers of the deaf cannot be construed as *new* in the sense that it is *experimental*. It is, instead a program based upon the findings of large numbers of educators and specialists who have devoted many, many years to the study of the subject, including consideration of every meritorious change, innovation or suggestion leading towards more highly perfected methodology.

There are, in our field, perhaps a few instances of disinterest or prejudice due to lack of initiative, an inherent abhorrence of change, an equally tenacious adherence to tradition; or attributable to lack of opportunity for acquiring added specialized education. I am convinced that any such instances will soon

be eliminated since I am sure that the great majority of teachers of the deaf will take advantage of the program the Catholic University is affording. Then, through the application of this newly acquired specialized training, such alert teachers will demonstrate to the reluctant die-hards the desirability—indeed, the vital need—for all teachers of the deaf to enhance their abilities and lessen their burdens by acquiring this knowledge of new, better and more effective educational processes.

The program of last year, along with the additional courses offered this summer, includes, first, course 500 which is the "History and Development of the Education of the Deaf," to be presented by Father Francis White, C.S.V., who received a Master of Arts degree in deaf education from the University of Illinois. This course will deeply interest you, tracing as it does the development of present methodology through the gradual progress made in our field of teaching.

A second course, number 501, is the "Psychology of the Physically Handicapped," presented by Father Klenke of St. Rita's. Father Klenke has spent the past year taking courses in this specialized area at St. Xavier's in Cincinnati. I need not stress the importance of this phase of administering to the deaf since without applied psychology our other measures will be ineffectual and in some instances disastrous. Here unquestionably is a subject of constantly widening scope, demanding that we keep abreast of it.

In Education course number 502, to be given by Sister Mary Berchmans, of the Boston school, the subject is "Special Methods in Teaching the Deaf." Here, you can be sure there will be revealed to you techniques new and approved, based upon wide study, observation and evaluation of results.

Father Paul F. Klenke will also offer course 503, "Mental and Social Adjustment of the Handicapped." The title of the course connotes its import. Surely now in this chaotic world there is the *greatest* need for *understanding* and *applying* every recognized means to help the handicapped child take its place in society. The instances of maladjustment, introversion, delinquency, crime and even suicides among children considered normal are proof of the urgent need for very special attention to the mental processes, the moral stamina and social adjustment of the child who, by his deafness, is a problem to himself, his parents and to the world at large.

Added to these courses, all presented last year, is Education 506, dealing with the "Physiology of the Organs of Speech" to be given by Father White. I think you agree that it is important for us to understand the physical aspects of deafness as well as their resultant effects. This is especially true, considering the new methods of diagnosis, treatment and, often, cure, constantly under development by otologists and their kindred scientists and research experts.

"Voice and Speech Development," course number 507, to be introduced this summer, will present much that is entirely new to you teachers since it encompasses the very latest tested and approved methods. The same can be said for Education 508, which is "Special Correction, Embracing Acoustics and Eurythmics," both to be given by Sister Mary Xaveria of Archbishop Ryan Memorial Institute, Philadelphia. A seminar, known as number 510 will prove fruitful, you may be sure; while "Practicum," offered as course 504, involves clinical study and observation.

A feature of last year's program was a demonstration in methods, conducted by Sister Rose Anita and Sister Rose Alice of St. Mary's School, Buffalo, which was highly instructive and inspiring. There will be a lecture this year

on the John Tracy Clinic by Mrs. Spencer Tracy, who, as you know, is director of the John Tracy Clinic in California. This will take place on July 20.

The entire program, known as the Institute for the Preparation of Teachers for the Deaf and Hard-of-Hearing, is approved by the University of the State of New York, Teacher Division and Certification Division, as meeting the requirements for teaching in state-aided classes. It is likewise approved by the Conference of Executives of American Schools for the Deaf. You who take this course may become candidates for a Deaf Education Certificate, issued by Catholic University, while all these courses may be applied toward a Bachelor's, Master's or Doctor's degree, with a major in Education.

Not all of you may be interested in acquiring certificates. Not all of you may have the time to take the complete program. Not all of you may be able to go to Washington this summer to take any of the courses; but assuredly *some* of you *can* and *will* take advantage of this opportunity provided especially for *you*, while even greater numbers among us today can plan towards acquiring this education in the summer of 1950.

Naturally, as director of the program, I am hopeful of a large enrollment. This is not because I have devoted most of my teaching years to education of the deaf and the supervision of a school for the deaf or because my doctorate, which I shall presently acquire from Fordham University, is devoted to this same subject. In other words, my eagerness for you to embrace the opportunities for specialized education which Catholic University offers you is in no sense the fanaticism of a specialist, if I may be so termed.

I urge you to take this program—or as much of it as possible—because I realize there is so much to learn and so much to be done that neither you nor I shall live to see the desired degree of perfection which should be attained in the education of the deaf. The opportunities afforded by Catholic University represent a step—a *big* step—in the right direction. You who acquire this specialized education will carry your knowledge to your fellow teachers, thus widening the scope of their endeavors and so the lives of your handicapped charges will be enriched. Finally, you will carry back to the course, year after year, your own findings, so that this program can become a vast working force for the mutual advantage of teacher and pupil.

Your broadened knowledge, leading to more efficient and effective methodology in your school, will have such far-reaching results as to bring about the construction of more Catholic schools for the deaf. As you know, there has not been a new one opened since 1915 although at the same time the incidence of deafness grows annually. This applies to the congenitally and to the adventitiously deaf.

In an address I shall be privileged to give before the Catholic school heads meeting here, I will call their attention to the fact that five percent of all school children in the United States today have a hearing loss. Of these one and one-half percent suffer such hearing impairment as requires lip-reading; while more than three million children are, right now, on the way to hearing impairment—many to total deafness—unless corrective measures are immediately employed!

It is apparent therefore that, despite corrective measures—even assuming that our Catholic schools and the public schools will lose no further time in implementing to meet this situation—there will still remain a very large number of children with constantly diminishing hearing. This means we shall have to have more Catholic schools for the deaf. Meanwhile, the only way to meet the situation is to raise the standard and increase the scope of our present

schools, thus justifying and encouraging the institution of added schools to meet growing demands.

I think I can awaken superintendents of our parochial schools to the vital importance of immediately providing hearing tests so that hard-of-hearing pupils will be discovered and thereupon provided with specialized instruction. You and I know that the hard-of-hearing child has no place in a school for the deaf. Likewise, we appreciate the fact that, with a little equipment costing a paltry amount, plus some specialized education acquired by one or several sisters in each school, the problem of pupils with impaired hearing can be satisfactorily met.

I wish you here today would become disciples of this cause. Make known to the sisters of your acquaintance who teach in our schools the vital need for implementing their schools and themselves to cope with such handicapped children. Encourage these teachers to take the specialized education which our Catholic University offers. Our neglect of this issue will mean that Catholic parents will, of necessity, send their handicapped children to the public schools where specialized methods are now being established for them on a constantly widening scale. Needless to point out to you, our Catholic schools should be first in exercising every known means to provide for the moral, physical and mental welfare of the hard-of-hearing child. This can only be done by recognizing his handicap, then properly coping with it.

I urge you, therefore, to spread this gospel. I urge you further to take advantage, personally, of the program of specialized, modernized and revelatory education for you, teachers of the deaf, which Catholic University has prepared for you. My own prolonged and thorough observation of our own schools as well as of the state schools for the deaf has established the fact that some improvement—and in many instances, *much* improvement—in methodology is needed. The Catholic University will implement you to make progress, keep abreast of the times and, indeed, to place all our Catholic schools for the deaf where they should be as *leaders* in the field of ministering to boys and girls doomed to live in a world of silence.

You, and only you, can bring this about. You who are devoting your lives to God wish to perform His work with all possible perfection. The gateway to such perfection is open to you, this summer, at Catholic University.

TEXTS AND AIDS IN TEACHING RELIGION TO THE DEAF

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Volumes could be written on the subject of this paper. It is practically impossible to state the number of texts written and compiled for the teaching of religion. Whatever the number, certainly I am not familiar with all of them. I thought it might be interesting, therefore, to describe the religion course as given at St. Rita's. We do not claim it is an ideal course. It has been changed during the past few years and will probably undergo some more changes in the near future.

Until the last few years we were using the texts prescribed by the archdiocese—the revised edition of the Baltimore Catechism. No one will deny that this is a fine book as a basic text. For the deaf child, however, it is not sufficient. In the high school department we were using the four volume set of books by Laux. This too is a fine set of books, a little out dated now as to make up and too heavy by far for the deaf student. In the pre-school department and in the first and second grades we were using no textbooks. The first book used was in the third grade which was preparing for First Communion. *My First Communion Catechism* was the book used. In all of these grades memory was the important thing. The child memorized the allotted questions and answers and was graded on his work. Understanding was hoped for but not too often achieved. Understanding did come as the child progressed in grade. It is true that the small hearing child memorizes at first with little understanding, but he begins to understand some of the truths he has memorized shortly thereafter. With the deaf child, this understanding comes a little slower. If we are sure that these children will return to us year after year as in most cases, the procedure is not too bad. However, where we allow a child to make his First Holy Communion and then lose him shortly thereafter to a state school or day school, the system is not satisfactory. All in all, the methods of the past cannot be condemned too much because they did turn out many good Catholic deaf men and women.

Our interest now lies in having a religious course that does not consist in memory work alone but one which brings with it understanding as early as possible. We are interested in moving the First Communion class from the third grade to second as has been done in other schools. This will be done when we think the second grade child has a sufficient knowledge and understanding of his religion.

There have been some changes in textbooks during the past few years. In the pre-school department and in the first grade, religion is still taught by visual aids, flash cards and pictures. During this present school year we have placed our first text in the second grade. The text selected was the one sent out for your inspection by the staff at the Institute for the Deaf and Hard of Hearing at Catholic University. This is the primer of the *Living my Religion Series*, entitled, *Our Heavenly Father*. This book was selected last summer because of its vocabulary and also because of its pleasant make-up. It is well illustrated with pictures and is very attractive. It served a twofold purpose. It was an additional reader as well as a primer in religion. The children finished the book shortly after the beginning of the second semester. Consequently we took the next book of the same series, Book I, *Living in God's Love*. They will not finish this book this year. We will move

it along with the class in the fall into the third grade and let them finish it with any additional work they can do.

In the First Communion class we formerly used the text *My First Communion Catechism*. We still use this book for certain parts it contains. For the past two years, however, we have been using slidefilms to good advantage. The catechetical films are sold by the Visual Educational Society of Chicago. It has helped, I believe, in giving them a greater understanding, a clearer grasp of the great mysteries into which they are being initiated. This, in conjunction with the little manual *Pax*, a booklet for confession, constitutes the texts and methods we are now using in our First Communion class. We shall use these until we find something better—that next stage for which we are all seeking.

In the intermediate grades we are using a revised edition of the Baltimore Catechism, Father McGuire's adaptation of the Baltimore Catechism. This particular book was chosen because of its various features which we consider valuable. It is illustrated; it has phoneticized vocabulary lists at the beginning of each new lesson; it has study helps after each lesson, sentence completions and questions to be answered; and it has a short explanation which is easy to read at the beginning of each lesson. Its main disadvantage is that it retains the questions and answers as found in the Baltimore Catechism, which in themselves are not to be disputed, but which I feel are a little difficult for the deaf child.

In the upper grades we are using the second of Father McGuire's books, drawn up on the same plan. These books do have one advantage as to question and answer. They not only have the ones demanded by the Baltimore Catechism but have additional questions and answers which draw out and explain the content matter more fully.

The third book of this series was revised by Father Connell. We are now using it in the first two years of high school, the ninth and tenth grades, completing the book in two years' work. It also has the work book features about it and, covering two years' work, is not too difficult.

In the third and fourth years we have been running a cycle course of church and bible history. Thus far we have used Laux's *Church History*. It is too much for one year's work. More than that, it is too difficult. It is a fine church history book and is used widely in many of our parochial high schools. We are contemplating a change within the next few years but have not decided on a text as yet. The second year of the cycle is taken up with bible history, using Gilmour's old text with the aid of slide films covering the subject thoroughly. There is some question in our mind as to the value of this latter subject, especially as to high school students.

This year we have had church history. We have picked out the salient points only, trying to give the students those parts of history which will mean the most to them—the founding of the church, the glorious days of the church, her great efforts towards the educational field, a bit of the dark ages in our history, the founding of the non-Catholic churches, etc. The last six week period will be taken up with a thorough handling of marriage and their future life. The students have requested this. We will use no textbook but will confine ourselves to notes taken down in a note book which they will be able to take home with them. We plan to study marriage in all its aspects; as a sacrament, a natural union, its importance, difficulties, children, their duties, etc.

We do not offer this as an ideal religion course. It is the best that we have to offer at the present time. We expect to make changes as they seem

advisable. We do feel that it has been a success, especially when we consider it in conjunction with the informal religious training the students get in their daily Mass, in the rules of the school and the example of their superiors. The whole life of a religious school is centered about Christian ideals and conduct. The students unconsciously acquire many moral principles from their everyday life and activities.

We might add a word about slide films. I personally think there is a great future for them in deaf education in general and in religion in particular. They must be used judiciously—not as a means for a lazy teacher, nor as a stopgap for the teacher when he or she does not have a class prepared. The army used them to good advantage during the war and there is no reason why we cannot do the same. The catechism has been put on film as has the whole bible history series. The Mass, vestments, famous churches of the world, famous saints have all been produced and we think a greater demand will produce larger libraries and better films. Some tried thus far are not too ideal for the deaf child, particularly the catechism, since its vocabulary is too heavy. The others, however, are suited admirably for our purpose. Slide-films would not answer all our difficulties, but I do think they would be a valuable aid in the hands of a wise teacher.

The construction of our own textbooks would be one possible answer to many of our difficulties. I do not mean by this that our religion has to be “watered down” nor do we have to miss any of the essential teachings. Our efforts are towards bringing our deaf children to the same level as our hearing children. In teaching religion, however, we must be sure that they are getting the doctrines correctly and that the moral truths are being engrained within them. This, I think, is the first purpose of any religion class. Where we can work in a lesson on language or any other phase of education with it, all well and good, but religious training first, at any cost and by any means—for after all, this is the purpose of having Catholic schools.

READING FOR DEAF CHILDREN

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Pope Pius XI has expressed his ideal in Christian education in the following words:

Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view to reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.¹

Dr. Iral S. Wile's view is in conformity with these objectives when he states that:

The trend in education is to train the child as a whole and to fit him for life, not only through the school curriculum, but by taking into consideration his emotional and social adjustments and character building as well.²

This trend has shown itself more progressively in the reading program than elsewhere in the curriculum.

Reading is more than acquiring skill in the recognition of printed symbols. In reality it is "an active dynamic process during which something happens to the child."³ Reading influences the child's thought life, his emotional life, and his conduct.

Reading is a means of attaining higher purposes, goals and objectives. In its broadest sense reading should aid in developing the finer things of life, thus tending to make better individuals, more noble Christian citizens and a more wholesome Christian society.

Betts regards reading as a process and not a subject, a social tool to meet social needs. Speech, reading and writing are referred to as facets of a large area of learning called language.

Dr. Pugh in speaking at the Fifty-Eighth Annual Meeting of the American Association remarked:

Since the child is seriously limited in his ability to acquire perfection in speech, the other facets of language that are less affected by his handicap should be stressed even more than they are with hearing children. We should remember that a deaf child learns to read the lips because he is deaf, and this is his means of substitution for hearing.

However, he should learn to read, not as a substitute because of his deafness, but because he is an intelligent and reasonable human being who has need of this tool, in order to learn innumerable facts, universal truths, and personal beliefs that make up our social thinking.

There is unlimited evidence to show that a deaf child gets much more precise understanding from language that is written than he does from language presented to him through lip reading alone.

There is strong indication of more permanent relation of language that is presented in the written form.⁴

The large number of books now available affords a wide field of simple reading material beautifully illustrated. It is no longer necessary that special

¹James H. Ryan, *Encyclical Letters of Pius XI* (St. Louis: Herder, 1927).

²Josephine Bennett, "Reading for Primary Classes," *Volta Review*, 40:5, Jan., 1938.

³Sister M. Marguerite, S.N.D., *Methods and Procedures for These Are Our Neighbors* (Ginn & Co., 1942), p. 1.

⁴Dr. Gladys Pugh, "Reading for Deaf Children," *Volta Review*, 50:426, September, 1948.

books be written for the deaf child. Textbooks already on the market, covering stories of all types and social studies, scaled to childhood vocabulary for the primary and lower grades, challenge the interest of the deaf child and meet his chronological and psychological needs.

The child should have access to as many books as are within the range of his understanding and can be squeezed out of the school budget. Of far more importance than modern school buildings, desirable though they may be, are adequate library facilities throughout the school.

Alexander Graham Bell said:

I would have a deaf child read books in order to learn the language, instead of learning the language in order to read books. Comprehension always precedes expression. A child must learn a language before he uses it. . . . The duller a pupil is, the more necessary is that repetition.⁵

Gates expressed himself thus, in teaching reading to deaf children:

If deaf children could be taught early to read, their lives could be immeasurably enriched and enlightened since they would not be limited to the presence of moving lips or hands of others for linguistic development and could, during the hours alone, devote themselves without serious limitations to reading for information or pleasure.⁶

Many factors enter into reading disabilities. An auditory defect is only one, but this need not be associated with poor reading.

