

THE CABRINIAN
PHILOSOPHY OF EDUCATION

The Cabrinian Philosophy of Education

Preface

At a time when many educators are questioning the "end" of those theories of education which have stressed intellectual exercise and experimental science, there are some who are specifically requesting a re-examination of objectives while articulating a preference for a return to an educational system with a unifying principle.

Because one group is projecting the feasibility of including religion as an academic principle in the American college of liberal arts, it seems appropriate to explore education which is religion oriented. The American liberal arts college which is sponsored by the Roman Catholic Church is here presented in the example of the educational philosophy as propounded by St. Frances Saverio Cabrini, the first citizen of the United States to be canonized by the Church.

To examine the Cabrinian philosophy of education, one must evaluate that philosophy in relationship with the general principles of education of other representative institutions, secular and religious. For this reason, this study starts with a review of some prevailing theories of a unifying principle in secular education; it then specifies religion as an academic principle, which, in turn is further explored as a unifying principle in institutions committed to Roman Catholicism. The discipline is still further defined as represented by St. Frances Cabrini as an example of the general Roman Catholic principles in education. Finally, a specific formula of principles is deduced as uniquely Cabrinian.

From the writings of St. Frances Cabrini there evolves a general "Cabrinian" method of teaching which stems from (1) the teacher's zeal to (2) the interest in the pupil with (3) adjustability between teacher and student resulting in (4) flexibility which insures success of method to achieve the desired objective. Furthermore, the analysis of the *Regulations* set by St. Cabrini reveals four specific objectives: (1) spiritual commitment, (2) academic excellence, (3) social adjustment, and (4) flexible involvement, all of which are end specifications of the general method whose unifying principle is the commitment to the teachings of Christ.

In making this study, the writer bases the first section on a representative text on American educational principles, Robert E.

Mason's *Educational Ideals in American Society*, published in 1960 by Allyn and Bacon. Dr. Mason's references were a valuable guide to other texts.

The writer is indebted to the following publishers for their permission to quote from these listed works:

- Bell, Bernard Iddings, *Crowd Culture* (New York: Harper and Brothers, 1952).
- Brooks, Van Wyck, *America's Coming of Age* (E. P. Dutton & Co., Inc., 1918); (Doubleday Anchor Books, 1958).
- Hutchins, R. M., *The Conflict in Education in a Democratic Society* (New York: Harper and Brothers, 1953).
- Johnson, The Rt. Rev. George, *Guiding Growth In Christian Social Living* (Washington, D.C.: The Catholic University of America Press, 1944).
- Kirk, Russell, *Academic Freedom* (Chicago: Henry Regnery Co., 1955).
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- Maritain, Jacques, *Education At the Crossroads* (New Haven: Yale University Press, 1943).
- Mason, Robert E., *Educational Ideals In American Society* (Boston: Allyn and Bacon, 1960).
- Maynard, Theodore, *Too Small A World* (Milwaukee: Bruce Publishing Co., 1945).
- Ulich, Robert, *Fundamentals of Democratic Education* (New York: American Book Co., 1940).
- Valentine, Alan, *The Age of Conformity* (Chicago: Henry Regnery Co., 1954).
- Viereck, Peter, *Shame and Glory of the Intellectuals* (Boston: Beacon Press, 1953).

Gratitude is due, also, to Mother Stella Maris Roniger, M.S.S.H., whose M.A. dissertation at Fordham University included a translation of St. Cabrini's *Regolamento* which disciplines the educational principles in the United States of America as pursued by the Missionary Sisters of the Sacred Heart of Jesus. But it is Mother Ursula, M.S.S.H., Foundress and President of Cabrini College in Radnor, Pennsylvania, who encouraged, counseled, and supported this work, who deserves the credit if the work be of any value to anyone who wishes to know what a Cabrinian education means.

R. B. G.

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Prevailing Theories of a Unifying Principle in Education

In a recent statement, the Commission on Religion in Higher Education of the Association of American Colleges recommended that religion be placed as an academic discipline in the liberal arts curriculum.¹ With the publication of this statement, the founders of colleges oriented to religion are witnesses of the full circle of the concepts which gave them their initial reason for existence. The academic world, as a result, is confronting a challenge to explore the nature of these concepts, and perhaps this exploration may best be executed on a personal basis. It is feasible, therefore, to use for such a study the representative example of St. Frances Cabrini, educator and humanitarian, the first United States citizen to be canonized a saint by the Roman Catholic Church.

To focus the particular area in which an academic discipline belongs, however, one must review the general concepts of educational principles as they are contained in our democracy. Logically, these principles may be understood as stemming from the platform of the American secular tax-supported school. Keeping this in mind, the educator in a religious affiliated system does not reject the objectives of the secular institutions; on the contrary, he accepts them with an added dimension.

The materials for the analysis of the characteristics of contemporary American secular education include the available texts of many experts. One comprehensive and representative volume is Robert E. Mason's *Educational Ideals in American Society*,² a popular text in the courses in Education in American colleges. Mr. Mason conveniently summarizes the characteristics of American schools as five: (1) as secular, non-political institutions impartial to religion and politics, (2) with science the basis of common learnings, including that of sex education, (3) with the highest educational value being the development of critical intelligence in the young (a tendency to modify systematic scholarly rigor in the light of the preferences of students in the schools), (4) as having the curriculum based on more freedom of choice to young people based on the demands of contemporary American social and economic life rather than on scholarly traditions, and (5) with a locality where young people may enjoy social activities.

¹ "Religion As An Academic Discipline," a Statement by the Commission on Religion in Higher Education of the Association of American Colleges (Washington, D.C., 1966).

² Robert E. Mason, *Educational Ideals in American Society* (Boston: Allyn and Bacon, 1960).

Mr. Mason admits that the pragmatism projected in such a program as practised in our contemporary educational institutions has given rise to one of the great debates in American civilization. Many college professors are seriously concerned over the de-emphasis in the traditional liberal arts. They maintain that an educational curriculum based on scientific, naturalistic, secular ideas results in people without causes in lives without basic human values. They see at work the extremity of the old dichotomy—crude practicality and unrealistic idealism. Proponents of the liberal arts contend that education should avoid these isolated extremes and should, instead, develop our common humanity. R. M. Hutchins, for example, maintains that:

"A sound philosophy in general suggests that men are rational, moral, and spiritual beings and that the improvement of men means the fullest development of their rational, moral, and spiritual powers. All men have these powers, and all men should develop them to the fullest extent."³

Humanistic scholars have, in effect, opposed the philosophical and educational doctrines of John Dewey whose experimental thought, when applied to school practice, has become pragmatically "child-centered." They criticize the scientific method and find in religion and in the humanities the fundamental sources of wisdom. They object to the lack of respect for intellectuals and the work of the mind, which results from the popularizing of education through vocational or social adjustments to make learning pleasant. Intellectual discipline is not the primary function of education, they contend. The secular schools, they believe, should not assume control of the functions of guidance which properly belong to the Church and to the family. In other words, they advocate programs of intellectual methods and criteria in humanistic studies with more emphasis on intellectual skills and more attention to the literary fields. With a more demanding educational regimen, more emphasis must be on classics and history, the study of cultures, and especially of the development of Western civilization. Intellectual achievement, they maintain, is more important than a non-objective intellectual exercise.

