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CATHOLIC EDUCATION

by

Rev. George Johnson, Ph. D.



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Three addresses delivered in the Catholic Hour sponsored by the National Council of Catholic Men with the cooperation of the National Broadcasting Company and its associated stations.

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- I. The Church and the School.
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IMPRIMATUR:

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Bishop of Fort Wayne.

THE CHURCH AND THE SCHOOL

Address delivered September 23, 1934

"We judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters." Thus declared the members of the newly formed American hierarchy, meeting in the First Provincial Council of Baltimore in 1829. The Bishops had taken cognizance of the fact that the children of many Catholic parents, particularly the poor, were exposed to the danger of loss of faith and corruption of morals by reason of the fact that there was a dearth of Catholic educational facilities. The faithful were increasing in numbers. Immigrants from distant lands were coming to these shores to enjoy the freedom and security that America symbolized. For their children and their children's children they set forth to conquer the wilderness. Theirs was the vision of a new world, of a new social order, of a new civilization, in which fundamental human rights would be held sacred and the dignity of the human personality would be respected. Deeply religious people, they loved their Church. They were taking part in the building of a new nation. But they were wise builders, who knew that they must build with God and that the foundation stone must be Jesus Christ. Whatever the cost, they must pass on to posterity the sacred heritage of their faith.

The foundations of Catholic education in the United States had been laid in the early part of the seventeenth century. It was the Franciscan missionaries laboring in Florida and New Mexico who established the first schools within the present limits of the United States. Down in Saint Augustine as far back as 1606 there were a classical school and a

preparatory seminary. The Catholic sisterhoods made the beginning of their magnificent contribution to American education when the Ursulines came to New Orleans in 1727. This very year we are remembering gratefully the arrival of the Jesuits three hundred years ago in Maryland. It was this great teaching order that laid the foundation for the present parish school system in the United States, for it was their plan to establish a school wherever they established a church. They began the tradition of making the maintenance of a school a primary responsibility of the parish.

Thus it was that long before the meeting of the First Provincial Council of Baltimore in 1829 Catholic education had sent its roots deep into American soil. It was with the spread of Catholic education that the Council was concerned, as well as with its organization and direction. When the bishops insisted "that schools be established, in which the young may be taught the principles of faith and morality, while being instructed in letters," they were emphasizing fundamental Catholic educational philosophy. It has always been the Catholic position that there can be no separation between religion and education, that apart from religion there is no true education, and that consequently hand in hand with instruction in letters, which means instruction in the secular branches, there must go the teaching of the principles of faith and the inculcation of sound morality. The Church has never and will never accept the compromise of the Sunday School, or be content with any arrangement that makes religion anything less than the heart and soul of the curriculum.

More than fifty years passed—years of growth and development for Catholic education—years of multiplication of Catholic schools—years which saw the ranks of devoted men and women who had consecrated their lives to the mission of teaching constantly swelling—years that saw the Catholic schools in one diocese after another being organized for more effective work—years that bore witness to the zeal, not only of Bishops and pastors, but of the faithful as well, for the promotion of Catholic education.

In 1884 the American Hierarchy came together in the Third Plenary Council of Baltimore. One fourth of all the decrees adopted by the Council had to do with education. “Two objects,” the Bishops declared, “we have in view, namely, to multiply our schools, and to perfect them. We must multiply them, till every Catholic child in the land shall have the means of education within its reach. . . We must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever.”

The effectiveness of the legislation of this Third Plenary Council of Baltimore is amply demonstrated by the history of Catholic education from that day to this. Again fifty years have passed, every year signaling progress and giving evidence of greater vitality. The new school year is even now beginning. Two million, two hundred thousand children have enrolled themselves in eight thousand Catholic elementary schools. Twenty-two hundred high schools are taking care of three hundred thousand students. There are seventy-five Catholic colleges for men and ninety-seven Catholic colleges

for women. The former enroll eighty-six thousand students, the latter twenty-seven thousand students, a grand total of more than one hundred thousand young men and women pursuing higher studies under Catholic auspices. There are twenty-two Catholic universities offering graduate work and affording preparation for the various professions. In one hundred and seventy-eight major and preparatory seminaries twenty thousand young men are being prepared for the sacred responsibilities of the priesthood. Teachers' colleges have multiplied, some under the auspices of individual religious communities, others under the direction of the diocese. In them, four thousand students, mostly members of religious orders, are equipping themselves in accordance with the best contemporary standards for effective work in the classroom.