Dr. Pugh gives us a fine list of some of the factors commonly linked with reading disabilities:

. . . low intelligence, nervous or poor motor coordination, bad personality, visual defects, poor visual memory, narrow span of recognition, ineffective eye movements, inadequate training in phonics, inadequate meaningful vocabulary, lack of interest, guessing rather than reasoning, dislike for reading, inadequate phrasing, failure to vary rate according to the type of material being read, the teacher's disregard for reading readiness, lack of suitable reading materials in the class room, lack of suitable reading materials in the home, neglect of certain skills, over-prodding the slow reader or parents, the use of wrong methods of instruction, and insufficient preparation on the part of the teacher.⁷

A teacher with a little initiative can control most of these factors. Today we have visual training centers where some visual defects can be helped. Regarding intelligence, the teacher can help the child to develop to the limit of the capacity he has.

Our three main objectives in teaching reading at St. John's are the following:

1. to enrich and enlarge the child's experience,
2. to develop permanent interests in reading,
3. to develop desirable attitudes and effective habits and skills.

At St. John's we follow a sequence of reading texts which we use throughout the school. This includes the Cathedral Basic series, the Easy Growth series and the Faith and Freedom series. However, we have a few children needing an adjusted program and sometimes substitute another series. I have used the Quinlan series for a year, substituting it for Easy Growth, and found it appropriate for deaf children, because of its informational material.

⁵Helen Fulkerson Ingle, "Language for the Deaf," *Volta Review*, 43:645, Nov., 1941.

⁶Arthur I. Gates, "An Experimental Study of Teaching The Deaf to Read," *Volta Review*, 28:295, June, 1926.

⁷Dr. Gladys Pugh, *op. cit.*, p. 427.

The children use the picture dictionaries until the completion of the third grade. In the fourth grade they start the Thorndike Beginning Dictionary. By this time the children have become familiar with the Thorndike markings which have been used in speech classes.

We have a central library where books are pocketed and grouped according to grade levels. Each class has a special time for library hour when the teacher accompanies her pupils and helps them in their selections according to their independent reading level. The public library also sends a selection of books for each classroom and each classroom has its own library shelf.

In order to gauge achievement and place the child at his instructional level tests are administered periodically. The tests we use at St. John's are the Metropolitan Achievement test and the Unit Seals of Attainment. We also administer the tests accompanying the skill-text, diagnostic workbooks and the Weekly Reader. We have found that deaf children fail on these tests in vocabulary achievement. Therefore, we have been working doubly hard at that phase in our reading program.

Betts gives us four ways in which vocabulary can be developed.

1. Through direct contact with facts, i.e., rich, direct, and significant experiences.
2. Vocabulary is developed through a need for oral communication about experience.
3. Vocabulary is further extended by wide reading—vicarious experiencing.
4. Vocabulary is put under more precise control when used to communicate through writing.⁸

We try to give our children as many experiences as possible and then talk about them and write about them. We try to correlate all our subjects with our reading program. We carry the words and phrases used in our reading program into speech and lip-reading classes. Social study charts are made in which everyday experiences and situations that a deaf child needs in daily life are studied.

We put all the vocabulary words from the respective readers on small flash cards. In presenting the word first pronunciation is stressed, then meaning. Meaning is expressed by giving a written pattern in a sentence and allowing the children to think of other original sentences. In case it is a word of more than one meaning this is always stressed. Illustrations are used, especially when the meaning is colloquial. For example—*Park* the car—We played in the *park*. *Store* nuts—Go to the *store*, etc. Words are constantly reviewed and the pupils are expected to give original sentences with them.

All the verbs taken during our reading program are put on flash cards and correlated during our language class.

Rachel Davies presents verbs by using a color crutch, making the root form one color—pink; the past form—blue; and the participle—green. She uses the present form in as many situations as possible. A set of pictures is shuffled and put on a ledge and matched until the children see the common element and the difference. Miss Davies feels that the children are not psychologically ready until this can be done.

For recognition of the common word variant certain known words can be written on the blackboard and s, es, ed or ing added. Pronunciation and correct selection for use in a given sentence can be called for. For example:

⁸Emmett Albert Betts, *Foundations of Reading Instruction* (Chicago, Ill.: American Book Company, 1946), pp. 96-97.

happened
 It happens before I came to school.
 happening

For observing how the final letter changes meaning and pronunciation of words, sentences can also be used. For example:

is	had	big
Ann in the house.	Joe two apples.	
it	hat	bit

Phrases are put on strips and used in tachistoscopes not only for quick recognition but for vocabulary and sentence building as well.

Dramatization is enjoyed by deaf children. We have found the words we have dramatized make a stronger and more vivid impression upon them.

To check word meaning we usually give tests of our own making after each unit has been studied. There are different types of tests. Among these we use "fill in the blanks," "true-false," "matching" and "multiple choice."

In our vocabulary development we use the Dolch picture words, the Dolch nouns, Dolch sight vocabulary and Durrell Primary and Intermediate lists. Synonyms, antonyms and homonyms are also correlated with our reading program.

The following is a list of *Teacher Helps* in increasing vocabulary—word meaning.

1. Stimulate wide reading of simple, well chosen, well graded reading.
2. Teach words in isolation, phrasing, or paragraphs in which typical meanings are stressed.
3. Have pupils read to find expressive words, or descriptive words.
4. Drill cards with opposites, words of like meaning, nouns and descriptive adjectives. In each case the pupil matches the card with its partner. Various games and matching exercises can be planned along this line to get variety.
5. Encourage use of dictionary when meaning is not found in content.
6. Encourage pupils to derive word meanings from content. Make them conscious of unfamiliar words, and develop spirit of wanting to know all unfamiliar words.
7. Provide pupils with certain amount of basal vocabulary. Teacher should consciously introduce words to be used the following week in reading, use them on blackboard, in sentences, etc.
8. Use games, informal tests.
9. Introduce words from other subject fields, especially those in which the pupil is weak.
10. Study prefixes and suffixes to get word meanings.
11. Classify words according to kind, as fruits, vegetables, etc.
12. Devise paragraph leaving blank spaces to be filled in from list of difficult words, whose meanings are obscure to child. Take the words from lists they are learning, or lesson, etc.
13. Try a child-made dictionary. He gets his definition, and gives a sample sentence. Pupils can use this for motivation—counting the words they add to sentence.
14. Construct sentence using words in various meanings.

15. Bring in pictures, and have pupils use descriptive words, etc., action words to describe motion.
16. Find as many words as you can to describe, e.g., movement, as strolling, walking, sauntering, etc.⁹

After the vocabulary has been mastered and become the child's own, we are ready to develop the reading lesson itself.

Usually a short preparation is given and then questions are asked. We have found that giving the children questions on little cards and allowing them to study before class works out very satisfactorily. The questions are then given through lip reading. This method gives the poorer lip readers a fair chance.

Sometimes, however, we take the story without giving a list of questions ahead of time, asking questions about a page of the story at a time.

Some recommendations regarding the preparation of single-answer questions for checking comprehension are listed as follows:

1. Use questions that must be answered from the reading matter rather than from experience. However, there will be an occasion to use questions which tap background of experience, especially when estimating capacity.
2. Use questions that have only one answer, as stated in the reading matter. For example, avoid such questions as "Where was Tom going and why?"
3. State the question so that a parroting of the exact wording in the book is not required. A stimulating question should require the reader to reorganize his experiences. In one of the primers used by the writer, there is a story about Mary's kittens that "run and jump and play." To ask, "Are the kittens lively or lazy?" and to recheck by "What sentence tells you the answer?" requires some reorganization of experience.
4. Avoid "catch" questions. Misleading irrelevances should be avoided by asking direct questions that are clearly worded and concise.
5. Use interrogative—or imperative—type questions. Do not combine the two types in one question. For example, "The name of Peter Cooper's locomotive was what?" creates the wrong mind-set by beginning with a statement and ending with a question. It would be more direct to simply ask, "What was the name of Peter Cooper's locomotive?"
6. Adapt the questions to the learner's maturity level. Simple facts described in complex language can frustrate comprehension. Good questions challenge attention.
7. Ask sequential questions, especially for guiding the first silent reading. One question should lead into another. This will facilitate checking on knowledge of vocabulary and on background of information by separating such an information for diagnostic questions. Furthermore, the use of sequential questions preserves the unity of the selection.
8. Avoid the use of questions that require simple "yes" and "no" responses. For example, "Can you find the sentence that answers the question?" may be stated "Point to the sentence that answers the question," or "Read the sentence that answers the question."¹⁰

⁹Sister M. Julitta, O.S.F., *Teacher Helps* (Milwaukee, Wis.: Cardinal Stritch College Reading Clinic, 1948).

¹⁰Emmet Albert Betts, *op cit.*, pp. 459-460.

Workbooks corresponding with the respective readers are used after the completion of the lesson.

Whenever possible books for independent reading correlating with the reading lesson are placed on the reading table for the children to use independently.

For development of silent reading skills we use the skilltext, diagnostic workbooks, teacher made question books, three minute tests, Weekly Readers, Champion workbooks, Practice Exercises in Reading by Gates and Peardon and Merton McCall readers.

Visual aids play an important part in the life of every child. At St. John's we have an opaque projector which we use in various ways. It is ideal in showing the children's own work (especially movies of their own making), little pictures with stories, social studies and for every phase of the school curriculum.

We also have a 16mm. sound projector where educational movies are shown weekly. Our slide projector is a big help, too. We can procure both the slides and the films from the public library.

The magic eye, an electrical device, is ideal for vocabulary and lip reading development. It makes learning a joy to the children.

Then we use many teacher made devices in the form of games and tachiscopes.

The teachers of reading for the deaf must use the same preventive measures against retardation in reading as teachers of hearing children use.

Sister Mary Nila, O.S.F., gives us the following preventive measures:

1. Assure readiness before beginning initial instructions in reading. Do not advance child faster than he is able from one reading level to the next.
2. Readiness for progressing from one reading level to the next higher level. This readiness must be appraised.
3. Readiness for each new lesson through direct reading activities, necessary experience, developing working concept, and directed silent-oral reading.¹¹

At St. John's we feel our reading program presents a wonderful opportunity to form the young child's mind unto the things of Christ, by elevating the aspects of the social life of the child, by teaching him to view them in a supernatural light, by motivating natural virtue to a supernatural level, and thus developing a true Christian character.

¹¹Sr. M. Nila, O.S.F., *Unpublished Paper on Reading*, 1947.

THE VALUE AND NEED OF READING IN THE DAILY CURRICULUM OF THE DEAF CHILD

SISTER MARY ST. STANISLAUS
BOSTON SCHOOL FOR THE DEAF, RANDOLPH, MASS.

It has long been a much contested question as to just how much time in our teaching schedule should be allotted to the subject of reading. I think we who have been working among the deaf are unanimous in asserting that reading, both oral and silent, is an absolute necessity and should be one of the most important branches of our educational efforts. Miss Marjorie Hardy, author of *The Child's Own Way Series*, says in her *Teacher's Manual*,

The goal has been reached in learning to read when the child reads voluntarily, extensively and with evident interest and absorption. It is not enough that a child shall learn to read rapidly and understandingly; he must develop a real love for reading—one that will prompt him to spend many of his leisure hours in reading for pleasure.

I think we teachers of the deaf would like to add to this particular aim of Miss Hardy's a most necessary objective, particularly for the deaf child, that of helping him to realize the fund of knowledge and material to be obtained from books—books of all types—fiction, biography, books of a scientific nature, etc. Once a deaf child discovers that he can find in books the answers to his many unanswered queries, he very often becomes what we have so often called "dictionary conscious" or "book conscious."

I am sure we will all agree that one—perhaps the greatest—means of furthering one's field of information and of acquiring knowledge is through the medium of good books. The deaf child more than any other type child, perhaps, feels this need as he goes through his school life. It should be one of the greatest objectives of all teachers of the deaf to awaken in their children an interest towards good literature by providing a background of knowledge.

With the acquisition of language, the child realizes that there is a meaning to everything and he soon discovers that that meaning can be understood and enlarged upon through the printed page. The graphic forms presented to him in books give him a mental picture, and here is the opportunity for the good teacher of reading to develop in the child his ability to visualize his reading. This necessitates a constant effort to enlarge the imagination which should be done particularly through illustrations and teacher made material. Since the deaf child depends in a good measure for his future knowledge on these graphic representations, which he can only acquire through good literature, much preliminary work should be done especially in the primary grades. The child's own activities and experiences make excellent reading lessons, increase his vocabulary and furnish a background for later reading. As the child progresses, his experiences will be richer and his interests will broaden.

We, as teachers, must bear in mind that, as the hearing child learns reading through the process of association of ideas, so too, the deaf child does in like manner. Therefore, it is most important that new material be presented when proper motivation is present, for only under such circumstances is the new information likely to be retained. The resourceful teacher will find many opportunities for creating normal and natural settings calling for

the desired response. New material should always be correlated with silent reading, lip reading and written language.

I would like to offer a few suggestions that may stimulate and develop intelligent and enjoyable reading among our deaf children.

1. There can be no real comprehension of the reading material used unless the child has an understanding of the majority of the words used. This necessitates the building up of an adequate vocabulary and should be attacked consistently, persistently, and cooperatively throughout the grades.
2. The teacher should read and tell interesting stories to her class frequently. In this way conversation may be encouraged, tying up the facts read with the children's own experiences. We learn of the efficacy of story material from the greatest of story tellers, our Lord. He told His stories simply, in a way that held the interest of His listeners. The principles which we find exemplified in the stories of the Divine Teacher are those which should guide the preparation of our story telling with our pupils.
3. Dramatization stimulates interest not only in the action but in the printed page. Dramatization makes the story real. To the deaf child it gives the same satisfaction that hearing a story read aloud gives to the hearing child.
4. It is well occasionally to tell the children a story before placing the books in their hands. They will soon be reading voluntarily.
5. The children should be surrounded with an atmosphere of good books. A reading table should be in every classroom to which they are at liberty to go during their free time. On this table should be kept various types of books—books carefully selected as to the reading ability of the class. Books containing many illustrations (preferably colored) are desirable. Pictures attract the unwilling reader. We want the deaf child to feel that books are full of information—information that will answer the unsolved questions that have been formulating in his mind. Once a child discovers that reading will contribute to his pleasure and increase his knowledge, keen interest will result.

Today we do not have the difficulties formerly encountered of trying to persuade the deaf child to read with enjoyment, understanding and attention. We can easily find any number of books beautifully illustrated, and containing such simplified matter, that with the help of classroom aids any teacher should be able with very little difficulty to give her pupils a sound reading basis.

We all know the training of the deaf child begins his very first day in school. This training involves all branches of knowledge—physical, mental and moral. These are the formative years, and, if at this time he is given the teaching which is his God given right, he should normally develop into a pupil who is capable of learning and acquiring knowledge towards his future development.

Let us consider the deaf child as he enters school. As you know, he has practically no knowledge whatsoever of language, either printed or oral. His means of communication and of making his needs known have been entirely through signs and natural gestures. All kinds of experiences and observations have been his, it is true; but how is he to express his reactions, his wants, his quest for more knowledge? Instinctively he feels this want—something is the matter, something is lacking.

Beginning the first day in school, the deaf child comes in contact with the printed form not only in the classroom, but in the playroom, the dormitory, the cloakroom. He sees his own name printed on his chair, his desk, his napkin ring, his clothing, etc. Gradually he learns, through both lip reading and the graphic form, the names of the children in his classroom, names of furniture, miscellaneous objects. As time goes on, he learns the meaning and application of a few verbs in connection with commands, such as *jump, run,* etc. This is followed by a consciousness of color and number associated with a noun; for example, *a blue ball, two tops.*

Work sheets are prepared by the teacher and play a great part in our reading program. Their underlying objective is to teach the child to follow directions. Each new word, phrase, or idea is presented clearly and carefully and the necessary repetitions given. Time is saved by using the work sheets, as the child can go to work quickly and quietly on his own copy. They contain many types of reading skills and give the child an opportunity to work independently and at his own rate of speed.

Natural experience charts are built up frequently. These charts are used both for lip reading and silent reading and are most beneficial in introducing new language, new vocabulary and new happenings in the child's everyday life.

In our beginners' classes we use:

1. *Fun with Words and Pictures*, Benton Review Pub. Co.
2. *Work Books in Reading*, Book I, Book II, Beckley Cardy.

During the following years the basic readers used throughout the school are:

1. *Faith and Freedom Series*, Ginn and Co.
2. *Cathedral Basic Readers*, Scott, Foresman and Co.

Several supplementary readers with their accompanying work books are added in each grade at the choice and discretion of the individual teacher.

- New Ideal Catholic Readers*, Sisters of Saint Joseph
- Through the Gate*, Silver Burdett Co.
- The Laidlaw Basic Readers*, Laidlaw Brothers, Inc.
- The Keystone Visual Readers*, Keystone View Co.
- Quinlan Readers*, Allyn and Bacon
- Basic Science Education Series*, Row, Peterson Co.
- A Child's First Picture Dictionary*
- The Wonder Books*
- Golden Dictionary*, Simon and Schuster, New York
- The Self Help Picture Dictionary*, The Play and Learn Co.

It made me very happy a short time ago when one of the children's parents wrote to her little girl saying,

I am glad you are enjoying the books you got for Christmas. When you come home at Easter, I will take you to the library and get you a library card of your own so you can read many books during your vacation.