Although literary humanists are sympathetic toward spiritual and aesthetic dimensions in education, there are theorists who advocate a firmer insistence that science be supplemented by some sort of religious faith. The proponents of religion as an academic discipline,

³ R. M. Hutchins, *The Conflict in Education in a Democratic Society* (New York: Harper, 1953), p. 86.

for example, believe that the social solidarity of a democracy is threatened by an education which is only secular and naturalistic.

This threat has underlined the writings of many literary men of significance. Van Wyck Brooks, for example, contended that American literature has become arid because of the absence of the stimulus of spirituality. As a solution he suggested that we find a middle focus between the two extremes of the "high-brow" and the "low-brow" of our cultural life. Our literature parallels these levels of culture as a reflection of piety and advertisement. Therefore, wrote Brooks, the nation needs a reevaluation of its personality, a composite of "those personal instincts that have been the essence of art, religion, literature—the essence of personality itself—since the beginning of things."⁴

In the same vein, Waldo Frank maintained that modern America needs to nurture the power which the pioneers had, the power to feel life as a whole, the spiritual power.⁵ This need to feel life as a whole, he said, is attained only by a program of education which points out man's place in the universe. Without eternal moral standards structured within the universe, science might well degrade man as to elevate him. As Robert Ulich has written:

"... scientific methods cannot be used too much, but unless they are embedded in a meaningful general interpretation of man's role in the world they may be as easily used for his degradation as for his elevation, for destruction as well as construction."⁶

The world-view achieved by some center or unifying principle is the object of many professional proponents of education. Our greatest need today in our intellectual life, argues T. M. Greene, is for order, unity, and coherence.⁷ Van Wyck Brooks specified the same need for a unifying faith in the fatherhood of God and the brotherhood of man as the galvanizing factor of the twentieth century citizens of the Western world.⁸ Lacking this unifying principle, contemporary education is judged as a social technique rather than as an art or a science. Group behavior, contends Gordon Keith Chalmers, has supplanted

⁴ Van Wyck Brooks, *America's Coming of Age* (Doubleday Anchor Books, 1958), p. 3.

⁵ Waldo Frank, *Our America* (New York: Boni and Liveright, 1919), p. 20.

⁶ Robert Ulich, *Fundamentals of Democratic Education* (New York, American Book Company, 1940), p. 327.

⁷ T. M. Greene, "Introduction," in *The Meaning of the Humanities*, ed. T. M. Greene (Princeton: Princeton University Press, 1938), pp. xvii-xviii.

⁸ Van Wyck Brooks, "Reasons for the Conference," in *Science, Philosophy, and Religion, A Symposium Conference on Science, Philosophy, and Religion in their Relation to the Democratic Way of Life* (New York: The Conference, 1941), p. 8.

human values. Chalmers points out, furthermore, that it is not the preoccupation with method which makes the desirable teacher, but the teacher's dedication to his subject which moves his students.⁹ As Mason points out, "Modern education does not achieve true growth principally because it is devoted to reducing things, ideas, and experience to measurable quantities . . . faith, which is necessary for growth, grows out of love and not discourse or argument; but this affection for the things and people of the world can be developed and disciplined. That is, love out of which grows faith can be deliberately cultivated in a humane educational program."¹⁰ Chalmers concludes that true learning and the understanding of man and his world preclude the acknowledgment that the elements in human experience are inextricably bound up with a higher intelligence and that the study of theology should be revived in the universities.¹¹

Too often the popular pragmatist identifies the permanence of a unifying principle as a reactionary block to an assumed faith in a world of constant change. Liberalism is movement and youth, they say, while conservatism is tradition and old age. Yet, there are many young intellectuals who attest aggressively to the need in modern man for permanent, eternal moral values. Mason lists among these crusaders for tested beliefs and values such men as Peter Viereck, Russell Kirk, Clinton Rossiter, and William F. Buckley. Sharing the criticism of modern pragmatism in education are, also, the older Bernard Iddings Bell and Alan Valentine.

According to Peter Viereck, the lack of unifying ideals is leading to a "safe" and inoffensive political and social indifference. He writes:

"In America, even under perfect free speech, a respectability complex among students and teachers can subvert the scholarly ideal of free inquiry more than any leftist or rightist encroachment on academic freedom."¹²

At the core of the scholarly ideal of free inquiry, claims Viereck, is the need for discipline to learn ethical self-restraint.¹³ This discipline enables man to live in the image of God according to a universal law. Within this law there must be, he says, effective leadership. Opposed to the levelling effected by irresponsible egalitarianism,

⁹ Gordon Keith Chalmers, *The Republic and the Person* (Chicago: Henry Regnery Co., 1925), p. 252.

¹⁰ Mason, p. 159.

¹¹ Chalmers, p. 184.

¹² Peter Viereck, *Shame and Glory of the Intellectuals* (Boston: Beacon Press, 1953), p. 304.

¹³ *Ibid.*, p. 245.

Viereck believes in a moral aristocracy whose extensions are unlimited.¹⁴ Man must have more independence above all, he claims, and at the core of this independence is the search for truth which is attained by integrity.

Russell Kirk also assumes a universe of order and system in which education disciplines the imagination of students. Kirk claims that Dewey and Kilpatrick have led education along a proved obsolescence of rational and material progress. He writes that educators imbued by Dewey have produced students who are like a pack of bird-brains who are:

“. . . not stupid but bird-like, unable to keep at any occupation for more than a few minutes; they flutter from one thing to another, unable to work or to concentrate.”¹⁵

He contends, furthermore, that the educational system has been perverted in which disciplinary subjects like basic spelling, grammar, mathematics, and geography have been rejected as boring impediments to social adjustment. History, for example, has been discarded for “so-called social studies.” Religion and ethics are treated as so much “superstitious rubbish”; whereas, he proposes, education should be “a promise to conserve the wisdom of our ancestors . . . , a promise to abide by the principles of social order, as expressed in the country’s Constitution; and a promise always to put freedom of the mind above material advantage and the passions of the hour.”¹⁶

More specifically, Clinton Rossiter contends that it is the responsibility of education to transmit the heritage of man as a civilizing force of a God-like nature.¹⁷ History supports the commands of the law of God, claims Rossiter, and religion teaches the love of humanity, thus placing moral values above material ones.¹⁸ Concurring with this belief in the predominance of moral values as transmitted by religion, Alan Valentine writes:

“Faith in a personal God and in organized religion; faith in the perfectability of man and the certainty of Progress; faith in fixed absolutes to guide thought and action.”¹⁹

Valentine points out, furthermore, that the Founding Fathers of

¹⁴ Ibid., pp. 221, 243.

