An Orientation Course to Aid in the Communication of a Catholic Mind and Culture to High School Students

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AN ORIENTATION COURSE TO AID IN THE COMMUNICATION
OF A CATHOLIC MIND AND CULTURE TO
HIGH SCHOOL STUDENTS

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A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Arts in Loyola University.
Vita Auctoris

Joseph Aloysius Prucnal was born at Johnstown, Pennsylvania, March 7, 1909. He received his elementary education at St. Casimir's Grammar School. He attended Garfield Junior High and Johnstown Senior High School, graduating in June, 1925. In January, 1928 he entered the Jesuit Novitiate of the Sacred Heart, Milford, Ohio, and was enrolled in the College of Arts and Sciences of Xavier University, receiving the Bachelor of Literature degree in June, 1934. He entered Loyola University in August, 1934, and began his graduate studies in the Department of Education.
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CHAPTER I

COMMUNICATING CATHOLIC CULTURE: AN ANALYSIS

For the practical up to date Catholic, consciousness of a Catholic culture is not a thing apart; it is his whole existence. Such, in recent years, has been the import of Catholic educational literature, and this means that the product of Catholic education must:

1. Recognize the existence of a Catholic culture.
2. Realize that it is not something for which he should feel obliged to apologize.
3. Be willing to understand, appreciate and advance, as well as enhance, that culture for posterity.

What, then, is Catholic culture, this rich inheritance of nineteen and a half centuries in which Christ's principles and example remain as the heirloom of gold ever ancient yet ever new? What is culture as distinguished from Catholic culture? What is Catholic culture in distinction to the Catholic mind? These are the issues the present chapter aims to clarify.

First, as to the distinction between Catholic culture and the Catholic mind, an analysis of the two concepts discloses no distinction of realities. The Catholic mind reflects the mind of Christ. So does Catholic culture. The Catholic mind represents the mind of the Church. So does Catholic culture. The Catholic mind mirrors Catholicism. Catholic culture does so too.

As conceived for purposes of this thesis, the difference, due to formal Catholic training, is in the degree of reflection, in the
exactness of representation and in the faultlessness of the medium by which and in which Catholicism is imaged forth.

The Catholic mind is the appraisal of events, situations and movements by the standard of the Church. It is thought in unison with the teaching of the Church, that is, it is the thought of the Church in its relation to the individual, the collective thought of the Church made explicit in respective walks of life by individual Catholics. Catholic culture is likewise just such an adaptation, varying only in the degree and the manner peculiar to the cultivated walks of life and due to formal Catholic education. The Catholic mind is an inclination of the mind towards Truth, individual but not individualistic, altruistic, heroic in its denial of ego-centrism, and, consequent­ly, Christo-centric. In the last analysis, it is an expression of the love of a Catholic heart for the Truth, nothing more and nothing less. Catholic culture also is all this intensified and amplified by formal cultivation.

This viewpoint, it is clear, considers Catholic culture as differing from the Catholic mind in the way that "mind" may be conceived to differ from "cultured mind". How "mind" is distinguished from "cultured mind" needs no more explanation than is implied in the following example. Everyone admits that the maid of the house most certainly has a "mind". So does the lady of the house, who, besides academic accomplishments and degrees, has read and traveled extensively and won re-
nown in the world of music, painting and sculpture. The maid's mind, we suppose, is just mind, untrained, unlettered, uncultivated; the lady's mind is a cultured mind. Now, if the maid of the house and the lady of the house happen to be Catholic, the former, because habitually living in the state of Grace, is said to have a Catholic mind; the latter, with the same habitual disposition, because of her formal Catholic training and education, has Catholic culture. The distinction is due to training and cultivation. Catholic culture implies the Catholic mind, for it is the Catholic mind formally trained, perfectly realized and thoroughly cultivated. It is a cultured Catholic mind, and, for this reason, from this point onward, the analysis will deal explicitly with Catholic culture, although an implicit consideration of the Catholic mind is involved at every step of the analysis.

What specifies culture and makes it Catholic culture or, in other words, what is culture as distinguished from Catholic culture? At its best never rising beyond natural perfection the culture which is not Catholic may be said to be a culture that knows not Revealed Truth, experiences not the reality of Grace, lives not the supernatural life. As such,

"culture may be defined as that formation and refinement of mind and character which results from an induction into the highest intellectual, social, aesthetic, moral, and spiritual experience of mankind."2
Culminating in character, it is the cultivation of the faculties and the perfection of the mind and heart, a process in which the connection between knowledge and culture is intimate, because knowledge transformed by man transforms man and transmuted into character becomes culture. In this transformation and through it, man experiences a harmonious expansion of all the powers and faculties of his nature, a kind of self-realization in which life tends to completeness, when its physical, intellectual, aesthetic, moral and spiritual powers tend to perfection, while that part of man's being which is naturally spiritual tends to elevate his physical, intellectual, aesthetic and moral powers to its own level, spiritualizing man, until man, as much as is possible without Revealed Truth, sees the vision of Life in his vision of Death.

Culture makes one seek Truth in everything. It is a dedication to the service of Truth through which one becomes a man of ideas more than of books, of training more than of theories, of versatility and yet of principles, a man of high ideals who has come to possess a richer self and to live the fuller life of himself. He is essentially a man of reflection and meditation, a thoughtful man, since thought is the very basis of culture, and because it is what a man thinks that eventually shows what he really is, making him at the same time more human and more capable of helping his fellowmen. For culture in bringing man closer to his true self brings him close to humanity.
Culture is power. It is not a weak thing. It is strong as well as beautiful. It is that fine but strong sensi­tiveness of soul that detects beauty everywhere, strong in its perfect poise, since eternal verity endows with eternal strength strong in that it is not afraid of hard work, since it is begotten of love of Truth which begets devotion to Truth, which, in turn, begets sacrifice for Truth; strong as emotions are strong, for, not being mere sentiment, it has the force of an exalted emotion of life; strong, being clear visioned, as the intellect is strong, and strong as the will is strong, for culture necessarily means the cultivation of a firm will influenced by a well formed judgement and trained to exercise and action. It is a power in its influence over others, because it radiates and stimulates and allures to higher things through harder things, multiplying indefinitely the possibilities of personal influence, and personal influence is the ordinary and most efficacious means for propagating Truth.

As for the elements of culture, they are in a natural way what in the supernatural are the gifts of the Holy Ghost, that is, natural wisdom, understanding, counsel, fear of God, fortitude, charity, joy, patience, peace, benignity, mildness, modesty, chastity, etc.

Refinement of character attaining its perfection of charm only under the maturing influence of religion, it is not surprising to find historical evidence for the fact that culture is allied to religion and cannot be separated from it.
When it is so separated, it loses its stamp of genuineness and degenerates into selfishness, taking revenge on men for violently divorcing it from religion. The history of Greece, of the Renaissance and of modern times makes further proof of this point superfluous. So on this note of religion as allied to culture will begin the analysis of Catholic culture as specifically such and as distinguished from every other culture.

While the distinguishing note of a culture that is not Catholic is that it tends to narrow the vision of Life by the horizon of sense and to limit the span of man's existence by the earth,

"the distinguishing mark of Catholic culture is that it evaluates all human experience in the complete perspective furnished by revelation, and that it gives due prominence to those cultural achievements which, since they include both the natural and the supernatural, are to be regarded, other things being equal, as the most perfect human accomplishments."3

This distinguishing mark is due to man's natural refinement being so informed by revelation and sanctifying Grace, so vitally impressed by the supernatural, that man transcends the limits of natural perfections and lives a life of higher, that is, supernatural perfection.

As culture that is not Catholic constantly gravitates towards the life of sense, so Catholic culture ascends to the life of the spirit. Culture that is not Catholic tends to
materialize man; Catholic culture to make him a child of God by animating the treasured learning of the ancients and the new learning of the moderns with the spirit of Faith and morals, not to the end of separating the practical and the material from the ideal and spiritual, but with a view to perfecting the practical and rendering the material serviceable for eternal no less than for temporal success. This is its new and vitalizing power that makes of it not a thing of shreds and patches but a thing interwoven with the golden threads of knowledge spun from truths that are eternal. In consequence, Catholic culture is more than culture plus the recitation of prayers and a knowledge of the catechism, more than the religious atmosphere of the class-room and the school by virtue of its faculty and its student body, much more than a sermon and Mass a week and more even than the performance of Catholic duties, many and varied though they be, ordinarily well. It means, and is, the information by the Catholic spirit of the whole man every minute of the day, since it is as real as life and as vital as the vital principle of man, being, in fact, a nobler life and a higher principle of vitality. Reflected in action, it is a conviction, proceeding from Faith that man's is a supernatural destiny worked out in this life by his love of God, imitation of Christ and fidelity to the teachings of his Church.

To clarify this concept of Catholic culture, it may be considered:

1. In its source.
2. As a tradition.
3. As a method.
4. In its component elements.
5. In its end and aim.

"Viewed in its source, Catholic culture is that mode or habit of life which results from the fullest expansion of man's faculties in accordance with and guided by the principles and ideals of Christ." We have in Christ the perfect model, the highest ideal of the cultured man. To be truly cultured in mind and heart is to be Christlike. Such a person can keep on improving others and improving himself at the same time, growing, as did Christ, in wisdom and age before God and men. He can train others by the very large and very broad training that he is constantly giving himself, emptying himself, even as Christ, and becoming a slave. Catholic culture, in this sense, directs man's energies to the attainment of his supernatural destiny, and means a recognition that it is not the captains of industry or the leaders of society or successful politicians, but the saints of God who hold in their hands the keys of life. For

"the ancient and modern exponents of a purely terrestrial humanism are surprised at the failure of their advocacy. They forget Augustine's assertion that our heart is restless till it finds peace in God, which is the only satisfactory explanation of the modern unrest, an unrest that will never be quieted by the particular or partial but by the Whole. Humanity is of the earth, but it cannot fail to be stultified if it does not reach for God and find its completeness in Him. Leon Bloy's cry that our only sadness is the sadness of not being saints, is the cry of the men of all ages and of all time who have frankly ad-
mitted their incompleteness. The saint is
the complete man. A humanism that excludes
the desire for holiness and sanctity is not
only inadequate but essentially false.
Books are written on the prospects of human-
ism by men who are terrified at the speed
at which Western civilization would seem
to be rushing to deliberate destruction.
But their concern is entirely for men in
the temporal order and they omit the con-
cern for sanctity, forgetting that unless
concern for sanctity is paramount, the
achievements in the temporal order will be
as so much ash in the mouth.

God is Himself Life and the Incarnate God is the
Life which is the Light of men. The Sacraments are channels of
Divine Life, which is only another name for Grace. The Church
is a Life, alive as the mustard seed and filled with many
living members. Truth, even in the natural order, is Life, and
for that reason St. Thomas in his profound wisdom proves that
God is Life, because He is Pure Knowledge. As the source of
Catholic culture, this means understanding the relationship
between the Life of God in the Trinity and the Life of God
amongst men in the Incarnation as a vital manifestation of the
goodness of God and the prelude to the mystical union between
God and men. It means understanding the Church in relation to
the to the Incarnation as its prolongation and continuation in
place and time, that is, the infallible authority of the Church
is the projection of the Truth of God beyond Palestine as a
place and beyond the three and thirty years of Christ’s life
as a time. In a word, it means that Grace is a more real, more
energizing, more enduring life than that with which we are so
familiar through our senses.

"As a tradition, Catholic culture is the gradual and harmonious development of man's interests and achievements under the inspiration of Christianity, as typically embodied, for instance, in the education and artistic attainments of the Middle Ages, and in the "eloquentia Christiana" of the Christian Renaissance." This exhibits the harmony and completeness of the grand round of Christian doctrine, demonstrates its truths and points out its beauty. Accepting this tradition, the man of Catholic culture becomes enamoured of Catholicity, has a passion for it, feeds his soul on it and ever grows in it in company with the cultured Catholics, living and dead. In reading and conversation, in the arts and sciences, by observing, coordinating and assimilating, in profane as well as sacred learning, by intellectual as well as moral and religious meditation, he ever seeks and finds Christian excellence and refinement.

Precisely as such a tradition, Catholic culture has done a great deal of educating. It has educated many tribes and peoples, many nations and empires. For it knows how to adapt itself to the changing circumstances of time without sacrifice of ideal or principle. This is so, because it looks at all the various and complex problems of life calmly and in the light of Faith. In that light it undertakes to solve these problems, not for one day or year, but for all the generations to come, so long as man shall need to walk in the light of faith towards his eternal home. The story of Catholic culture as a tradition, it
follows, embodies the history of gathering in from age to age the harvest of eternal principles wherever found, remaining always the exponent of the Great Teacher of mankind and numbering its years from the beginning of the Christian era, training the mind of Christendom by the matchless literature of Greece and Rome but utilizing what is best and highest among the moderns in moral uplift, in breadth of thought, in elevation of sentiment and in human tenderness.

Exemplified in the Ratio Studiorum, Catholic culture as a method aims so to imbue the heart with love for the Church and esteem for Catholic ideals that the student may see all things in the light of the momentous truths that alone can sustain him for all time. Based on religion and permeated with the spirit of Christ, it is a living method founded on those plain precepts of the historic Christianity that afford the sole satisfactory preparation for the higher life Divinely designed for earth's noblest creature. In this method an appreciation of the Catholic point of view as vital to all the items of acquired knowledge, whether of nature or literature, of art or of the social order, is of greatest importance, since in no other way can the seeds of supernatural truth be implanted along with the natural and provide the student with the best things both in the spiritual and temporal order, while his powers develop and views of life expand.

In other words, Catholic culture as a method consists in the correlation of supernatural science with all other
knowledge so that the thought of any subject brings forward the idea of supernatural wisdom, and Truth presents itself, not as a mechanical unity, but as an organic whole, with a recognition of the whole truth as the very soul of the student's experience. In this presentation the student learns his summa of Christian truth as a life to be lived, not merely as a system to be learned for an examination, and finds it vital, palpitating, interesting as life itself, because he discovers he is not a passive receptacle, not a machine making mechanical responses, but a vital being acting and reacting in ways for which he has reasons. The method thus becomes a cooperative project, teacher and taught alike remaining alive and active, with vital contact between them and the Truth. All this makes for that mental discipline which trains a man's mind to strike straight and instantly to the first principle of any problem, the discipline that trains him to think quickly and surely and to express himself directly, clearly and with that "eloquentia Christiana" traditional to Catholic culture.

To sum up, Catholic culture, as a method, is the discipline which trains one to learn and to keep on learning, acquiring information and using it with judgement, applying sense as well as spirit, imagination as well as intellect, and using observation as well as reading to enlarge knowledge, to correlate and coordinate it and construct with it a philosophy of life. Religion becomes the gravitating force around which all studies tend, since revealed truth is not something foreign to
culture but something capable of developing the best in any culture. Grounded on the principle that nothing in God's creation is intrinsically and absolutely evil, the Catholic culture method begins and continues according to principles that embody the psychology and philosophy propounded by Him who knew what was in man and who loved youth with an eternal love, attaining its aim in Him and through Him.