Last September a boy of twelve brought his library card back to school with him thrilled to show sister all the books he had read during the summer.

I fully realize that all children do not become avid readers; however, I do feel that, when a child graduates from school, he should have not only an appreciator of good literature, but also an appreciation of the knowledge to be found on the printed page.

In conclusion: I would like to stress the fact that by careful guidance the deaf child can be led to love the best in reading—lessons of faith, sacrifice, truth, courage and heroism. He will be made better and happier by contact with great and noble minds and will be given a firm foundation for the building up of a strong character of his own modeled on the best that is found in good literature.

DEMONSTRATION

DRILL ON LANGUAGE PATTERNS IN BEGINNERS' GEOGRAPHY

SISTER HELEN LOUISE, S.C.
DE PAUL INSTITUTE FOR THE DEAF, PITTSBURGH, PA.

THE DEMONSTRATION IS AN "OVERVIEW" INTRODUCING A UNIT ON WHEAT
WITH A FOURTH-YEAR-IN-SCHOOL CLASS

The aim of the overview is to arouse interest in the unit through the use of audio-visual aids:

- Specimens—stalks of wheat, grains, flour
- Wheat Foods—bread, pie, cake, pancakes, waffles, cereals, macaroni, spaghetti
- Pictures and Print—plowing, planting, farming, cutting, baking, farmers, millers, bakers
- Stereoscopes and Stereographs—farming and grain growing
- The Language—vocabulary and patterns learned in classroom drill

PRESENTATION STORY

This is wheat. (Show the stalks of wheat.) These are grains of wheat. (Show the grains.) This is flour. (Show the brown and the white flour.) The flour is made of the grains of wheat. Many foods are made of wheat. Some foods are made of grains of wheat, and other foods are made of wheat flour. These cereals are made of grains of wheat. (Show the boxes of cereal.) These foods are made of wheat flour. (Show the foods.) All these foods are wheat.

The farmer plants the wheat. (Show the picture and the chart.) First he must plow the ground to make it soft. (Show the picture and the chart.) The farmer is plowing the field. Then the farmer is ready to plant the seeds. (Show the picture and the chart.) The farmer is planting wheat. (Make a simple diagram on the board.) The seed is dropped into the earth. God sends the rain and the sun. (Indicate in the drawing the action of the sun and the rain.) The seeds begin to grow. (Indicate the wheat growing taller and taller.) The wheat grows and grows until it is ripe. Ripe wheat is yellow. (Show the picture and the chart.) Jesus often walked in the wheat field. (Show the picture and the chart.) Jesus is walking in the wheat field. Men cut the wheat. (Show the picture and the chart.) The men are cutting the wheat. A large machine pulls off the grains of wheat. Pull off a few grains from the stalk. (Show the picture and the chart.) The grains fall off in the big machine. The farmer takes his grain to a grain elevator. (Show the picture and the chart.) This is a grain elevator. The men send some of the grain to the flour mill. (Show the picture and the chart.) This is a flour mill. A machine grinds the grain into flour. The whole grain is brown flour. (Show the flour.) (Give the pupils a few grains of wheat to open.) See the white flour inside. White flour is made of this part. (Show the two jars of flour and the printed chart.) Flour is made of wheat. The baker buys flour. (Show the picture and the chart.) This is the baker. The baker makes bread. (Show the picture and the chart.) The baker is making bread. Mother buys flour. She makes bread. (Show the picture and the chart.) Mother is making bread. All these foods are made of flour. (Indi-

cate pictures and charts of rolls, pies, cakes, waffles, pancakes, noodles, macaroni, spaghetti.) Many cereals are made of the grain. (Indicate pictures and charts of shredded wheat, wheaties, bran, puffed wheat.) All these foods come from God. God gives us the wheat.

SPEECH-READING WITH AUDIO-VISUAL AIDS

- | | |
|---|----------------------------------|
| Show us the stalks of wheat. | Who makes the wheat grow? |
| Show us the grain. | Who plants the wheat? |
| The men are looking at the wheat. | What is bread made of? |
| The men are cutting the wheat. | What are cereals made of? |
| The girl is carrying some wheat. | What color is ripe wheat? |
| Mother put the pie into the oven. | What is the baker doing? |
| David likes to eat shredded wheat. | What kind of cereal do you like? |
| Pancakes and waffles are made of wheat. | What shape are grains of wheat? |
| Cakes are made of wheat. | What shape is spaghetti? |
| The flour is white. | What do the sun and the rain do? |
| The wheat is washed in a large machine. | What happened to the seeds? |
- The farmer has wheat in one arm and vegetables in the other.
 Jesus is walking with His Apostles in the wheat field.

PRESENTATION STORY QUIZ

Write *Yes* or *No*.

- | | |
|---|-------|
| 1. God makes the wheat grow. | _____ |
| 2. The baker plants the wheat. | _____ |
| 3. The miller plows the field. | _____ |
| 4. The farmer makes the bread. | _____ |
| 5. The men cut the wheat. | _____ |
| 6. There are many grains of wheat on a stalk. | _____ |
| 7. Some flour is white. | _____ |
| 8. Bread is made of wheat. | _____ |
| 9. Cereals are made of grains of wheat. | _____ |
| 10. Macaroni is made of wheat flour. | _____ |

Put in the right word.

- | | |
|---|--------|
| 1. The _____ plants the wheat. | wheat |
| 2. The _____ makes bread. | cut |
| 3. Men _____ the wheat when it is ripe. | God |
| 4. Cereals are made of _____. | baker |
| 5. _____ makes the wheat grow. | farmer |

Draw a line to the right word.

- | | |
|-----------|-----------------------|
| 1. Men | makes the wheat grow. |
| 2. Farmer | makes the bread. |
| 3. Baker | cut the wheat. |
| 4. God | plants the wheat. |

Put a line under the right answer.

- | | | | |
|------------------------------|--------|--------|------------|
| 1. Who plants the wheat? | miller | farmer | baker |
| 2. What is bread made of? | stalks | wheat | vegetables |
| 3. Who makes the wheat grow? | God | farmer | miller |

FOLK SONGS AND GAMES

Wheat and All the Other Grains Grow—Adapted from Czech

Wheat and all the other grains grow;
 Wheat and all the other grains grow!
 You and I and everyone knows,
 That God makes wheat and all the grains grow.

Refrain:—First the farmer sows the seed
 Then he stands and takes his ease.
 Stamps his foot and claps his hand,
 Then turns round to view his land.

Making Flour—Hungarian Folk Song

Hey, Miller! Ho, miller! Here is our wheat.
 Come, take it; Please make it ready to eat.
 How the wind blows. How the grain flows.
 Rap, tapping, clap, clapping, so the mill goes.
 Hey, laddie! Ho, laddie! Here is your flour.
 I've weighed it; I've made it all in one hour.
 Round the mill flew, when the wind blew.
 Come take it, now bake it. This is for you.

ADDITIONAL AIDS

Folk Songs and Games

Can You Plant the Seeds?—English Folk Tune

Pancakes—Czech Folk Tune

Story Telling and Dramatization

Little Red Hen.

Slides

Grain and Flour—State Museum

Films

Adventures in Learning—Midwest Audio Visual Company, Minn.

The Story of Bread—American Institute of Baking, N. Y.

Wheat—Films Inc., Chicago

Our Daily Bread—Visual Instruction Bureau, Austin, Tex.

Stereoscopes and Stereographs—Keystone View Company, Pa.

Records

Victor #22356-B and #20214-A; Sonora #1046-A

References

For Teachers:

Growing Wheat in the Eastern United States

Seedtime and Harvest Today—U.S. Department of Agriculture

Bread—International Milling Company, Minn.

The Story of Cereal Grains

Grains—General Mills Inc., Minn.

Agriculture—Our Fountain of Life—Bureau of Educational Services, N.Y.

The Talking Millstones—Pillsbury Mills Inc., Minn.

For Pupils' Use:

The Farmer Sows His Wheat—Milton Balch and Company, N.Y.

The Farm in Pictures—Saalfeld Publishing Company, N.Y.

Wheat—Maude and Miska Petersham—John C. Winston Company, Philadelphia

A Visit to a Bakery

SOURCES OF MATERIALS

Pictures

Magazines

Catalogues of seed and farm implements

Cereal advertisements

Railroad catalogues

Public Library

State Educational Departments

City Museum

Publishing Companies

CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

The Catholic Blind Education Section held its first meeting during the forty-sixth annual convention of the N.C.E.A. at ten o'clock. All sessions took place in Room 22 of the Convention Hall, Philadelphia. The Rev. John H. Klocke, S.J., National Director of the Xavier Society for the Blind, presided at all meetings.

The Chairman, Father Klocke, extended a welcome to the delegates: priests, sisters and lay people who had come to represent their respective schools and centers. Then followed the reading of the minutes of the previous meetings as printed in the annual bulletin of the N.C.E.A. for 1948. The same were unanimously approved.

The following delegates were present at all sessions:

Rev. John H. Klocke, S.J., National Director and Chairman
Rev. Harold Martin, Diocesan Director of the Catholic Guild, Brooklyn
Rev. Edward Conroy, Associate Director of the Catholic Guild, Brooklyn
Rev. Paul Lackner, Director of the Catholic Guild, Pittsburgh
Sister M. Richarda, O.P., Lavelle School for the Blind, New York
Sister Jeanne Marie, O.P., Lavelle School for the Blind, New York
Sister M. Gregory, C.S.J., St. Joseph's School for the Blind, Jersey City, N.J.
Sister Rose Magdalene, C.S.J., St. Joseph's School for the Blind, Jersey City, N.J.
Sister M. Stephanie, C.S.J., St. Mary's Institute, Lansdale, Pa.
Sister M. Louis, C.S.J., St. Mary's Institute, Lansdale, Pa.
Miss Louise Hamrah, Director of Social Service, Catholic Guild for Blind, Brooklyn
Mrs. Lillian Zeller, Receptionist and Guide, Catholic Guild for Blind, Brooklyn
Miss Agnes Stone, Pittsburgh
Miss Genevieve Harris, Pittsburgh
Mr. Joseph Corcoran, Pittsburgh

Before the reading of the first paper, Father Klocke gave a brief summary of the work being accomplished in the various centers and congratulated the priests, sisters and other zealous workers who are responsible for these very praiseworthy endeavors. Father also took this occasion to voice his appreciation to those who cooperated with him in accepting and preparing the papers which were read at the several meetings. Among other points touching on work and education of the blind, Father Klocke stressed the fact that seeing people should encourage the blind (and especially the newly-blind) to learn Braille as early as possible. He emphasized the great blessing and comfort which the ability to read Braille can be to the blind during their leisure hours. Miss Hamrah, a young woman of wide experience in this field, advocated that this be a very gradual approach towards those who have only recently been deprived of their sight.

Father also mentioned the fact that he had been very recently asked to put a juvenile magazine into Braille, something of the nature of the *Young Catholic Messenger*. All agreed that it might be a fine procedure. In connection with this he said that there was a great need for more children's literature.

Father also proposed for consideration a project which has been of great interest to him for some time: the availability of Braille and talking books

of a textbook nature, for students of elementary, secondary and college level, especially of the latter two. He feels that we should have a clearing house situated so centrally that individuals could borrow books for their courses.

Father Paul Lackner of the Pittsburgh Diocese and his zealous co-worker, Mr. Joseph Corcoran, favored the delegates with an account of their work among the blind of the above mentioned diocese. We found this talk to be quite interesting and most revealing.

The pros and cons of seeking scholarships for the graduates of our grammar schools were exhaustively discussed. It was decided through a very appropriate suggestion of Father Harold Martin that the principals of the various schools should approach the authorities of our Catholic high schools and colleges and make known this very important need of blind young men and women who are worthy of a higher education. It is being done in some areas. Why not in all? As Father Klocke mentioned, there is still a great need of correcting the false impression among some educators that the blind do not have a place in education.

During the course of these few days three meetings were held and four papers were submitted, read and summarized. These papers offered individual solutions of various problems and the general discussions which followed resulted in the expression of points of view and offered suggestions that sometimes hold much importance.

The titles were as follows:

"The Present Trend to Grade Two in Braille," read by Sister M. Stephanie, C.S.J.

"The Education of the Blind Child for Life in a Community," read by Sister M. Richarda, O.P.

"Building Confidence in the Blind Child," read by Sister Rose Magdalene, C.S.J.

"The Catholic Guild for the Blind in Action," read by Miss Louise Hamrah

The first paper was on a very timely subject and raised a lively discussion. All, and especially the teachers, who were present agreed that our primary concern should be for the needs of the very young blind. They were accordingly in favor of a continuation of Grades One and One and a Half being taught up to and including the Fifth Grade.

The second paper was exceptionally fine and covered every phase of education of the blind child to fit him for his place in American democratic society. Sister Richarda concluded her discussion by a plea for interest on the part of the Catholic high schools and colleges in the acceptance of blind students who desire to pursue higher education.

The third paper pointed out how we as religious teachers of the blind may lead our young people to the realization of the great goal of their lives and implant in them a great filial confidence in God and their fellow associates. By thus following this procedure we shall be enabled to build characters along the plan of divine principles and make our children true sons and daughters of the Church and loyal citizens of our country.

The fourth and final paper presented a very interesting account of the Catholic Guild for the Blind as it functions in the Diocese of Brooklyn and gave a very thorough idea of the possibilities of a similar program in all dioceses.

The closing session was concluded by an election of officers. All present were more than pleased and happy that Father Klocke graciously accepted

our unanimous appeal that he continue as Chairman of our Section. During the years which have elapsed since the untimely death of Father William Dolan, S.J., Father Klocke has been untiring, zealous and unselfish in his service of the blind.

Sister M. Richarda, O.P., was elected Secretary of the unit and graciously accepted the responsibility.

After some further discussion, when all business had been concluded, Father Klocke again expressed his thanks to all for their hearty cooperation and stated that it was a real inspiration to know how devotedly the delegates, one and all, had entered into the very Christlike work of serving the blind. A motion to adjourn was in order and passed.

SISTER M. LOUIS, C.S.J.,
Secretary

PRESENT TREND TO GRADE TWO IN BRAILLE

SISTER M. STEPHANIE, C.S.J.
ST. MARY'S INSTITUTE FOR THE BLIND, LANSDALE, PA.

Tendencies and trends in public opinion are usually indicative of progress and activity. They may not always materialize, but they do stimulate our attention and challenge our worth. Those of us engaged in educating the blind today are confronted with the problem of a general trend toward the use of Grade 2 in Revised Braille; whatever our personal opinion may be, we shall eventually be obliged to accede to the decision of the majority.

The present system of Revised Braille includes four Grades: Grade 1, the simple, uncontracted alphabet; Grade 1½, the alphabet plus 44 contractions; Grade 2, the alphabet with 185 contractions; Grade 3, a highly abbreviated system in the nature of shorthand, with approximately 550 contractions.

During the past years it was customary to teach Grade 1 to beginners, and many schools adhered to that practice throughout grades one and two, postponing all contact with Grade 1½ until children had reached their third grade year. Grade 2 was often introduced as early as sixth grade school level, in order gradually to familiarize the pupils with the new contractions, so that by the time they reached eighth grade, they had an accurate reading knowledge of it.

The present trend, however, leans towards introducing Grade 2 from the very start. The proponents of this method maintain that it is a waste of time for children to be obliged to learn Grades 1 and 1½ when they must change to Grade 2 as they advance. Those who are opposed to this procedure claim that so highly a contracted system is too difficult for very small children, and that it is especially detrimental to spelling. As the matter is still in the experimental stage, individual schools are naturally at liberty to pursue their own course; but we must bear in mind the fact that less and less material will be printed in either Grade 1 or 1½.

In view of this fact, might it not be well to present Grade 2 to the younger children, starting as early as first grade with the brighter pupils, and permitting them to become familiar with such contractions as will come within their limited experience? In this way a knowledge of Grade 2 will be acquired very gradually as they pass from grade to grade. It could be confined to reading at first, and considerable skill on the contractions could be accomplished through written assignments. The teaching of the various rules governing the use of Grade 2 might be delayed until sixth grade level, or until the pupils have had considerable experience in its correct usage, independent of such rules. This procedure could be continued through seventh and eighth grades. By the time a pupil reaches high school he will have assembled a thorough knowledge of the system. Such method would help to counteract the numerous uncertainties and glaring errors which teachers encounter and would insure thoroughness and stability from every standpoint.

The learning of Grade 2 should never be left to the pupils themselves. This may have been done with seeming success, but it is this very practice which explains so many deficiencies in the use of Braille. We do not leave pupils to their own devices in mastering other subjects, so it is only fair to assume that a "hit-and-miss" method in this connection is unwise.

Our concern here is primarily for children, but the adult blind must also be considered. Since Braille in any form is space-consuming, Grade 2 has the advantage of taking less room, thus reducing the size of books, the amount of paper used, and the cost involved. Mature minds, unacquainted with the simple forms will find little difficulty in mastering the more contracted characters. Without knowing it, they will be spared the tedious process of changing from one Grade of Braille to another.

The most recent experiment to introduce Braille, Grade 2, for reading at the lowest level was conducted last year by eight midwestern schools. The *Alice and Jerry Pre-primer Series* was put into Braille, with one side of the page in Grade 2 and the other in Grade 1. The flash cards used in this series were also Braille in Grade 2, so that the children learned their reading by the phrase-and-word method, with no regard whatever to individual contractions or to spelling. As for the question of writing, no definite plan was followed; in fact, it was stated that mastery of reading in Grade 2 was the only object of the experiment. Spelling, it was stated, is learned by the child on the typewriter, so that aspect of the process was completely disregarded. According to the experiment, which is really a method of teaching, a spelling book is treated much like a vocabulary, each word being written, first, in Grade 2, the way the child has learned the word form; then in full spelling—sort of going in reverse, from Grade 2 to Grade 1.