¹⁵ Russell Kirk, *A Program for Conservatives* (Chicago: Henry Regnery Co., 1954), p. 54.

¹⁶ Russell Kirk, *Academic Freedom* (Chicago: Henry Regnery Co., 1955), p. 153.

¹⁷ Clinton Rossiter, *Conservatism in America* (New York: Knopf, 1955), pp. 22-26.

¹⁸ Ibid., pp. 47-50.

¹⁹ Alan Valentine, *The Age of Conformity* (Chicago: Henry Regnery Co., 1954), p. 6.

the American Constitution realized, as Mason indicates, “that the quality of a democratic government depends upon the intellectual maturity and moral standards of the average voter.”²⁰ Valentine believes that the weakening of the moral fibre in American national politics is due to materialistic goals in our education. He writes:

“It is difficult to escape the conclusion that American education is not elevating popular society but merely informing it, and that it is not preserving humane culture but diluting it.”²¹

All in all, claims Bernard Iddings Bell, the nation has deteriorated into a “crowd culture.” For this deterioration our education is to blame because it has not taught an appreciation of the moral values of the past and we have become “obfuscated by scientificism.”²² This crowd culture has produced a passive citizen, a recipient without the courage and spiritual stamina to create in the areas of literature, politics, sports, amusement, and art. Bell goes so far as to advocate that each religious group should build its own schools, financially supported by the state, but sponsored and directed by the religious group.²³

The advocates of the public school, however, have had the tendency to emphasize empirical science as the judgmental criterion for standards in education. Religion and tradition, therefore, are interpreted as instruments, not as resources of guidance. On the contrary, the intellectual order which results from empirical science, declare the advocates of tradition, evolves from the acquaintance of the student with the great minds of civilization through the study of the classics in a disciplined and sequential arrangement of studies after the student has mastered the basic intellectual tools and methods. On the other hand, public school educators believe that intellectual order is relative to cultural milieus. In activating this belief, they have de-emphasized classical and humanistic studies and have emphasized scientific and practical studies. All in all, the attitude of educators has been generally favorable to the sciences, because science has been identified with technological progress and the generally improved material standards of living.

The philosophy of the ancients and the religion of Western tradition have, however, been gaining in popularity in the restatement of unifying principles. They have been justified, furthermore, by a

²⁰ Mason, p. 181.

²¹ Valentine, p. 155.

²² Bernard Iddings Bell, *Crowd Culture* (New York: Harper and Brothers, 1952), p. 58.

²³ Ibid., pp. 67-68.

system of metaphysical conceptions. American intellectuals have repeatedly emphasized the basic themes as exemplified in Norman Foerster's *Humanism and America*, published in 1930. Foerster's criticism of pragmatism galvanized humanistic scholars to project the return to Greek philosophy and to reaffirm the eternal ground of the meaning, pattern, and design of the universe in the person of God. The fundamental themes of the cave and the chariot in Plato, for example, have recurred in the teachings of subsequent modern philosophers.

During World War II Jacques Maritain wrote that we were in danger of considering everything a myth that is not subject to experimental demonstration. In so doing, he said, we might conquer the Nazis, but they would conquer us in human values.²⁴ These human values, according to R. M. Hutchins, are drawn out of the elements of our common human nature as the eternal principles which are the ultimate ends of education.²⁵ Maritain and Hutchins are two voices of a constantly growing articulate group who are pointing out the truth of life as it is embodied in literary tradition and in the general unifying principles which are the proper subject of education. It is the function of the university, they contend, to develop, elaborate, and refine these principles. Hutchins specifies that, although science may confer mastery of means, it is philosophy whose reasoning is based on self-evident principles common to the experience of all men which determines the ends which these means serve. The value of the facts discovered by scientific inquiry, he maintains, is ordered by disciplined minds toward true ends.²⁶

The literary humanists, the religious leaders, the conservatives, and the advocates of traditional philosophy all pronounce, therefore, that the center of the curriculum is the view of a liberal education emphasizing language, literature, mathematics, and the standard classics of intellectual studies. As Mason summarizes, the level of excellence is "measured in terms of absolute truth, goodness and beauty which can be raised to a maximum. Good education will help each human being become as good as he is capable of becoming. A democracy will give each of its members as much liberal education as he can take; in fact, no individual will be allowed to escape it."²⁷

²⁴ Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943), p. 10.

²⁵ R. M. Hutchins, *The Higher Learning in America* (New Haven: Yale University Press, 1936), p. 73.

²⁶ Hutchins, pp. 56-57.

²⁷ Mason, p. 204.

RELIGION AS AN ACADEMIC PRINCIPLE

In pursuing this good education within the democracy, the Commission on Religion in Higher Education of the Association of American Colleges seeks, therefore, to reinstate religion as one of the inclusive factors of the unifying principle of a liberal education. The Association of American Colleges defines its concept of liberal learning as "inclusive rather than exclusive, embracing those disciplines which we call the humanities, the natural sciences, and the social sciences, the stressing the relevance of knowledge to man's personal and social concerns." The Association states, furthermore, that religion is such a concern, whether positively by affirmation of its claims or negatively by denial of them. The statement points out that historically, in the West, the application of liberal learning to religious questions and phenomena has produced "that form of systematic discourse which we call theology." It concedes that, though the reign of theology "as queen of the sciences has passed, the questions posed by theology must still be answered in each generation." These questions cannot be ignored by the person who calls himself liberally educated. Neither may these questions be ignored by institutions of higher levels which offer a liberal education.

The Association distinguishes between the study of religion as a scholarly discipline examining dispassionately religious concepts and phenomena, and "religious studies which, though scholarly, are intended to expound the specific confessional commitment held by an institution." In making this distinction, the Commission does not question the right of an institution to expound its confessional commitment as effectively as it knows how; it does concern itself, however, with the study of religion as part of an individual's liberal education.

The Commission's statement is consequential to the fact that in recent years the scholarly study of religion has become a well-developed humanistic discipline in its own right. As an area of study, religion requires the same mastery of subject matter that any other academic discipline requires. The Commission emphasizes the focal quality in religion, however, by stating that "Because man's religious values have affected the entire range of his thought and action, the study of religion must draw upon the methodologies and insights of disciplines such as archeology and history, the arts, psychology and psychiatry, anthropology, sociology, and philosophy."