"In its component elements Catholic culture is that formation of man's faculties under the guiding influence of faith and grace that will best fit him to evaluate rightly and to appreciate fully the most perfect human ideals and achievements." Learning is not belittled, but taste, refinement and inspiration are cultivated. To be merely bookish is to miss the reality of Catholic culture, which is the expression of a Catholic personality revealing itself in conduct. There is a fixed purpose, the purpose of faith, and a fixed consistency, the consistency of principles and grace, in such a personality. He does not and cannot think, speak or act on mere impulse, since Catholic culture means the assimilation of principles which prove a well-spring of moral uprightness and of virtuous thought, word and deed that will endure as long as life endures, becoming habits which time will ameliorate, until solitude is rendered pleasant, age venerable, life more dignified and death less terrible.

The result of a harmonious development of man's faculties under the guiding influence of faith and grace enables him to know, to feel and to do his duty to himself, to his ci-
ilized community, and, above all, to his God. It puts him in possession of a body of truth derived from nature and divine revelation, from the concrete work of man's hand and the content of human speech, with conduct in conformity with Christian idealism and the standards of the civilization of the day as the objective. Hence, for Catholic culture there is no such thing as divorce between secular and religious knowledge. For it, all Truth is one, all order is One, that is, in so far as founded ultimately in God, reason and faith, intellect and grace cannot be contradictories. With this sense of vision, it holds fast to all the good elements of the past and present, but imbues them with Catholic faith, hope and love. Knowing what life is and what it is for, it grandly applies the intellect and will to life, trains the intellect under the steady light of faith, moulds character to Christlike perfection and develops Catholic leadership to bear with measurable impact on every layer of society.

Briefly, the sum total of the component elements of Catholic culture is the formation of man for the truth, whole and entire, which possessed in the manner described above, perfects the rational man, humanizes him, ennobles the heart, clears the vision of the intellect and brings the soul into closest communion with its God. In such a formation the natural result is that truth dawns in the mind and grows to meridian splendour, since culture, knowledge and science step in unison as well-matted yoke fellows with sound convictions and principles, with
steady practice of religious duties and the imperial self-control of a spirit and a life moulded on the teaching and example of a Man-God.

"From the point of view of its end and aim, Catholic culture has as its objective the development of 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,"9 and, as a social complement of this, a conscious Catholic solidarism."10 This objective implies the acquisition of all good habits, natural and supernatural, intellectual and moral, which enable a man, so far as human frailty will allow, to lead a perfect Christian life. The man of Catholic culture will attain this objective and will lead a pure and self-sacrificing life of brotherly love. As a citizen, he will place duty above self-interest, prefer the happiness of a good conscience to the allurements of pleasure, and in situations of stress can be relied on even to the loss of fortune and life. Such a man, left to his own initiative, will conduct himself according to the dictates of the moral law, viewing his life always from the double aspect of his temporal well-being and eternal happiness, living in this world and for the next.

In the above sense, culture need not be qualified, because all true culture is catholic in the sense that it puts no limit either to the quest or extent of perfection. Hence, the product of Catholic culture, under the guidance of reason and
faith, thinks of perfection, fights for it and dies for it. He has convictions. Conquering doubt and timidity, he marches on where honor calls. He is duty's faithful bondsman. Gentle, sincere, strong and just, he is the source of courage to all around him. He has training and character not for himself only, but to leaven the masses around him and be a real factor in shaping the opinion, the sentiment and the conduct of his fellows. He matches leadership with leadership. He has the initiative of the captain, that spontaneous impulse of the heart and soul towards a given end, that easily, though not inconsiderately, made choice to act, an unswerving constancy of purpose and of moral and intellectual aims, calling for promptness, decision and grit. His knowledge of better things and his grasp of sounder principles impose a duty which he does not shirk. He dares to show his colors and lift the battle flag. He dares be of the minority; at times, to be alone. He preaches unwelcome truths, corrects false views and is contended, if need be, to be a leader without followers, to appear ridiculously singular. For he knows the way, and, cost what it may, follows it.

Summing up, it is clear that Catholic culture aims at transforming men into other Christs by training them to be primarily intelligent, practical and loyal Catholics; secondarily, though very importantly too, and as a result of the primary attainment, creditable citizens of the here and hereafter. It emphasizes the "otherness" as well as the Christlikeness. It maintains that Christlikeness can be the principal feature of
each individual character without despoiling that character of
the better individual traits by which this sacred feature be-
comes individualized in every one's personal way. Thus a product
of Catholic education is sent into the world prepared to serve
god by living according to His laws and commandments and capable
of serving men by living according to reason. So to transform
children of flesh into children of God, the human mind enlight-
ened by grace must become conformed to the standard of human
action set by God. Hence, the training of men's minds in truth
and under the authority of truth is insisted upon, so that
character and mentality shall be developed equal to a Catholic
understanding and mastery of life. For principles to be really
such must become branded in one's consciousness and must form
part of one's very self. Although this is a task that requires
the skill of an artist, once accomplished, the objective of
Catholic culture has been attained, since it means that leaders
of men in Christian living are assured the world, leaders who
have learned to live Christlike lives themselves and who are
equipped to show others by example, precept and achievement how
to live happily, enjoy life and save their souls.
CHAPTER I

NOTES


3. Cf. 2.

4. Cf. 2.


6. Cf. 2.


8. Cf. 2.


10. Cf. 2.
CHAPTER II

REASONS FOR AN ORIENTATION COURSE IN CATHOLIC CULTURE

Unless the concept of Catholic culture presented in the preceding chapter is a mistaken one, communication of Catholic culture is the primary end of all Catholic education. Educators agree that education primarily must prepare for complete living, each understanding "complete living" in his or her peculiar sense. It will be apparent then to Catholic educators that Catholic culture, as conceived in the first chapter, constitutes the Catholic ideal of complete living. Accordingly, it follows that Catholic teachers in all grades of teaching, from the kindergarten to the university, must keep this primary end of Catholic education ever before their eyes and make their own contribution to its realization. In broad terms this can be assigned as the most general reason why the high school should take special precautions to give the students the opportunity to review by way of a synthesis those elements peculiar to and characteristic of their training in a Catholic high school and to preview the wider treatment and fuller realization of these unique elements in college and university.

An orientation course is best defined in terms of its purposes. Since the purposes of the orientation course to aid in communicating a Catholic culture to high school students are the reasons for it, it may well be expected that they be enumerated here, before they are set forth with explanations. These
reasons may be summed up as follows:

I. To give Catholic high school students the opportunity to review by way of a synthesis those elements peculiar to and characteristic of their Catholic training. This will be achieved very excellently by:

A. Testing to what extent the primary aim of Catholic education has been actualized in high school.
B. Impressing clearly on the mind of the student the scope and aim of Catholic education.
C. Giving him a point of view that will unify his scholastic efforts and enable him to give evidence of Catholic culture.
D. Indicating the issues, problems and experiences in everyday life that Catholic culture prepares him to meet.
E. Showing him in how far and how Catholic high school training prepares him for meeting the issues, problems and experiences in everyday life.

II. To preview the wider treatment and fuller realization of the unique objectives of Catholic education in college and university by:

A. Demonstrating the Catholic content and inspiration of great literatures that will be read and studied in college.
B. A realization of the influence of Catholic civilization on the stream of history and the loss to historic progress through the rejection of such Catholic influence.
C. A knowledge of scholastic philosophy as a system, a synthesis, a satisfying philosophy of life, and a basis for the solution of modern problems.
D. An application of the Catholic view of life to scientific theories.

To impress clearly on the mind of the student the scope and aim of Catholic education requires repetition. Experience teaches how easily the human adult loses sight of his aims,
how readily amid the distraction of daily life he forgets the best of intentions, how profitable he finds it to get his bearings time and again. A fortiori, the youth must be helped to see to what he tends and why.

The orientation course is a means to help the student see to what he tends and why he does it, inasmuch as it is an opportunity for the high school student to revive whatever ideas pertaining to Catholic education he thus far gleaned from another's or his own thought. It is a means of such help, secondly, because it gives the educator an opportunity to correct any mistaken notions the high school senior may have, to build up correct ones and suggest as well as stimulate thought processes for the student's own constructive concept of Catholic education.

To know what one is doing and to see clearly the objective of action makes for the success of achievement. The student's immediate undertaking is his Catholic high school training. School life is his life-work here and now. He wants to know what he is doing and why he does it as much as the educator himself.

More than this, even as the educator, he must know what he has undertaken and why he has done, because the issue is too vital to allow for uncertainty as to its attainment. The interests of Catholic education are the interests of almighty God, of the Church and nation. These will always demand indefatigable champions, if they are to be successfully achieved. But the student cannot champion an uncertain cause. He cannot give his heart disinterestedly to any but clearly conceived and clearly
motivated interests. And so, an organized attempt must sum up the efforts of the individual members of the faculty, a synthesis for which the orientation course is a good medium.

Another reason for an orientation course in Catholic culture is to give the student a point of view that will unify all his scholastic efforts and enable him to give evidence of Catholic-mindedness. This necessitates that he be given an opportunity to do some reflective thinking, since in no other way can he recognize and evaluate the forces of Catholic culture contacted during his high school training as well as those with which he will come in contact in the Catholic college and university. He must see how every branch of study is interrelated and correlated with Catholic culture and see also the implications of school activities that give him many-sided training the characteristic unity of Catholicity.

In a word, the student must reflect on the Catholic culture content of his curriculum, which demands an analysis no less than a synthesis, if he is to conceive of Catholic culture as the principle of unity in the Catholic educational ideal. This cannot be accomplished by taking it for granted that the individual teachers have done their part. Something else is needed, that is, definite means must be taken to stress and emphasize an objective the realization of which determines the unification of all Catholic school training. Now, precisely because it is a definite means to help the high school student arrive at this unifying viewpoint, in so far as it assigns a set place and
time for suggesting ideas, solving problems and answering difficulties in this connection, the orientation course in Catholic culture appears to be a systematic and worthwhile illumination of the Catholic school program.

Since it is not his whole life, the elucidation of the student's school life does not prepare him sufficiently for complete living. Hence, the indication of the issues, problems and experiences in every day life that Catholic culture prepares him to meet is likewise one of the reasons for the orientation course. This is the age of the laity. The non-Catholic world looks to the layman not the clergy for the dissemination of Truth. Consequently, the product yearly turned out of Catholic educational institutions must have a liveli interest in the questions of the day and absolute certainty about the nuclear things in life so as to stand intrepidly when faced with the sceptical bombardment of the disciples of doubt and despair.

Catholic culture, it follows, is not communicated to the student as a mere policy of defense, but rather as a preparation for an intelligent and intellectual crusade against the varnished paganism of the times. The student must be impressed that full perfection in the departments of economics, sociology, politics, philosophy, literature and the sciences is based on the principles of the Catholic faith. He must be persuaded that in Catholic culture he has the solution to the riddles of modern life, which, emptied of the principles of Christ, remains, in spite of itself, replete with the splendour of the culture.
of Christ, in as much as it abhors the Dogma not the glory of Catholicism and rejects the roots not the flowers of Catholic culture. Seeing, besides, that the high school age is the age of the formative stage of character and the time when the student is most ready for acquiring ideals and accepting good principles with ease, the orientation course seems to be a fit instrument to make the Catholic culture ideal in its relation to the solution of life problems prominent and emphatic.

Catholic culture, then, prepares the student for his life work as a man, a citizen and a Catholic. To show him in how far and how Catholic high school training does this is undoubtedly a reason for the orientation course. To exert an influence on their fellow men so that through them the knowledge and love of truth will lead others to their true happiness, the progeny of Catholic education must add scholarly wisdom and exact knowledge to love of faith and Church. The student cannot do profound research in his high school days, but he does become acquainted with the sources of knowledge, religious, cultural, intellectual, social, aesthetic, civic, instrumental, etc., and with the means by which such knowledge may be used efficiently both in higher educational pursuits and in the respective vocations of life. He may not know all about true living, but he knows where to find the desired information, at least, it may reasonably be expected that he does. As yet, his philosophy of life is not perfectly formulated in every detail, but his high school training does provide for the perfect attainment of those
rudiments and essentials of Catholic culture that make for a practical workaday expression of Catholicity. He begins to see, to give but one example, that, since faith and science have the same God for their author, there neither has been nor can be any contradiction between the greatest revelations of scientists and the doctrines of Revelation.

In brief, it is the Catholic high school training that motivates the student to begin the exercise of the intellect and heart not only in things naturally noble, but also in the things that bring about the growth of soul and increase the supernatural life. As an intensive review of this aspect of his four year program, the orientation course is an incentive to the student's progress in spiritual and cultural living.

Finally, a very good reason for the orientation course is to test to what extent the primary aim of Catholic education has been actualized in high school. In maintaining school standards, tests are a spur to both teacher and student. Now, although Catholic culture, being a spiritual and inner force, is not easily measured, its practical consequences and its outward manifestations are subject to tests and measurements. In this sense, before the Catholic educator can rest in the consciousness of a job well done, Catholic culture achievement must stand out in black and white, so assignments and tests can be given during the orientation course in Catholic culture with a view to discovering:
1. What the high school standard of achievement in Catholic culture may be.
2. How much the individual student excels or deviates from the standard.

The following is a sample of the factors with which these assignments and tests should deal:

I. The ability of students to recognize on their own initiative, the existence of essential life problems that must be solved Catholic-mindedly together with the ability and the will to plan the solution of these problems and to execute plans effectively in the solution of these problems.

II. The ability of students to appraise current literary, social, political and other problems in terms of Catholic belief and principles.

III. The ability to cooperate with others in the solution of these problems and the will to exert a Catholic influence in their solution.

IV. The ability to generalize and profit from experience both of the past and present with a view to forming individually a hierarchy of personal but true values and adopting an ideal of social, business, political, leisure and religious life.

V. The ability to participate in Catholic expression and Catholic action, that is, within the limits of one's capacities, to make manifest, real and concrete one's Catholic mind in every contingency of life.

VI. The ability for Catholic leadership, that is, eagerness to attack the wrong and defend the right; the habit of thought, speech and effective personal action which is recognized by all as the distinguishing mark of one who is interested in virtuous and integral living no less than in the pursuit of knowledge.

Thus far, of the reasons for the orientation course enumerated above at the beginning of the chapter only those given under number one have been developed in detail. The same might readily be done now with those listed under number two, but these are self-explanatory and to set forth their im-
plications at greater length would not be especially advantageous. It must not be supposed, however, that for this reason the opportunity to preview the more complete realization of Catholic culture in Catholic college and university education is of less importance than the opportunity to review by way of synthesis the Catholic culture content of the student's high school training.

In concluding, therefore, it can be said briefly that the purpose of the orientation course to aid in communicating a Catholic mind and culture to high school students is to review and preview the Catholic culture contributions of the Catholic high school and college and that the preview is considered no less important than the review for attaining the objectives of the orientation course.
CHAPTER III

CATHOLIC CULTURE THROUGH HIGH SCHOOL HISTORY

History, as taught in the Catholic high school has more than one objective. Still, to give an exhaustive and detailed sketch of all high school aims is not the purpose of the orientation course outlines, so there are objectives in high school history the attainment of which is here taken for granted. It is supposed, for example, that teacher and student fulfill state and college-entrance requirements. Other instances are:

I. Intellectual satisfaction.
II. Development of historical imagination.
III. Development of accurate self-expression consequent on factual study.
IV. Development of judgement.
V. A standard knowledge of history, that is, knowing what the average American high school youth knows about history.