According to Mr. Langart of the American Printing House, all eight schools reported very successful results in the experiment, but there is still considerable disagreement among teachers of the blind throughout the country (1) as to desirability of the phrase-and-word method; (2) as to the level of learning at which Grade 2 should be introduced; (3) as to whether Grade 1 and 1½ should be eliminated altogether as a means of reading and writing; (4) as to the effect of Braille contractions on spelling; (5) as to whether pre-primers are practical in teaching reading to the blind child, since the words require association with the pictures to which the ideas exclusively refer; (6) as to the level of learning at which writing should be taught.

Perkins Institution has also been teaching Grade 2 at the first-grade level. About two years ago the American Foundation for the Blind put out a primer (for adults) which disregards Grade 1 and 1½ and goes right into Grade 2. At the New York Institute for the Education of the Blind, children at the kindergarten and first-grade levels are taught to read in Grade 1½, and this year they have started to teach Grade 2, for both reading and writing, at the sixth grade level. They have also started to Braille, at the upper school, a textbook which deals with contractions as contractions only, since this method is perfectly workable and does not frighten the older beginner into saying, "Grades 1 and 1½ were difficult enough. Now, how am I going to learn Grade 2?"

All books now printed for adults, or transcribed by such organizations as the Red Cross Chapters, or the Xavier Society for the Blind, are done in Grade 2. While there is still some opposition to this arrangement throughout the country, it looks as if Grade 1½ has outlived its usefulness, and that it is definitely on the way out, both as a medium of teaching and as a general tool for reading and writing.

At a meeting held at Overbrook School for the Blind a few months ago, representatives endeavored to point out the advantages of teaching very young children Grade 2. They demonstrated the use of flash cards and even presented a primer embossed in Grade 2. The weekly magazines, *My Weekly Reader* and *Current Events*, are now printed in Grade 2 exclusively, so it

behooves us to get our children started on the reading process fairly early; otherwise, they will have to forego much that is of vital importance to them in the world of books.

Miss Madeleine Seymour Loomis of Teachers' College, Columbia University, New York, has a very good book entitled *Which Grade of Braille Should Be Taught First?* It is well worth reading.

Experimentation may point out the advantages of modern methods in any field of endeavor, but experience is still a great teacher. My personal views in this matter favor the simple method of teaching the alphabet first, particularly to young children. Accuracy in pronunciation, phonetics and spelling, so basically important to any student, will be more assured to the blind pupil who proceeds gradually from the recognition of Braille letters to that of words built from them. His mental picture of words uncontracted should be complete before he meets them in their highly abbreviated form. Similarly, the normal pupil should find the transition to the use of Grade 2 an easy and natural one because of his former experience with the medium of Braille.

Reading in the life of the sightless is one of their greatest treasures, for through it they must acquire much of their knowledge. It follows, then, that no sacrifice should be considered too great where its mastery is concerned. True it is that the moving picture, the radio, and the talking book have opened up unlimited avenues of information to them, but it frequently happens that the sightless member of the family is not taken to the show, and may not be fortunate enough to own a talking book or radio.

But a good Braille book will never fail the blind boy or girl. They are blessed in this regard today, as there is abundant reading material in circulation for them. The United States Government has granted free delivery of Braille books, and libraries are making every effort to cooperate in keeping quantity and quality at a high level for every sightless reader in the country.

Going back to the matter of the blind child and his reading, it is my opinion that all instructors of the visually handicapped should continue to teach Grade 1 and 1½ to their pupils in the lower grades. They should also urge publishers of books to continue their service to the blind children of the nation with reading material in Braille 1 and 1½.

Children enjoy doing things for themselves, and those without sight are no different. They love to spell and read and write, and to advance step by step in these skills. They prefer the simple approach and system, the gradual transition from the easy to the more contracted forms.

An eight or nine year old sightless child trying to learn Braille, Grade 2, would seem as inconsistent as a pupil of the same age with sight struggling with eighth grade class work.

"Let the little ones come to Me," Our Lord said. It is our duty to the sightless children in our care to bring them to a knowledge of Him and of their proper relationship with Him through faith, and hope, and charity—lessons that can be found in good, wholesome reading. Through books the blind student may travel around the world, may learn to appreciate his own great country, may gain a knowledge of his fellowmen, and find common bonds that will enable him to mingle with others.

Whether the mastery of reading be accomplished through the medium of Grade 2 will be immaterial if the pupil has acquired good tastes and powers of discrimination in his choice of books. However, the opinion of teachers in schools for blind should be respected. Those who consider the trend toward Grade 2 as premature for primary grade children should keep the authorities reminded of that fact, because it is a vital one for future generations.

THE EDUCATION OF THE BLIND CHILD FOR LIFE IN A COMMUNITY

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We are all God's children—some born to walk in His golden sunshine, others to stumble in the shadows, and none to ask the why or the wherefore.

Before launching into a discussion, I want to state concisely what I mean by the term used in the title. The term "community" is not to be construed in too narrow a sense. We often think of it as a small locality, fixed by set geographical limitations. Webster tells us that the word means a body of persons having common interests, privileges, laws, etc. In this broader definition, "community" becomes synonymous, almost, with "society." This latter concept describes the group to which I would like to introduce the blind child.

When the term "blind child," is used, I mean a child with vision less than 20/200. Sight-conservation cases are faced with the need of important adjustments. However, they have, happily, some visual means of acquainting themselves with their environment, and will not here be considered as properly being included under the term "blind." It is, then, a discussion of the preparation and education of the sightless child for absorption into the community to which we shall give our attention. When we speak here of "education for the blind," it is the Catholic blind that we have in mind.

Education has common aims for all creeds, but Catholic education differs from others in that it stresses spiritual considerations. We know it is one of our foremost duties to the young to guide them in attaining eternal salvation by teaching them to know, love and serve God in order to share with Him eternal happiness in Heaven. In all teaching, we endeavor to correlate the beauties of Catholic doctrine with all subjects taught, and to inculcate into the daily lives of our charges, those religious practices which will aid them in their battle with temptations. Especially in the case of the blind is it most necessary to know and to love God, for it is He to whom they can turn for consolation when discouragement, through lack of adjustment, besets them. In viewing an over-all picture of a plan of education for our sightless ones, we must consider first what big objectives we have in mind. Next we should examine the various levels of infant and adolescent development and decide what content and techniques are best for each, and what elements of our aim are more wisely stressed at one level than another.

There are various definitions of the aims of Catholic education. I like the phrasing of this one: "The aim of Catholic education is to prepare one to live righteously, happily, harmoniously and beneficially with his God, himself, and the members of his community."

The levels which call for variations in stresses of objectives, content, materials and teaching techniques, are: 1. the pre-school level, 2. the elementary school level, 3. the secondary school level, 4. the higher education level.

During this period, or, definitely, at its termination, the individual seeks to take his rightful place in the world. Family, school and church are all faced with certain obligations to do their utmost for our handicapped ones at each of these levels, to the end that we shall be able to present to society a

person who has attained adjustment to such an extent that he will be an asset rather than a liability.

In citing, briefly and in a general way, all the items to be stressed in the education of the pre-school and the elementary school blind, I am guided by what is being done at the three Catholic institutions for the blind, the only ones existent in the United States at this time. They are: 1. Saint Joseph's School for the Blind, Jersey City, N.J. 2. Saint Mary's School for the Blind, Lansdale, Pa. 3. Lavelle School for the Blind, Bronx, N.Y. These schools are staffed by religious and lay personnel especially trained in education for the blind. Speaking for our own organization with which I am most intimately acquainted, I shall try to give a general picture of what is being done educationally. This I shall use as a yardstick to measure the degree of success attained in educating the blind by parents and by secular institutions, both private and state. We have mentioned four levels of the educative process. Let us explore what we are doing to attain the goal of fitting the child to take his place in the community. Wherein are we failing? How can we improve our shortcomings? If we discover faults, we must admit them freely. We can do this without shame. For education of the blind is yet in its infancy. It was in the latter part of the eighteenth century that Valentin Haüy, in Paris, France, first gave attention to this need. Not until 1832 did the first school for the blind appear in New England. We can well be proud of the fact that since then we have gone a long way. To realize that there is still far to go is to illuminate the path to progress and perfection.

In this light let us now consider the pre-school level. From the time of birth to, roughly, the age of six years, is a most important one in the life of the blind child. Here it is that the seeds of character, personality and habit formation are planted. Here it is that he develops from a helpless babe into a child who, despite his handicap, can enter a school (preferably a school for the blind) so well adjusted to his environment that he can be considered self-reliant and able to do most things for himself.

Because of space limitations, a listing of the objectives to be attained during this pre-school period must be general. There must be an appreciation of the fact that, beginning at the age of conscious responses, to successfully compensate for the loss of sight, we must integrate to the highest possible degree all of the remaining senses, and achieve their maximum coordination. We must realize that the blind are ever dependent upon environment. The child must build up confidence in himself. Neglect and overprotection will be ruinous to the proper development of this confidence. And, in all our teaching, the principle "Learn to do by doing" is especially applicable.

These general principles must be kept in mind in teaching at all levels of development, but they should be particularly made use of right at the start, so that the child may gain a sound footing. Through their application, the child must be taught to creep, to stand, to walk, to imitate simple sounds, such as "mama"; to perform simple acts, such as eating from a spoon, drinking from a cup; to imitate simple pantomime, such as shaking "Bye-Bye"; to give and take an object, to eat independently, to talk, first in words, then in phrases and sentences, to become gradually accustomed to the routines necessary for attention to his wants; to announce his needs to his parents; to play with toys increasingly involving thought, such as sand-box, mud-pies, blocks, see-saw, swings, jungle-gym, beads, clay, furniture, dolls, models of animals, etc.

As he approaches his sixth year, he should be acquiring some degree of independence. His toys may now take on a mechanical aspect, he can be

introduced to garden tools, he can swing and climb more courageously. He can be taught to go to the toilet independently. He has dressed dolls and can now dress and undress himself; he is taught to eat with only necessary assistance, sing songs, recite poems, partake in mimetics and in rhythmic dances done to singing or music. Many of the simpler skills here mentioned will have been acquired by some children before they are turned over to us, for rarely are we able to accept a child younger than four years of age. How we teach these accomplishments at Lavelle is outside the scope of this paper. However, the good sisters let no opportunity be lost to make all possible experiences of the child contribute to good habit formation, and to the development of sweet, childlike character, and a well-balanced personality.

We are ever conscious, even with respect to our youngest child, of the importance, in Catholic education, of helping him to know and love God. It is difficult to say at what age one should begin religious training. The time is dependent upon the youngster's ability to comprehend. All are taught the concept of God, are told simple stories dealing with the narrative aspect of religious history, are taught simple prayers. The dog and the cat, whom they are encouraged to fondle, are described as God's creatures, and therefore to be loved. Through stories and experiences, the rudiments of patience, resignation, loyalty, devotion, kindness, honesty and the other virtues are instilled.

In this rapid resume, we have told what is being done for the pre-school child in starting him on the path that will finally lead him to community life. It is all his rightful heritage. Is it being done for all of the Catholic blind at this age? The answer is most emphatically, "No." How tragic! How can we build structures in future levels upon no foundation, or upon foundations of sand?

Let us try to discover the reason for the failure of others, parents or institutions, to accomplish what our three Catholic institutions have achieved.

A child is born blind. Its parents are intelligent, or they are not. They are kind, loving, patient, self-sacrificing, understanding, or they are not. They are virtuous, morally and spiritually, or they are not. Realizing their various inadequacies, they may have the desire, through seeking advice, through reading or study, to qualify themselves to bring up their blind child properly, or they may not.

The home where love and religion abide is, rather than the institution, the place for the pre-school child. We know that, all too often, the child's home is quite the reverse. Financial worries, ignorance, harassment caused by drudgery or other household cares, attention to other members of the family, irritability, resentfulness, impatience, lack of understanding, intemperance, indifference to religious precepts, immorality—these singly, or in combination, absolutely disqualify a parent from the proper bringing up of a blind child.

In such a home, it is advisable to turn over the little one to a Catholic organization, for there earnest, loving, patient sisters and lay people, especially trained for their task, will strive to attain all of the objectives listed.

The blind child born to parents who are intelligent and loving and able to rear him properly is, despite his handicap, indeed fortunate. The child entrusted to a Catholic school of the type mentioned is also fortunate in that skilled and loving educators will do for him what might better be done, under ideal circumstances, at his home. What about the vast number of these tots who come from parents unwilling or unable to meet their obligations to their child, to the community, and to their God?

Here, it seems to me, is where the parish priest must lend his efforts. He must make a survey of his flock to learn how many, if any, have blind children. Through personal visit to the home, or through social workers, he will determine in which category a home falls. Those in the "unwilling" or "unable" group he will try to inspire with a desire to meet their obligations nonestly, self-sacrificingly and courageously. This can be done through parent meetings. At these, addresses can be made by volunteers who are well versed in the education of the pre-adolescent blind. Questions and discussion would follow. If adult education were ever necessary, assuredly it is in this field.

I think that most parents are good and kind at heart. If it were pointed out to them that what they are doing is wrong, that there is a better way, I believe they would gladly and gratefully seize the opportunity of qualifying themselves to bring up their child in a manner that would enable him eventually to claim a just place in society, on the basis of normalcy.

There will be some parents with whom the priest will not be successful. Rather than leave these children in sordidness, ungodliness, and in an atmosphere of antagonism, it would be far better to turn them over to a Catholic organization. But, as previously mentioned, there are only three; more are necessary. Here is a fine opportunity for all Catholics to realize the existence of a definite need. Catholic homes for the blind are not supported by taxation. What better gift to Our Lord could we give than one which will help fill the wants of these little blind children.

Institutionalizing the child should only be done after all else has failed. An institution is at best but a poor substitute for wholesome family life, which is, together with the church, the core of Catholic society. Kind, patient, loving, religious cannot entirely replace mother love. After the child has been away from home for a long period, he is returned to his family but he comes as a stranger. His sisters and his brothers hardly know him and may not accept him. His parents are not familiar with details of his character and personality, and therefore sometimes act with lack of understanding. Difficult orientation has to take place. Readjustments have to be made. All these possibilities will be non-existent if the child is reared at home.

In former years, we at Lavelle allowed our children home on visits only upon parental request. Some were regularly called for over the week end; others were totally neglected by parent or relatives. We soon realized that with these latter, identity with the family was being lost. We now urge and even insist upon the child's being received into the family circle over weekends and during vacation.

In this connection, I might say that we find it necessary to bring to the attention of parents their obligation to carry on, during such visits, where we have left off. If Johnny has learned to dress himself, parents should not do it for him. If he has acquired acceptance of his handicap, and therefore cheerfulness, they should not cry over him in pity. If he has learned to say his morning and evening prayers, they should see that he does not neglect them, and so on.

Throughout the foregoing, I have endeavored to point out how, through the cooperation of family, Catholic institution and church, we can, in this important pre-school phase of the educative process, develop a well adjusted personality, prepared to enter upon his next step in the march toward adolescence.

THE ELEMENTARY SCHOOL LEVEL

In keeping with the pattern followed in the previous level of the child's development I will first give a general list of the objectives which we hope to attain in our educative journey on the road leading to community life.

Most of the aims cited are continued; in fact, they may be regarded as sound and constant for any level. The difference is that sharper responses are expected than at a pre-school level, for we are now dealing with minds that are beginning to do independent thinking. There is also at this stage a rearrangement of emphasis, as we shall see as we progress.

For the blind child, the elementary school period is one of stressing a knowledge of the tools of learning. Briefly, these include the teaching of Braille, the use of the Braille ruler, and other calibrated tools, the arithmetic slate, the talking book, the calibrated thermometer, the typewriter, the embossed maps made on paper with dotted lines, large wooden maps easily dissected, and the like. The operation of the victrola and radio are also taught. Manual skills, here begun, include weaving, modelling, woodworking, leather and metal work, sewing, knitting, crocheting, lace making, flower making, gardening and music instruction, both vocal and instrumental. Concerning musical instruments, children seem to be fond of the piano, violin, banjo, accordion, wind instruments, and the percussion instruments, as the drum and the xylophone.

For subject matter, the State Syllabus for Elementary Schools is closely followed. Every possible mechanical aid is brought to bear in teaching the various subjects. Models are made or supplied. No opportunity is lost to enable the child to learn by getting the feel of things.

Of all the subjects in the State Syllabus, reading receives the greatest stress. The blind child must make the Brailled page his chief medium of introduction to learning and to his environment. The talking book, the radio, and oral instruction, are also invaluable, but not nearly so available or wide in their scope as are the many books on all subjects printed in Braille.

To get along well in society at large, one must have a good functioning mentality. We try to develop the mental aspect by encouraging questions, and answering them patiently and sincerely. We carefully utilize what the child already knows as a basis for new ideas. We encourage the use of all his senses in acquiring new information. All known methods to develop an ability to memorize are used.