An adequate curriculum for the study of the liberal arts, therefore,

the Commission believes, should include courses in religion. It recommends that colleges and universities undertake forthwith the formal steps necessary to give the scholarly study of religion appropriate recognition in the curriculum and the administrative structure of the institution.

In propounding this specific of a liberal education, the Commission on Religion in Higher Education recommends the study of religion as an academic discipline as essential to the full understanding of man. Religion, it states, in its many manifestations, is an almost universal experience of mankind throughout history. As such an experience, religion is a major cultural phenomenon to which authentic and comprehensive scholarship must give attention. In its published statement the Commission contends, "A liberal education leading to an adequate understanding of man in his pre-literate and literate development cannot be complete without the study of his religions." It points out, furthermore, that as "democratic institutions in America and other free nations in the West have come to maturity the fundamental principles which support these institutions have been enunciated in religious as well as philosophic terms." Consequently, the American political vision is as much religious as philosophic or economic.

The Commission includes what the humanistic traditionalists have all contended that in all generations, including contemporary society, students inevitably ask the great questions of ultimate significance and ultimate concern. Education functions to receive questions and to analyze the answers to these questions. "Ultimate questions" are considered religious questions. For this reason, the study of religion should offer the student the means to answer these questions.

The recommendations of the Commission are not merely the minor statement of a wishful proposal that might serve as an introduction to the more specific consideration of a religion-oriented institution and of an exemplary proponent of the philosophy of such an institution. On the contrary, the statement is a testament of the turn of the cycle readying the present milieu for the general acceptance of a firm tenet of academic belief. In its own context, the statement, in the spirit of defining specifics, makes five clear recommendations which it offers "unreservedly,"

(a) that the scholarly study of religion be part of the liberal arts curriculum in all colleges and universities, public as well as private,

(b) that academic qualifications of instructors of religion be as rigorously defined as those of other disciplines and the selection of instruc-

tional staff be carried out through procedures comparable to those used in other academic principles,

(c) that courses in religion be assessed for credit on the basis of standards that apply to other academic disciplines,

(d) that the types of courses in religion here described be designed to promote understanding of an important human concern rather than confessional commitment.

Religion as a Unifying Principle in Educational Institutions Committed to Roman Catholicism

It is understood, therefore, that the Commission on Religion in Higher Education advocates the study of religion as an academic discipline which will operate along the structures of any other given discipline contained in the curriculum of the liberal arts college. Even as such, religion achieves an identity that has been felt as a need. However, in the same manner that any discipline may be extended into a specialized area, religion has been a unifying principle within the complex of American democracy in institutions whose commitment is to religion as the orientation of those institutions' programs of studies. The religion oriented college confesses its basic commitment, and a distinct philosophy of education operates within this commitment.

For most practical purposes, colleges committed to Roman Catholicism all function along similar structures of curricula. St. Frances Cabrini's theory of education, therefore, has a base in common with the principles upheld by other Roman Catholic communities involved in education. Her distinction, however, lies in her sanctity. This uniqueness, this sainthood, sets her apart, especially as a pinnacle in the comprehensiveness of the Roman Catholic ideal in the function of educational principles. The ideal, however, has been activated by many other educators.

As the Rev. George Johnson of the Department of Education of the Catholic University of America wrote:

"In our present search for peace and unity and order in the world we need to recall the truth that better times await the emergence of better men. We must take up with renewed zeal the task of building better men . . . Our means are found in all those forces and influences which, taken together, we call education."²⁸

Father Johnson summarizes the five goals of Roman Catholic edu-

²⁸ The Rt. Rev. George Johnson, *Guiding Growth in Christian Social Living* (Washington, D. C.: The Catholic University of America Press, 1944), p. 1.

cation as: (1) physical fitness, (2) economic competency, (3) social virtue, (4) cultural development, (5) moral and spiritual perfection in Christ. The progression from the first to the fifth objectives follows a line of developmental growth to achieve the end as prescribed by Pope Pius XI:

"The proper and immediate end of Christian education is to cooperate with Divine Grace in forming the true and perfect Christian, that is, to form Christ himself in those regenerated by Baptism according to the emphatic expression of the Apostle:

'My little children of whom I am in labor again until Christ be formed in you.'"²⁹

Pope Pius further specified in the same encyclical that "... it is clear that there can be no true education which is not wholly directed to man's last end. . . ." These words epitomize Jacques Maritain's contention that the overemphasis on means results in the loss of the ends of education. Maritain reiterated the arguments that perfection of our modern educational means and methods failed to achieve an end. He wrote that:

"The scientific improvement of the pedagogical means and methods is in itself outstanding progress. But the more it requires a parallel strengthening of practical wisdom and of the dynamic trend toward the goal."³⁰

Elucidating the definition of this goal, Pope Pius wrote:

"Education consists essentially in preparing man for what he must be and for what he must do here below in order to attain the sublime end for which he was created . . ."³¹

The unifying end in Christian education is, therefore, stated as man's happiness in immortality. Perfection, then, is not projected in educational means but in the moral ends as taught by Christ. To attain these ends via the academic disciplines in the American democracy, St. Frances Cabrini offers a tangible model.

IV

St. Frances Cabrini as Representative of General Roman Catholic Principles in Education

Referring to Van Wyck Brooks, we find that he wrote "... it is exalted desires that give their validity to revolutions and exalted

²⁹ Pope Pius XI, Encyclical Letter on *The Christian Education of Youth* (New York: The American Press), p. 3.

³⁰ Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943), p. 3.

³¹ Pius XI, p. 3.

desires take form only in exalted souls." He claimed, furthermore, that "we already possess elements that belong to every level of development, even the highest . . . but they are not grouped in a vital order; they have no cumulative experience." He contended that we need a newly found center for our ill-regulated forces where they will fit in and that only then shall we cease to be a blind, selfish, disorderly people. "We shall become a luminous people dwelling in the light and sharing our light."³²

As there was a need to find a middle ground in our literature between the extremes of pragmatic materialism and transcendental ideas, so there was a corresponding need in education to galvanize the practical means to the idealistic ends. In the life and writings of St. Francis Xavier Cabrini there persists an organic intelligence which constantly leavens the highest culture while it works at the middle focus which is now evolving as America's maturation. The life of this woman is that of an American who has come "face-to-face" with experience at a regulated center—a galvanization of national character. Between the opposing spheres of transcendental idealism and material pragmatism which, Brooks says, we have inherited in our American tradition, St. Cabrini incorporates the new American passion activated by exalted desire. This action she has transmitted through the ideals of her educational principles.