The idea of communicating Catholic culture through high school history is based on the fundamental fact that what men and nations say or think or do in business, in politics, in everyday life, in every crisis and circumstance, depends on their philosophy of life. Besides, one's philosophy of life decides what one thinks of history and what one will do or will not do with its data. Were there no "why's" for history or historians, the "what's" of history would not come down from generation to generation.1

It may be objected that the communication of Catholic culture through high school history is a philosophy of
high school history and that such an approach confounds history with the philosophy of history. The first part of the objection is most readily conceded. Catholic culture through high school history is a philosophy of high school history. That is the exact idea intended both in the Catholic high school history and orientation course. The second part of the objection offers no difficulty, if we remind ourselves that educational systems force definite teleologies on those who advocate or follow them. For,

"if the ultimate end of a system of education is to be attained, if the objectives of its various branches are to be achieved, teacher and student cannot allow their teleology to get out of focus."²

In this broad sense teacher and pupil must be philosophers of history. They cannot be just teachers and students of history.³

The study of history is profitable only to the extent that historical events are evaluated in the light of their "why", and,

"unless we know why the events of history have happened, history becomes a mere memory lesson."⁴

Even those who hold that history is just the study of facts must mean "facts" in their totality. Otherwise, facts are unintelligible. Unless students of history learn to see historical events in the light of the philosophies of life responsible for them, the study of facts on the backs of five-cent composition books or in the weather-man's column is equally historical.
"What counts most in a knowledge of history is not acquaintance with details, but acquaintance with truths, laws, principles of broader range and application than the details. These latter are only the husks of history; the kernel lies in the meaning, the significance, the inner content of the detail."  

No one heaps brick on brick without mortar joints and calls it a house. The mortar joint of history's house is history's "why". History is primarily a search for truth, factual truth to be sure, but factual truth in the light of its totality which cannot exclude its "why". Its why is also a fact. The teacher's function is to bring life into the dead bones of History, and by explanation and class discussion to make clear why the events happened when and as they did.

To communicate to the student this concept of history is to begin the communication of Catholic culture. What true history is is the first momentous idea that the high school student must begin to grasp, and

"Commonplace as it may seem, it is of great importance to have a true, adequate, and concrete conception of History."  

This is important for so much of Truth depends on true history. Clear notions of the Catholic Church and of Catholic culture are rendered difficult, if not impossible, without true historical foundations. Catholicism is historically true. Catholic culture is historically true. True history proves that both imply a true philosophy of life or better that both are the one true philosophy of living. True history proves the institution of one true
Church. It justifies the Catholic Church to very open mind. It engenders the love of Catholic culture in every sincere heart. If the high school history course communicates these basis ideas, if the orientation course clarifies or re-communicates them, high school history studies take a seven league step towards communicating Catholic culture.

The outline that follows aims only to show how the objective of communicating Catholic culture through high school history can be emphasized and re-inforced. It is offered by way of suggestion and is not meant to be either exhaustive or final. The teacher is expected to use only whatever seems suitable, improving, developing and elaborating it according to time, place and circumstance.

In General:

1. Correct concepts of: a) "civilization"; b) "Culture" c) "Progress".

2. "The conceptual quadrilateral common to all Catholic philosophy of history, that is, the four fundamental ideas of Progress, Providence, Freedom and the Fall; the conception of human perfectibility, Divine guidance, individual responsibility and universal solidarity in Adam's sin."

3. The Incarnation as the central fact of history. The Incarnation proves that matter cannot be evil, since, if it were Christ could not have taken a human material body.

4. "A vision of Truth and Goodness, of Liberty and Peace, as throughout history is ever revealed to those eyes that are lifted up to the hills whence help comes."

5. "Ideas rule the world, that is, ideas are to be included among the events of history shaping the destinies of men, nations and civilizations.

6. History is the record of free will wisely used and free will abused, the record of lust for luxury and power versus the force of man's desire to attain his natural and supernatural end. (The picture of the Ignatian idea of the "Two Standards").

7. Perception of humanity as an organic whole. In other words,
"The absolutely ultimate meaning of history as Dante sees it is this: History is the movement of humanity towards Peace, not merely towards the temporal peace of an ordered Church and State with Grace and Law, but onwards and upwards to an eternal Peace in the ordered will of God. Dante's final formula is his finest phrase: Within God's Will man's Peace reposes."

8. Saints "belong to history at its best."12


10. Man is a social being -- The three societies: Family, Church, State -- The Mystical Body.

ANCIENT HISTORY:

The constructive natural achievements of the ancient world before the coming of Christ were, as the Fathers tell us, a "certain prophaideutic to those who were to reap the fruits of the Faith in its manifestation."

A. Egypt:
1. Belief in immortality and judgement after death.
2. Pursuit of virtue as a requisite for the enjoyment of rewards in the next life.
3. Contemplation as an ideal.
4. Idea that government flows from a higher source than man.
5. Development of an art not as naturalistic as the Greek but committed to the embodiment of eternal ideas in conventional abstract forms.

B. Persia, Samaria, Babylonia, Assyria:
1. Application of moral principles to positive law -- code of Hammurabi.
2. Theocratic ideal in the development of Kingship.
3. Education of the East in subject ion to the higher powers of religion.
5. Reduction of the forces of nature by scientific discovery to prepare for the time and leisure necessary for the higher culture, e.g., pottery wheel, horse.

C. Palestine:

The Hebrews were chosen by God to preserve original traditions of revealed religion and the promise of salvation to all nations.

1. Monotheistic concept of Deity.
2. The natural law made explicit in the Ten Command-
ments.
4. Development of the consciousness of a relation of creature to Creator as manifested in the Psalms, the "Wisdom" books and the prophets.
5. Gradual perfection of the experiences of Faith from Abraham to John the Baptist.
6. The ideal of priesthood, sacrifice and prayer brought to a degree of completion so as to offer a ground work for the Christian economy.
7. The ducation of worship and the prophets as teachers.

D. Greece:
1. Idea of immortality in the Orphic mysteries.
2. Development of a law which has its source in a Supreme Being.
3. Philosophical idea of a Prime Mover, Summum Bonum.
4. Development of man as a social-political being.
5. Pursuit of works naturally noble -- oratory, art.

E. Rome before the coming of Christ:
1. Roman imperialism and its crowning peace -- an outstanding example that Providence regulates the rise and fall of empires -- Rome's empire was established to cradle Christianity.
2. Virgil -- symbol of culture antecedent to the Incarnation.
3. The ideal of "Glory."
5. Respect for Law and Justice.

F. Rome subsequent to the Incarnation:
1. Two hundred and fifty years of persecution establish the "Civitas Dei."
2. Virginity glorified; poor and weak protected.
3. Marriage a sacrament -- woman and child sanctified.
4. Recognition of the slave as a child of God.
8. Holy Roman Empire and Papal States.
10. Sacredness of the individual.
11. The Catholic ideal of education.

MEDIEVAL HISTORY:
The Middle Ages are justly called the "Ages of Faith!"
1. Spread of religious orders -- Benedict to Francis.
2. Guilds and organized Catholic charities.
3. Crusades and their inspired leaders.
5. Feudalism and serfdom.
6. The intellectual activity of Scholasticism.
7. Mysticism and Sainthood.
9. Dante's *Divina Commedia* -- modern languages.
10. Ideal of Christian unity -- Dante's *De Monarchia*.

**MODERN HISTORY:**

2. Protestant Revolt versus Catholic Reformation.
3. Supremacy of the spirituality versus temporality.
4. Sovereignty of kings versus sovereignty of people.
7. Feeling versus doing in religion.
8. Morality versus "elan vital".
11. Suarez, Bellarmine, More, Leo XIII, Pius XI.

**AMERICAN HISTORY:**

"Catholic achievements do have their legitimate place in the field of history. Our rights as Catholics spring from roots that underlie the whole of American history. But the facts of Catholic beginnings, of discovery, exploration, settlement, and of Catholic contribution to the inner life of American civilization, have been but partly unearthed."  

1. Period of Discovery and Exploration.
   **Objectives:**
   a. To realize what were the Catholic contributions to discovery and exploration.
   b. To recognize that the Catholic mind is not antagonistic to scientific work.
   c. To evaluate the motives of the various exploring nations and individuals.

2. Period of Colonization.
   **Objective:** To appreciate the consequences of
losing Catholic culture and the Catholic outlook on life by comparing the Spanish with the English system.

   Objective: To evaluate the cause, pretexts, and occasions of war according to Catholic principles. To appreciate also the American Constitution as a document embodying Catholic principles of government popularized by St. Thomas Aquinas, St. Robert Bellarmine and Suarez.

4. Period of Political Organization.
   Objective: To realize how much what men do in politics depends on their religious belief.

5. Period of the Civil War.
   Objective: To understand that, had all Americans been Catholic-minded, the Civil War, as so many others, would never have been a historical fact and whatever good came of it would have been accomplished peacefully.

6. Period of Reconstruction.
   Objective: To see that the National Politico-religious-social edifice reflects the status of the nation's soul.

7. Period of so-called Progress.
   Objective: To recognize that material progress is no index of spiritual and moral progress.

   Objective: To realize that we are Catholics first, Americans secondly and that there is no conflict between rendering to Caesar the things that are Caesar's and to God the things that are God's.

   Objective: To recognize that America's happiness must come from the acceptance of Catholic principles.

One last remark, before concluding this outline, regarding historical fiction. The teacher will know of excellent aids. The following may serve as an example and prove useful:

The Historical Bulletin for November, 1930; March, 1931; May, 1934.
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8. Cf. 7. Pages 41-44.


10. Cf. 9.

11. Cf. 9.


CHAPTER IV

THE HIGH SCHOOL LITERATURE COURSE AND CATHOLIC CULTURE

Although education is not recreation, nevertheless literature as a source of delight, a natural human good to be enjoyed, is the vital means of a life-long education with but one graduation day -- that on which men pass from time to eternity. Still, pleasure is only the immediate purpose of literature; its ultimate aim is rectitude. Then, too, because the art of written and oral discourse develops expression, it becomes most closely related to life and the most serviceable of the arts. Along with this development, an appreciation of the sublime and beautiful is acquired, refining the heart and mind, until, for the Catholic, the splendour of the spiritual order is seen in the so-called things of the natural life. So it is that, through the recognition of the spiritual element in every masterpiece, the natural power of the soul, because of natural aspirations, rises above what is true and good and beautiful in the natural order and is disposed for supernatural ideals by which it reaches the God of all Truth and Goodness and Beauty.

Apart from any consideration of specifically Catholic literature, the Catholic high school literature course induces Catholic culture, since implicitly literature is recognized even by non-Catholics as the expression, through the aesthetic medium of words, of the fundamental teaching of the Catholic Church, and that which is out of harmony with this teaching is not literature. From the literary standpoint, Catholic teaching
a witness of the true facts about human nature and the universe. It is the one voice in the wilderness of human thought which ever tells us plainly that man is not a creature of the passing hour but a spiritual entity dependent on the Source of all Being. Hence, if not knowingly so, literature is Catholic in spite of the intentions of some of its masters. All literature, accordingly, the themes of which are rooted in Catholicism and the aesthetic attitude of which evidences the influence of Catholic ideals, in a word, literature which, even though indirectly has caught the inspiration of Catholic doctrine, induces Catholic culture.

That English literary culture was preserved, fused and disseminated by the monks is a historical fact. Thus, history proves that Catholic culture flowers where the seed of literature is sown, while experience teaches that the formation of a literary taste paves the way for the reception of Catholic truth, the desire for the love of the beautiful, the true and the good, which in turn evokes the desire for God. The natural but spiritual pleasure which literature brings is a taste of life on a higher level that, once attempted, is the more easily sustained through the natural inspiration literary pursuits offer.

"To treat literature as a science or as history, to divide it into periods and to classify under tags, such practices furnish slight incentive to the student."

For this reason, the outline here presented must not be considered as an effort to put into distinct compartments and, as it
ere, label and pack neatly away in separate boxes literature's many contributions to Catholic culture. It is offered only to guide the teacher and to suggest possible approaches in orientation work. Emphasis is given literature in preference to Catholic literature, because:

1. it is intended to show the student how the natural helps the supernatural;
2. it is taken for granted that ample provision will be made for the supernatural superstructure once the natural foundation rests firmly on natural motivation inspiration and virtuousness.

I. Literature For Impression.

A. For Information:

1. Ideas, that is, for Thought:
   a. Quantity and quality of thought, to a large extent, come from reading.
   b. Literature supplies what a cultured person is supposed to possess.
   c. Background for other studies.
   d. Facts relative to author from author himself.
   e. Knowledge of author's literary tradition.
   f. Literature of a nation is the mirror of national history.
   g. Subject-matter covers many topics.
   h. Classic literature representative of intellectual, social and spiritual activity of the time.

B. For Formation:

"The World of thought and imagination are wider fields for observation than are those opened to the external senses. If students see, touch, taste, and smell in their laboratories and abroad, they may, in studying their authors listen to the harmony of verse and prose, see in word and sentence new beauties, feel various emotions, appreciate every manifestation of wit and sublimity, taste refinements of thought, open their mind's eye in wonder at splendid theories, be spellbound at visions of orator and poet." 4

1. Training of faculties:
   a. Art of self-culture.
b. A sense of the true and beautiful.
c. Precision in speech, exactness in thought.
d. Correct method of reading intelligently to get meaning easily and accurately from the printed page.
e. Profundity rather than superficiality.
f. Power of acute observation.
g. Discernment of sound literary productions -- judgement.
h. Visualizing ideas promotes clear thinking.
i. Training along definite lines of thought that comes from literary study is useful in any phase of life.
j. The habit of framing thought before uttering it.
k. Independent thinking is stimulated.
l. Direct and indirect influence on the memory.
m. Emotions and affections purified.
n. Ability to project self into lives of others, to become sensitive to their joys and griefs, their hopes and their fears, to understand and love them.
o. Gain polish and social grace.
p. Creative ability aroused and developed.

2. Appreciation:

a. Appreciation of the true and the beautiful as formed in the minds of others, and expressed in language.
b. Youth not expected to appreciate authors as philosophers but as human beings. Shakespeare, for example appeals chiefly to their imagination and the lack of full comprehension does not seriously impair the impression.