It is needless to stress before teachers of the blind, the methods by which we cover the subjects of the syllabus. Suffice it to say that Catholic elementary school education is on a par with the best, as the results of our children in their Regents examinations will show. But is Catholic elementary education for the blind doing all it can do? Well, let us see what can be done. Let us see what is done at Lavelle.

The subjects of the State Syllabus are taught. But what of the very difficult task of teaching the blind the truths and the beauties of their faith? What of the likewise difficult task of developing a social sense, so necessary when one faces a community. Let us speak of each in turn.

In our schools religion is of major importance. Without faith, life has no meaning. Christ is our consolation, our guide, and our hope. Our Church commands us, on Sundays, and on Holy Days, to worship God specifically by attendance at mass. Do we not love to look at the altar in all its beauty, purity and simplicity and watch the celebrant, in beautiful vestments, go through the movements of the ceremony? We know what it means to look

at the lighted candles, and think about what they symbolize. The glow of the sanctuary lamp, the sight of the crucifix, the statues, the stations of the cross, the white host and the golden chalice lifted on high at the elevation remind us of our spiritual heritage. Since the little ones cannot see these things, we must find ways and means to enable them to acquire a love for Holy Mass and other ceremonies of our faith.

This can be done by a miniature altar with the vessels and articles used at Mass or Benediction placed upon it. A set of vestments can be handled while being described by every child. Each of the boys is dressed, in turn, by the others, in these vestments. Not in pantomime, but actually, they are instructed in following the movements of the priest. Stories, as the suffering and death of Our Saviour, will help bring the meaning of the Mass home. They unite the sacrifice of sight to His suffering and they become resigned and happy because they are more like Him.

In keeping with our principle of correlation of subject matter with their faith we help the children see the goodness and love of God in everything of nature. The song of the bird, the gentle breeze, the swift gale, the falling snow, the blooming flowers, the warm rays of the sun, all are used to bring to the children's minds God's handwork. This brings them closer to their creator.

Not only the learning, but the practice of moral virtues, is stressed. Stories are told that exemplify patience, resignation, loyalty, honesty, kindness, love, and all the rest.

The sisters arrange group meetings at which religious stories and broadcasts are listened to with enthusiasm. Many Brailled books of religious nature are read. *My Daily Companion* and *The Little Mass Book* are in the hands of the children at Mass (published by the Xavier Society for the Blind). The rosary is taught and said daily, as an aid to fulfillment of their good intentions and as a great weapon to offset disbelief and godlessness. Responses to the Mass are taught. Several boys are trained to serve at the altar. Attendance at daily Mass is not obligatory but encouraged. We feel that once religion is forced it is not loved and can do untold damage in later life.

To better acquaint our children with the community we occasionally permit them to attend devotions in the parish church. This makes them aware of the fact that religion is not a thing for school life, but is part of the Catholic life of the community to which they belong. When it is considered timely, the children are prepared for the receiving of the sacraments.

I have drawn a general picture of how, in a Catholic institution, blind are taught to love and understand their religion. Let me now draw a brief picture of another very important phase of education, not found in the State Syllabus—the development of a social sense in the blind.

Realizing that "All work and no play makes Jack a dull boy," we have given a great deal of thought to our recreational and social program. Happily we have spacious grounds. Our playground is equipped with all outdoor apparatus adaptable to the blind. The children can run, hop, skip, jump rope, skate, swing, or climb to their heart's content. Group games are especially encouraged. Does it not seem unbelievable when I tell you that they choose up sides and play ball? The modification of rules and procedures necessary to allow the blind to play the game was made by our boys themselves. Some years ago, before our equipment was what it is, a group, aided by a few sight conservation boys, laid out a regulation diamond, somewhat smaller in scale. They dug up the grass from base to base, clearing a path for base running. Obviously, sightless children cannot pitch to a target, nor can the

batter discern a pitched ball. Outfielder cannot see where the batter hits the ball. Here are the rules the boys made up: The batter holds the ball, tosses it up a few feet, and bats it just as a ball player does when he is "hitting out flies." Having hit the ball, he runs to first base. He estimates how far he has hit the ball, and judges whether it is wise to attempt to go on to second base or third, or home. He halts at the farthest base that he thinks the hit will allow him to make.

Meanwhile, the team in the field has been eagerly alert to hear where the ball will fall. The player nearest it will hear it and will scramble on hands and knees, pawing the ground until he has retrieved it. Having done so, he cries out "Ball"! If the batter is off a base when "Ball" is called, he is out. Otherwise he has made a hit. If the retrieving has been slow, it may be a home run. The girls were as enthusiastic over this game as were the boys, and were included on the teams. Space precludes my giving examples of other modifications of group games, but there are many.

In indoor recreation, social contacts are also encouraged. According to the age, degree of coordination and mentality a wide range of activity may be engaged in, jacks, sand-bag games, Brailled dominoes, erector sets, etc. It is true that we are endeavoring to inculcate an ability among our blind to mingle and play with others, sighted and non-sighted. It is also true that, through circumstance, the blind are thrown upon their own resources for recreation more often than are their more fortunate friends. For such moments, we provide activities that make for a proper and appropriate self-sufficiency, such as an erector set, or a mechanical puzzle, etc. It cannot be denied that at such times the victrola and the radio are a blessing. But we must carefully guard against the tendency of some to sit at the victrola or radio during all their leisure time. Aside from the fact that many programs are very poor mental pabulum for the young, such a practice will result in a personality deadened by introversion, by moroseness, and general indifference to others of the group. This defeats the effort to develop the social sense.

Among the older children, social dancing to music is indulged in. The blind have a good sense of rhythm, and there is so much post-school carry over in this activity that it is greatly encouraged.

This, then, is a panoramic view of elementary school education, in a Catholic institution for the blind—always, I repeat, with the thought in mind that I am not advocating institutionalization unless absolutely necessary, but seek merely to point out what can and ought to be done. Let us ask again: Are the secular schools succeeding in attaining all these objectives? Are the parochial schools? What do you think?

Let us first examine the secular schools. It would be presumptuous for us as Catholics to claim that we alone can teach a sightless child. Let us concede that, in following the State Syllabus, they do as fine a job as we. However, according to Catholic thinking, at the elementary school level the teaching of religion becomes a subject of major importance. Herein, the secular school falls down. The teachers are undoubtedly well trained for their job. An effort is honestly made to adjust the afflicted pupil to future life in the community, but God is not allowed to take His proper place in the process.

If parents are of the type that can intelligently guide the religious education of the child at home, such training will satisfactorily supplement the teaching at the secular school. The child lives a normal life at home, is taught all desirable subject matter in an approved manner at school, and receives from his parents a fine, religious upbringing. In this type of home, all is as it should be.

In many public schools, time "released" for religious education is arranged. For a blind child, this is both insufficient and definitely not the answer. The clergy to whom he is "released" for religious instruction are not trained to educate the blind. Moreover the time is insufficient.

In the private or state institutions some provision is made for religious teaching of Catholic children. In some cases priests are sent twice a week to give instruction. Provision is made for children to attend Mass and receive the sacraments, but attendance is optional. Do you call this sufficient religious education?

How about our parochial schools? It is unfair to expect of any group a task for which they have not been trained. I have referred to parochial school education in high terms of praise. This did not include work with the blind. The good teachers lack the technical training necessary for this difficult technical task. The religious education of the sightless undoubtedly is well carried out, but in other instruction they would fall far short of the success reached by teachers such as those that staff our three institutions.

How can we remedy this situation at secular schools and institutions? Since their great shortcoming is that they do not, because of legislation, give sufficient attention to religious teaching, we must either educate the parents to supply this phase of Catholic education, if they are not already doing so, or else transfer the children to a school that will give due attention to their spiritual needs. To what schools? To parochial schools? But parochial schools do not have teachers for the blind. True, but this condition must be changed. Here is where we can improve.

Blind children represent a very small part of the school population. Neighborhood schools for the blind would be costly and totally unnecessary. But a class for the blind, in each parochial school that finds enough children in its parish to justify the addition of a specialized teacher to the staff, is both practical and possible. If one parish lacks a sufficient number to form a class, adjacent parishes could be included. A resourceful teacher, teaching according to the principles of the group system, as is done in a one room country schoolhouse, could work wonders with a class of children, even though many grades were represented.

A program of social contacts is most necessary at the elementary school age. These must be encouraged, and I think that the Church should be the leader. Every neighborhood has a birthday party, graduating parties, May parties, boat rides, nature walks, hot dog roasts, etc. Every parish holds dances, plays, card parties, and so forth. If the blind child is to take his place in society, he must not be excluded from any of these. At times, it would be the obligation of his parents to take and call for him. It would be much better for him to go with someone of his own age.

In most parishes we have various societies and sodalities. I am sure that a parish priest would be glad of the opportunity to afford joy to the sightless by arranging, from these groups, guiding companions for every appropriate function. If we give our blind children opportunities of mingling socially with a group, they will develop a poise and an ability to "mix," that will render them not only acceptable, but desirable to the community in later life.

We are now ready for the last two levels of education for the Catholic blind, the secondary school level, and the level of higher education. Unlike the foregoing, my comment on both will be very brief. I cannot point proudly as before to what we at Lavelle or the good sisters at St. Joseph's and St. Mary's are doing. That is beyond our level. I can cite excellent work which is being done to train the blind vocationally and professionally at many state and

private institutions. Such education, however, omitting due attention to our obligations to God and Church, is not compatible with our Catholic philosophy of education.

In secular teaching some instructors, incredulous to the words of the scriptures and obsessed with the conviction that their own finite minds are infallible, indoctrinate with teaching that has at times resulted in the loss of faith of some Catholics whose foundations have not been too firm.

The sighted Catholic child has an opportunity to make a selection from a great number of Catholic high schools and colleges where instruction is excellent and where exposure to atheistic influence cannot occur. Can you name very many such institutions for the Catholic blind?

Since it has been shown how necessary faith is, particularly to the blind, is it not sad that when the Catholic blind graduate of the elementary school seeks the educational level that, vocationally or professionally, is called upon most to prepare him to enter society, he is faced with choices none of which is satisfactory?

He may enter a Catholic high school or college. Here his spiritual needs will be safeguarded, but he will not be taught by teachers especially trained. He may enter a secular high school or state institution with the dangers aforementioned. He may enter a Catholic or secular college. Personal inquiry seems to lead to the opinion that the blind find less reluctance to admission into a secular college than into a Catholic one. I have been unable to check my limited information on this with statistics. If it be so, I would like to bring to the attention of our Catholic boards of admission an article in a New York newspaper which told about four blind boys now attending Queens College. One, a graduate of Lavelle, was with us since his fifth grade. Dr. Henry Muller of the faculty states,

Our classes are small, so our teachers can give attention to them when they need it. This is not a great deal. They have to work harder than sighted pupils but there is no lowering of scholastic standing for them. They receive no favoritism in marks. We are very happy to have them and they seem to enjoy Queens College very much.

In class, the blind students use Braille in taking notes. They type their homework and papers to be handed in. After classes, they work with sighted students who read to them and help them in their studies. For blind students in college the government allows a certain amount of money annually for a sighted reader. Most blind high school and college students are very practical and make an effort to train for a livelihood despite their handicap, and many succeed.

When we see a secular school thus able to boast of the success of its four blind students, is there any excuse for even one Catholic high school or college evidencing the least bit of unwillingness cheerfully to enroll our boys and girls?

In the *Bulletin* of the National Catholic Educational Association, February, 1948, there is an educational article that arrested my attention. It stated that in 1947 the United States Commissioner of Education, John W. Studebaker, issued a call to nine outstanding educators who were to look critically into secondary school education. One of them was Rev. Bernardine Myers, O.P. They were formed into a committee called the National Commission on Life Adjustment Education for Youth.

This Commission, after a number of meetings, met with several conclusions. The first was "that secondary education today is failing to provide for the life adjustment of a major number of pupils of secondary school age." I

would urge the formation of a Commission to look into the matter of Catholic education for the blind. I am sure that after very few meetings their first conclusion would be "that pre-school and elementary school Catholic education for the blind should be greatly improved and expanded, and that on the high school and college level, it is almost non-existent. And when we do find it, it too often falls short in providing for the life adjustment of most of the blind."

Now, then, speaking to the community, here is the blind child. He can read and write, can sing and dance; he can work and play; he can laugh and cry. In short, he is as normal as we, according to our lights, could render him. Will you accept him? He is fairly well adjusted but will, because of his terrible handicap, never be entirely so.

He will look to you for cooperation, but not pity. Your cooperation may be in the nature of help, but he must not be too aware of that, lest it destroy his confidence. We have tried to train these children of the night to become good, independent citizens and loyal members of their church. They are applying to take their rightful places under the sun in the community. Cooperate with them and God will love you for it. For did not Christ say, "In as much as you did it to one of these, my brethren, you did it to me"?

BUILDING CONFIDENCE IN THE BLIND CHILD

SISTER M. ROSE MAGDALENE, C.S.J.
ST. JOSEPH'S SCHOOL FOR THE BLIND, JERSEY CITY, N.J.

"What can I do?" "Who wants the blind?" "Who cares for them?" These are the questions which are sometimes voiced, in moments when their darkness is almost unbearable. This is the time when, we, as religious teachers, recall to mind the fact that these are the souls of those entrusted to our care by God Himself. Perhaps God's word comes more vividly than ever before to our minds—"Take this child, keep him close to me, lead him back to me." Confidence, then, mixed well with sympathy, seasoned with love, brings relief and courage to fainting hearts. The fact that somebody really cares spurs our little ones on to march daily to the tune of "Thy Will be done." All through childhood, from the tenderest age up, even from babyhood, they should be taught their greatest friend is God.

There are no characteristics more vital to the child who must face life without sight than "confidence and love." Little ones can be taught early in life to love the Invisible God, Whom even the seeing child cannot see, and can be taught a desire to love God and to do all to please Him. Not so long ago one of my little blind children, age five, when asked, "Who is God?" replied, "God is too good; He made everything, even me." "Why did God make you?" She replied, "So I could love Him, and Him can love me." With little questions and answers, the blind children learn to know and love God more each day in their own little way. Love and confidence can be instilled in the blind only by realizing that we, as followers of Christ, are just instruments in God's hands. As the violin must have a bow to bring forth sweet strains of music, so, too, we, as teachers of the blind, must be just the bow to bring forth sweet, happy tones from the hearts and souls of all the blind whom we may be blessed to care for. As the rosin soothes the tone on the tired violin strings, so, too, sympathy brings comfort to weary spirits. Like Christ Himself, our sympathy should be governed by a firm but kindly heart, remembering Christ's words, "What you have done to these, the least of my brethren, you have done to me." Sympathy is a mutual feeling of pleasure and pain. It is well in time of sympathy always to impress on the minds of our charges that the sun always shines brighter from behind the dark clouds of storm and confusion, remembering, too, that life without pain would not be rewarded with heaven for a crown.

As we take our daily walk, our little ones are taught their first steps in confidence. As we walk along, we talk about the nice ground God made for them to walk on, how good God was in giving them two feet to walk with, to run, jump and skip, why, even to walk back to God with, telling them their Angel Guardian guides and watches them as they walk along. After a few walks around the block, our little ones began to say, "Sister, let me go by myself, the guardian angel will help me," or, "We are big girls now, we can walk by ourselves." This is one of their first steps towards confidence in themselves. One day we made the acquaintance of a policeman. They became friendly and soon confidence crossing the street had been completed knowing their friend, the policeman, was there to serve them. After a trip to a farm where they met their country friends, the cow who supplies milk, butter, etc., the chicken that supplies their eggs, who never harms them but adds strength to their little bodies, the fear of the cow's "moo" had turned into

lo.e, for the cow is so good. The sound of the fire engine was always one of fear for our little ones until one day we made a visit to a fire engine, upon which they were permitted to ring the bells, play with the hose, touch the ladders and all the other gadgets that go to make up a fire engine. Now, in place of fear, they love to hear the fire engine's siren, and often say, "God bless the firemen." The running of the water for a bath was always one dreaded task, until our little ones were taught to turn the water on themselves and sing little songs with the radio which we played in an adjoining room. Before long, the little ones were saying, "Sister, when can we turn the water on again for our baths?" One day some seeing children were in the yard on their bicycles. After they left for home, one of our little ones said, "Sister, can I ever ride a bicycle?" I said, "Yes," and soon, much to my delight, with the assistance of a seeing child, my little ones learned to ride a bicycle. Now there are several of them riding bicycles and scooters. This confidence was all instilled through their playmates. Confidence in cooking, lighting the gas stove, measuring the ingredients for cakes and cookies, etc., have all been taught by the best of teachers—experience itself.

Confidence in God implants confidence in self. With Shakespeare, we quote, "We came into this world like brother and brother, and now, let's go hand in hand, not one before another." Confidence must be firm in every circumstance, even in the greatest dangers and afflictions. The blind must always be penetrated with the conviction that God will protect him and ordain everything for his good. Confidence should only be based upon God's goodness, power, and wisdom. God is Almighty; therefore, there is no necessity in which He cannot help us. He is infinitely good—therefore, ready to help in every need; He is infinitely wise—therefore, He will dispose and ordain everything that is best for all of us. We must impress on the minds of each and every one that they must do what is required on their part if they wish to obtain anything from God. The adage is true, "God helps those who help themselves." This is most necessary, remembering always, he who wishes to reap good harvest, must prepare his field and sow good seeds. In other words, they must be taught to see through the eyes of faith.