There is more than the story of an inspiring person in the biography of St. Cabrini. This particular woman's life parallels that of the country at a critical period in its natural growth. From the frame of reference contained in the concept of the "immigrant saint," St. Cabrini's America as a nation of immigrants did not age exactly with Brooks's "coming-of-age." The "coming" process revealed a trying period of chaos and prejudice which is still being dispelled with the assimilation of a multiple-faceted society. As an inevitable consequence of the need to eradicate prejudice, the generation of a saint from among us has been one of the effective forces promoting the solidification of a pluralistic society within a fragmented nation. To this end, we have had to educate ourselves "to share the light."

For America a saint could be neither an accident nor an expedient. For us a saint had to be an exemplary American, an archetype, an immigrant retaining a valid ancestral culture while reaching out to conquer frontiers with disciplined passion. Prophetically, therefore,

³² Van Wyck Brooks, "Letters and Leadership," E. P. Dutton & Co., Inc., 1918, in *America's Coming of Age* (Doubleday Anchor Books, 1958), pp. 158-159.

the first American saint was born in the ancient village of Sant'Angelo where the universality of holiness permeated the Lombardian plains. A real exaltation and a passion of zeal guided her life into a vocation in which she disciplined her ideals into functional action. After years of young dreams about following the missions to the Orient, she willingly—a testament to her discipline—obeyed Pope Leo XIII who advised that she would be more useful “not in the East, but to the West.” Without regrets, without doubts, she responded. She became the example of the constructive individual working toward a unified center as opposed to the inner-directed self-achiever who perpetrates chaos.

Many critics have argued that being self-centered has been the characteristic of most Americans in the arts. This self-projection, they say, has prevented our making any complicated imaginative demand on life; and, as a result, we are easily satisfied with material acquisitions. These critics, however, have not known the likes of St. Cabrini. Enforced by her motto, “I can do all things in Him Who strengtheneth me,” (Phil. 4:13) she opened orphanages, kindergartens, schools, hospitals, and free clinics in most of the major cities of both hemispheres. Paradoxically, all this feverish activity engendered tranquillity. As the Rev. Amleto Cicognani observed, “She seemed a portrait of peace,”³³ a happy fulfillment which comes from a milieu which makes severe demands upon life and, in turn, makes the human being creative.

Eventually, America became the exclusive recipient of both her competence and her zeal. Success was preordained in the wake of her dynamic spirituality and her business acumen. Incorporating the dichotomy which Brooks ascribed as typical of the American character, her exaltation and her shrewdness made her feel right at home here. What she had that was unique was her power of leavening with the separate parts. Working, thus, with an acute perception of the American mentality, she prophesied a great future for the Church in America, and she increased the activity of the last years of her life with an urgent devotion to the nation. With challenging candor, she expressed a quasi-antiquated love of country at a time when the undercurrents in our social structure were beginning to propagandize that patriotism is a sub-intellectual chauvinism. Her keynote was intensity, and her concentration was essential in a world confined by

³³ The Most Rev. Amleto Giovanni Cicognani, D. D. Apostolic Delegate to the United States, in the “Forward” of *Travels of Mother Frances Cabrini*, the Missionary Sisters of the Sacred Heart of Jesus, p. X.

time. For example, the span of years was brief between her death on December 22, 1917, and her canonization on February 27, 1944. However, her cause proceeded so rapidly, not only because of her achievement as the foundress of sixty-seven religious institutions, but because, in the words of Monsignor Natucci, Promoter General of the Faith, she fulfilled the contemporary need “of great spiritual currents.”

While St. Cabrini did not write a textbook on pedagogical theories, her educational principles were activated through accomplishments. During the time that she was involved in her phenomenal activities, she wrote many lengthy letters to her “daughters,” in which she seminated the ideas which have germinated into a guiding and functional structure. However, as Theodore Maynard wrote, “She never imagined that these letters would be published after her death, still less that they would ever be used as a textbook for the study of Italian literature in schools.”³⁴

From the letter evolves the personality of the writer. In the analysis of these letters it is not presumptuous for one to deduct an attitude of mind and a pattern of thought from the letter writer's style of writing. As F. L. Lucas has written, “Literary style is simply a means by which one personality moves others. The problems of style, therefore, are really problems of personality—of practical psychology.”³⁵ On this point we have the agreement even of Aristotle who said that the orator has to consider the statement he utters, the attitude of his audience, and the impression made by himself. Since style is so intimately revealing of the person, it is apt to be even more so in letters which are written, as in the case of St. Cabrini, with a sense of urgency and for the purpose of instructing those “daughters” for whom she felt personal as well as vocational concern. Her total writings consist of the Holy Rule she composed for her Institute, her letters, some spiritual exhortations, and some notes for monthly retreats. Several biographies, however, have left a sound testament as to her personality.

Constantino Caminada wrote in *Un'Italiana Per Le Vie Del Mondo* of St. Cabrini:

³⁴ Theodore Maynard, *Too Small a World* (Milwaukee: Bruce Publishing Company, 1945), p. 125.

³⁵ F. L. Lucas, “The Foundation of Style-Character,” in *Modern Essays on Writing and Style*, ed. Paul C. Wermuth (New York: Holt, Rinehart and Winston, Inc., 1965), p. 3.

“. . . una volontà formidabile potenziata sopraannaturalmente dalla fede fu la forza segreta dell' attività cabriniana.

"Nell' operare cristiano c' è un elemento naturale ed un elemento soprannaturale. Nelle opere buone è il costitutivo divino che ha la parte preponderante.

"Codesto sentimento alimentava in lei [Madre Cabrini] la virtù—base della santità: l'umiltà."³⁶

The Cabrinian code, therefore, stems from an invincible dedication to faith which is projected into good works. Furthermore, there is no exaggeration of means, no preponderance of "inner-direction." The method is one of augmenting virtue based on personal humbleness, since the end is Christian perfection.

The personal virtue of the educator is then projected to the recipient. The educative principle, therefore, is not only humanistic, but human-to-humanistic. This principle necessitated a personal direction on the part of St. Cabrini as she instructed her own student-teachers. Caminada writes:

"Educava le proprie suore, avvicinandole tutte singolarmente. Tutte le conosceva. Le aveva come 'in mano'. Le prendeva come erano, colle loro energie ed anche coi loro difetti, e le rendeva come le voleva."³⁷

Her method, therefore, was not merely one of intellectual perfection, an imposition of means. She took her student "in hand," even an unqualified one, and instructed her individually and personally to come up to her standard of dedication and qualification. She employed method as a means to incept the act of creation, the real molding of character. Caminada describes:

"Studiava, comprendeva, correggeva, sollevava in alto le figlie che avvicinava. . .

"I moderni psicologi esaltano il valore della suggestione, saggiamente intesa, nella formazione del carattere, nel dominio di sé.