"Literature must create its admiration, its love, and its hates through the imagination as well as through the understanding."?

c. To understand that living language like all things human undergoes change. From this will evolve a sense of responsibility in the use of language and a deeper appreciation of it and its history.
d. Appreciation of the spirit that gives vitality and immortality to the author.
e. Every good book is a visible grace by which God is pleased to inspire readers to better things.
f. Appreciation of the power and beauty of language as the expression of noble thoughts.
g. Advancement in the appreciation of literature -- from imaginative to intellectual.
h. Appreciation of what is wholesome and rejection of what is vicious; the realization that much of modern literature is literature of filth attractively coated.
i. Preparation for lifelong reading habits.
j. Appreciation of man's literary heritage.
3. Experience:

"Literature deals with a great number of human experiences each one of which has been integrated by the emotional pattern of some individual possessed of uncommon insight into life's values. Each is a record of an experience which some writer thought deserving of transmission. Its proper reception involves an integrated response from the whole of some other personality."9

a. Intrinsic merit of knowing the medium through which we reach the thought of ages.
b. Sympathy with author's time.
c. Visualize glories of bygone ages.
d. Recognize the human element in literature.
e. Close contact with the personalities of great men.
f. Literature records the ideals of author and nation.
g. Literature must attract; the student must experience it as a living reality; to live literature must be lived.
h. Reading is a school of a lifetime.
i. Appreciate why moderns appreciate the style but not the content of Newman.
j. Acquaintance with life-situations hitherto unknown to the student.

"Literature as a representation and extension of life with its wonderful opportunities for a vicarious living of many lives in one, is at least as engrossing as life itself."10

k. Students see in literature experiences similar to the their own the recognition of which constitutes the pleasure of reading.
l. The student finds in literature the analysis and answer to his own perplexities.

4. Ideals:

a. To look for and find what is best in language.
b. To carry something from one's reading into the monotony of drab daily life.
c. The soul responds naturally at the invitation of beauty and literature is artistically beautiful.
d. A lover and follower of the true, the good and the beautiful through worthwhile books.
e. Inspiring works inspire.
f. To know that the best sellers are not always the best literature.
"A materialistic culture has been called to account for having built up in the student a contempt for all things not immediately pragmatic."

g. To find a definite standard of intellectual honesty

h. Literature must mean something personal to students

i. Leadership through the best that the literary world has to offer.

5. Morals:

"The Study of the author insists explicitly on the moral lesson of the text."

a. Shakespeare upholds laws of moral and divine truth.

b. Literature proposes the grand things of time and the noblest of eternity for contemplation and thus humanizes the student.

c. Literature, if anything, is cultural, but true culture cannot be separated from morality and morality cannot be separated from religion. The Literature course, therefore, extends further than the intellect and heart of literary masters. It reaches the heart of God Himself.

d. Many dangers avoided and much good done if healthy appetite for good reading is developed.

e. Students can apply to their own lives the ethical questions that are raised in their reading

f. Literature communicates spiritual teaching

g. All good literature stimulates moral impulses.

"Literature like religion influences personality, informs and creates it, produces and perpetuates the states of feeling which result in value -- the most authentically and distinctly human of all our motivations. Its function should be to elevate, discipline and stabilize feeling until it can move in an orderly fashion and, at the same time, into both thought and action."

h. "The greatest danger in such a time as ours is that one's mind may be completely captured by the immediate and the pressing. Values which are not obvious are in danger of being obscured or lost. By caring into every region of the mind relationship and power, the study of English will do its essential part in re-creating a social world more responsive than the present to man's deepest needs and most ardent desires, and in forming men and women with wide enough sympathies and active enough imaginations to
"live in it and for it as its best architects and custodians." 18

1. Literature can be correlated with religion. 19

j. Morality cannot be sacrificed for enjoyment.

"The prevailing tone of a large number of such books on the teaching of literature as come to this reviewery is an almost defiant assertion that the sole aim of the study of literature should be enjoyment. .......... But the present admission that reading need be only a pastime .......... an enjoyment of literary art for art's sake .......... means a mental flabbiness not needed in these trying times." 20

6. Leisure:

a. Reading hours may be used to good advantage.

b. To listen to the song of poetry and prose.

c. Good novels are instructive and still recreative.

d. The society and companionship of author's and books, and in the light of Catholic truth, of ennobling ideas may easily be cultivated.

e. Books are suitable to any mood and are all things to those who know them.

f. A love of the spiritual beauty found in literature.

II. Literature For Expression:

Expression is the adequate test of knowledge and show to the world the result of education

A. For Information:

1. Analysis:

a. Grammar for correct, forceful, cultivated expression.

b. Correct use of grammar -- le mot juste.

c. Vernacular enriched and expression made flexible.

d. Comparison of authors on same or analogous subjects.

2. Synthesis:

a. Grammar a guide to understanding literature.

b. Realization that thought and expression are inseparable.

c. Emotional, intellectual, formal elements necessary to any sustained literary effort.

d. The masterpieces require a humanistic approach.
3. Ideas:
   a. Expression is the outpouring of the human heart full of its subject and eager to reveal itself to others so as to instruct and sway.
   b. Author chosen as exemplifying the art of expression and furnishing matter and models for imitation.
   c. Author studied for actual use outside of class.
   d. Artistic reproduction is the final aim of literary study.

B. For Formation:

1. Imitation and Reproduction:
   a. Learn language by induction as well as deduction.
   b. Observation and imitation is the best way of learning the language art.
   c. Reproduction is the soul of the literature course.
   d. Precepts are exemplified best from classic authors.
   e. The author is a standard by which the student can measure his own achievement and progress.
   f. It must be remembered that nobody can write composition. He must compose ideas. The part of literature in this work is obvious.
   g. The student can imitate the masterpieces with as much profit as contemporaries, because the masters speak the universal tongue.

2. Training of Faculties:
   a. The literature course deals with the basic problem of the exercise and expression of reason.

   "To check misspelling, to correct punctuation, to purify diction, to master mechanics, is not enough. The conscious exercise of the reason, through discrimination, judgement, analysis, to the final synthesis of thought, is the prime task."

3. Appreciation:
   The sense of appreciating the beautiful in expression makes the student a critic of his own expression.

4. Ideals:
   a. 1st high: correct expression.
   2nd high: correct and clear expression.
   3rd high: correct, clear and easy expression.
4th high: correct, clear, easy and interesting expression.

final aim: forceful, elegant and eloquent expression.

b. To think and express ideas in imitation of the masters stimulates the student to renewed efforts.

c. Memory gems are conducive to culture because they evoke thought.

5. Morals:

a. Reproduction of the ideas of the masters starts similar trains of thought, and what we imitate we become.

b. Imitation arouses the mind to self-activity which is an asset even from the religious viewpoint.

c. "English literature embodies the whole man, and in the creation of its truth, its beauty, and its good, every power of man is exercised. In his own composition the student will exercise and educate every power within him."31

6. Leisure:

Reading clubs, School magazine, Debating clubs, Literary societies, Dramatic clubs, Elocution contests, Lecture clubs, Oratorical contests, Poetry and Essay contests, Memory contests.

Note:
The second part of the outline is not developed as fully as the first, because the suggestions included under the heading "Literature for Impression" can readily be applied to literature under the aspect of expression.

The outline presented in this chapter has not taken cognizance of a difference between literature and specifically Catholic literature, since, as has been explained at the beginning of the chapter, the Catholic high school literature course induces Catholic culture apart from any consideration of specifically Catholic literature. However, it will be well in conclusion to comment briefly on the definitely Catholic aspects of the Catholic high school literature course.
It has been maintained that all genuine literature tends to induce Catholic culture. Now, even a superficial knowledge of the Catholic high school English literature curriculum will show that a large part of the specifically Catholic content of this curriculum is genuine literature, which, a fortiori, should communicate Catholic culture. As illustrations may be mentioned:

1. Shakespeare, who is in the medieval tradition.
2. Tennyson's Idylls whose false medievalism the Catholic teacher will correct by reference to the true source, Mallory's Morte D'Arthur.
3. Scott, with his background of Catholic knighthood and chivalry, whose anti-Catholic bias will furnish the Catholic teacher the opportunity for comparisons in modern life.
4. Newman, to whom the student may best be introduced through his poetry or novel.
5. Chesterton and Belloc, who will communicate even to high school students the realization that the Catholic Church is the greatest thing in the world.
6. The Catholic content of poetry anthologies, which contain selections from Catholic poets generally recognized by critics as genuine poets.
7. The timely articles in Catholic periodicals that pertain to class-room interests.
CHAPTER IV

NOTES


5. Cf. 1.


12. Cf. 11.


17. Cf. 9.
18. Cf. 9.
22. Cf. 8.
23. Cf. 4.
24. Cf. 4.
25. Cf. 4.
28. Cf. 8.
29. Cf. 11.
30. Cf. 11.
31. Cf. 3.
"If we inquire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion. Men dress their children's minds, as they do their bodies, in the prevailing fashion. A boy's drilling in Latin and Greek is insisted on, not because of their intrinsic value, but that he may not be disgraced by being found ignorant of them."1

Such was the evaluation of classical studies in the light of nineteenth century Naturalism, and the twentieth century finds those among us who consider the classics ancient fossils as well as those who doubt whether time given to the "dead" languages is wisely spent. And yet, what is needed in each generation is not really a resurrection but only the awakening of the universal spirit which the classics breathe, since in education there is no possibility of breaking completely with the classic past.

If classical philosophy was the world's preparatio evangelica, the culture of Greece and Rome was its preparatio humanitatis, and so it is that the education of to-day is connected with the Greek and Roman classics. This especially true of Catholic education, since it takes from the classics whatever truth they contain and makes it part of Catholic life, rejecting whatever contradicts the teachings of Faith or whatever cannot bear the light of reason reinforced by the light of Revelation. Simply because Revelation cannot be subordinated to
the teachings of the pagans, the authority of Christ and His
Church being high above all human speculation, it does not follow
that the good in the pagan world must needs be rejected. It
is of service in the exposition of Revealed Truth and the course
of revealed religion cannot dispense with the Greek and Latin
classics as an instrument of Catholic culture?

A defense of the classics is not proposed in this chapter. Able men have established the fact that classical studies are essential for a complete education. That the classics may not have a prominent place in the curricula of given systems or times stigmatizes rather the systems and times, not the classics. The following outline indicates briefly the contributions to Catholic culture through classical literary forms and, with more detail, those from classical literary content. For purposes of this outline, it is well to note that no distinction is made between the traditional "disciplinary" and "cultural" values of the classics, because both are comprehended in the concept of Catholic culture presented in the first chapter.

I. Classical Literary Forms and Catholic Culture:

Greece has given the world the first perfected epic poem, the first highly developed drama and the first extended work of fiction resembling our modern novel.

A. After the Grace of God and a good heart there is probably nothing which is so likely to unveil to unbelievers the truth and beauty of the Catholic Church as a liberal education.

1. The epic and Dante
2. The drama and Shakespeare
3. The lyric and Christian lyrics
4. The moral essay and Christian moralists
B. Classical studies are an introduction to literature:

1. Writing for the sake of communicating one's experiences to others is an inheritance handed down from the Greeks to the Romans and to Western civilizations.
2. The free litterateur is a heritage of classical civilization.
3. Literary vocabularies and idioms are taken over in their roots from classical literature by way of the Renaissance.
4. The literary medium is a creation of the classical world and was assumed by the synthetic influence of Western Christendom to be used as its own medium.
5. Use of prose as distinguished from poetry for the transmission of ideas is a flower of classical civilizations.
6. Prose was the necessary pre-condition for the translation of the Bible, the Fathers and the development of philosophy.

II. Classical Literary Content and Catholic Culture:

"You will find everything thus taught from the point of view of the Faith."

This is the great tribute to Catholic education that Upton Sinclair unwittingly confers. It is the most succinct answer to the question: Can Catholic culture be communicated through the classics.

A. Imagination: The "first prelude of St. Ignatius applied to the classics."

1. The classics spur the imagination into activity, while governing it by taste.
2. The classics present vivid and sublime pictures.
3. The classics teem with life.
4. Dramatic events appeal to the imagination and are plentiful in the classics.
5. The classics appeal to youthful interests: games, races, storms, seas, ships, battles, fishing.
6. The story of the second book of the Aeneid is bound to grip any class of boys.
7. The Odyssey is above all else a fairy-tale.
8. The grandeur of the ancient tongues of Greece and Italy lifts the imagination to the heights.
B. Emotions:

"Emotional security through the certainty which will avail in the final reckoning of all accounts is the truest integrating force in life. The will and the reason are the dominant factors in a rational creature, but the paradox is that the proper culture of these and the virtues that develop their latent potencies must be achieved indirectly through the sense and the emotions."13

1. The high school boy is a hero worshipper and never gets weary of his heroes' prowess: Achilles, Aeneas, etc.
2. The classical heroes represent varied emotional types.
3. The classics develop a cosmopolitan attitude14
4. The beautiful is a necessity not a luxury. The American people expend billions of dollars annually in the pursuit of the beautiful15
5. The classics impart:

   a. Discriminative appreciation of beauty.
   b. Instinctive preference for the finer things.

6. "Indar, Aeschylus, Sophocles, are perhaps beyond the capacity of high school pupils, but we must not make the mistake of underestimating their powers of appreciation ....... for even they can think "thoughts that wander through eternity."16

C. Intellect:

"The whole aim of classical study is getting ideas and meanings."17

1. The classics supply the best thought of the pagan world.
2. Increased appreciation of:

   a. Influences of other civilizations.
   b. Allusions to classical events.

3. The recognition that Christianity is not just the sum total of borrowings from the pagans.
4. Great thoughts, greatly uttered, will continue to be the important natural moving force in the world of men.18
5. Few branches give greater opportunity for combating prejudice than Latin.19
6. The classics and:

   a. A philosophy of living.
   b. Capitalism.
   c. Public service, etc.
7. The Aeneid and Dante’s Divine Comedy.
8. The pagan and Catholic concepts of:
   a. Duty.
   b. Justice.
   c. Government.
   d. Honor.

9. The pagan stress on intellectual excellence and the Catholic ideal humility.
10. From the classics the student learns that mankind is again going through a circle of errors which Christianity has long ago overcome.
11. A freer exercise of all the faculties is stimulated by the study of antiquity in literature as proven historically by the Catholic Renaissance.

D. Will:
The adolescent is interested in morals and likes to discuss moral issues. In teaching the classics with an eye to the moral training of our students, we are but following out to their last consequences the methods of the great Roman educators of old, with this difference in our favor that the pagans viewed human character in the light of mere human nature, while we are able to study even its finer nuances in the light of that supernatural revelation which Christ has given us.

1. Habits of:
   a. Orderly procedure.
   b. Sustained.
   c. Accuracy.
   d. Natural honesty, courtesy and loyalty.
   e. Thoroughness.

2. The classics offer many occasions for presentation of the natural motives for a virtuous life.
3. "The modern world, both of affairs and letters, is still in need of those who draw their inspiration from the literatures of Greece and Rome."
4. The classics promote spiritual culture:
   a. By treating with respect noble traits of char-
acter.
b. In Cicero there is a large number of passages that would do honor to any Christian writer.
c. Virgil was a great favorite in the Middle Ages, because of his apt reflections on the wide range of human life with all its joys and sorrows.27

5. There is no loftier conjugal loyalty shown us anywhere than that exemplified by Homer in the person of Penelope.28

6. The classics are a means of creating a mental environment that brings out the good points in the student and roots out the bad ones.

7. When the student has caught the spirit of the classics a little, one is able to indicate the contrast between the best of the pagan and the Christian.29

8. The pagan ideal of self-development is compatible with the Catholic ideal of charity.

9. The Aeneid is preeminently a religious poem.30

10. The Gospel insculpture of peace and order and the plea of the Aeneid.31

11. The pagan and Catholic concepts of:

   a. Immortality.
   b. Sacrifice.
   c. Prayer.
   d. Morality.