One of the most important decrees of the Third Plenary Council of Baltimore is that which embodied the decision on the part of the Bishops to found in the City of Washington a Catholic University. The University began its existence in 1889. In an Apostolic Letter Pope Leo XIII approved its constitution and statutes and defined its scope "to provide instruction in every department of learning to the end that the clergy and laity alike might have an opportunity to satisfy fully their laudable desire for knowledge."

The Catholic University of America occupies a unique position among the Catholic schools of the country. It is under the direct control of the hierarchy and its support comes in large measure from the Catholic people of the United States. It is a pontifical university and as such its constitution

and statutes must have the approval of the Holy See. Since its foundation each succeeding Pope, Leo XIII, Pius X, Benedict XV, and the now gloriously reigning Pontiff, Pius XI, has given it earnest of special interest and fatherly concern. Only a year ago the Holy Father honored the University by selecting its present Rector, the Most Reverend James H. Ryan, for the office of Bishop. The University has not disappointed the hopes of its founders. It has proved itself worthy of the trust reposed in it by the Holy See and of the sacrifices the Bishops have made maintaining it. As universities go, it is only at the beginning of its history. Its organization is being slowly but wisely perfected. It is fully conscious of its mission to serve the Church and to hold aloft the torch of truth. It represents the flowering of Catholic educational endeavor in the United States—the upsurging of the love for the higher things of the spirit fostered in the lower schools.

In one diocese after another the Bishop has seen fit to appoint a priest as Diocesan Superintendent of Schools. This office dates back to the early nineties and came into being when a previous method of supervising and inspecting schools by means of a board had been tried and found wanting. Upon the individual pastor rests the responsibility of providing the local school and taking care of its immediate supervision. Yet some degree of diocesan uniformity is necessary. This it is the province of the Diocesan Superintendent to bring about. He is the representative of the Bishop in all that pertains to education in the diocese. He devises such instruments of standardization as the course of study, ex-

aminations, records and reports, teachers' certificates, and such general rules as conditions demand.

A splendid contribution to Catholic education in the United States is being made by the Diocesan Superintendents. No body of educators anywhere surpasses them in wisdom, courage, and zeal. No other group approaches the problem of American education with greater seriousness of purpose or greater eagerness to learn.

Catholic elementary schools in the United States are for the most part parish schools. They are the creation of the mutual zeal and self-sacrifice of pastor and people. This fact lends to the Catholic school a touch of what for want of a better word might be called "hominess." Something of a family spirit seems to manifest itself. The atmosphere is one of personal interest and affection. Where things are as they should be the pastor visits the school frequently. He is interested in the children and in the work of the teachers. His spiritual ministrations yield him an intimate knowledge of family conditions. He bridges the gap between the school and the home and keeps both school and home conscious of the interests of the Church. It is from the pastor that the school derives its spirit. Easy of demonstration is the fact that Catholic schools increase in effectiveness in the degree that they enjoy the constant and zealous interest of the pastor.

A feature that differentiates Catholic schools in the United States from Catholic schools in other parts of the world is the fact that the teaching is almost exclusively in the hands of members of religious orders. In other countries, where Catholic schools are supported by public funds, the rank and

file of the teachers are laymen and laywomen, the religious orders for the most part confining their activity to what might be called private schools. But here in the United States, where the Church has been denied any share in the public funds, the religious orders stepped into the breach and with a view only to the glory of God and the salvation of souls, with no thought of personal pecuniary reward, they have made the existence and expansion of Catholic education possible. All the while they have added something very special and precious to our education, for they are what they teach and their consecrated lives serve to dramatize the ideals and attitudes they strive to inculcate.

Not without external opposition and not without incurring suspicion and distrust has the Catholic Church in the United States developed her educational program. Frequently has her right to conduct schools been questioned, particularly by those who claim that education is exclusively a function of the state. She has been charged with segregating her children and holding them apart from the other children of the nation, thus creating a cleavage in our national life. It took a decision of the United States Supreme Court to keep open the doors of the Catholic schools of Oregon when a state law would have closed them.