"Madre Cabrini non suggestionava nessuno; ma insegnava ad auto-suggestionarsi per raggiungere il possesso completo della propria volontà specialmente di fronte alle difficoltà."³⁸

The "middle ground" was, therefore, neither the function of pragmatism nor the attainment of idealism; but it was the galvanizing of the qualities in a given human being to be directed to the ultimate end. As Sister Caritas Elizalde, O.S.F., has written, "Mother Ca-

³⁶ Constantino Caminada, *Un' Italiana Per Le Vie Del Mondo*, S. Francesca Saverio Cabrini, 2^a Edizione Riveduta e Aumentata, L. I. C. E., R. Berrati & Co., Torino, p. 166.

³⁷ *Ibid.*, p. 170.

³⁸ *Ibid.*, p. 171.

brini's concept of human nature made her see in each child committed to her care a creature of God endowed with knowing, feeling, and willing faculties. These faculties need proper training to prepare the child for its future calling and its end."³⁹

As for the teacher's role, St. Cabrini wrote:

“. . . However small your experience is of this world, still you see that the multitude is insensible, forgetting God. But how much good cannot a wise teacher do to repair this, the greatest of evils, if to her mental culture and her intellectual gifts she adds that of a soul solidly founded and frankly Christian and religious. She knows, as the immortal and lamented Pontiff Leo XIII said, that we cannot renew Solomon's judgment on the child by the cruel and unjust separation of the intellect and the will. She knows that while she cultivates her mind, she is bound to direct her will to acquiring virtue to obtain the last end."⁴⁰

Her words are a restatement of the humanistic traditionist's pronouncements of a unifying principle, of Pope Pius XI's definition of true education directed to man's last end, of Maritain's dynamic trend of the goal, and of Brooks's luminous dwelling in the light. She envisions the educated person as a whole being in whom the educator has developed all potentialities—spiritual, moral, intellectual, aesthetic, physical, economic, political, and social. The educated person should function in society and, at the same time, progress to his spiritual end, achieving a polaric balance, quite in the tradition of Emerson. The means by which the educator, according to St. Cabrini, creates this balance is by starting from a spiritual basis, exercising the spiritual in religious exercises and constructive studies, and then functioning in society to extend his learning to others.

St. Cabrini propounded these means, therefore, to three broad objectives in education. First and foremost was the spiritual basis. Theodore Maynard wrote that she demanded a spirituality that was "robust, vigorous, strong, masculine."⁴¹ To this end religion is a required subject in all the educational institutions conducted by the Missionary Sisters of the Sacred Heart of Jesus.

Spiritual instruction then, she felt, had to be exercised: it must function. To St. Cabrini no exercise was more efficacious than prayer. She wrote to her teachers:

³⁹ Sister M. Caritas Elizalde, O. S. F., *Mother Cabrini's Educational Ideals* (Manila: University of Santo Tomas, 1949), p. 40.

⁴⁰ St. Frances Xavier Cabrini, "Letter to the Students of The Teachers College in Rome," May, 1904, *Travels of Mother Frances Xavier Cabrini*, translated and published by the Missionary Sisters of the Sacred Heart of Jesus, Chicago, Illinois, 1944. Chapter XV, p. 240.

⁴¹ Maynard, p. 227.

“ . . . In great success, pray, and you will take your success moderately, for pride comes before a fall. In defeat, pray, also, and trust will return, and you will become strong with the strength of God.

“Pray for yourselves, for those entrusted to your care, for the Church. Make a practice of prayer, and if you reach that degree of sweetness of prayer which is found in intimate converse with God, you will never have discomfort nor despair.”⁴²

This religious activity she recommends as a dynamic unifying force for all other studies. She writes:

“ . . . The teacher who educates her pupils in the way I have indicated sows the mustard seed abundantly . . . May your school be not only a school of literature, science, mathematics, and history, but also of virtue, solid Christian morality; and you will have rendered a great service, not only to religion, but also to your country.”⁴³

In this same letter she warns, “the efforts of such (teachers) are capable of arresting the materialism and unbelief, which, like a most subtle ether, infiltrate themselves everywhere, causing great, immense and irreparable damage.” The efforts of the teachers, therefore, had to be extended to others. To activate these efforts, St. Cabrini dedicated the Institute of the Missionary Sisters of the Sacred Heart of Jesus to the education of girls, “not only in Christian countries, but also in heretical and barbarous countries.”⁴⁴ This dedication, furthermore, was to regenerate into broader extensions of time and place. She wrote:

“ . . . It is in your hands to form new generations, to lead them in the right direction, to instill into them those principles which are the seed of good works, though for the moment they may seem hidden. The impressions of childhood are never obliterated. We shall be indebted to you, if the youth whom you educate, when grown up, become the pride of the family, of society, of the state, and especially, the honor and support of our Holy Faith.”⁴⁵

To summarize the emphases in these letters is to reveal three objectives with which she was concerned: the basis of morality in spirituality, the exercise of this spirituality into constructive activity, and the extension of this activity to others.

At this point, before exploring the specific structures by which St. Cabrini activated these principles, it is necessary to define the mate-

⁴² St. Frances Cabrini, p. 267.

⁴³ *Ibid.*, p. 268.

⁴⁴ St. Frances Cabrini, *Sante Regole*, p. 1.

⁴⁵ St. Frances Cabrini, p. 236. (Circular letter written on the occasion of the Inauguration of the House in Denver, Nov. 18, 1902).

rials which she required. Since educative principles are related to the environmental structures of the educated, the first factor to analyze is the nature of the person to be educated. With St. Cabrini the object was the “teachable girl.” This classification of student was not predetermined by a former judgment. For example, it is safe to assume that St. Cabrini would not reject a student with an average Intelligence Quotient, nor would she necessarily refuse admission to a student who scored less than six hundred in her College Board Entrance Examinations. Francesca Cabrini, herself, had been refused membership to the religious community at Arluno when she had wanted to join those nuns. Later, however, she asked Mother Giovanna Grassi, superior of that community, to let her have the postulants and novices who did not seem to meet the standards of that community. This request, of course, was a radical one in the area of religious orders. Maynard describes that this point was discussed during the process of beatification, when, not finding other faults with which to confront her, the Devil’s Advocate brought this request against her.⁴⁶ She argued with the Bishop and the Provost in defense of “teachable young girls,” in whom the only quality necessary was that of spirituality and good will, and she won her defense. She contended that it was the teacher’s task, not merely to accept and to make judgments about the student, but to discover and to develop the best the student had, especially if potentialities had not been previously tapped.

The teacher, then, was the second most important factor in the materials of an educative structure. In this teacher the foremost qualification which St. Cabrini demanded was the example set by the person in the instructor. Maynard writes that she prayed incessantly for the strength not to ask her nuns to do what she was not fully resolved to practise herself.⁴⁷ Indirect teaching, she felt, vitalizes direct pedagogy, and she stressed the importance of example to supplement theoretical precepts.