12. The pagan and the Catholic ideal of unselfish love.32

13. The dealings of God with men in the Scriptures and the dealings of the gods with men in the Iliad and Aeneid.33

14. The problem of evil and suffering -- pagan versus Catholic explanation and attitude.

15. The supernatural excepted, all other elements of Catholic culture originate in Greece and Rome.

The method which secures the values in education which have been outlined so far is assuredly the best. A word on the Jesuit Ratio Studiorum is now in place. One of the false notions about the Ratio is that it applies to the humanities only and is, therefore, a mere historical document so far as twentieth century educational practice is concerned. This notion is due to the neglect on the part of educators of a distinction between the material and the form of the Ratio or, to put it in
other words, it is based on the misconception which fails to recognize the three distinct elements contained in the Ratio of 1599:

1. Organization.
2. Curriculum.
3. Methodology.

The fact is that it is in the methodology of the Ratio that all its originality is contained and it is the methodology which constitutes the form of the Ratio. This, being a constant, in distinction to the organization and the curriculum of the Ratio, is transferable and adaptable to diverse curricula, circumstances and times. In fact, the methodology of the Ratio is taken for granted in each of the outlines presented in this thesis, most of which, since they are based on present day practice in Jesuit high schools, would otherwise be meaningless and Utopian.34

To sum up and conclude, this chapter aims to prove that,

"Because we want to Christianize our youth, we must start by making them human; we must spiritualize them. And an intimate contact with the classical culture, when carried out under the Christian auspices, does give a true, inward, almost experimental knowledge of that which is spiritual; something which can never be reduced to time, space, weight or number; something which is essentially fluid, moving, plastic, rich and capable of holding in itself the whole of creation; a microcosmos; something which in its immense, opulent, interior life, is yet immensely lonely, poor, and ardently thirsty for God. "Inquietum est cor nostrum, donec requiescat in Te." And here Plato and St. Augustine are at one."35
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CHAPTER VI

CATHOLIC CULTURE AND THE PHYSICAL SCIENCES AND MATHEMATICS

"An education cannot be deemed complete which takes no notice of modern science. It is obvious that in the existing keen competition of talents and widespread, and in itself, noble and praiseworthy passion for knowledge, Catholics ought not to be followers, but leaders. It is necessary, therefore, that they should cultivate every refinement of learning and zealously train their minds to the discovery of truth and the investigation, so far as it is possible, of the entire domain of nature. This in every age has been the desire of the Church; upon the enlargement of the boundaries of the sciences, she has been wont to bestow all possible energy." 1

In these words, Leo XIII, himself a perfect example, identifies Catholic leadership in the realms of science and mathematics with Catholic culture, and this in keeping with the tradition of the Church from the earliest times.

It is a matter of history that the Popes were beneficent friends of the mathematician and scientist, 2 while the Vatican Council declared that the Church, far from opposing the cultivation of human arts and sciences, helps and promotes it in many ways.

"For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but confesses that, as they come from God, the Lord of all science, so, if they are rightly used, they lead to God by the help of His grace. Neither does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but, recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves a-
"gainst the divine teaching or transgressing their own limits, should invade and disturb the domain of faith".3

The physical sciences and mathematics not only bring an extrinsic splendour to Catholic culture, but contribute their share to what intrinsically constitutes that culture. Inasmuch as they make for more happiness in human life and render men more free to attain the perfection of a supernatural life, the Church always was a promoter of physical sciences, recognizing the nobility of a scientific pursuit of God's truth and looking upon it, in so far as it aims at man's material well being, as second only to his spiritual interests, because

"a true knowledge of nature fashions the mind of man more fully to the image of God, and the soul, inflamed by the goodness and beauty of creatures, is drawn to God."4

The abstract effort necessary in the pursuit of mathematics, on the other hand, is one of the finest as a preparation for dealing with spiritual facts. Thus, since they are the partial means of acquiring and communicating Catholic culture in its integrity, it is only natural that the Church should be found encouraging the study of the physical sciences and mathematics through the ages.

"It is a curious illustration of the intellectual confusion of our times that science should be commonly regarded as slowly vindicating its own unchanging truth against the slowly succumbing theories of religion."5

Then, too, mathematics, a science that is found in all civilizations, cannot be ignored by the man of culture.6 Hence, the Catholic student must be acquainted with and acquire the Catholic
viewpoint both in the sciences and mathematics. His attitude of mind must be positive and habitually Catholic, when scientific or mathematical theories and applications are in question. He must strive to achieve consistency and integration with Catholic principles through the study of the physical sciences and mathematics which favors Catholic thought and living, and is, in general, the element of Catholic culture communicated through these branches.

As to details, those outlined below do not exhaust the possibilities of which the teacher in actual contact with the realities of the class-room will be more fully aware. In exact classification, likewise, is not attempted, since the ideas offered are intended to indicate various "leads" rather than designate a plan of procedure that would be satisfactory to all.

I. The Physical Sciences and Catholic Culture:

A. The Church has to her credit many scientists. To mention only a few: Schwann, Mendel, Kircher, Fabre.

B. The Fathers of the Church and the problems in the scientific minds of their time.

1. The Quadrivium in the early schools: Proof that scientific studies were promoted by the Church.

C. Scientific Universities of the Middle Ages:

1. Venerable Bede, Gerbert, the two Hollanduses, Arnold of Villanova, Raymond Lully, Roger Bacon, St. Hildegard, St. Albertus Magnus.

2. Dante, type of the medieval university man of science, knew much more science than the great majority of modern poets. The Divine Comedy is full of vivid pictures covering the whole range of natural phenomena.
D. The Popes and scientific pursuits.

E. Catholic kings as patrons of science.

F. "Jesuit Relations" as records of scientific observation.

G. First astronomical observatory worthy of the name at Nuremberg in 1472.11

H. University of Louvain leads the way in European biology and its biological journal "La Cellule" is considered one of the best authorities in Europe on the subject.12

I. The study of the inorganic and organic worlds leads men to speculate on the ultimate causes of phenomena.13

J. The laboratory note-book is perhaps the first bit of original work that the student ever does.

K. While face to face with the knowable facts of the physical sciences the student realizes many truths that are beneficial spiritually. For example:

1. That from the facts of science unwarranted deductions are used against religion by unbelievers.14
2. That there is a great exaggeration of the importance of science.15
3. That without the moral law men make a terrible use of science.16
4. That the notion of the Church's opposition to science is founded on sublime ignorance of the history of science.17

L. Habits and Attitudes, as, for example:

1. Sense-activities are stimulated most easily by the study of the physical sciences.18
2. Science and scientific studies develop a selective memory.19

II. Mathematics and Catholic Culture:

A. The Church can rightly be proud of the Catholic names in mathematical achievements. To mention no others, of Copernicus, Clavius and Gregory XIII.

B. The great councils of the Church: Constance, Basle, Lateran, deliberated on the matter of the calendar.20
C. Mathematics, being essentially a logical exercise, fits the student to acquire the habit of making correct deductions -- a habit indispensable for sound Catholic living.

D. Were its backbone of mathematics to be removed, our material civilization would inevitably collapse. The student learns to appreciate this through his studies.

E. "We do not remember when we became conscious of number ideas, but mathematical tendency to find units in ideas and conditions becomes the chief stimulus of the mind towards a higher life."23

F. Mathematical studies prepare the student:

1. To think logically and accurately.
2. To draw correct inferences.
3. To appreciate the beauty of geometric forms in nature and art.
4. To be precise and careful.24

G. The mathematics class furnishes opportunity for a word on morals on occasion that may prove more effective than genuine preaching, for example:

1. The straight line is the shortest distance between two points. -- The straight path of virtue is the shortest cut to happiness on earth and in heaven.
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7. Cf. 2.

8. Cf. 2.

9. Cf. 2.


12. Cf. 10.


CHAPTER VII

INTEGRATING SOCIAL ECONOMICS WITH CATHOLIC CULTURE

Integration of all social questions with Catholic culture, as an essential constituent of a complete Catholic education, is a necessary consequence of Catholic educational teleology. The fact, nevertheless, remains that briefly to summarize the varied and perplexing problems of our modern life is no slight task. Volumes would not suffice to deal with them exhaustively. Besides, that great social institution -- the American dollar -- in our own country, and wealth-lust the world over, constitutes the social question. This question deeply affects social economy,

"the science which treats of the general laws governing production, distribution, exchange, and consumption of goods in their relation to the social order," and on its satisfactory solution depends the adequate answer to almost all the other questions of modern society.

The Catholic answer to a question uppermost in the minds of humanity cannot properly be denied the high school student nor its complete exposition withheld from the college youth, especially since publications and broadcasts, together with economic catastrophe, have made the world, young and old, more socially and economically conscious than ever before. This does not mean that modern society as a whole has become socially-minded. However,

"the point is that there is alive today a
"spirit of social action which is more sensitive than that which manifested itself in days gone by." 5

Table-talk, office-talk and many another form of conversation at the present day turns about social legislation and big business, about banking and bankers, about Labor and strikes, about one-man rule and monopolies. The modern youth absorbs information about corporations and associations in large doses, theories of speculation fascinate him and he grows enthusiastic about the legality of "deals", but finds himself in distress, when the question of the justice or injustice of it all is put before him.

There is need, then, of integrating social economics with Catholic culture for and by the Catholic student. Whether this is done through the regular courses or whether it is done through a special course included in the Catholic high school and college curriculum specifically for this one purpose, the work of integration will not lack motivation from authority. The following are representative:

Pope Leo XIII:
"The social question is above all a moral and religious matter and for that reason must be settled by the principles of morality and according to the dictates of religion."

Pope Pius XI:
"Two things are particularly necessary, if Leo XIII's life ambition of transforming and perfecting the social order according to the principles of sound philosophy and the sublime precepts of the Gospel is to be realized:

1. The reform of the social order.
2. The correction of morals." 7

Distinguished educators all agree that the social problem is an ethical problem, a religious problem, a problem of
President Roosevelt: "The people of America are turning as never before to those permanent values that are not limited to the physical objectives of life. In the face of these spiritual impulses we are sensible of the Divine Providence to which nations turn now, as always, for guidance and fostering care."9

Hon. Ludlow: "If everyone of us would shape his course of action by the precepts of Christianity how simple government would become."10

Shaw Desmond: "There is no solution for labor unrest beyond the building up of human character."11

The Committee on the War and Religious Outlook (representing thirty two Protestant denominations): "In no case can the Christian admit that there can be any permanent divorce between religion and economics, since no aspect of life is to be exempt from the sway of Christ."12

Catholic theologians: "The rich and the poor have forgotten that God is the author of the social order of things.13 The social question will not be solved without the aid of religion and the Church is interested in the social question only in so far as the question is related to souls and involves questions of right and wrong."14

What the work of integrating social economics with Catholic culture consists in and how it is best accomplished need not be set forth in detail nor is there any reason for outlining a program of integration. Catholic publications have done their part exceptionally well in this matter, so that every Catholic teacher is by now aware of the various possibilities of approach and procedure. The following may be cited as examples:

1. Dr. Derry's ten-week outline.15
2. The Syllabus on Social Problems.16
3. The Integrated Program of Social Order.17
4. Dr. Confrey's "Social Studies."18
5. Rev. De Schepper's Conspectus Generalis Oeconomiae Socialis.19
6. The Christian Social Manifesto.20
7. Rev. Belliot's Manuel de Sociologie Catholique.21
8. The N. C. W. C. pamphlet "Organized Social Justice"22
9. The Catholic Summer School of Catholic Action program23

The core, of course, of any Catholic program of integrating social economics will always be "Rerum Novarum," since the principles Leo XIII lays down are not simply the personal views of the Pope, but the fruits of centuries of reflection by Catholic theologians and social philosophers. Later Popes have made it clear that those principles have an eternal value, and can never become out of date. In 1903 Pope Pius X explicitly reaffirmed them. In 1919 Pope Benedict XV stated that time had neither diminished the relevance of the encyclical nor weakened its force, and urged that it should be studied with renewed attention. The first encyclical of Pope Pius XI rebuked those who acted as though the teachings of Leo XIII had lost their authority.24 For this reason and also because in themselves they indicate a practical procedure for integrating social economics with Catholic culture in the orientation course, the following questions, chosen from out of two hundred and eighty-five actually asked by high school Sophomores in 1934, while studying "Quadragesimo Anno" in connection with "Social Legislation" during the Civics course, are offered in proof that little can be taken for granted by the Catholic teacher:

1. What are the moral laws to which the Pope refers?
2. What saving principles is Christian society based on?
3. **Explain:** "Individual and social ownership."

4. Why must the right of property be distinguished from its use?

5. What is the natural law?

6. Why is labor not a mere chattel?

7. What is the social and personal aspect to be considered in the case of hired labor?

8. **Explain:** "Social life lost entirely its organic form."

9. What are the many considerations to be taken into account in estimating a just wage?

10. Would a revolution to end all this social strife be just in the sight of God?

11. What is the school of the spirit?

12. Who constitutes public authority?

13. What is the Divine plan mentioned by the Pope?

In the work of integrating social economics with Catholic culture everything is gained by the proper approach. The following is one that proved acceptable to high school Juniors:

The class having finished the study of textbook material about Pope Leo XIII in the Modern History course, the teacher proposed the question:

Suppose the present Pope were to visit America and, making only one stop in the United States, were to choose this city and school for the purpose, how many of you would attend?

The response was perfect and the teacher continued:

How many would attend just to see the Pope? There was no response to this or to the next question:

How many would attend just because the elite would be present? The response was a hundred percent, however, to the question:

How many would attend to learn what the Pope had to say? The teacher complimented the class, told them that since
that was their true motive they would have the chance of learning what the Pope had to say by purchasing a copy of "Quadragesimo Anno" and devoting two weeks to the study of the encyclical. The finale was the appearance of three members of the class before a gathering of the Knights of Columbus to deliver fifteen minute talks on Pius XI's encyclical.

The work of integration must begin in the class-room, but it need not end there. Less formal activities can be helpful aids and practical outlets. No means, in fact, should be slighted in making integration as effective as possible. For "one of the best contributions we could make to social history of our time, and the social welfare of our time, would be to have the knowledge of the social institutions which were promoted by the Church in the periods of her greatest power made known to this age."

The following brief summary of Dr. Derry's program of integration is a fitting conclusion and summary for the present chapter:

HOW LEO XII INAUGURATED THE GREAT CATHOLIC WORLD-REVIVAL:

I. Leo's System:

II. Rekindling the Light of Reason:

A. Cause and cure of modern woes.
B. The source of rekindling the Light of Reason.
C. The application of Thomism to Social Economics.