The right of the Church to maintain schools is implied in the commission of her Divine Founder: "And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. . . And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

This divine commission given to the apostles and through them to their successors, the Bishops of the Church, could never be carried out effectively without the establishment of schools. The mere teaching of some catechism once or twice a week, the mere learning on the part of the children of a few facts concerning the Church and her doctrine, would never serve to bring about the observance of all things that Christ has commanded. For the Catholic religion is more than a set of propositions to be known. It is essentially a life to be lived, and as such it permeates and affects every phase of existence. Christ came that we might have life—a new life, the supernatural life—whereby we live and energize and have our being on a supernatural plane. Our faith in Christ makes us one with Him, incorporates us in Him. He is the Head; we are the members. We are made partakers of His Spirit and become sons of God. Our destiny is to "meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ." We learn the truth, not for idle academic purposes, but in order that we may live it, that "doing the truth in charity, we may in all things grow up in him who is the head, *even Christ.*"

No range of human knowledge, no department of human life, no phase of human activity is outside the purview of this ideal, and consequently outside

the competence of the teaching authority of the Church. In every age she has conducted schools of every description. Her monasteries in the centuries that followed the crumbling of the Roman Empire were not only sanctuaries of scholarship, but schools of arts and crafts. The Church was the inspiration and protector of the great universities of the Middle Ages. She sent Saint John Baptist de La Salle and his Christian Brothers, Saint Angela de Merici and her Ursulines, not to mention countless others, out into the highways and byways, to bring the blessings of education to the children of the poor long before any state concerned itself with the schooling of the masses. No phase of human culture, no department of human science, could have reached whatever advanced position it holds today had it not been for the fostering care of the Church in days gone by.

By consequence of her supernatural mission, because she shares in the divine teaching authority of Christ, by reason of the fact that she generates, nurtures, and educates souls, by means of her sacraments and her doctrine, in the divine life of grace, the rights of the Church in education are preeminent. Her right to freedom in teaching is inherent and inviolable. "The Church is independent," writes Pius XI in his great encyclical on the Christian Education of Youth, "of any sort of earthly power as well in the origin as in the exercise of her mission as educator, not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an

independent right to make use of it, and above all decide what may help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter and infallible mistress."

Glorious indeed are the pages in the history of American education that chronicle the origin and development of the Catholic school. Still, it is well to bear in mind that that record is not a consummation, but only a beginning. Catholic education in the United States has only just emerged from its pioneer stage. Great sacrifices have been made by the faithful; untiring zeal has been manifested by our religious teachers; bishops and pastors have devoted an interest well nigh exclusive to the works of education. Yet in spite of it all, the ideal of every Catholic child in a Catholic school is long removed from realization.

A rough estimate reveals that about one-half the Catholic children of the United States are in Catholic schools. Until educational facilities under Catholic auspices are provided for the other half, the Church cannot remain content. The present generation owes it to the generations that have passed to carry on and perfect the work which they began. The burden is great, but there is no weariness on the part of those who bear it. Catholic education is not rich in material resources; it is supported mainly by the sacrifices of those whose share in the goods of

this world is not large. Yet Catholic education in the United States is alive. It is constantly growing, constantly renewing itself, striving ever to realize better the sublime purposes for which it exists. The power that sustains it under God is the holy conviction cherished by Catholic parents that the only education which is good enough for their children is that which is rooted and founded in Jesus Christ.

WHAT IS CATHOLIC EDUCATION?

Address delivered September 30, 1934

The true function of education is to change people, to make them different than they were before. It is a process of conversion, whereby immaturity yields place to maturity, rudeness to culture, and the individual is progressively liberated from the control of his lower impulses and achieves mastery of himself, by reason of the fact, that his will becomes habituated to making decisions, not at the behest of immediate selfish desire, but in accordance with the dictates of an enlightened reason. The child standing at the threshold of life is not possessed of the necessary equipment to maintain himself in society; he needs care and instruction and guidance if he is to learn how to live according to the standards of civilization. For many years, he will be dependent on those around him, and particularly on his parents; this dependency must be lessened gradually, and self-direction and the power to sustain self must take its place. This means that changes, deep and vital changes, must be wrought in the mind and heart of the child. The sum total of these changes, we call education.

At any given moment, in the history of civilization, there is almost sure to be a very wide difference of opinion in the adult world as to the character and quality of the changes that education should effect. This accounts for the fact that the history of education is so largely a record of educational controversy. Parents, to whom in the natural order, the primary right to educate belongs, will always want their children to achieve the particular

ideal of the good and happy life which they themselves have come to cherish. As a consequence they will labor to provide such means of education, schools included, as accord with this ideal and as long as the ideal is not subversive of the public order, nor in its essence immoral, no power on earth has the right to interfere with them. The state, since its role in education is secondary and supplementary to that of the family, is in duty bound to guarantee and protect the rights of parents and when they lack the necessary financial resources to build and maintain the kind of schools they want, in the interests of the common good, to come to their assistance with funds from the public treasury.