If educators were to set examples, St. Cabrini demanded specific qualifications of them. At a time in our national history when education was expanding so rapidly and so extensively with the experimentation of method, this woman demanded of the teacher one primary requisite—that the teacher be a teacher by vocation. That the teacher have a dedicated vocation she insisted, not only of the reli-

⁴⁶ Maynard, p. 60.

⁴⁷ *Ibid.*, p. 225.

gious, but also of the secular candidates in every level from that of nursery school to university. Teaching, she contended, was not only a means of earning a living, nor was it only an intellectual skill. She wrote:

"... yours is not a vain science that puffs up, but that which reforms manners, educates the heart, and forms character. The Church and Society expect great things from you, because your presence alone, your virtues and your teachings create a salutary atmosphere, and from you emanates a beneficent influence, educative in the full sense of the word, and immense will be the good you will do."⁴⁸

This dedication which she demanded was to be so all pervasive that it must encompass the entire training of the person of the educator in all areas—spiritual, moral, and academic. As she wrote, the teacher must "attend to the acquisition of that culture which is necessary. . . ."

What may be considered the pursuit of intellectual perfectionism to St. Cabrini was the functioning of personal sanctification and completion, an entirety of dedication to action because of a whole spiritual ideal. But the realization of such altruism in the working teacher demands selflessness and the serious pursuit of the betterment of others. This out-going dedication which I have called human-to-humanism, St. Cabrini advocated as follows:

"... If, then, we wish to reach the height of our Mission (as teachers), let us banish all vanity and levity, and remember that we shall only be true women, when, by the discharge of the principal duties that are imposed upon us, we become the true educators of society . . ."⁴⁹

The ideal teacher, therefore, is one who is a dedicated person, a master in his profession in methods and techniques, a scholar intellectually broadened in the areas of the humanities and the sciences, and an instrument of a serious attitude in an altruistic projection by means of instruction and example.

St. Cabrini, herself, endured a baptism of fire for the ideal to which she later attested. When she was teaching at Vidardo, she tried, as her first method, to assume the stern and dogmatic method by which she had been instructed by her sister, Rose. She soon conceded that she had made a mistake. Maynard writes that she gradually "changed to that easy naturalness which was ever afterwards to be one of her distinguishing characteristics."⁵⁰ This "naturalness,"

⁴⁸ St. Frances Cabrini, "Letter to the Alumnae of Rome," February, 1906, pp. 276-277.

⁴⁹ St. Frances Cabrini, "Letters to the Alumnae of Rome," May, 1904, p. 246.

⁵⁰ Maynard, p. 34.

however, never deteriorated into frivolity. Her principle of control was the respect for human nature which underlies good manners. As Maynard attested, "she used to say that good manners were a part of holiness."⁵¹

The qualified teacher must have a line of communication, however, to the student. Given the dedication, the mastery of subject, and the effective attitude, the teacher must still be able to transmit what is to go from him to the student. St. Cabrini indicated that this ability to communicate lies in the teacher's adjustability to individual differences. In other words, the teacher must generate the sparks which motivate the student to respond with what is termed "self-motivation" and even "self-activity." Actually, this "self-activity" involves the setting in motion, as it were, of the physical, intellectual, moral, and spiritual powers of a human personality as stimulated and guided by the educator. This teacher-student relationship is augmented by an easy, natural, and sympathetic attitude. To make the proper adjustment in such a relationship, St. Cabrini felt that the teacher must do no less than love his work and equally love her student. The teacher, she felt, must be really interested in the pupil. Making this adjustment, the teacher would evolve a method that would consequently be flexible.

A formula, therefore, is deduced generally from the Cabrinian method of teaching:

Teacher's Zeal → Pupil Interest → Adjustability → Flexibility

Such a formula defines the mainspring of an educational activity in a system which prevents failures. Teachers with a vocation, following the example of St. Cabrini, have the magnanimity to adjust to the needs of the student; and, in so doing, they communicate their knowledge on a personal-interest basis which activates the flexibility of a failure preventive system. The Cabrini teacher, therefore, follows the edict articulated by Pierre J. Marique, "to win the heart of the child and to do all that can reasonably be done to prevent faults, thus avoid punishment."⁵²

Specific Cabrinian Principles

After abstracting the broad theories of education and the qualifications of the educator from the letters of St. Cabrini and from the

⁵¹ *Ibid.*, p. 229.

⁵² Pierre J. Marique, *History of Christian Education*, Vol. III (New York: Fordham University Press, 1932), p. 245.

testaments of other writers, it is not difficult to analyze the principles which she specifically defined in the *Regolamento* which she wrote for her institution. Containing what she prescribed as a program for the pupils of the day schools, boarding schools, orphanages, and educational institutions of various levels, her Rule encompasses the areas of religious duties, study, reading, oral and written communication, ethics, and recreation.

From the original *Regolamento* the rules were written in translation by Mother Stella Maris, M.S.S.H. They include the following:

They shall attend with all diligence at the study of religion, and shall be present at the sermons and conferences that will be held for their instruction and spiritual profit.

Let them treasure the instructions that are given and taken from these only what will be very useful in the future.

They shall apply themselves with every diligence to study, and use all the time prescribed by the schedule. They shall try to reap the greatest fruit possible, keeping in mind that this is one of the most important of their duties.

They must study, not only to know, nor to appear brilliant, nor to eclipse their classmates; this would be only vanity. Let them study, instead, to have an intellectual training as a means for a moral perfection.

In order to obtain good results in studies, they shall implore the help of God, from Whom all knowledge comes, and the protection of the Madonna, to whom they must have recourse by frequently raising their heart to her.

They shall study with constancy and with method, review the prepared lessons until the memory retains them perfectly, and try to understand them well before passing to others.

Let them apply themselves to the cultivation of the fine arts, which not only educate . . . their aesthetic sense, but offer them, on the other hand, a way of spending their spare time pleasantly, thus avoiding idleness.

In class, let them pay attention to the lessons; and there, as elsewhere, show themselves as educated and virtuous girls.

They will observe exactly the assignments that the Prefect of Studies and the teachers give for the good order of the class and the best progress in studies.

It is strictly forbidden for the pupils to read or to make use of, even for study, any books that have not been approved by the Superior.

They shall apply themselves to learning all kinds of feminine work, the practical as well as the ornamental ones.

Everyone shall participate in the common recreation, because it is nec-

essary for elevating the mind, for the maintaining of the health of the body, and for the formation of character.

They shall be charitable with their classmates, especially with the most deficient, not ridiculing them, nor recounting after class the little incidents that would humiliate them to their classmates.

In their recreations the pupils will find the world in miniature. They will be in contact with personalities⁵³ very much different from theirs; let them know how to make use of this (leisure) to learn one of the most important lessons of practical life.