Confidence in God banishes all disquiet and takes care from the heart. It brings courage and consolation in trials, strength in temptations. It encourages the blind to practice virtue and good works. It teaches them to act always as Christians who believe that they are under God's fatherly love and protection and worthy of His divine assistance. If confidence is founded on a solid basis, we can always hope for every blessing from God. Confidence built on divine principles makes individuals conscious of their duties towards God, towards themselves, towards neighbor and country. We must remember America is still the wonderful land of opportunities and, pulling together, we will surmount all obstacles and go on to build a better living for the blind and in making a better world of tomorrow. With Dickens we quote, "Be not simply good, be good for something—no one is useless in this world who lightens the burden of another."

THE CATHOLIC GUILD FOR THE BLIND IN ACTION

MISS LOUISE A. HAMRAH, DIRECTOR OF SOCIAL SERVICE
BROOKLYN CATHOLIC GUILD FOR THE BLIND, BROOKLYN, N.Y.

The Catholic Guild for the Blind of the Diocese of Brooklyn was instituted in August, 1945, by our Most Reverend Bishop Thomas E. Molloy. Prior to the conception of the Guild there was no specialized agency for the blind under diocesan auspices. The objectives of the Guild are to promote and advance the spiritual, social, educational and recreational welfare of the blind persons in the Diocese of Brooklyn.

Rev. Alfred J. Weinlich was the first diocesan director. In the early days there were no headquarters, no staff, and no integration. Father Weinlich and his associates, both clergy and laity, united in a firm effort to raise funds for work organization and centralization. The procuring of funds, the establishing of centers as meeting places, and stimulating the interest of sighted helpers may be considered as the pioneer stage of the Guild.

In November, 1946, our Most Reverend Bishop appointed on a full time basis, entirely free of parish work, the Rev. Harold J. Martin as diocesan director of the guild. Father Martin continues to act in this capacity today, and this is another of the countless blessings bestowed upon the Catholic Guild by Almighty God. His Christlike devotion to the cause, his constant spirit of sacrifice, patience and charity, and his lively desire to bring joy to those in sadness are virtues ever present in him. The Rev. Edward G. Conroy was appointed in July, 1948, by Bishop Molloy as assistant to Father Martin in the vast undertakings of our organization.

In November, 1946, I resigned from the New York Association for the Blind and accepted the position offered by the Guild in the field of home teaching and social service. I have seen the Catholic Guild in action since the first day the office was opened. I have rejoiced in its progress. By action the Catholic Guild has become an instrument of peace, of love, of light, and of hope among the neglected, disheartened and confused blind persons.

Our clientele is composed of visually impaired persons severely handicapped by the inability to travel alone. The Guild, therefore, practices the policy, contrary to case work principles, to serve the client in his home whenever necessary rather than expect him to visit the office for the initial and follow-up interviews. Each blind person is considered as an individual and assistance is given him on this basis.

In the beginning our number of blind was very small. As we became known, however, priests, nuns, hospitals, agencies for the blind, welfare and community organizations referred cases to the Catholic Guild for special services. To date there are nine hundred blind persons on our register.

By home and office interviews with our clients the Guild has discovered many who had not received the sacraments for years; many whose knowledge of the faith is limited and distorted, and who embittered by blindness have turned their backs upon Christ; many who contend that the Church is not interested in them and so have ceased to practice their religion. The majority, however, have a lively faith and are anxious for the opportunities to practice it. The primary purpose of the Guild is to promote the spiritual welfare of the blind. A retreat for blind men is sponsored annually at the

Bishop Molloy Retreat House in Jamaica, Long Island. The response of the men to this event continues to increase each year.

An annual Communion Breakfast is arranged by the Guild for sightless men, women and children. The increasing attendance each year is indicative of the joy blind persons are receiving by uniting with Christ.

Centers have been established in the diocese by the Guild to foster Catholic Action among the blind people. Each center is composed of a moderator, blind members and Guild Auxiliary who join together at the monthly center meetings for religious and recreational activities. A center plan has been devised by the Guild to develop and maintain unity and uniformity of procedure, within and among the centers.

The religious exercises contained in the plan and accomplished at each center are: Benediction of the Blessed Sacrament, recitation of rosary or litany, an instruction and a forum conducted by the moderator. The recreational phase of the center meeting will be discussed later.

Arrangements for the reception of the sacraments at home or in church, provisions for Sunday Mass guides, religious instructions at home or in the office, and the distribution of Catholic Braille literature, such as prayer books, pamphlets and catechisms, are services of the Guild. The instruction of converts, the revalidation of marriages, and the return to the church of many have sprung forth from the spiritual seeds that have been sown.

Another phase of the program of the Guild is the establishment of the Department of Social Service. It aims at assisting the blind client to acquire the physical, social, and psychological habits necessary for normal family and community life. Adjustment to blindness is emphasized. This involves orientation to surroundings, and the development of self-help in matters of personal appearance such as dressing, shaving and make-up. Methods for distinguishing clothing, finding articles, handling money and dialing the telephone are taught through the sense of touch. Guiding instructions in street travel, passing through doorways and turnstiles, entering trains, trolleys and automobiles are given. Assistance is granted qualified blind persons interested in training for guide dogs. Provisions are made for talking book machines and radios. Other work aspects of the Department of Social Service include case work, vocational and educational guidance, and economic and domestic adjustment through the utilization of public and community resources. Money grants are issued to needy blind persons. In general employment service is done on a referral basis. Clients who are able to work are referred to the proper resources that specialize in training and in placing visually handicapped individuals.

Through the Guild, blind piano tuners are given jobs, blind musicians have been hired to entertain at social functions, and articles made by skilled blind craft workers are sold.

Aid is given a client in need of eye, health, and dental care. In accordance with the situation of the client the Guild either provides him with private medical care or arranges for the client to visit the proper hospital, dispensary, or clinic for medical service. Artificial eyes, dentures, and other prosthetic appliances are purchased for clients to improve their appearance and relieve them from pain and discomfort.

In the area of educational service, scholarships to St. John's University, St. Joseph's College for Women, St. Francis College, and Our Lady of Wisdom Academy are available to worthy blind students. At present two scholarship students are enjoying free education, one a blind lad at St. Francis College and a blind girl at Our Lady of Wisdom Academy.

Educational guidance and counsel are given parents with blind children of pre-school age and school age. Advise ment and aid are given to the newly blinded students who feel that their educational careers have been severed with the loss of sight.

The Guild arranges for the admission of pupils into the Braille classes of the public school system, the Catholic schools for the blind, or the non-sectarian institutes for the blind. Certain factors control and determine the school to be selected for the pupil. The sex, the chronological age, the mental age, the visual acuity, the family, and the environment are circumstances to be considered before adequate school provisions are made.

Offered in our own educational program are instructions in Braille, typing, script, crafts and household arts. These lessons are taught at home or at the Guild office. In accordance with the principles of case work and the rehabilitation of the blind, clients are encouraged whenever possible to receive instruction and service at the Guild, rather than at home.

Among the special devices we issue for the blind are Braille slates, styli, Braille paper, self-threading needles, needle threaders, white canes, collapsible canes, script boards, signature guides, Braille playing cards, and Braille games such as dominoes, checkers, and bingo.

The Guild has also acted upon establishing a recreational program. Blind and sighted members of the centers join together each month to share in the entertainment, dancing and refreshments prepared by the committees. With the cooperation and support of the central office special annual events are given at the various centers. These include Christmas parties, Saint Patrick Day parties, novelty dances and bus rides.

A Ticket Service has been established by the Guild. Through the generosity of managers blind persons and their guides are issued complimentary tickets to moving pictures, plays, operas, radio programs, boat rides, baseball games and boxing bouts.

The Glee Club of the Catholic Guild is composed of blind men and women gifted in voice. The director of this group, himself blind, is a graduate of the New England Conservatory of Music. Their repertoire is largely learned by rote. Invitations are extended the Glee Club by church and civic units to perform at social functions.

A Brooklyn Hobby Club and a Queens Hobby Club have been organized. Sessions are held once a week. If you were to visit a Hobby Club meeting, you would see blind members sewing, knitting, or crocheting. Others would be occupied with making rugs or pot holders. Some would be busy with leathercraft or woodwork. You would also see a group playing cards, checkers, or dominoes. You would hear lively chatter which only subsides for the period devoted to spiritual reading.

Blind persons interested in learning social dancing are invited to attend the dance class, which meets weekly in the Guild recreational room. The instructor, visually handicapped, was a former professional dancer of the stage. Since the members cannot learn the dance steps by imitation or demonstration, individual instruction is given. Volunteers assist the instructor by acting as partners to the pupils thereby affording them an opportunity to practice the steps taught.

Consequently recreation is a part of rehabilitation. It is a means of helping a blind person to become part and parcel of his society rather than apart from it. Recreational activities are tools used to develop and promote adjust-

ment to blindness, self-help, emotional stability, environmental control, manual dexterity and social growth.

Volunteer service is a ramification of the Guild program. Volunteers have been recruited to assist at center meetings or to act as readers, guides, friendly visitors, shoppers, and newsstand helpers, etc.

The nucleus of the Guild Motor Corps has been formed to transport our clientele to the Guild activities heretofore mentioned. Motor service is arranged for those who have not mastered foot travel or have no means of travel. The Brooklyn and Queens Chapters of the American Red Cross Motor Corps have been most generous in cooperating with the Guild by providing blind persons with motor service. To relieve in part the pressing problem of securing transportation for the blind, the Guild plans to purchase its own station wagon in the very near future.

Tribute must be paid to the Auxiliary of the Guild. These praiseworthy men and women for the honor and glory of God serve and support the Guild in its work aspects and in its fund raising programs. The foundation of the Guild would not be as firm were it not for the constant labor of their hands and hearts.

Although the work of the Catholic Guild has made much progress since 1945, it is still in a state of development. It lacks a number of facilities necessary for the complete fulfillment of its objectives. Therefore it coordinates and utilizes public and private agencies, and community resources for spiritual, social, physical and psychological restoration and rehabilitation of clients. The Guild realizes fully the numerous tasks yet to be accomplished. Outstanding is the establishment of a residence for blind men. I have endeavored to depict for you a picture of the Catholic Guild for the Blind in action. Have you detected in the picture a blind man crying out, "Lord, that I may see." He cries out not for himself alone, but for thousands of souls wandering in darkness. His plea for vision could be granted if the members of the Mystical Body of Christ would establish and support throughout the world Catholic Guilds for the Blind.

APPENDIX

OFFICIAL PROGRAM

1949

The National Catholic Educational Association

TUESDAY
April 19
10:00 A. M.
Convention Hall
Auditorium

OPENING MASS

SOLEMN PONTIFICAL MASS (Coram Cardinali Cappa Magna Induto)
Presiding: His Eminence, Dennis Cardinal Dougherty, Archbishop
of Philadelphia

Assistant Priest: Rt. Rev. Msgr. Cletus J. Benjamin, D.D. Chancellor,
Archdiocese of Philadelphia

Deacons of Honor: Rt. Rev. Msgr. John F. Rowan, D.D.
Rt. Rev. Msgr. Francis J. Furey, D.D.

Celebrant: His Excellency, Most Rev. J. Carroll McCormick, D.D.,
Auxiliary Bishop of Philadelphia

Deacon of Mass: Rev. John J. Graham, D.D.

Sub-Deacon of Mass: Rev. John A. Cartin, LL.D.

Master of Ceremonies: Rt. Rev. Msgr. Joseph M. Corr

Assistant Masters: Rev. Joseph J. McGlinn, S.T.D.

Rev. Thomas J. Riley
Daniel Gallagher

Sermon: His Excellency, Most Rev. Hugh L. Lamb, D.D., V.G.,
Auxiliary Bishop of Philadelphia

Music: St. Charles Borromeo Seminary Choir
Directed by Rev. James A. Boylan, D.D.

Minor Officers: Students of St. Charles Seminary

2:00 P. M.
Convention Hall
Auditorium

CIVIC RECEPTION OF THE DELEGATES

Presiding: His Excellency, Most Rev. Hugh L. Lamb, D.D., V.G.,
Auxiliary Bishop of Philadelphia

Chairman: Rev. Edward M. Reilly, J.C.D., Archdiocesan Superin-
tendent of Schools, Philadelphia, Pa.

Welcome to the Delegates

Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of
Cincinnati, President General, NCEA

Hon. Bernard Samuel, Mayor of Philadelphia

Francis B. Haas, Ph.D., Superintendent of Public Instruction
for the State of Pennsylvania

Louis P. Hoyer, Ph.D., Superintendent of Schools in the City
of Philadelphia

Address: RELATIONSHIPS OF GOVERNMENT, RELIGION, and EDU-
CATION.

Rev. Robert I. Gannon, S.J., President Emeritus, Fordham Uni-

versity, presently Director, Jesuit Retreat House, Staten Island, N. Y.

Address: EDUCATION AND WORLD PEACE

Hon. Brien McMahon, U. S. Senator from Connecticut

Music: The Diocesan Catholic Girls' High Schools of Philadelphia Orchestra (Jeno Donath, Conductor):

Carmen Fantasy..... Georges Bizet, arr.-Donath

The Merry Wives of Windsor Overture..... Otto Nicolai

March of Peers from Iolanthe..... Arthur Sullivan

CLOSING MEETING

ADDRESS OF THE PRESIDENT GENERAL

Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, Cincinnati, Ohio

Address: SUMMARY OF ENTIRE CONVENTION

Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.

ELECTION OF OFFICERS OF THE GENERAL ASSOCIATION

READING OF RESOLUTIONS

ADJOURNMENT

FRIDAY
April 22
12:00 Noon
Convention Hall
Auditorium

SPECIAL MEETINGS

COMMITTEE ON MEMBERSHIP, COLLEGE AND UNIVERSITY DEPARTMENT

EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT*

EXECUTIVE COMMITTEE, SECONDARY SCHOOL DEPARTMENT*

EXECUTIVE COMMITTEE, SCHOOL SUPERINTENDENTS' DEPARTMENT*

EXECUTIVE COMMITTEE, ELEMENTARY SCHOOL DEPARTMENT*

GENERAL EXECUTIVE BOARD

TUESDAY
April 19
3:00 P. M.
Room 205
4:30 P. M.
Room 205
4:30 P. M.
Room 305
4:30 P. M.
Room 206
4:30 P. M.
Room 304
8:00 P. M.
Bellevue-
Stratford Hotel

RECEPTION FOR ALUMNI AND FRIENDS OF THE CATHOLIC UNIVERSITY

WEDNESDAY
April 20
5:00 to 6:00 P. M.
Bellevue-
Stratford Hotel

COMMITTEE ON AIMS OF EDUCATION, SCHOOL SUPERINTENDENTS' DEPARTMENT

8:00 P. M.
Bellevue-
Stratford Hotel

COMMITTEE ON SCHOLARSHIP REQUESTS

THURSDAY
April 21
10:30 A.M.
Room 205
10:30 A.M.
Room 206

COMMITTEE ON VOCATIONS

* These meetings might be delayed slightly if the Civic Reception runs beyond 4:30 P. M.

11:00 A.M.
Bellevue-
Stratford Hotel—
North Garden
Room 205
11:30 A. M.
7:00 P. M.
Ritz Carlton Hotel

BUSINESS AND LUNCHEON MEETINGS, DELTA EPSILON SIGMA HONOR SOCIETY

Rev. Daniel M. Galliher, O.P., Providence, R. I., President

WASHINGTON COMMITTEE

DINNER MEETING, SCHOOL SUPERINTENDENTS' DEPARTMENT

EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT

FRIDAY
April 22
11:30 A.M.
Lecture Hall
2:00 P. M.
Town Hall
Broad and
Race Sts.

CONCERT: DIOCESAN COMBINED GIRLS' HIGH SCHOOLS ORCHESTRA,
GLEE CLUB AND VERSE SPEAKING CHOIR

WEDNESDAY
April 20
9:30 A. M.
Room 200

SEMINARY DEPARTMENT

Chairman: Very Rev. Daniel C. O'Meara, S.J., Rector, Notre Dame Seminary, New Orleans, La.

Summarizer: Very Rev. Lewis F. Bennett, C.M., Niagara University, N. Y.

OPENING MEETING

APPOINTMENT OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS

Paper: PREPARING THE FUTURE PRIEST FOR HIS WORK IN THE PARISH SCHOOL

Rt. Rev. Msgr. Carl J. Ryan, Ph.D., Superintendent of Schools, Cincinnati, Ohio

Paper: CATHOLIC ACTION AND THE MAJOR SEMINARY

Rt. Rev. Msgr. Edward G. Murray, D.D., St. John's Seminary, Brighton, Mass.

Paper: TEACHING THE SIGN LANGUAGE IN OUR SEMINARIES

Rev. Stephen Landherr, C.S.S.R., S.T.L., St. Boniface Church, Philadelphia, Pa.

Paper: SEMINARY EDUCATION FOR LIFE IN THE TWENTIETH CENTURY

Rt. Rev. Msgr. Francis J. Furey, D.D., Ph.D., LL.D., St. Charles Borromeo Seminary, Philadelphia, Pa.

Paper: THEORY AND PRACTICE IN SACERDOTAL PERFECTION

Rev. Leo Foley, S.M., Ph.D., Marist College, Washington, D. C.

Paper: THE CHALLENGE OF SEMINARY LIFE

Most Rev. Lawrence J. Shehan, D.D., Auxiliary Bishop of Baltimore, Baltimore, Md.