Whatever convictions any of us may have concerning the changes that education should effect, and the differences it should make, are dictated by what he conceives to be the meaning and purpose of life. In other words, our philosophy of education is derived from our philosophy of life. Now, there is a philosophy of life, which is peculiarly and characteristically Catholic. It has its roots in the religious faith the Catholic professes and in his fundamental attitude toward that faith. It has many things in common with the points of view of people who profess other religions; yet there are vital differences. A man who believes everything that the Catholic Church teaches, could not possibly think and feel quite the same about anything under the sun, as a man who does not.

There are two fundamental questions, that every man tries to answer at some time or other during his life. One of them is: "Why do I exist?" The other is: "What is my nature, what sort of a

being am I?" He who has found an answer to these questions which convinces him, will of necessity regulate his thinking and feeling and doing accordingly. His entire scale of values, his every attitude and ideal, will be affected.

Let us consider the answer to these two questions that is based on the Catholic faith. Were anyone to stop the average Catholic on the street and ask him, "Why do you exist, what is the purpose of your life?" he would in all likelihood think immediately of a sentence he learned in his childhood and would answer, "I exist because God made me and He made me to know Him and love Him and serve Him on this earth that I might be happy with Him forever in Heaven." Every Catholic child learns these words from his catechism, and as life goes on, they take on a fuller and deeper meaning. The secret of human destiny is to be found in the mind of the Creator. We exist because God wants us to exist, and He wants us to exist for purposes that, even unaided, our reason can partly glimpse, but which He deigned to reveal to us more completely in ancient days through the prophets, but in the fullness of time through Jesus Christ, His Son, the Divine Word, the Second Person of the Blessed Trinity. Christ founded the Church to be the Living Witness to that revelation, its infallible interpreter. It is from the Church that the Catholic comes to know God. It is the Church that shows him how to live here upon earth that life of service born of love that will merit for him the happiness of heaven.

The Catholic outlook is essentially other-worldly. We were not made for this earth, and no perfection that earthly life might ever achieve could

satisfy the hunger of our souls. The ultimate destiny of the human being is union with God through all eternity, a destiny purchased for us by the Blood of Jesus Christ, Who, though He was God, did not scruple to become man, that by partaking in our humanity, He might enable us to share in His divinity—Who died that we might live.

The life that Christ brought to us, is the life of grace, a life which is supernatural, that is to say, above and beyond our nature. To possess it we must be born again of water and the Holy Ghost. It lends to our nature power and capacity that it could not have of itself; it purifies it, elevates it, perfects it, makes it possible for it to energize on a higher plane, without at the same time destroying any of its essential characteristics. The life of grace is sustained by supernatural means, by prayer and the sacraments, and good deeds performed under its impulse.

Because the vision of the Catholic is other-worldly, because he expects ultimate happiness only in God when the days of this earthly pilgrimage are over, it does not follow that he has a contempt for the present life and lacks zeal for all those things which promise a larger and larger measure of happiness and contentment, for more and more people here upon earth. The fact that earth can never become heaven does not mean that it cannot and should not be touched with heavenly influence and suffused with a heavenly atmosphere. Christ taught us to pray, "Thy Kingdom Come." It is our duty as Christians to strive to gather up all those things that sin has scattered, to the end that men may do the Will of God on earth, as it is done in Heaven,

and thus hasten the coming of the reign of Christ which is the reign of love. Our worthiness to enjoy the happiness of heaven, will depend upon the measure in which we have made earth heavenly for our fellow-man.

So much for the Catholic answer to the first question, "Why do I exist?" To the second question, "What am I, what is my nature?", the Catholic would answer: I am neither an animal, nor am I a spirit; I am neither all body nor all soul. I am not the product of blind forces stirring in the slime. I am more than a beast, yet I am less than an angel. I am a creature composed of body and soul. In many ways I am kin to the beast, but the life principle in me is a soul, a spiritual immortal soul, which though united with my body, can exist apart from my body and will survive its death. I have been made according to the image and likeness of God.