III. Rekindling the Light of Revelation:

A. Restoring the Causes of the Integral Christ.

IV. Keeping the Twin-lights lit down to our own day.

V. Essentials of Catholic Action:

A. On the part of both hierarchy and laity.
CHAPTER VII

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EFFECTIVENESS OF RELIGIOUS INSTRUCTION IN DEVELOPING
A CATHOLIC MIND AND CULTURE

Catholicism is life and a life to be lived seven days of the week. Religious instruction, in consequence, is more than teaching catechism, more even than teaching Catholicism; it is the communication of Catholic life, of a Catholic mind and culture. The religion course, so integrated and correlated as to persuade the student to become emotionally and intellectually convinced that Catholic ideas and ideals are a force in society, is a source of all that is good and beautiful and sublime in Catholic education, since

"convinced of the existence of a Divine Legislator, the student has before him a Monitor, who impels him to virtue, a living Witness, who pursues him into the sanctuary of home, as well as in the arena of public life."2

The principle of correlation is now recognized as a first principle in religious instruction3, simply because unification of knowledge must be achieved, if knowledge is to vitalize school exercises and life's activities. There can be no doubt as to the value of the correlation of profane subjects with religion, since the root idea of a Catholic education is not so much education in religion as a religious education, and

"incidental correlation is necessary and possible for all good teaching."4

That incidental correlation of every study with the principles of Catholicism is not only possible but necessary for
the communication of Catholic culture mindedness the preceding
chapters attempt to demonstrate, while the present chapter aims
to show that effectiveness in religious instruction for the same
end is due to direct correlation. It is the special duty of the
religion teacher to help the students organize the religion
course with the secular branches into a vital unit. If religion
is to be the corrective and directive force in life, it must cor
relate and direct student life, remembering always that the
correlation of the religion program

"throws light on secular subjects as well as on the
religious and is of immense apologetic as well as
informational and cultural value."5

Religious instruction, accordingly, that is genuine
will give the other studies a specifically Catholic and a dyna-
ic form. It must do so directly, because the so-called Catholic
atmosphere of Catholic educational institutions constitutes
only the manifestation of the Catholic spirit in a Catholic
school. But the Catholic atmosphere must not only surround, it
must also be breathed by the student, who should learn to re-
fect upon God's place in his life and in the universe and so
detect the relation of all his human knowledge to God and to re-
ligion. This correlation of secular branches with religion must
not be forced or exaggerated, since it is not necessary for the
teacher to moralize constantly in order that the student learn
gradually to live according to the principles of religion in
all the vicissitudes of his existence.6

As for method, it is well to remember that in the
adolescent stage of religious instruction there is not much need to aim at systematic completeness. The thing that is needed is an all-round acquaintance with Catholicism. Hence, to make a plea for any particular method would be beside the purpose. Individual differences obtain among teachers no less than among students, and opinions founded on personal teaching experience may well favor individual procedures. And yet, what others are doing to communicate Catholic culture must interest every Catholic educator and will prove most helpful to those definitely responsible for religious instruction. For this reason the following mention of methods appears sufficient, since it is taken for granted that the master of religious instruction becomes thoroughly acquainted with their relative merits long before he actually decides to use one in preference to another as the best technique for his particular group of students:

1. Munich; Yorke; Sower; Catechetical; Shields. 8
2. Stieglitz; Eucharistic; Fulda "Lehrplan". 9
3. Sulpician; Libica. 10
4. Teaching religion by projects:
   a. Projects in Doctrine.
   b. Projects in Sacred Scripture.
   c. The Mass Project. 11
5. Inspirational method. 12
6. Leadership method. 13

Whatever method is given preference, effective religious instruction always makes severe demands on the teacher, and note-books, regular themes, outlines, book-reports and pamphlet reports, the quiz, "cases", discussions, charts, graphs and drawings, summaries and synopses, talks and debates, in one
activities within and without the class-room, make for a lively preparation and a constant enthusiasm on the part of both teacher and student.

The result of effective religious instruction is the dynamic and culturally efficient Catholic life. Such effectiveness is not achieved by correlation alone, but supposes a thorough knowledge of Catholic principles and a truly Catholic outlook on life, because the student has no starting point for his perception of a relation unless the terms correlated are first recognized absolutely and in themselves. Inasmuch, also, as the difference between the indifferent Catholic and one imbued with Catholic culture is to a great extent the difference in the system of ideas, effective religious instruction must convince the student to adopt a system of ideas similar to those that follow:

I. Prayers in school are not practice but real prayers, and the time given to them is the most sacred and influential of the whole school day.

II. The inspiration of the Middle Ages is essential to practical Catholicity today.

III. Religion is not a closed department of life in which, so to speak, one lives on Sundays.

IV. The Church is the mother of culture and civilization. She has correlated the arts and sciences with religion, especially in her liturgical worship.

V. The Catholic mind conceives culture as the humanism of the Incarnation.

VI. It is only when Christian Dogma is held with the force of a motive that we can have Catholics who can be relied upon and be expected to become saintly.

VII. The Catholic is invited to work for the Reconciliation
the world and truth. In this his attitude must be one of cooperating with Christ Who reconciled the world to truth as Supreme Teacher, as Highpriest and as Divine King.

VIII. All civilizations and cultures endure only in virtue of the good and truth which they contain. That is the reason why grace can maintain them all in their particular types, correcting and super-elevating them.

IX. Since man's is really a supernatural destiny and since he lives in a supernatural order of things, it is impossible for man to expand his nature in a permanently upright manner unless under the sky of grace.

X. The Catholic ideal consists in unified living, not by the denial and destruction of the natural human values, however, but by bringing them into living relation with spiritual truth.

XI. Catholicism stands for a universal order in which every good and every truth of the natural or the social order can find a place.

XII. If Christianity be revealed truth, there must be a system of Christian economics just as there must be systems of Christian sociology, art, morality, and justice.

XIII. In proportion as the spiritual becomes the centre of our culture, it will become the mainspring of our social activity. The ultimate ideal is not a superstate, but a spiritual society.

XIV. Scientific progress must be co-ordinated with the spiritual progress of man and this must be done by religion.

XV. The religion of a society determines to a great extent its cultural form.

XVI. The great moral and intellectual problem of the day is the reconciliation of the eternal divine law with man's detailed knowledge of himself and the powers and processes of nature.

XVII. It is in religion that the ultimate roots both of society and of the individual are to be found.

XVIII. The life and doctrine of Christ are everywhere positive. The Catholic life cannot be merely negative at any point without failing to realize genuine Christianity.

XIX. The experience of nations shows that it is an
illusion to suppose that intellectual development is sufficient of itself to make virtuous men or that the moral status of a people can be estimated by the diffusion of purely secular knowledge.35

XX. It is only by placing Paganism and Christianity in juxta position that we realize the degradation from which we have been rescued and the privileges we enjoy. Pagan versus Christian influence on: 

Worship.
Idea of God.
Origin and destiny of man.
Science.
Morals.
Social virtues.
Benevolent institutions.
Slavery.
War.
Labor.36

XXI. The laws of God constitute the most perfect code of natural justice.37

XXII. Intrinsic excellence and beauty of Catholicism:

A. Its analogy with the dictates of natural reason.
B. Its admirable correspondence with the instincts of the human heart.
C. Its ennobling influence upon literature and the arts.
D. Its beneficent effects upon society.
E. Its achievements for the civilization and happiness of nations.
F. Its infinite superiority over all other systems:

1. In elevating the character.
2. In improving the condition of man.
3. In answering the wants of man.38

XXIII. Just as no teacher of religion can be successful without an intimate knowledge of Christ or without a deep personal realization of the meaning of Christ's point of view as applied to problems of student life,46 so no student can face his own problems and help others solve the problem of integrated living without personal loyalty to Christ and the Church.
CHAPTER VIII

NOTES


3. Cf. 1. p. VI.


9. Cf. 6. Chapters VIII, IX, XII.


24. Cf. 20. p. 34.
26. Cf. 20. P. VII.
27. Cf. 20. P. VI.
28. Cf. O. J. Eustace, Romewards, (Chicago: Benziger Brothers, 1933,) p. VIII.
31. Cf. 29. p. VIII.
35. Cf. 2. p. 463.
CHAPTER IX
SHAPING EXTRA-CURRICULAR ACTIVITIES TO AID IN
COMMUNICATING A CATHOLIC MIND AND CULTURE

Without informal education, education is incomplete, a partial something, similar to a masterpiece technically finished but lacking, as yet, the delicate touches of artistic genius. Now, while the means of informal education are indeed most diverse and numerous in life, extra-curricular activities, ordinarily, are the only means under the control of the educator that make for complete education in student life. Since, in consequence, every system of education, according to its aims and objectives, makes provision for informal student activity, shaping extra-curricular activities to aid in communicating a Catholic mind and culture is the logical means for making Catholic education complete during student life. For

"there is explicit recognition of the fact that important controls of conduct may result from participating in activities not included in the formal curriculum."1

The values claimed for extra-curricular activities are the following:

"1. Training in some civic-social-moral relationship.
2. Socialization.
3. Training for social cooperation.
4. Actual experience in group life.
5. Training for ethical living.
6. Training for citizenship in a democracy.
7. Training for leadership.
8. Worthwhile friendships.
9. Training for worthy home membership.
10. Training in parliamentary usage.
11. Improved discipline and school spirit.
12. Training for recreational and aesthetic participation."
14. Vocational training.
15. Training in business methods.
17. Retention in school.
18. Recognition of interests and ambitions.
19. Exploration.
20. Improved scholarship.
22. Recognition of adolescent nature.
23. Training in fundamental processes.
24. Relation of school and community.
25. Discharge of superabundant energies. 2

Provided the six objectives usually assigned for extra-curricular activities are taken to mean a generic classification of the purposes extra-curricular activities serve in education, these values are expressed summarily as follows:

"1. To prepare the student for life in a democracy.
2. To make him increasingly self-directive.
3. To teach cooperation.
4. To increase the interest of the student in the school.
5. To foster sentiments of law and order.
6. To develop special abilities, such as initiative and leadership." 3

Inasmuch as the objectives and values enumerated above express nothing incompatible with shaping extra-curricular activities to aid in communicating a Catholic mind and culture, what and how extra-curricular activities can be of such aid in the Catholic school remains to be pointed out. Accepting the six objectives as a summary of the twenty-five values claimed for extra-curricular activities, it, must, however, first be noticed that:

1. Taking cognizance of two of man's essential relationships, that is, to his fellow man and to himself, they give little evidence of explicitly recognizing man's third essential relationship, namely, his
filiation with God.

2. For the Catholic educator preparation of the student for life in a democracy cannot overlook a preparation for membership in the Mystical Body.

3. increased self-direction pertains not only to the physical and intellectual life of the student, but to the spiritual as well.

4. In place of "sentiments of law and order", it is hoped that intellectual convictions about law and order can be fostered, since ultimately it is not sentiment but salvation that the Catholic must achieve.

As has been indicated, the six objectives assigned for extra-curricular activities cannot be accepted in literal strictness to express fully what, consistently with the ultimate aim of Catholic education, such activities have for their proximate objectives in the Catholic school. This indication is evidence also of the extent to which extra-curricular activities must be shaped, if proximate ends are not to contradict the ultimate aim of Catholic education. "The sound body" is an objective of extra-curricular activity in the Catholic school, but the student cannot rest satisfied with the glorification of the body for its own sake and must observe the Ignatian "tantum quantum", because man is called to glorify his God. Intellectual activity, likewise, is encouraged and Catholic education proposes that the student's intellectual life be full and most complete. Once more, however, the mens sana must help the student, not hinder him, in serving his God. For intellectuality does not absolve from the duty of reverence for God nor do intellectual interests in the form of literary and other hobbies take the place of the obligation habitually to choose right and abstain from wrong.

In the same spirit, social activity, since it can-
not but be in accord with the ultimates of Catholic education, may be said to have its place in the life of a Catholic student. Training for citizenship and for social, political and business life must be allowed as valid objectives for extra-curricular activities. The student must be prepared to take his place in society and succeed in business, in civic and social life, but never at the expense of his other-world interests. Hence, extra-curricular activities, while remaining socially agreeable, must still impress the student with the advantages of other-worldliness and Christ-like action.

In beginning the consideration of particular activities, it will be well to set forth some of the principles governing extra-curricular organization in the Catholic school. The more important of these are:

1. Personal interest in and contact with the student for the purpose of inspiring and encouraging him to achieve distinction in both virtue and learning.
2. Stimulating at every stage the urge to expression in accordance with highest ideals.
3. Making provisions for a variety of informal activity to keep the student aroused.
4. Guarding against an attitude of passivity or mere absorption of classified information by use of emulation within proper limits and of informal repetition. Extra-curricular activities furnish ample opportunity for the student to organize in his own mind the knowledge he has thus far gained.

Depending on the dominant feature in each, extra-curricular activities common to Catholic schools may be listed under four separate headings. Thus we have:

I. The spiritual:

A. The Sodality with its Senior and Junior divisions and
the various committees and groups in each division.
B. The student's annual retreat.
C. The daily Mass.
D. The Daily Communion Club.
E. The weekly meeting for Benediction and spiritual conference.

II. The Intellectual:

A. The Academies:
1. Literary.
2. Scientific.
3. Historical.
4. Forensic.
5. Dramatic.

B. The Publications.
C. The Contests:
1. Oratorical.
2. Elocution.
3. Latin and English Composition.

III. The Social:

A. The annual and other dramatic performances.
B. Musicals.
C. Dances.
D. In general, the many scholastic events of the year.

IV. The Physical:

A. All interscholastic and intramural athletics.

In answering how extra-curricular activities can be shaped to aid in communicating a Catholic mind and culture, a detailed statement would be superfluous:

1. Because, in general, the details of communicating a Catholic mind and culture through the formal curriculum as set forth in the thesis are applicable to all informal Catholic education, since the Catholic concept of education as an organic whole makes it clear that all training and development pertain to one and the same human being.

2. Because, in particular, chapters three to eight and eleven and twelve suggest the means of communicating a Catholic mind and culture through the various branches of study. Since extra-curricular activities are nothing more than supplements of the curriculum, the same means
can be used to shape them for the desired end.

3. Because, if consistency with the ultimates of Catholic education is desired, the Catholic thought, ideals and motives that obtain in the class-room must permeate all informal school functions and pervade every extra-curricular activity, remembering always, of course, that

"informal education has, if compared with regular and formal education, the advantage of being more free in its movement, more elastic, and more independent of outside influences."4

In concluding, it need only be mentioned that extra-curricular activities are very often the key to the work of student guidance, precisely because they represent student interests and often make it possible for teachers to keep before students the Catholic concept of every true vocation as the best way of serving God and fellowmen. Besides, the activities in which students participate have specific value in helping the teacher direct them in their careers and concerns.5 In a word, extra-curricular activities in the Catholic school can be said to constitute the finishing touches in communicating Catholic-mindedness, not because

"upholders of the so-called traditional viewpoint cast a fond eye towards a cultural solidarity that existed in the past and see the vision of an American Christian utopia which, provided that God grant man grace and guidance, may really be brought to pass."6

But because

"the only thing is to realize that unless something is added, a mere surface education skin-deep will be the result, instead of the culture in which true education consists and, given a set of schoolmasters who are really cultured men, the school-system can be redeemed from its bondage and can become a continual course of culture."7
CHAPTER IX

NOTES


CHAPTER X

USE OF STANDARD TESTS IN THE ORIENTATION COURSE

To attempt an analysis of Catholic culture, to propose an orientation course to aid in its communication and to present in outline form the elements of Catholicity explicitly or implicitly contained in the Catholic school curriculum is all well and good. But does Catholic education really communicate a Catholic mind and culture to the student? In other words, is the assimilation of Catholic-mindedness testable? Can it be measured? Better still, can its measure be standardized? A short answer, and perhaps, the best, so far as the last question goes, is that Catholic education awaits its Binet, its Terman and its Thorndike. Besides, this chapter is not concerned with the pros and cons of standardized educational measurements nor with the advantages and disadvantages of standard tests. The sole aim here is to suggest standard tests that may be used in discovering how much Catholic culture and Catholic-mindedness the student has assimilated prior to as well as during the orientation course.