Paper: SEMINARY RULES AND THEIR OBSERVANCE

Very Rev. Francis J. Connell, C.S.S.R., S.T.D., Holy Redeemer College, Washington, D. C.

Paper: TRAINING IN YOUTH PROGRAMS FOR SEMINARIANS

Rev. Joseph E. Schieder, Ph.D., Director, Youth Department, NCWC, Washington, D. C.

2:00 P. M.
Room 200

THURSDAY
April 21
9:30 A. M.
Room 200

2:00 P. M.
St. Charles
Borromeo
Seminary

OPEN FORUM: DISCUSSION OF SEMINARY PROBLEMS
 REPORTS OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS
 ELECTION OF OFFICERS
 ADJOURNMENT

FRIDAY
 April 22
 9:30 A. M.
 Room 200

MINOR SEMINARY SECTION

Chairman: Rt. Rev. Msgr. Richard B. McHugh, Cathedral College
 of the Immaculate Conception, Brooklyn, N. Y.
 Summarizer: Rev. Dominic Limacher, O.F.M., St. Joseph Seminary,
 Westmont, Ill.

WEDNESDAY
 April 20
 9:30 A.M.
 Room 300

OPENING MEETING

Paper: THE ADMISSION AND PLACING OF VETERANS AND BELATED
 VOCATIONS
 Rev. Christopher Collins, C.P., Holy Cross Preparatory Semi-
 nary, Dunkirk, N. Y.

Paper: FAMILY BACKGROUND IN A CANDIDATE FOR THE PRIESTHOOD
 Rev. Joseph A. M. Quigley, J.C.D., St. Charles Seminary, Phila-
 delphia, Pa.

Paper: AFFILIATION OF MINOR SEMINARIES WITH CATHOLIC UNI-
 VERSITY
 Roy J. Deferrari, Ph.D., Secretary General, Catholic University
 of America, Washington, D. C.

2:00 P. M.
 Room 300

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

Paper: SUPERVISION OF READING AND MOVIES IN THE MINOR
 SEMINARY
 Rev. James Higgins, C.S.S.R., Immaculate Conception Seminary,
 Oconomowoc, Wis.

THURSDAY
 April 21
 9:30 A. M.
 Room 300

Paper: SEX EDUCATION FOR MINOR SEMINARIANS
 Rev. Frank Gartland, C.S.C., Holy Cross Seminary, Notre
 Dame, Ind.

JOINT MEETING WITH THE SEMINARY DEPARTMENT

Note—For this joint meeting, please refer to the program of
 the Seminary Department.

2:00 P. M.
 St. Charles
 Borromeo
 Seminary

DISCUSSION: THE EXTENT OF EXTRA-CURRICULAR ACTIVITIES IN THE
 MINOR SEMINARY

FRIDAY
 April 22
 9:30 A. M.
 Room 300

GROUP DISCUSSION

REPORT OF THE COMMITTEES ON NOMINATIONS AND RESOLUTIONS
 ELECTION AND INSTALLATION OF OFFICERS
 ADJOURNMENT

COLLEGE AND UNIVERSITY DEPARTMENT

OPENING MEETING

Chairman: Sister Mary Aloysius, Ph.D., President of the Department,
 College of Saint Teresa, Winona, Minn.

WEDNESDAY
 April 20
 9:30 A. M.
 Lecture Hall

Summarizer: Brother Bonaventure Thomas, F.S.C., Ph.D., Manhattan College, New York, N. Y.

Address: RELATIONS OF GOVERNMENT, RELIGION AND EDUCATION
Rev. Allan P. Farrell, S.J., University of Detroit, Detroit, Mich.

Address: EDUCATION AND THE ARMY

Maj. Gen. William K. Harrison, Chief, Troop Information and Education Division, Office of the Secretary of Defense, Washington, D. C.

2:00 P. M.
Lecture Hall

COMMITTEE REPORTS:

MEMBERSHIP COMMITTEE

FINANCE COMMITTEE

INSURANCE AND ANNUITIES COMMITTEE

WASHINGTON COMMITTEE

GRADUATE RECORD EXAMINATION IN THOMISTIC PHILOSOPHY

COMMITTEE ON GRADUATE STUDY

Chairman: Rev. Philip S. Moore, C.S.C., Ph.D., Notre Dame University, Notre Dame, Ind.

Summarizer: Rev. Edward Drummond, S.J., Marquette University, Milwaukee, Wis.

Panel Discussion: "What are our colleges doing to encourage outstanding students to go on to graduate work, and how can our graduate schools cooperate with them in securing such students for careers in scholarship?"

Participants: Rev. Vincent C. Dore, O.P., Providence College, Providence, R. I.

Brother Bonaventure Thomas, F.S.C., Manhattan College, New York, N. Y.

Very Rev. Vincent J. Flynn, St. Thomas College, St. Paul, Minn.

2:30 P. M.
Lecture Hall

PANEL DISCUSSION: STUDENT GOVERNMENT IN THE CATHOLIC COLLEGE

Chairman: Sister M. Camillus, R.S.M., Ph.D., Saint Francis Xavier College for Women, Chicago, Ill.

Summarizer: Rev. Edward J. Kammer, C.M., Ph.D., De Paul University, Chicago, Ill.

Faculty Members

Students

Metropolitan Area College

Brother George Thomas, F.S.C., Ralph Dungan, St. Joseph's College, Philadelphia, Pa.
M.A., La Salle College, Philadelphia, Pa.

Women's Campus College

Sister Hildegard Marie, S.C., Miss Virginia Murphy, Rosemont College, Rosemont, Pa.
Ph.D., College of St. Elizabeth, Convent Station, N. J.

Men's Campus College

Rev. Kevin Fox, O.F.M., Ph.D., Edward Galotti
St. Bonaventure College, Boston College, Boston, Mass.
Olean, N. Y.

PANEL DISCUSSION: THE COMMUNITY COLLEGE

2:30 P. M.
Room 206

Chairman: Rev. Edward M. Dwyer, O.S.A., Ph.D., Villanova College, Villanova, Pa.

Summarizer: Arthur M. Murphy, Ph.D., St. Mary College, Xavier, Kan.

Participants: Rev. Joseph C. Cox, J.C.D., St. Thomas More High School, Philadelphia, Pa.

Thomas A. Finan, Educational Director, RCA, Camden, N. J.

Charles A. Ford, Ph.D., John C. Winston Co., Philadelphia, Pa.

Sister Jerome Keeler, O.S.B., Mount Saint Scholastica College, Atchison, Kan.

ADMINISTRATORS OF COLLEGES AND UNIVERSITIES AND SECONDARY SCHOOLS—A JOINT MEETING

2:30 P. M.
Room 1

Chairman: Rt. Rev. Msgr. Carl J. Ryan, Superintendent of Schools, Cincinnati, Ohio

Summarizer: Sister M. Anastasia Maria, I.H.M., Immaculata College, Immaculata, Pa.

GENERAL EDUCATION: Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind.

STANDARDS OF ADMISSION: Brother E. Anthony, F.S.C., M.A., Principal, Central Catholic High School, Pittsburgh, Pa.

PREPARATION OF TEACHERS OF RELIGION: Sister M. Madeleva, C.S.C., Ph.D., President, St. Mary's College, Holy Cross, Ind.

Brother William Mang, C.S.C., Ph.D., Supervisor of Schools, Brothers of Holy Cross, Notre Dame, Ind.

THURSDAY
April 21

No Meetings Scheduled

9:30 A. M.

PANEL FOR REGISTRARS

2:30 P. M.
Room 205

Chairman: Miss Catherine R. Rich, Registrar, Catholic University, Washington, D. C.

Summarizer: Michael P. Boland, Registrar, St. Joseph's College, Philadelphia, Pa.

INTRODUCTORY REMARKS: Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General, NCEA, Washington, D. C.

THE RESPONSIBILITIES OF THE REGISTRAR: Rev. Hugh Smith, S.J., Registrar, University of Detroit, Detroit, Mich.

WHAT'S WRONG WITH REGISTRARS? Frank Bowles, Director, College Entrance Examination Board, New York, N. Y.

Discussion Leaders: Rev. Aidan Pfister, O.S.B., Registrar, St. Vincent's College, Latrobe, Pa.

E. Vincent O'Brien, Registrar, Fordham University, New York, N. Y.

Sister Miriam Fidelis, Registrar, Marygrove College, Detroit, Mich.

Maurice Murphy, Registrar, Duquesne University, Pittsburgh, Pa.

2:30 P. M.
Lecture Hall

PANEL DISCUSSION: PUBLIC RELATIONS

Chairman: Charles A. Brecht, Director of Public Relations, St. John's University, Brooklyn, N. Y.

Summarizer: Very Rev. William J. Millor, S.J., University of Detroit, Detroit, Mich.

Participants: Edward P. VonderHaar, Assistant to President, Xavier University, Cincinnati, Ohio, and Secretary-Treasurer, American College Public Relations Association.

Edward B. Lyman, Assistant to President, Fordham University, New York, N. Y.

Edward Kennedy, Director of Public Relations, College of the Holy Cross, Worcester, Mass.

Arthur J. Schaefer, Director of Public Relations, De Paul University, Chicago, Ill.

2:30 P. M.
Room 206

WORKSHOP FOR DEANS

Chairman: Rev. Cyril F. Meyer, C.M., Dean, St. John's University, Brooklyn, N. Y.

Summarizer: Rev. A. William Crandell, S.J., Dean, Loyola University, New Orleans, La.

Participants: Rev. Francis P. Cavanaugh, C.S.C., College of Arts and Letters, University of Notre Dame, Notre Dame, Ind.

Brother E. Stanislaus, F.S.C., Ph.D., Dean, La Salle College, Philadelphia, Pa.

2:30 P. M.
Room 305

COMMITTEE ON INTER-AMERICAN AFFAIRS

Chairman: Sister M. Helen Patricia, I.H.M., Immaculata College, Immaculata, Pa.

Summarizer: Rev. Edward J. McCarthy, O.S.A., Villanova College, Villanova, Pa.

ANNOUNCEMENTS FROM THE CHAIRMAN

REPORT OF THE OFFICIAL DELEGATE OF THE NCEA TO THE CATHOLIC INTER-AMERICAN EDUCATIONAL CONGRESS AT LA PAZ, BOLIVIA, SEPTEMBER 26-OCTOBER 6, 1948: Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind., and Chairman of the Department's Inter-American Affairs Committee

Questions and Discussion

WHAT CAN THE U. S. CATHOLIC COLLEGES AND UNIVERSITIES DO TO PROMOTE TRUE INTER-AMERICANISM? Miss Pachita Tennant, San Salvador, El Salvador, and Instructor in Spanish, Immaculata College, Immaculata, Pa.

Questions and Discussion

Senor Jaime Velez, Manizales, Colombia, and Instructor in Spanish, La Salle College, Philadelphia, Pa.

Questions and Discussion

OBLIGATIONS OF UNITED STATES CITIZENS TO LATIN AMERICA

Rev. Gustave Weigel, S.J., Professor of Ecclesiology, Woodstock College, Woodstock, Md.

Questions and Discussion

Business Meeting of the College and University Department Committee on Inter-American Affairs

SECTION ON TEACHER EDUCATION

Chairman: Sister M. Madeleva, C.S.C., St. Mary's College, Holy Cross, Ind.

Prayer: Rev. Clarence E. Elwell, Ph.D., Superintendent of Schools, Cleveland, Ohio

Summarizer: Sister Mary Peter, O.P., Rosary College, River Forest, Ill.

2:30 P. M.
Home Economics
Room, West
Catholic Girls'
High School
45th & Chestnut
Sts.

SYMPOSIUM

Moderator: Sister Helen Madeleine, S.N.D., Emmanuel College, Boston, Mass.

THE EDUCATION OF OUR YOUNG RELIGIOUS TEACHERS: Sister M. Madeleva, C.S.C., St. Mary's College, Holy Cross, Ind.

PROBLEMS AND ANSWERS: Mother M. Eucharista, C.S.J., St. Joseph's Provincial House, Saint Paul, Minn.

THE DIOCESAN TEACHERS COLLEGE PLAN IN CLEVELAND: Rev. Clarence E. Elwell, Superintendent of Schools, Cleveland, Ohio

THE URSULINE PLAN: Mother M. Dorothea, O.S.U., College of New Rochelle, N. Y.

THE EDUCATIONAL PROGRAM OF THE SCHOOL SISTERS OF SAINT FRANCIS: Sister M. Augustine, O.S.F., Alverno College, Milwaukee, Wis.

TEACHER TRAINING IN SEMINARY AND SCHOLASTICATE: Brother Emilian, F.S.C., Provincial, Christian Brothers, Baltimore Province, Ammdale, Md.

PANEL DISCUSSION: LEGISLATION AFFECTING RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

Chairman: Sister Mary Aloysius, Ph.D., President of the Department, College of Saint Teresa, Winona, Minn.

Summarizer: Sister Catharine Marie, M.A., College of Mount Saint Vincent, New York, N. Y.

Moderator: Rev. William E. McManus, Department of Education, NCWC, Washington, D. C.

Participants: Francis J. Brown, Ph.D., American Council on Education, Washington, D. C.

Eugene Butler, Legal Department, NCWC, Washington, D. C.

Martin R. P. McGuire, Ph.D., Catholic University of America, Washington, D. C.

BUSINESS MEETING

REPORTS OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

ADJOURNMENT

FRIDAY
April 22
9:00 A. M.
Lecture Hall

SECONDARY SCHOOL DEPARTMENT

OPENING MEETING

Chairman: Rev. Joseph G. Cox, J.C.D., LL.D., Rector, St. Thomas More High School, Philadelphia, Pa., and President of Department

Summarizer: Brother Alexis Klee, S.C., President, St. Stanislaus High School, Bay St. Louis, Miss.

WEDNESDAY
April 20
9:30 A. M.
Ball Room

BUSINESS MEETING

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS
Address: RELATIONSHIPS OF GOVERNMENT, RELIGION AND EDUCATION

Rev. William E. McManus, Department of Education, NCWC.
Washington, D. C.

Discussion Leader: Rev. John F. Monroe, O.P., President, Aquinas
College High School, Columbus, Ohio

2:30 P. M.
Ball Room

PANEL DISCUSSION: THE PROBLEM OF RELIGIOUS VOCATIONS

Chairman: Rev. John P. Cotter, C.M., Headmaster, St. John's Prep
School, Brooklyn, N. Y.

Summarizer: Brother Gerald, S.C., Mobile, Ala.

Participants: Rev. John H. Wilson, C.S.C., Director of Vocations
Holy Cross Seminary, Notre Dame, Ind.

Brother E. Anselm, F.S.C., Director of Vocations, Maryland
Province of the Brothers of the Christian Schools, La Salle
College, Philadelphia, Pa.

Sister Marian Elizabeth, S.C., St. Lawrence Academy, New York,
N. Y.

2:30 P. M.
Room 304

PANEL DISCUSSION: RELATIONSHIPS OF THE SECONDARY SCHOOL
WITH THE PRESS, RADIO, AND TELEVISION

Chairman: J. Walter Kennedy, Director of Public Relations, NCEA.
New York, N. Y.

Summarizer: Rev. Thomas F. Reidy, O.S.F.S., Northeast Catholic
High School for Boys, Philadelphia, Pa.

Participants: Franklin J. Dunham, Chief of Radio, U. S. Office of
Education, Washington, D. C.

Mrs. Ruth Weir Miller, Regional President, Association for
Education by Radio, Philadelphia, Pa.

Jack Steck, Program Director, Station WFIL-TV, Philadelphia,
Pa.

Robert A. Smith, *New York Times*, New York, N. Y.

Walter E. F. Smith, *Wilmington Morning News*, *Wilmington, Del.*

Radio Broadcast by Philadelphia Diocesan High Schools over Station
KYW, Philadelphia. Program under direction of

Rev. Charles G. McAleer

Miss Margaret M. Kearney

2:30 P. M.
Room 305

PANEL DISCUSSION: PROBLEMS IN SECONDARY EDUCATION

Chairman: Rev. Joseph A. Gorham, Ph.D., Department of Education,
Catholic University of America, Washington, D. C.

Summarizer: Mother Mary Catherine, S.H.C.J., Holy Child Acad-
emy, Sharon Hill, Pa.

EXTRA-CURRICULAR ACTIVITIES AND FINANCING

Rev. Joseph G. Mulhern, S.J., Spring Hill College, Spring Hill,
Ala.

Brother Bartholomew, C.F.X., Principal, Mt. St. Joseph's High
School, Baltimore, Md.

Sister M. Francis Ines, S.S.J., Directress of Activities, Hallahan High School, Philadelphia, Pa.

THE HIGH SCHOOL AND THE GRADUATE:

Miss Margaret Mary Kearney, Directress of Speech, Diocesan Catholic Girls' High School, Philadelphia, Pa.

Brother Julius May, S.M., Principal, St. John's High School, Manayunk, Philadelphia, Pa.

Sister Carmen Rosa, I.H.M., Villa Maria Academy, Green Tree, Pa.

ADMINISTRATORS OF COLLEGES AND UNIVERSITIES AND SECONDARY SCHOOLS — A JOINT MEETING

2:30 P. M.
Room 1

Chairman: Rt. Rev. Msgr. Carl J. Ryan, Superintendent of Schools, Cincinnati, Ohio

Summarizer: Sister M. Anastasia Maria, I.H.M., Immaculata College, Immaculata, Pa.