Unfortunately that image and likeness in me has been marred. It was marred in the beginning by the sin of the first man and woman, and the guilt and effects of that sin I have inherited. The guilt was washed from my soul in baptism, but the effects remain. There is a darkness in my mind, a weakness in my will, a "law in my members" that wars against the law in my mind, rendering it difficult for me to do the things I know I ought to do, to make my conduct square with my ideals. I am aware of a constant struggle within me, a rebellion of impulse against reason, of emotion against will, of self-love against the love of God, and the cause of it is Original Sin.

With St. Paul, I exclaim, "Unhappy man that I am, who shall deliver me from the body of this

death?" I hear the answer of the Apostle, "The grace of God by Jesus Christ our Lord." I am not sufficient to myself; I need help from above. Without Christ, I can do nothing, but I can do all things in Him when he strengthens me. He showed me the way that I must go and it is the way of the Cross; the Kingdom of Heaven is won by those who are brave enough to do violence to themselves, to crucify their flesh with its vicious desires. I am a fallen creature, yet by no means a creature hopelessly sunk in iniquity. For if I take up my cross and follow in the footsteps of my Master, He will raise me up. In the degree that I die to self, I live to Him. I find life, the higher life, the life that enriches all who come in contact with me, when I lose my life, the lower life, the life dominated by selfish impulse, the life narrowed and restricted by self-love. Then the power of Christ is made perfect in my infirmity.

Such in very great brevity, is the Catholic answer to the two-fold question: What is my destiny and what is my nature? Now when it comes to choosing the means of reaching a destiny so conceived on the basis of nature thus presupposed, those which would satisfy other people, who have a different conviction concerning human destiny and a contrary idea of human nature, simply will not do. For instance, there are many people in this world whose philosophy of life is completely secular; that is to say, who are convinced that we have no destiny beyond this present life and that the reason for existence must be found somewhere in the interim between birth and death. They profess to know nothing about an immortal soul and refuse to entertain any such concept as Original Sin. For them,

Jesus Christ is an historical figure, a great religious leader, whose influence has lasted down the ages; but they do not believe that He is God and as a consequence do not seek for the ultimate solution of every human problem in His teachings. They view with suspicion anything that savors of asceticism, and feel that the way to happy and complete living is the way of self-expression and self-realization, and not of self-denial. Would people so minded think for one moment of attempting to work out their lives according to specifications based on the Gospels as interpreted by the Catholic Church? No more can the Catholic hope to actualize his ideals and realize his philosophy of life by ways and means that are secular.

Thus it comes about that there is a kind of education that is specifically Catholic and which in aim, content, and method is entirely different from an education which is not Catholic. The Catholic parent watches for the manifestation of certain changes in the conduct and character of his children, as they are growing up. He looks for the emergence of differences that reveal that the children are developing according to the measure of the age and stature of Christ. What is Catholic education, you ask? It is an education calculated to bring about these differences, an education that cooperates with divine grace in transforming a child of the flesh into a child of the spirit, whose aim, to quote the Encyclical on the Christian Education of Youth, is "to form Christ in those regenerated by Baptism. . . For the true Christian must live a supernatural life in Christ and display it in all his actions. . . Hence the true Christian, product of

Christian education, is a 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."

It should go without saying that an education that aims at such outcomes cannot be acquired in a school that strives to be neutral in all that pertains to religion. The very profession of religious neutrality in education is contrary to Catholic principles, for it implies that religion is a thing apart and does not enter into the very warp and woof of existence. It sets Christ and His interests to one side, and reduces Him to a mere rallying point for desires and emotions that have no vital connection with the hurly-burly of everyday life. Only in a Catholic school can the ideal of a Catholic education be realized. Nor is a school worthy to be called Catholic by reason of the fact that it teaches religion during one period of the day, but for the rest conforms to the pattern of secular education. As a matter of fact, the more it conforms to the pattern of secular education, the less Catholic it is bound to be. The words of St. Paul occur to mind, "Be not conformed to this world." A school is Catholic when everything about it, its curriculum, its discipline, its atmosphere, speaks of Jesus Christ, when the Catholic philosophy of life dominates the teaching of every subject, when religion is the heart and soul of it, and not just another branch of study.

Sometimes one hears people say, "But is it not possible to exaggerate the place of religion in the Catholic school? After all, there are some studies

that have very little direct relation to Catholic doctrine. For instance, there is no such thing as Catholic arithmetic."