As stated in the very first chapter, Catholic mindedness in itself is intangible and pertains to those realities in life which can be known to another by no other means except inference from tangible manifestations. It is by this same means that we conclude man is intelligent and devise ways of measuring and testing that intelligence. Ideas and judgments, when expressed in some form or carried into action, be-
some tangible and suitable materials for tests and measurements of intelligence. Similarly, Catholic-mindedness and Catholic culture, when externalized in speech, in writing or in action, become measurable matter and testable indications of the inner reality from which they spring.

Since it is the assimilation of Catholic culture that the tests in the orientation course propose to measure, these may all be conveniently classified as special achievement tests. The same tests may be given both before and after the orientation course for the purpose of testing to what extent the primary aim of Catholic education has been actualized in the preceding three and a half years of high school and for ascertaining, as part at least of the post-orientation course tests, the value of the orientation course as an aid in communicating a Catholic mind and culture.

At this point attention must be called to several considerations to avoid possible misunderstanding:

1. Before any other test is given and before the orientation course proper begins, if general intelligence and general achievement data are not available from office records, a general intelligence test as well as one for general achievement should be given to determine the relative brightness of the class and of each individual student.

2. The series of tests which follows is intended to be no more than a sample series, that is, the crude material for beginning the work of perfecting a series of standard tests that may some day become standardized for particular schools and localities and eventually for the Catholic school system of the nation. This is said not in the belief that standardization of itself would assure the communication of a Catholic mind and culture, but in the hope that it may stimulate every Catholic educator and student to focus on the ultimates
of Catholic education.

3. The tests that follow are based entirely on the matter presented in the thesis thus far and more specifically on the outlines found in chapters three to eight inclusive.

4. The tests are not to be considered as an absolute substitution for the usual form of examination, and the teacher is free to make use of any written or oral test that may seem apt for attaining the objectives of the orientation course.

A. History Test: True-False.

1. Providence and the Will of God have no place in history beyond the Old Testament period. (F)
2. The Incarnation is the central fact of history. (T)
3. The ideas of progress in history mean that history reveals an unbroken chain of human improvement, socially, morally, materially and spiritually. (F)
4. Saints are the great heroes and heroines, as well as the ideal characters of history. (T)
5. The civilizations of ancient pagans teach us that one religion is as good as another. (F)
6. Catholicism destroyed the culture of Greece and Rome. (F)
7. The catacombs are a monument of early Christian culture. (T)
8. Catholicism substituted virginity for marriage. (F)
9. The so-called Dark Ages constituted a period in which the Catholic Church opposed education of the poor and despised Science. (F)
10. Feudalism was a Catholic system instituted to ruin the rich. (F)
11. The Crusades were intended to increase the glory of God not the glory of Catholic kings. (T)
12. Without the Catholic Church the universities and cathedrals of Europe would never have arisen. (T)
13. Dante is the Catholic Virgil. (T)
14. Every man was an artist under the Guild system. (F)
15. St. Thomas Aquinas was the most learned man of his time. (T)
16. The Protestant Revolt destroyed the unity of European culture. (T)
17. St. Thomas More is an example of a citizen doing all in his power to make the world Catholic-minded. (T)
18. National unity and Christian unity are impossible at one and the same time. (F)
19. Catholic achievements have their place in American history.
20. Greed for gold was the only reason for Spanish colonization in America. (F)
21. Catholics made no important contributions to civilize the American Indian. (F)
22. Material progress in America reflects the spiritual progress of the American citizen. (F)
B. Literature Test: Completion.

1. The literature of a nation is the mirror of activity of the time.
2. Classic literature represents the activity of the time.
3. It is the that gives vitality and immortality to the author.
4. Every good book is a visible
5. and language expresses noble thoughts.
6. Catholic literature is of Catholic life.
7. Good reading is the of a lifetime.
8. Moderns appreciate the but not the of men like Newman.
9. In one finds an answer to one's own problems and perplexities.
10. Popular taste is not a .................
11. ................. are not always the best literature.
12. A Catholic mind never condemns anything in the masterpiece except what is ................. and .................
14. Religion is in many ways the theme of the .................
15. ................. may teach valuable lessons without ceasing to be a fine form of .................
16. Any sincere Catholic can explain the in the life of Joan of Arc better than .................
17. The Bible is a literary storehouse of Catholic ................. and .................

1. national history.
2. Intellectual, social, spiritual.
3. spirit.
4. grace.
5. Beautiful, forceful.
6. part.
7. school.
8. style, content.
9. literature.
10. trustworthy guide.
11. Best sellers.

9. literature. 15. Catholic novels, recreation.
10. trustworthy guide. 16. supernatural, De Quincey.

C. Classics Test: Multiple Choice.

1. The classics are studied 1) to avoid disgrace; 2) as a preparation for Catholic-mindedness; 3) to appreciate drill work
4) as a preparation for modern business efficiency.
2. The classics 1) contradict Faith; 2) deny Revelation; 3) destroy Catholic truth; 4) are an instrument of Catholic culture; 5) impede Catholic ideals.
3. A classical education is likely 1) to reveal the truth of the Catholic Church; 2) to make for an unscientific attitude of mind; 3) to undermine patriotism.
4. 1) Catholic journalism; 2) Catholic worship; 3) Catholic drama; 4) Catholic charity; 5) Catholic unity; finds its tradition in the classics.

5. The Gospel form is founded on 1) classical epics; 2) classical moral essays; 3) classical history; 4) classical lyrics.

6. 1) Cicero; 2) Demosthenes; 3) Caesar; 4) Xenophon; 5) Achilles; 6) Pompey; 7) Virgil; 8) Hannibal; was the inspiration of Dante.

7. Catholic culture has preserved the classics chiefly through 1) Catholic poetry; 2) Catholic liturgy; 3) Catholic education; 4) Catholic novels.

8. The Catholic classical lyrics are studied primarily 1) to provide us with emotional experience; 2) to teach us the beauty of various harmonies of language; 3) to help us understand Church music; 4) to satisfy in some degree our hunger for God.

9. Without classical prose as part of the Catholic literary tradition 1) the Bible would not have been so easily a literary translation; 2) dictionaries would not have been discovered; 3) grammars would not have been written.

10. 1) St. John; 2) St. Paul; 3) Christ; 4) St. Luke; 5) St. Augustine; 6) Seneca; 7) Cicero; 8) St. Mark; refers to pagan virtues as splendida vitae.

D. Physical Sciences and Mathematics Test: True-False.

1. A complete education can ignore modern science. (F)
2. Catholics ought to be followers not leaders in science. (F)
3. Pope Leo XIII identifies leadership in science and mathematics with practical and up to date Catholic-mindedness. (T)
4. The Galileo case is an explicit exception to the Catholic tradition that the promotion of science is in keeping with Catholic culture at its best. (F)
5. The Popes, as a matter of historical fact, have been beneficent friends of the mathematician and scientist. (T)
6. The Church teaches that the benefits which result from the sciences come from God and, if rightly used, lead to God. (T)
7. The Church has the right of making certain that the sciences do not invade and disturb the domain of Faith. (T)
8. The sciences and mathematics constitute an intrinsic part of Catholic culture. (T)
9. A Catholic viewpoint in sciences and mathematics is not at all necessary for the Catholic scientist, mathematician, teacher or student. (F)
E. Social Economics Test: Completion.

1. .......... laws and their observance are the only satisfactory means for solving the social problem.
2. Every Catholic program of social economics will always be based on the principles set forth in .......... ..........
3. .......... .......... is a restatement as well as an adaptation of Leo XIII's encyclical on the social order.
4. The fact that Popes have given the world a program of social justice does not mean that .......... have done all, when they have studied it.
5. The right of private property is derived from .......... not from .......... ........
6. The obligations of .......... have never been defined by the Church in terms of so many dollars and so many cents.
7. A Catholic has the obligation of putting .......... .......... to proper use.
8. .......... .......... is not mere chattel.
9. There is a .......... and a .......... aspect to be considered in the case of hired labor.

1. Moral.
2. "Rerum Novarum."
3. "Quadragesimo Anno."
5. nature, man.
6. charity.
7. private possessions.
8. Labor.
9. social, personal.

F. Religion Test: Matching.

2. Opposition to mixed marriages is a manifestation of .......... .......... B. Catholic education.
8. The complete synthesis of the social implications of Catholicism is .......... .......... H. Principles, beliefs and ideals.
10. To make a retreat each year is evidence of .......... .......... J. Selflessness.
11. Religion is essential for a full development of life to be lived. 
12. The mystery of pain in life is explained adequately by Virtuous habits. 
13. The Catholic concept of business life is contained in A working system of life. 
14. Natural aids for a cultured practical spirituality can be found in Intellectual interests and hobbies. 
15. Happiness depends on Pure thoughts. 
16. Genuine Catholic action demands Giving a good example. 
17. Catholic leadership means Catholic culture. 
18. The religion class is the heart of A practical and healthy spirituality.

1 & K 10 & R
2 & F 11 & C
3 & G 12 & G
4 & H 13 & I
5 & Q 14 & N
6 & D 15 & L
7 & M 16 & J
8 & A 17 & P
9 & F 18 & B
CHAPTER XI

ANNOTATED READING ASSIGNMENTS IN THE ORIENTATION COURSE

Ideas and ideals, emotions and imaginations, speech and action, opinions and prejudices, personality and character, in one word, living, is influenced in no small measure by reading. Converts and perverts alike not infrequently begin with the printed page. For

"people will read, they will choose their own reading material, and they will read for satisfaction and pleasure."¹

So it is that, for better or for worse, books can and do become companions of every mood, friends of every need, associates of the ups and downs in life, and it can be said with truth: Tell me what you read and I will tell you what you are.

Of greater moment still is the fact that adolescents will read and do so for satisfaction, if not always for pleasure since

"youth longs to measure up to public opinion as he sees it depicted in his reading and in his entertainments. Hence, there is a crying need to watch the reading in which he indulges."²

In other words, education, among other things, must also teach the student how to read and what to read during his leisure hour that is, it must influence his choice of reading material by forming a taste for books that are worthy of becoming the intimates of a cultured gentleman.

By the same, if not a stronger argument, the Catholic student in the course of his training should acquire a taste for Catholic reading. Otherwise, the permanency of Catholic-
mindedness, which alone justifies the expenditure of both time and money necessitated by the Catholic educational ideal, cannot be assured. Of course, formally, it is the literature course in the Catholic school that is expected to aid most in the attainment of this objective, and the annotated reading assignments to be discussed in this chapter are nothing more than special means that may help in the development of reading habits in harmony with the Catholic cultural ideal. Precisely because the orientation course to aid in the communication of Catholic-mindedness to high school students is designed for purposes of testing, of reviewing, of re-communicating and of unifying, it may very reasonably be hoped that it can serve to help the student in cultivating a taste for Catholic reading. For this reason, the time allotted to annotated reading assignments in the orientation course is to be considered as one of its most constructive features. Through these assignments the teacher can both learn what is lacking and supply what is wanting in the program of unifying the Catholic content of the high school curriculum.

Nevertheless, it must not be supposed that these annotated reading assignments are meant to constitute in themselves a program of unification either for the orientation course or for the curriculum. As has been said above, they can to some degree supply the deficiencies, but, as these will vary with individuals, it would be impossible for them to serve the purpose of anything more than collateral reading. As such, annotated reading assignments in the orientation course are understood to
mean doubly annotated reading, annotated, that is, first by the
teacher and, secondly, by the student. An example will best
clarify this concept.

Let it be supposed that the teacher, while the orien
tation course is in progress, discovers that the majority of the
class fail to see, as yet, the Catholic viewpoint as regards Com
munism. Secondly, let it be supposed that copies of "Storm-Toss-
ed" are readily available. A reading assignment something like
the following is posted:

Do you know that "Storm-Tossed" tells the truth about Com
munism in fiction form?

In a vivid manner, this story of a factory strike gives
you the true picture of the battle between Communism and Catholic
ism.

The author also gives you a good idea of the motives in
the hearts and minds of Catholics and Communists that explain
the two opposing attitudes regarding social questions.

Read "Storm-Tossed" above all as a story and to enjoy the
author's style. Only after you have finished it, think it over
and write out your own criticisms and comments. Give especially
your reasons for agreeing or disagreeing with Fr. Lord's view-
point.

Write out the passage that strikes you as being the most
significance.

Can you sum up very briefly the messages of Catholicism
and Communism to the workingman and more especially to the
striker as it is presented in "Storm-Tossed"?

Why, do you suppose, was "Storm-Tossed" written at all by
a priest and in particular by Fr. Lord? State your reasons.

What, do you imagine, would be a Communist's reaction to
"Storm-Tossed"?

Why should a magazine like Time give notice to "Storm-
Tossed"? Explain your reasons.

Could Fr. Lord have given you the message of "Storm-Tossed
in pamphlet form? Why, do you think, did he choose to give it to
you in fictional form?

Imagine you are in a dispute with a Communist and give
as briefly as you can the answer to his position as you have
learned it from "Storm-Tossed".

Ask any questions or make any comments or criticisms and
explanations you want or think beneficial to yourself or to the
class.
The same, as is evident, can be done in assigning reading from periodicals, newspapers and portions of books. Likewise, poems, essays, letters and editorials, as well as any reading material that may be used to advantage, can be treated in a way similar to the example given and used as annotated reading assignment matter. This procedure should serve to do away with the comparative sterility of stereotyped book-report lists.

Since the taste for Catholic reading cannot be forced, but must be acquired, and since bald reading lists are too mechanical to allow necessary freedom for frank expression, a device that allows the student a greater liberty of choice in his reading material and more opportunity for variety and self-expression should be put into practice in cultivating Catholic reading tastes during the orientation course.

That annotated reading assignments constitute such a device is plain from their very nature. For, in place of meaningless reading lists, the student is face to face with the reactions concerning definite books proposed by the teacher. All this appeals to his imagination; he sees at once what would or would not interest him and immediately becomes eager to find out for himself whether or not the teacher is correct in his comments.

When, in his turn, the student begins to comment on the reading of his choice, he discovers that he is not obliged to follow any one set form, that he is at liberty to agree or disagree with the teacher, provided he sets forth his reasons
for doing so. He finds also that, besides being pleasant work, his reading is beginning to have meaning for himself, because, not being obliged to look in his reading for things that satisfy others, he is finding things that satisfy him, and in so doing is finding himself.