The best recreation will be that in which they will have played more than thought or spoken. During recreation no one will withdraw from the place where the pupils are gathered except with the permission of the teacher.

They shall honor and love the Church as a mother and depository of the truth of our holy faith. They shall respect her laws, her customs, her practices; they shall obey and revere her ministers, by honoring in them divine authority and the sacred character with which they are invested.

Let them always be ready to put into practice, and, whenever necessary, to defend the teachings of the Supreme Pontiff, and listen to every word of his with most profound respect.

Let it be their joy and glory to be members of the Holy Roman Catholic Church, and let their sweetest hope be to live and die true children of that Holy Mother.⁵⁴

The first of St. Cabrini's general principles is extended to the two beginning regulations which define the spiritual end of this system of education. Religion is a required discipline in all the Cabrinian educational institutions even today, and its function is exercised (now on a voluntary basis) in activities of prayer, attendance at Mass, enrollment in religious organizations, frequent reception of the Sacraments, religious conferences, theological seminars and lectures, and student retreats. This is a philosophy of education openly committed to religion whose source is Christ. It also supplies the frame of reference for the quality of dedication in the teacher within this system.

Intellectual training is emphasized in the third and fourth paragraphs, in which is the lucid specification of the admonition of vanity. The danger of overemphasis on self is also averted by the prescription to use "all the time prescribed by the schedule." There is indicated,

⁵³ The word "personalities" I have substituted for "characters" which is the strict translation by Sister Maris, but not expressive of American idiom. Any other words substituted here are for the same reason.

⁵⁴ St. Frances Cabrini, *Regolamento*, as translated and quoted by Mother Stella Maris Roniger, M. S. S. H., in *Contributions of the Missionary Sisters of the Sacred Heart to Education in Italy and the United States* (New York: Fordham University, 1938), pp. 14-16.

also, that the attainment of the fruits of learning is an obligation on the part of human nature, rather than learning's becoming a seduction by pleasure. This inculcation of a sense of duty to one's study is a function effected by the adjustment between the teacher and the student. It is the burden of the teacher, also, to organize the program so that the capacities of the student are fully challenged and not allowed to atrophy. The teacher reaches the student and overcomes his resistance.

The areas in which the adjusting process occurs between teacher and student are described between the fifth and fifteenth paragraphs, and these are concerned with the general disciplines of an educational system. For a student to pursue his work with "constancy and with method" and to "understand the lessons well before passing to others," there is implied an emphatic effort for the impressing of the line of communication both in the skill and in the content of material along with the inspirational dynamics of the instructor.

The eighth paragraph was suitable to the educational ideals of training Roman Catholic girls during the lifetime of St. Cabrini. At the present time, in the Cabrinian institutions of higher learning there is no censoring of either texts or of supplementary reading materials. All reading lists include standard classics selected for their aesthetic value. This judgment is made by the teaching staff, all of whom are urged to maintain a professional level equal to their peers in other institutions, both religious and secular. Presentation of the educative material, however, is the function of the instructor who, the Cabrinian philosophy defines, is a person dedicated to spiritual and intellectual excellence.

The areas contained between regulations twelve and fifteen aim to achieve the end of the humanistic tradition, or, as we have indicated, the human-to-humanistic tradition. "Everyone shall participate in the common recreation," which is always supervised by a teacher. With the guidance of the educator, extra-curricular activities improve the participation and induce happiness and fulfillment both physically and spiritually. These activities, finally, afford a relaxed environment in which the student and teacher may know each other; and a constructive flexible relationship may then ensue from this communication. What some theorists classify as "life-experience" is what is described "In their recreations (where) the pupils will find the world in miniature."

In summary, the specific principles include religious discipline,

intellectual learning, the activation of the training through student-teacher adjustment, and the attainment of a unified and flexible success in experience. This experience, in turn, extends to a cosmic objective for which a democratic society contains individuals educated to a noble and spiritual end.

This end, according to St. Cabrini, is achieved through a correlation in education containing the pursuit of learning, love of country, and faith in God. St. Cabrini considered patriotism an essential characteristic of the good Roman Catholic. "The man who does not love his country does not love God," she often said, according to the Rev. Domenic Gelmini, Bishop of Lodi.⁵⁵ She, herself, affirmed, "These principles, my dear daughters, you should teach in your schools, because, as educators, you must not only form good Christians, but good citizens for the State, which we wish to be great and respected."⁵⁶ In this State, she recognized no racial barriers,⁵⁷ because she had had no restrictions to nationalities for the postulates in her community.

In the profile of the latest achievement of St. Cabrini's community, Cabrini College, Radnor, Pennsylvania, the catalog specifies that the institution offers an "integrated program of studies and a practical way of life conducive to the harmonious development of the whole person—mind, will, body, emotions, sense. It is the whole person who is to be educated as a Catholic."⁵⁸ This aim encompasses those principles contained in the saint's original rules in the areas of religion, scholarship, student-teacher activation, and the unified flexibility ending in success. The specific aims of the college reiterate the ends of a liberal education, with the provision for the opportunities presented through a coordinated program of preparation in a cultural environment conducive to the stimulation of those potentialities which may be developed in the educated woman of an enlightened democracy.

This whole concept of the institution of higher learning committed to the Roman Catholic end as personified in the ideals of St. Frances Saverio Cabrini, therefore, accepts the academic discipline of religion as the unifying principle. This unifying principle develops

⁵⁵ The Rev. Domenic Gelmini, Bishop of Lodi, "The Place of Mother Cabrini in Catholic Education," Conference Paper, Diocese of Brooklyn, April 14, 1945, p. 5.

⁵⁶ *La Santificazione Di Madre Cabrini*, Finita Di Stampare per "Scolia Editore in Roma," il 30 Gennaio, 1947, con i Tipi Della Tipografica "San Giuseppe," Roma, Via G. Induno, 3.

⁵⁷ Gelmini, p. 14.

⁵⁸ Cabrini College, *Catalog*, Radnor, Pennsylvania, 1967-1968, p. 11.

in the educated person the conscience whose growth applies intelligence to feeling prior to making a judgment. Summarily, in molding this rationally adjusted person, Cabrinian education has four objectives:

- (1) spiritual commitment, inclusive of a vocational professional attitude,
- (2) academic excellence, whose projection considers the nature of the student,
- (3) social adjustment, with activation between teacher and student through academic disciplines, and,
- (4) flexible involvement, resulting in a successful achievement as the unified end of the educated person in a humanistic society.

To the educators transmitting this concept, however, in the words of St. Cabrini, "this must not remain a protestation without meaning; we must really live like people of a holy nation that no longer belongs to the world."⁵⁹

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⁵⁹ St. Frances Cabrini, "Letter on the voyage from Panama to Buenos Aires," 1895.

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