My reply would be that arithmetic has aspects that concern very vitally the Catholic philosophy of life. Arithmetic involves more than the manipulation of bare numbers; it includes the uses to which numbers are put. There is much economic and social doctrine to be found between the covers of a modern textbook in arithmetic. Number is a social institution that operates to affect in no small degree our thought and action. The idea of a Catholic arithmetic is not as bizarre and pietistic as at first mention it may seem. Nothing human is outside the range of religion; all things have a theological aspect. "To reestablish *all things* in Christ," is the purpose of Christianity.

The Catholic school may in all justice apply unto itself the words with which St. Paul defines his mission in his Letter to the Ephesians: "To me is given this grace, to preach among the Gentiles, the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: That the manifold wisdom of God may be made known. . . through the church, according to the eternal purpose, which he made, in Christ Jesus our Lord."

It may be a lesson in silent reading or a drill period in arithmetic; a high school section may be studying United States history and government or a group in college following a course in economics; it may be a meeting of a university seminar or a class in a professional school; whatever the immediate out-

come desired, the deep, fundamental aim cherished by the Catholic teacher might well be expressed in these further words of the apostle of the Gentiles: That the learner "be strengthened. . . with might unto the inward man, that Christ may dwell by faith in his heart: that being rooted and founded in charity, he may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: To know also the charity of Christ, which surpasseth all knowledge, that he may be filled unto all the fullness of God."

THE NATION'S DEBT TO THE CATHOLIC SCHOOL

Address delivered October 7, 1934

Man is by nature a social being. Not by isolating himself and dwelling in the fastnesses of individual seclusion does he, except in rare instances, achieve his destiny, but by living in the midst of society. There is in each one of us a mighty urge to personal power, to self-assertion, to the enhancement of the ego; but it exists side by side with another urge, equally mighty, an urge to get out of ourselves and cleave to our fellow-man, to belong to the group and feel its sustaining influence. Jealous as we are by nature of our own intimate, personal prerogatives, we are deeply aware that it is not good for us to be alone. We need one another.

This social need is taken care of, first of all, by family life. Father and mother, sisters and brothers, living together in that community we call the home, in an atmosphere of affection, lay the foundations for social solidarity. They experience how closely the interests of each and every one are identified with the interests of all, how each one loses nothing of his own personal prerogatives by becoming all things to all the rest. The social attitudes thus developed reach out to embrace the neighborhood, and after the neighborhood, the community, and finally the nation. For the nation, in the last analysis, is a family of families, bound together by ties of a common homeland, a common speech, common social and political institutions, and above all common ideals.

A healthy nation, like a healthy family, is that in which unity is achieved without any violence having been done to the inalienable rights of its citizens. In other words, a healthy nation is one that is consecrated to the ideals of freedom and justice and which as a consequence does not fear to foster variety. Differences will emerge, but as long as they are rooted in that common soil we call patriotism, far from being a cause for concern, they are freighted with hope and promise for the future. For a nation is not something ready made, but something that is always in the making. The bonds of lasting unity are forged in the fires of controversy. The national spirit grows from within and cannot be imposed from without. Artificiality with resultant rapid disintegration is always the fate of any attempt at social solidarity which forces human beings to simulate a like-mindedness that they do not in fact experience.

It is the genius of American institutions that they aim to accomplish national unity without sacrificing variety. We have kept the means whereby public opinion is formed free from political dominance; we are extremely sensitive about anything that threatens to interfere with freedom of speech, freedom of the press, freedom to teach. With regard to the last point, in particular, freedom to teach, have we been most careful to prevent our American schools from becoming the mere adjuncts of political government. We saw to it, in framing the Constitution, that education would not be a function of the Federal government, but would be reserved to the states; in local communities, bearing in mind that the administration of schools does not

belong to government in the same way as do other forms of public service, we elect special boards to take care of the schools, and keep funds for the maintenance of education segregated from other funds; we recognize the right of schools, not supported by public tax, to exist. When in a moment of post-war hysteria a law was passed in the State of Oregon making it compulsory for parents to send their children to a public school, the Supreme Court of the United States declared it unconstitutional and expressed the mind of America in the following words: "The fundamental theory of liberty upon which all governments in this union repose, excludes any power of the State to standardize its children by forcing them to accept instruction from public teachers only."