So it is that these annotated reading assignments become twice blessed. They reward the teacher for all his pains by furnishing an opportunity to influence the judgement of the student through notes and explanations as well as supply him with student-views and reactions to Catholic reading, which become indicators of what precisely is needed in individual reading for advancing the student in Catholic culture. With this knowledge in the teacher's possession, the rest is just a matter of tact in sustaining the student's enthusiasm and interests in Catholicity.

The annotated reading assignments in the orientation course may pertain to:

1. Collateral reading in special subjects of the high school curriculum.
2. Collateral reading for the orientation course.

At the discretion of the teacher and according to the needs of individual students, this may be either extensive or intensive, never forgetting, however, that all such reading "is to furnish our pupils with the mental and emotional guidance and nutriment which their youthful nature demands."5

It is imperative, on this account, for the teacher to be ready to adapt each successive reading assignment in accord
ence with the reaction of the students to the preceding one. This, it must be understood, is not a matter of giving in and being guided exclusively by student likes and dislikes, but of using student-bias as the stepping-stone in the development in the perfection of the student's consciousness of Catholic literary culture. For reading has value "only if it means something personal to the student." Accordingly, before any annotated reading assignment list is posted, it will be well to find out how much Catholic literature the students have been reading, give them an opportunity to state their reasons for or against Catholic writing and present motives for a whole-hearted interest in Catholic publications.

Some of the means for assuring the attainment of the objectives of testing, reviewing and re-communicating the Catholic cultural content of the high school curriculum have already been indicated. Many of these means may be used in connection with the annotated reading assignments, but among special means are included the following:

1. In so far as the student is concerned:
   Bulletin board displays, clippings, pamphlets, scrap-books, collections of books, for example, on vocations, reading rooms.
2. In so far as the teacher is concerned:
   Catholic book lists, bibliographies, periodical indices, book reviews, library handbooks, anthologies.

For the rest and in conclusion, it must be said that success depends more on practice than speculation. For this reason the details are entrusted to the teachers and principals.
CHAPTER XI

NOTES


3. Cf. Chapter IV.


7. Cf. Chapter IX.
CHAPTER XII

PROBLEM OF INTEGRATING CATHOLIC CULTURE AND LIFE

PROBLEMS

Since genuine character formation results in an integrated personality that finds life's problems more pleasant fascinating than burdensome or distressing, the problem of integrating Catholic culture and life problems is clearly one of achieving an integrated personality through Catholic character formation. But character is a reality experienced more often in everyday life than satisfactorily defined. To arrive at a definition scientifically precise, psychologically accurate and philosophically acceptable to all would be pretentious and not the purpose here, so it suffices to accept the meaning attached to character in ordinary usage, which

"according to the common manner of speaking, is the dominating inclination of the will and very often designates good character on account of its qualities of firmness and steadfastness or moral goodness."¹

How to form a morally good character, then, and one steadfast and firm and Catholic constitutes the problem of integrating Catholic culture and life problems. It is a problem of acquiring proper habitual dispositions and consists in mastery of the cognitive and emotional life by means of subordination to virtuous ends.

"The child, the boy, the youth must take himself in hand, if anything worth having is to be attained, and the task thus assumed by him is moment to go on for the rest of his life."²
The task thus assumed, if and when assumed, it is evident from experience, is not assumed as naturally as the agreeable duties of instinctive activity.

"For the period of life between youth and middle age is but too often engrossed by external objects."

Much training, learning and patient striving on the part of educators are needed, before character formation begins in earnest, especially because individual differences, if ever in the educational process, must in this phase of it be given an adequate but sympathetic consideration; to be met successfully, they must, besides, be treated with discretion and understanding. Now, the teacher is of necessity more or less a practical psychologist. But the successful teacher, where the formation of character is in question, is he who works on the principles of the psychology of service. Not because the sanctum of the inner life is the only realm where the application of such principles spells success, is this true, but because the student is so much more a sentient than a thinking being. Even a year of laboratory-like observation during which each student passes in review before the mental eye of the master is enough to convince the interested teacher that the problem of character formation is the problem of an individual who frequently complains of no interest in higher things. For ideation is so onerous and feelings so sweet and strong. Appreciation of self-control dwindles, since thought makes the student sleepy, rational action is the exception rather than the rule, and frivolity, in-
attention and desultoriness manifest themselves at every turn, 
not because ideals are not valued, but because ideals cannot be 
sustained by sentiment alone and because seriousness, attention 
and consistency have little "I feel like it" value.

To solve such a problem the teacher must resort to 
making tangible his psychology of service. It can manifest it-
self in a respect for those individual differences so often dis-
cussed in current educational literature, and in a sympathetic 
understanding of the student and his problems so often recog-
nized in theory, but too frequently ignored or forgotten in 
class-room technique. At the basis of such a psychology and its 
application is the fact that the student, in common with the 
rest of mankind, neither needs nor wants pity, but does want 
and need an understanding sympathy that he can have only from 
one who forgives all because he understands all.

Now, a teacher, as is manifest, cannot sympathize 
with student problems, if he does not have the greatest respect 
for the student, nor can he understand the student's viewpoint, 
unless he respects that viewpoint. This respect manifests it-
self in a thousand and one unconscious ways, while practice 
teaches what is to be done in definite circumstances, if the 
many pitfalls detrimental to sound development of character are 
to be avoided. The student's antagonism, arising from not want-
ing to learn the art of self-perfection, is so great and perni-
cious that it is well-nigh insurmountable. Certainly, no teacher 
would boast of his disregard for the laws of learning, but how
many a teacher glories in the sad fact that he has no use for Dick and Tommy. Such boasting is unprofessional, to say the least, and is not conducive to bringing out what is best in the student. For ability to form character rests on a foundation of universal sympathy. Antipathy may be psychologically explained as natural in certain subjects, but antipathy between teacher and student is criminal intellecticide of which the student is acquitted, because his strong feelings make him irresponsible, but for which the trained master can establish no alibi.

Since the optimistic person finds it more easy to be universally sympathetic, the teacher should be ready always to assure himself and others that there is something good in each student. It is the teacher's duty to discover and encourage the good, whatever it may be, in every student. Most naturally, one will see plenty of faults, but the good lies beneath them all for him who finds it. And, surely, the teacher who finds it will be repaid for his troubles, since present day youth, despite its craze for excitement and novelty and its pretension to all knowledge, is so affable socially, so kind in speech, so courteous, so liberal in matters financial, so brave when challenged and so ready to act, masquerading seriousness beneath heroic efforts to be amusing and making believe the soul does not matter. The outside is but a protective shell, however. In the privacy of its heart youth craves inspiration and aspires to the heights.

Thus far the problem of integrating Catholic cul-
ture and life problems has been described in rather general terms, but

"seeing that collapses in later life are practically summed up as due to want of grip, want of backbone, or want of character, the remedy for the evil has to be sought in the formation of character at school," and indicated at least briefly for the convenience of the busy teacher. A more detailed and complete outline seems unnecessary for the following reasons:

1. Psychological, educational and religious, mental hygiene and "guidance" literature, no less than the practical knowledge of human nature, are sources to which every teacher has easy access.

2. To avoid the repetition of much that has been set forth in the thesis thus far, especially since the present chapter is in reality a summary. The preceding chapters, being thus bound up with the present one, may serve as a point of reference and term of completion for the outline that follows.

IN GENERAL:

The problem of integrating Catholic culture and life problems is a problem of acquiring proper habitual dispositions, that is, it is a problem of self-perfection or self-control.

IMMEDIATELY:

Integration, as far as specific habits are involved, must concern itself particularly with habits of will and intellect, although it cannot ignore the affective, instinctive or physical side of human nature. Hence, this outline of character formation will be limited to the two separate headings of:

1. Volitional life.
2. Intellectual life.

It will be understood that these cannot be dealt with successfully without a proportionate disciplining of the others. It is also taken for granted that

"the vitalistic conception of psychology enables us to say that not separate entities, but men, persons, who feel and perceive and remember and imagine and think."
I. Volitional life:  
"The Catholic personality is qualified by nothing so much as the concept of freedom."6

A. Charity is the essence of the Christian life:
   1. Love of God in daily conduct.7
   2. Love of God in worship.8
   3. Charity in every-day life.9
   4. Christocrats.10
   5. Sacrificial-mindedness.11

B. Religious habits.12
   1. Religion is personal allegiance to God's Will.
   2. There is no antagonism between:
      a. The active and passive virtues.
      b. Personal freedom and obedience to authority.
      c. Self-denial and self-realization.
      d. Welfare of the individual and the progress of society.13

C. "The Catholic Faith as a working system of life."14

D. The doctrine of the "Mystical Body of Christ" as a complete synthesis of the social implications of Christianity.15

E. "Conscience and conduct."16

   1. The will and the Ignatian Exercises.17
   2. Guidance in religious matters.18

F. The Ideal:
   1. Gentleman.19
   2. Worldly.20
   3. Christian.21
   4. All-round.22

G. The appeal to natural motives.23

H. Special habits:  
   **Principiis obsta.**

Cleanliness, punctuality, neatness, perseverance and endurance, politeness, obedience, attention, diligence, purity, resistance to self-love, satisfaction but not pampering of physical needs.
II. Intellectual life:

"Education is not only more than a man's apparel, it is even more than his skin; it belongs to the marrow of his being. It is the making of his character, and has to do with the immortal and most intimate part of man's nature, his soul."24

A. The essential postulates for an adequate character formation are: The existence of God, Creation and immortality of soul, the existence of a moral law efficaciously sanctioned, the freedom of the will.

B. The fundamental principles of character formation may be said to be: Individuality and personality, exercise and inspiration of the will, the energy of activity and the energy of inhibition, strength of will and charity, independence and self-renouncement, nature and Grace.25

C. "Newman as an exponent of the Catholic ideals of character formation."26

D. Habits:27

1. Psychology.
2. Physiology.
3. Rational basis.
4. Informal instruction.
5. Informal discipline and example.

E. "Education in its relation to life's duties."28

1. The sensuous-selfish element.
2. The moral element.
3. The rational-social element.
4. The super-sensuous-unselfish element.
5. The Christian conception.

F. "Justice and the Commandments."29

G. To desecularize modern civilization the Catholic intellectual outlook must remain spiritualized.30

H. By way of summary:

"Boys are often more philosophical than men, pupils than their teachers; and what they miss in their lessons, without knowing it, is philosophy. It is the lack of philosophy which makes education uninteresting to them and which causes them to rebel against it. They want to know why they should be good, why they should love knowledge; and no one tells them why."31
CHAPTER XII

NOTES


19. Cf. 4. Part IX.

20. Cf. 2. Chapter III.

21. Cf. 2. Chapter IV.

22. Cf. 2. Chapter V.

23. Cf. 4. Part VIII.


25. Cf. Rev. Frenz De Hovre, Philosophy and Education. (Chicago: Benziger Brothers, 1931) Chapter IV.

26. Cf. 5. Chapter IX.

27. Cf. 2. Chapters IX to XI, XIII, XV.


29. Cf. 7. Chapter 12.


CHAPTER XIII

CONCLUSION AND SUMMARY: COMMUNICATION OF CATHOLIC CULTURE A UNIQUE PROBLEM

Education as a whole is essentially unity in the midst of multiplicity. The educated man receives a special modification, peculiar to the given system, that transforms his ideas, impulses, interests and will, and imparts to them a lasting characteristic impression. Consciousness of a Catholic culture, accordingly, has been proposed in the first chapter as the means to unify the purposes and activities in Catholic educational life. The timeliness of a high school orientation course to aid such unification was discussed in chapter two. In the chapters that followed the contributions of the various school subjects and activities towards this realization of order from seemingly disorganized efforts were indicated sufficiently to stimulate the teacher to make, as circumstances and needs require, whatever adaptation, revision or amplification may be considered profitable.

A consciousness of legitimate pride in everything Catholic and of Catholic culture as the vitalizing source of Catholic action, must, it would seem, inevitably result in the conviction that the great periods of vital and practical Catholicity are imitable and can be reproduced by modern Catholics. The need is for men who will act according to the dictates of a Catholic mind and culture that brought about the greatness of
past Catholic ages and motivated the accomplishments of those Catholics whom the world numbers among the immortals. Unique in that it is fundamental for an adequately Catholic solution of every other educational problem, the communication of this consciousness of practical Catholicity is a continuous process which makes Catholic education one continuous reality from its elementary beginnings to its term of completion and final elaboration on the university level.

The communication of Catholic culture, secondly, prescinds from the problem of the curriculum and becomes unique in the sense that it transcends the contents of curricula. This, of course, does not mean that the communication of Catholic culture is not conditioned by the curriculum. Indeed, the question whether or not the Catholic school curriculum is at present such as to allow a maximum of this communication might well be raised. But facts alone, determined by tests and surveys, can establish the answer. These facts, however, would not affect the truth of the communicability of Catholic-mindedness independently of the ideal curriculum. For the graduates of Catholic schools are living witnesses to the fact that a Catholic education does provide for a more practical Catholicity to some degree regardless of what the curriculum.

Communicating a Catholic mind and culture is, besides, the common denominator in every problem of Catholic education and especially so in every teaching problem. In the last analysis, it is not so much English or Science that the Catholic
school attempts to communicate, but as much Catholicity as the student can imbibe through the different branches of study. Irrespective of higher education, the student should be as Catholic-minded as the years of his schooling and stage of development permit. Although the college man may need a proportionately greater knowledge in certain branches, there is no sense in postponing until college whatever can be done without detriment by way of communicating genuinely cultured Catholicity in the high school.

On the other hand, there is no logic in concluding that he who steps into the workaday world after a high school education has less need of a Catholic outlook on life than the future collegian. If for no other reason than because ultimately Catholic leadership without an intelligent Catholic following becomes less than half as efficient, in this problem of communicating a habitually Catholic view of life the distinction between those going to college and those going to the factory or office immediately after high school must have no place either in theory or in practice. For, if much Catholic-mindedness is a requisite for those that go on to college, for those not continuing their education it is not only desirable but indispensable. For they, who go to the school of life immediately after high school, must apply the rule of Catholicity to every contingency of the street and factory, just as they, who step onto the college campus, must meet the conditions of college life in the light of Catholic principles. The job-holder no less than the
prospective Master of Arts must both be conscious that there is a Catholic way of doing whatever duty demands of them and act in motives in keeping with the Catholic way of life. In a word, they must both act according to the same principles of Catholic culture which were the "constants" in their common Catholic education and both are expected to think and judge consistently with Faith and reason. The application of these "constants" will naturally vary, but their Catholicity, universality and verity remain uniquely constant and constantly unique.

To summarize and conclude, the problem of communicating a Catholic mind and culture is a unique problem in Catholic education, because:

1. It is fundamental for an adequately Catholic solution of every other educational problem.

2. It transcends curricular contents.

3. It is the common denominator in every teaching problem.
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The thesis, "An Orientation Course to Aid in the Communication of a Catholic Mind and Culture to High School Students," written by Joseph A. Prucnal, has been accepted by the Graduate School with reference to form, and by the readers whose names appear below, with reference to content. It is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

Allan P. Farrell, S.J. December 1, 1936

Alfrad G. Brickel, S.J. December 2, 1936