GENERAL EDUCATION: Rev. William F. Cunningham, C.S.C., Ph. D., University of Notre Dame, Notre Dame, Ind.

STANDARDS OF ADMISSION: Brother E. Anthony, F.S.C., M.A., Principal, Central Catholic High School, Pittsburgh, Pa.

PREPARATION OF TEACHERS OF RELIGION: Sister M. Madeleva, C.S.C., Ph.D., President, St. Mary's College, Holy Cross, Ind.

Brother William Mang, C.S.C., Ph.D., Supervisor of Schools, Brothers of Holy Cross, Notre Dame, Ind.

PANEL DISCUSSION: RELIGION

THURSDAY
April 21
9:30 A. M.
Ball Room

Chairman: Rev. John P. Cotter, C.M., Headmaster, St. John's Prep School, Brooklyn, N. Y.

Summarizer: Sister Mary Joan, S.M., Academy of Mercy, Gwynedd Valley, Pa.

THE RELIGION COURSE—CONTENT AND PLACEMENT

Rev. Anthony J. Flynn, Rosemont College and College of Chestnut Hill, Philadelphia, Pa., and Editor of Sadlier Religion Series

Rev. Clarence J. Elwell, Superintendent of Schools, Cleveland, Ohio, and Editor of Mentzer, Bush Religion Series

Rev. Austin G. Schmidt, S.J., Loyola University, Chicago, Ill., and Editor of Loyola Press Religion Series

PANEL DISCUSSION: RELATIONSHIPS OF THE SECONDARY SCHOOLS WITH THE COMMUNITY AND WITH THE PUBLIC SCHOOLS.

9:30 A. M.
Room 304

Chairman: Rev. Laurence M. O'Neill, S.J., President, Jesuit High School, New Orleans, La.

Summarizer: Sister M. Xavier, O.P., Chicago, Ill.

Participants: Hon. Gerald F. Flood, Judge of the Common Pleas Court, Philadelphia, Pa.

Frank D. Whalen, Ph.D., Assistant Superintendent, New York Public Schools, New York, N. Y.

Rev. Leo J. McCormick, Superintendent of Schools, Baltimore, Md.

Rev. Henry J. Huesman, Principal, Central Catholic High School, Allentown, Pa.

Rev. Joseph L. McCoy, O.S.F.S., Director, Salesian House of Studies, Niagara University, N. Y.

9:30 A. M.
Room 305

PANEL DISCUSSION: PROBLEMS OF SECONDARY EDUCATION

Chairman: Rev. Lorenzo K. Reed, S.J., Director of Studies, New York Province, New York, N. Y.

Summarizer: Rev. Thomas F. Lawless, O.S.F.S., Principal, Salesianum High School, Wilmington, Del.

GENERAL EDUCATION IN THE CATHOLIC SCHOOL

Rev. Michael J. McKeough, O.Praem. Department of Education, Catholic University of America, Washington, D. C.

Brother Henry Ringkamp, S.M., Principal, William Cullen McBride High School, St. Louis, Mo.

Sister M. Electa, O.S.F., Directress of Studies, Little Flower High School, Philadelphia, Pa.

Sister M. Teresa Clare, S.C., Supervisor, Pittsburgh, Pa.

9:30 A. M.
Room 4

JOINT MEETING OF ELEMENTARY AND SECONDARY SCHOOLS (For Principals and Superintendents only)

TOPIC: ARTICULATION OF ELEMENTARY AND SECONDARY SCHOOL PROGRAMS

Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.

Summarizer: Brother Joseph Panzer, S.M., M.A., Principal, North Catholic High School, Pittsburgh, Pa.

FROM THE VIEWPOINT OF THE ELEMENTARY SCHOOLS: Rev. John F. Casey, Ph.D., Superintendent of Schools, Indianapolis, Ind.

FROM THE VIEWPOINT OF THE SECONDARY SCHOOLS: Rev. Timothy F. O'Leary, Ph.D., Assistant Superintendent of Schools, Boston, Mass.

2:30 P. M.

No Meetings Scheduled

FRIDAY
April 22
9:00 A. M.
Ball Room

Chairman: Rev. Joseph G. Cox, J.C.D., LL.D., Rector, St. Thomas More High School, Philadelphia, Pa.

Summarizer: Brother Alexis Klee, S.C., St. Stanislaus High School, Bay St. Louis, Miss.

REPORTS FROM THE SECTIONAL MEETINGS

DISCUSSION

BUSINESS MEETING

ADDRESS BY THE PRESIDENT OF THE SECONDARY SCHOOL DEPARTMENT

ADJOURNMENT

THURSDAY
April 21
2:30 P. M.
Room 4

SCHOOL SUPERINTENDENTS' DEPARTMENT

Chairman: Rev. Felix Newton Pitt, Ph.D., Secretary, Catholic School Board, Louisville, Ky., and President of the Department

Summarizer: Rev. R. J. Maher, M.A., Superintendent of Schools, Diocese of Harrisburg, Columbia, Pa.

Paper: **WHAT THE CATHOLIC SCHOOL CAN DO FOR HARD-OF-HEARING CHILDREN**

Rev. Francis T. Williams, C.S.V., M.A., Director, Institute for

the Preparation of Teachers for the Deaf and the Hard-of-Hearing, Catholic University of America, Leo House, New York, N. Y.

Paper: SIGHT SAVING CLASSES

Mrs. Serena Foley Davis, Martin Day School, Philadelphia, Pa.

ELEMENTARY SCHOOL DEPARTMENT

OPENING GENERAL MEETING

Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa., President of the Department

Summarizer: Rev. Henry C. Bezou, M.A., Superintendent of Schools, New Orleans, La.

Address: THE RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

Very Rev. Robert J. Slavin, O.P., Ph.D., President, Providence College, Providence, R. I.

NO MEETINGS SCHEDULED

KINDERGARTEN, PRIMARY AND MIDDLE GRADE SECTIONS

PANEL DISCUSSION I: NEW APPROACH TO READING IN THE ELEMENTARY SCHOOLS

Chairman: Rev. Leo J. Streck, S.M., Superintendent of Schools, Covington, Ky.

Summarizer: Sister Mary Isabel, S.S.J., Community Supervisor, Diocese of Pittsburgh, Pa.

PROBLEMS IN READING READINESS: Sister Mary Louis, R.S.M., Pittsburgh, Pa.

BASIC SKILLS IN READING: Sister M. Marguerite, S.N.D., Cleveland, Ohio

REMEDIAL READING: Miss Rita Simons, Detroit, Mich.

PANEL DISCUSSION II: THE THREE R'S GO TO KINDERGARTEN

Chairman: Sister Marie Imelda, O.P., President, National Catholic Kindergarten Association, Oak Park, Ill.

Summarizer: Sister Mary Isabel, S.S.J., Community Supervisor, Diocese of Pittsburgh, Pa.

RELIGION IN KINDERGARTEN: Sister Mary, I.H.M., Marygrove College, Detroit, Mich.

READINESS IN THE KINDERGARTEN: Sister Mary de Lourdes, R.S.M., St. Joseph's College, West Hartford, Conn.

RESPONSIBILITY IN THE KINDERGARTEN: Sister Marie Imelda, O.P., President, National Catholic Kindergarten Association, Oak Park, Ill.

UPPER GRADE SECTION

PANEL DISCUSSION: RELIGION FOR PRACTICAL LIVING

Chairman: Rev. Jerome V. MacEachin, M.A., Superintendent of Schools, Lansing, Mich.

Summarizer: Very Rev. Gavan P. Monaghan, Ph.D., Superintendent of Schools, Oklahoma City, Okla.

WEDNESDAY

April 20

9:30 A. M.

Auditorium

2:30 P. M.

THURSDAY

April 21

9:30 A. M.

Front of Auditorium

10:30 A. M.

Front of Auditorium

9:30 A. M.

Rear of Auditorium

- THE EIGHTH GRADE AS A TERMINUS OF THE COURSE IN RELIGION:
Rev. Cornelius T. Sherlock, M.A., Superintendent of Schools,
Boston, Mass.
- CONTENT MATTER OF RELIGION IN THE SEVENTH AND EIGHTH GRADES:
Rev. John Maher, Superintendent of Schools, Scranton, Pa.
- METHODS OF TEACHING RELIGION IN THE SEVENTH AND EIGHTH
GRADES: Rev. John C. Ryan, Director, Confraternity of Christian
Doctrine, Detroit, Mich.
- MISSION EDUCATION IN THE UPPER GRADES: Rt. Rev. Msgr. E. A.
Freking, National Director, Catholic Students Mission Crusade.
Cincinnati, Ohio

9:30 A. M.
Room 4

- JOINT MEETING OF ELEMENTARY AND SECONDARY SCHOOLS For Prin-
cipals and Superintendents only)
- TOPIC: ARTICULATION OF ELEMENTARY AND SECONDARY SCHOOL
PROGRAMS
- Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of
Schools, Pittsburgh, Pa.
- Summarizer: Brother Joseph Panzer, S.M., M.A., Principal, North
Catholic High School, Pittsburgh, Pa.
- FROM THE VIEWPOINT OF THE ELEMENTARY SCHOOLS: Rev. John F.
Casey, Ph.D., Superintendent of Schools, Indianapolis, Ind.
- FROM THE VIEWPOINT OF THE SECONDARY SCHOOLS: Rev. Timothy
F. O'Leary, Ph.D., Assistant Superintendent of Schools, Boston,
Mass.

2:30 P. M.
Rear of
Auditorium

- PRIMARY SECTION
- PANEL DISCUSSION: ARITHMETIC IN THE PRIMARY GRADES
- Chairman: Rev. Charles J. Mahoney, Ph.D., Superintendent of
Schools, Rochester, N. Y.
- Summarizer: Rev. Leo J. McCormick, Ph.D., Superintendent of
Schools, Baltimore, Md.
- NUMBER READINESS: Sister Mary Mark, H.H.M., M.A., Cleveland,
Ohio
- MEANINGFUL TEACHING OF ARITHMETIC VS. MECHANICAL SHORTCUTS:
Sister M. Adelbert, S.N.D., Ph.D., Toledo, Ohio
- PRESENT TRENDS IN THE TEACHING OF PRIMARY NUMBER WORK:
Sister Mary of the Angels, I.H.M., M.A., Philadelphia, Pa.

2:30 P. M.
Front of
Auditorium

- INTERMEDIATE SECTION
- PANEL DISCUSSION: SCIENCE, SAFETY, AND HEALTH
- Chairman: Rt. Rev. Msgr. Leo M. Byrnes, M.A., Superintendent of
Schools, Mobile, Ala.
- Summarizer: Rev. Francis J. Byrne, D.D., Superintendent of Schools,
Richmond, Va.
- SCIENCE: Sister M. Rosaire, I.H.M., M.A., Principal, Sacred Heart
School, La Plata, Md.
- SAFETY: Sister M. Rose Bernadette, S.S.J., M.A., Director, Primary
Department, Pittsburgh, Pa.

THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH: Very Rev. Msgr. N. M. Shumaker, Ph.D., Superintendent of Schools, Toledo, Ohio

UPPER GRADE SECTION

PANEL DISCUSSION: SCIENCE, SAFETY, AND HEALTH

Chairman: Very Rev. Msgr. John J. Voight, Ed.D., Superintendent of Schools, New York, N. Y.

Summarizer: Very Rev. Msgr. S. J. Holbel, M.A., Superintendent of Schools, Buffalo, N. Y.

SCIENCE: Sister M. Declan, R.S.M., M.A., Little Rock, Ark.

SAFETY AND HEALTH: Sister Marie Theresa, S.C., Ph.D., New York, N. Y.

THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH: Rev. Edmund J. Goebel, Ph.D., Superintendent of Schools, Milwaukee, Wis.

CLOSING GENERAL MEETING

PANEL DISCUSSION: THE HOME, SCHOOL, AND COMMUNITY COOPERATING IN EDUCATION

Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.

Summarizer: Rev. Patrick J. Roche, Assistant Superintendent of Schools, Los Angeles, Calif.

Departmental Summarizer: Sister Callista, O.P., Supervisor of Schools, Pittsburgh, Pa.

A PARENT SPEAKS TO TEACHERS: John J. Gallen, Villanova College, Villanova, Pa.

THE COMMUNITY SPEAKS TO TEACHERS: Miss Sara E. Loughlin, Parish School Counselor, Philadelphia, Pa.

THE CHURCH SPEAKS TO TEACHERS: Rt. Rev. Msgr. Thomas F. McNally, LL.D., Rector, Immaculate Conception Parish, Jenkintown, Pa.

A TEACHER EVALUATES HER TASK: Mother Stella Maris, R.S.M., Mount Saint Agnes College, Baltimore, Md.

CATHOLIC DEAF EDUCATION SECTION

OPENING MEETING

Prayer: Rev. Eugene Gehl, St. John's School for the Deaf, St. Francis, Wis.

Chairman: Sister Rose Gertrude, St. Mary's School for the Deaf, Buffalo, N. Y.

Summarizer: Sister Theresa Vincent, De Paul Institute for the Deaf, Pittsburgh, Pa.

ADDRESS OF WELCOME BY THE CHAIRMAN

ROLL CALL AND MINUTES BY THE SUMMARIZER-SECRETARY

Address: THEME OF THE CONVENTION IN RELATIONSHIP TO THE DEAF
Very Rev. Msgr. Sylvester J. Holbel, St. Mary's School for the Deaf, Buffalo, N. Y.

2:30 P. M.
Ball Room

FRIDAY
April 22
9:00 A. M.
Auditorium

WEDNESDAY
April 20
9:30 A. M.
Room 19

Report: SPIRITUAL GROWTH OF THE DEAF DURING POST-SCHOOL YEARS

Rev. Thomas F. Cribbin, Associate Editor, *Ephpheta*, Brooklyn, N. Y.

Report: THE APOSTOLATE AMONG THE DEAF IN WESTERN NEW YORK

Rev. John B. Gallagher, C.S.S.R., St. Mary's School for the Deaf, Buffalo, N. Y.

Report: TEACHER TRAINING AT CATHOLIC UNIVERSITY

Rev. Francis T. Williams, C.S.V., New York, N. Y.

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

2:00 P. M.
Ryan Memorial
Institute,
3509 Spring
Garden Street

Paper: TESTS AND HELPS IN TEACHING RELIGION TO THE DEAF

Rev. Paul F. Klenke, St. Rita's School for the Deaf, Cincinnati, Ohio

Demonstrations:

A. RELIGION: WHY I MUST BE A GOOD CHILD: Sister St. Timothy, Ryan Memorial Institute, Philadelphia, Pa.

B. LANGUAGE: PRONOUNS COME TO LIFE: Sister M. Seraphica, Ryan Memorial Institute, Philadelphia, Pa.

C. LANGUAGE: I KNOW WHERE IT IS: Sister St. Esther, A.B., Ryan Memorial Institute, Philadelphia, Pa.

Demonstration: TEACHING OF RELIGION

Rev. Stephen Landherr, C.S.S.R., St. Boniface Church, Philadelphia, Pa.

THURSDAY
April 21
9:30 A. M.
Room 19

Paper: READING FOR DEAF CHILDREN

Sister M. Renee, St. John's School for the Deaf, St. Francis, Wis.

Demonstration: READING

Sister of St. Joseph, St. Joseph's Institute for the Deaf, St. Louis, Mo.

Demonstration: DRILL ON LANGUAGE PATTERNS IN BEGINNERS' GEOGRAPHY

Sister Helen Louise, De Paul Institute for the Deaf, Pittsburgh, Pa.

2:00 P. M.
Room 19

Paper: READING

Sister of St. Joseph, Boston School for the Deaf, Randolph, Mass.

Demonstrations:

A. AURICULAR TRAINING AND READING: Sister M. Pauline, B.S., St. Mary's School for the Deaf, Buffalo, N. Y.

B. RELIGION: Sister Maura, Ed.M., St. Mary's School for the Deaf, Buffalo, N. Y.

FRIDAY
April 22
9:30 A. M.
Martin
Day School
2:00 P. M.
Room 19

VISIT THE MARTIN DAY SCHOOL (22nd and Brown Streets, Philadelphia)

Mrs. Serena Foley Davis, Principal

COMMITTEE REPORTS

ADJOURNMENT

CATHOLIC BLIND EDUCATION SECTION

OPENING SESSION

Chairman: Rev. John Klocke, S.J., New York, N. Y.

Summarizer: Sister M. Louis, C.S.J., Lansdale, Pa.

Paper: PRESENT TREND TO GRADE TWO IN BRAILLE

Sister M. Stephanie, C.S.J., St. Mary's Institute for the Blind,
Lansdale, Pa.

Paper: THE COMMUNITY MEETS THE BLIND CHILD

Sister M. Richarda, O.P., Lavelle School for the Blind, New
York, N. Y.

Paper: BUILDING CONFIDENCE IN THE BLIND CHILD

Sister M. Rose Magdalene, C.S.J., St. Joseph's School for the
Blind, Jersey City, N. J.

Paper: THE CATHOLIC GUILD FOR THE BLIND

Miss Louise A. Hamrah, Director of Social Service, Brooklyn
Catholic Guild for the Blind, Brooklyn, N. Y.

INFORMAL DISCUSSION WILL FOLLOW EACH PAPER

ELECTION OF OFFICERS

ADJOURNMENT

WEDNESDAY

April 20

9:30 A. M.

Room 22

2:00 P. M.

Room 22

THURSDAY

April 21

9:30 A. M.

Room 22

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