The right of parents guaranteed under the Constitution to send their children to other than tax-supported schools has been exercised unto the cultural enrichment of the nation. The so-called private school in the United States has behind it an enviable history of service. As a matter of fact it should not, except in a few cases, be called a private school at all. For it exists for the public good and is making a constant and valuable contribution to the general welfare. Judged by its concern for the progress of the nation and the influence for good it exerts through its graduates, it is just as much a "public" school, as are those institutions which are supported by public funds.

As for the Catholic schools in the United States, the record of their patriotic contribution is an open book that he who runs may read. To begin with, the Catholics of the United States by building, equip-

ping, and maintaining so many schools for their children, are relieving the American tax-payer of a considerable financial burden. Speaking in round numbers, there are two and one-half million children in our Catholic elementary and secondary schools. If these children were not in Catholic schools, the government would have to take care of them. Most of our public schools are over-crowded now and consequently additional buildings would have to be provided. Assuming that it costs \$300 to house each school child, and this figure is low according to the computations of the United States Office of Education, 750 million dollars would have to be expended on new school buildings. In addition, there would be an annual increase of 300 million dollars in instructional and maintenance cost throughout the country.

Of course, the cost of education per pupil varies in different parts of the country and consequently these general figures do not tell the whole story. Anyone can find out what the Catholic schools are saving his community by finding out how many children are attending them and then getting the figures on the cost per pupil in the public schools. In certain cities where the Catholic school population is large the cost of public school education is comparatively high. It has been estimated that it would cost the City of Pittsburgh five million dollars annually to educate the children at present in the Catholic schools of that city. If all the Catholic schools of the State of New York were to close and the children sent to the public schools, the State would have to spend fifty-seven million dollars more a year than it is spending now for education. And

all of this exclusive of capital outlay and interest.

Let it not be forgotten that while the Catholic, out of his own resources is building and equipping his schools and paying the cost of instruction and maintenance, he is at the same time, as a taxpayer, contributing to the education of other people's children in the tax-supported schools. About one-tenth of the school population of the United States, elementary and secondary, is in the Catholic schools. Catholics constitute one-sixth of the population of the country. This means that one sixth of the population is paying the full bill for the education of one-tenth of the children and at the same time contributing its quota to the education of the other nine-tenths.

In the city of Cincinnati, Catholics make up approximately 40 per cent of the population. Over 90 per cent of the Catholic children of elementary and high school age, are in Catholic schools. This means that to all intents and purposes, one-half of the money that is being used to support the public schools, is being collected from those citizens who are receiving no educational return from their investment. The Catholics of Cincinnati are paying the full bill for the education of their own children and, at the same time, are burdened with one-half the cost of educating the rest of the children of the city.

Because it is not in the American character to flinch at facing a situation that involves injustice, just because it is knotty and difficult, Catholics are confident that sooner or later some device will be worked out to lift from their shoulders the burden of double taxation and recompense them for the

public service they are performing in their schools. When the state passes compulsory education laws and thus forces parents to send their children to school, it is up to the state to aid parents to provide schools that square with the dictates of their conscience. Not to do so is an invasion of religious liberty. The principle of "take it or leave it" cannot be invoked here, as it might be in the case of a road, or a sewer, or a water main. For education does not come into the competence of the state as these things do. "The child," in the words of the Supreme Court of the United States, "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 obligations." Since Catholics are required to pay taxes for the support of education in the United States, justice demands that they be allowed to participate in the education their taxes pay for. They cannot in conscience participate if that education is secular and non-religious; the only way out is for the state to reimburse the Catholic by some form of grants in aid to Catholic schools. Surely we Americans are possessed of enough wisdom, of enough sense of fair play, enough capacity for patient canvassing of all sides of the question, enough good temper, to discover the necessary formula for accomplishing this end.

There is another contribution which Catholic education is making to American life, which if less tangible than the financial saving we have been considering, is none the less important, and in the last analysis perhaps even more valuable. What I have in mind is the fact that the Catholic school, by virtue of the fact that it exists as the creature of voluntary

effort, not as part of a government controlled system, is a salutary reminder to those that need it, that education is primarily a parental, not a state function, that the role of the state is to foster and support and not to supplant the efforts of home and the Church in the task of providing adequate educational facilities. The state has no monopoly in the field of education. It has certain very important prerogatives to be sure, based on the fact that it is the guardian of public order and exists to promote the general civic welfare; but these do not constitute it the final source of all authority to teach, or vest in it any ultimate control of schools and means of education.

It is good for us, in these days, to be reminded of this fact and to be reminded of it often. Men, the world over, are manifesting a sort of weariness with bearing the burdens of liberty, and exhibiting an unfortunate tendency to allow the state to think and act for them when they ought to think and act for themselves. There emerges the Totalitarian State, the State that is all-inclusive, the State that usurps unto itself authority in every sphere and claims the right to supervise every phase of human living. A measure of security results, perhaps, for the masses, more equality, economic or otherwise, but it is purchased at a great price, for the coin that is exacted is freedom.

The fact that newer conditions have developed in the economic and industrial life of our country, which seem to call for an assumption on the part of government of a larger share in the direction of private initiative than has been the rule in the past, has led some to conclude that the traditional Ameri-

can ideal of local control of schools has become outmoded and that our future educational destiny lies in the hands of the Federal government. Because stupidity, lack of vision, and incompetence, have so often characterized the methods of local school authority, they see no hope for the American school save under the direction of some national agency. Others would not go this far, but ask only that the Federal government contribute more abundantly to the support of education in the states, without exercising any authority over the manner in which the states spend the money thus received. Eventually, of course, despite all protestation to the contrary, this would mean Federal control; for it is unthinkable that any Congress would turn over to the states vast sums of money belonging to the taxpayers of the Nation, without some adequate check on its use. Thus whichever road you take, whether the direct one or the one that goes round about, you arrive at the same goal, Federal control of the nation's schools.

Now the essential viciousness of proposals of this sort is that they are based upon the wrong answer to the question, To whom does the school belong? They assume that it belongs to government, that it is subject first and foremost to the organized political will of the Nation. The reasoning that leads to such conclusions does not start with the premise that the primary right to educate belongs to the family and that schools in their purposes and policies should respond to the will of the parents whose children attend them. If eventually put into effect they would pave the way for a national system of education, politically controlled and dedicated to the task of regimenting minds and standardizing attitudes in the interests of an un-American Nationalism.

As long as our schools are free from political domination and respond to the variety of convictions and the differing shades of opinion nurtured in our American homes, liberty will not be without her defenders and the American way of doing things will be maintained.

In the end, however, the greatest service that the Catholic school is doing for the country, consists in the fact that it is giving a religious education. By so doing it is keeping within the American tradition and carrying on in the spirit of those who laid the foundations of our national life. Religion was the dominant element in the Colonial schools. After the Revolution, the earliest pronouncement of the new government on education is found in the third article of the Northwest Ordinance of 1787, which insisted that "schools and the means of education shall forever be encouraged", because "religion, morality, and knowledge" are necessary to good government and the happiness of mankind. No thought here of separating religion from either morality or knowledge. Against a tide of secularism that rose in the middle of the last century and which has steadily increased in power and sweep, the Catholic school has stood like a rock. It gives testimony of the eternal values, apart from which temporal values lose their substance and their power to compel. It proclaims the testimony of history that no nation has long escaped disintegration and ultimate ruin that wandered far from God. It appeals to the religious sense of the American people, a sense which though weakened still has strength to assert itself, to repair the harm before it is too late and restore to American children their right to know their Creator and their obligations to Him.

If a kind of spiritual desolation is settling down upon the nation, if standards of taste in art and music and literature are degenerating, and the cheap, and the decadent, and the tawdry are being exalted, if respect for the contract and the pledged word is disappearing and perjury becoming the order of the day, if juvenile crime and delinquency abound and reverence and respect for authority are on the wane, thoughtful men know it is because our children are departing from the ways of their fathers and are trying to live without God. We are now about three generations removed from the churches. Nor are the churches to be blamed for having been left behind, except inasfar as they acquiesced too readily to the separation of religion from education. They have been left behind because they have been deprived of anything more than a passing influence over the children during their formative years. The child cannot be expected to be very deeply impressed with religion and its importance for daily life, when it does not rate a place in the curriculum of his schools.

But it does rate a place in the curriculum of the Catholic school, and more than a place, for it is of the very essence of Catholic education, its heart and its soul. For upholding this ideal and exerting themselves to make it work, the nation is debtor to its citizens who belong to the Catholic Church. Because they seek first the Kingdom of God in their educational program, they are adding something noble, something precious, something of immense social value, something distinctively American, to our national life.

CARDINAL HAYES STATES AIMS OF THE CATHOLIC HOUR

(Extract from his address at the inaugural program in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ: pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

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1312 Massachusetts Ave., N. W.,
Washington, D. C.

Presented by the National Broadcasting Company, and the following associated stations:

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