

1935

The history of the growth, development and present status of Catholic secondary education in Massachusetts

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<https://doi.org/10.7275/6870787>

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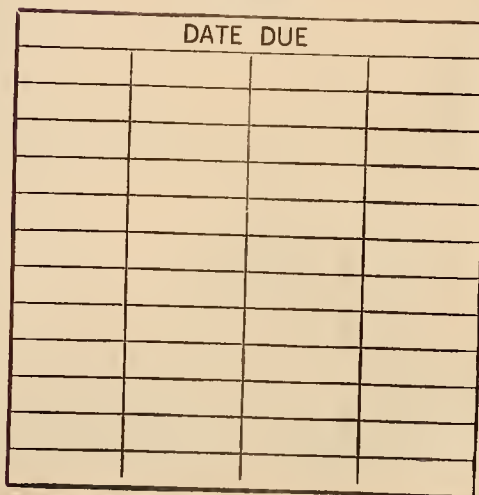


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THE HISTORY OF THE GROWTH, DEVELOPMENT
AND PRESENT STATUS OF CATHOLIC
SECONDARY EDUCATION IN MASSACHUSETTS

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THE HISTORY OF THE GROWTH, DEVELOPMENT AND PRESENT
STATUS OF CATHOLIC SECONDARY EDUCATION IN MASSACHUSETTS

CHARLES EDWARD MURPHY

THESIS SUBMITTED FOR THE DEGREE OF MASTER OF SCIENCE

THE MASSACHUSETTS STATE COLLEGE AMHERST, MASSACHUSETTS

JUNE 1935

summary:

This study was undertaken in order that this phase of education in Massachusetts may be understood by the student of education, and in order to supply a history of a system that is widespread throughout the state. The author further feels that his work will fill the void, which has existed up to the present, made by the lack of a systematic and scientific study of Catholic secondary education in Massachusetts. The work has the advantage of being carried on in an informal manner since, although the author is a graduate of the schools under study, nevertheless, he has had the advantage of working in the public school system for the past six years. Hence, this work is a study of the growth and development of the Catholic secondary school system as viewed from the eyes of a public school employee.

Since there is, practically speaking, no published data to be found on the subject, the author pursued the following method in order to gather the necessary data: Personal conferences with the Catholic school authorities, questionnaires sent to the principal and to the teachers throughout the state, to the heads of the various religious orders engaged in teaching in Massachusetts, and reference to private libraries to which the author had access. The response to the mailed questionnaires sent out by the author was indeed flattering, and served as additional proof that the subject was one which aroused the study.

THE HISTORY OF THE GROWTH, DEVELOPMENT AND PRESENT STATUS OF CATHOLIC SECONDARY EDUCATION IN MASSACHUSETTS

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CHAPTER ONE

THE UNDERLYING PHILOSOPHY OF CATHOLIC EDUCATION

A democracy is that form of government which is carried on directly by the people themselves (1). It is obvious that, in a democracy, the people living in that state should be sufficiently well educated, so that they may carry on the duties of citizenship in an intelligent manner. They must be taught to read and to write; they must be taught the fundamentals of the form of government under which they are living, and they must be taught the priceless heritage which is theirs from the past, as well as the practical mores of everyday life. In order to do all these things, a democracy must have some universal and compulsory form of education, which will train the masses of people in those things which are required for the very life of the state. Hence, the United States of America, through its several state departments, maintains a free public school system. Millions of dollars are spent annually to supply this system with the necessary materials and teachers. Each state has a minimum age at which a child may retire from formal schooling. Everything, that money can buy, which will serve to facilitate the formal education of the people, is acquired by the various educational authorities.

Knowing these things one might well ask why Roman Catholics in the United States find it necessary to maintain schools of their own, financed by the voluntary subscriptions

(1) Funk and Wagnalls Standard Dictionary - 1933.

of the parishioners, who at the same time must support public education through the media of taxes. One might further inquire what is the essential difference between Catholic and Public education, that demands a separate system of schools for the members of this particular Church. One might even question the Americanism of maintaining a private religious system of schools in these United States.

Therefore, the purpose of this first chapter is to show why there is a Catholic school system; the principles under which it was founded, and the standards which are used as guides in its present existence.

"To understand a great movement in the world of thought or action, it is usually necessary to approach it on its historic side. It is difficult to grasp its inner spirit and purpose, or gauge aright its possibilities and power, except one bring to the study of its present condition a thorough knowledge of its past. The larger and more complex the movement is, the more important the study of its past becomes. Only in its history are we able to discern, in clear perspective, the principles that gave it birth, presided over its development, and form the main-spring of its present activity. Only in its past development, as Newman pointed out, do we find the key to a correct understanding of what it is essentially at present, and what it is likely in the future to become."(1)

In order to understand intelligently the history of

(1) The Catholic School System in the United States. Pg.13
Rev. J. A. Burns 1908.

any movement, it is necessary that one know the material and spiritual circumstances, which surround that movement from its beginnings to the present time. These circumstances supply one with the whys and the wherefores of the system, all of which serve to color the actions of the supporters and adherents of the movement. In other words, one must know the underlying philosophy of a system, in order to be able to understand it in a rational manner.

There are numerous definitions of philosophy just as there are numerous kinds of philosophy. In this work, the author will consider philosophy as meaning, the principles involved in the founding, maintenance, and development of the Catholic School System.

One's philosophy of education is derived from one's philosophy of life. Men, who have different philosophies of life, cannot be expected to think or to act alike on occasions which arise in their everyday life. For example, one who follows the philosophy of Fatalism could not be expected to react to a given situation in the same manner, as one who follows a system which includes free will. The fatalist must consider himself an entity which is acted upon by outside forces, which he cannot change, whereas, a follower of the free will theory must consider himself as being able to effect a change by his own volition. Men who live in a democratic state cannot be expected to think or to act in the same manner, as men who live in an autocratic state. Their very training makes them react to situations in a different manner. Since man is a product, not only of

heredity, but also of his environment, and since his environment is both a product and a result of his training, then it naturally follows that different training will supply men with different philosophies of life.

"Now there is a philosophy of life, which is peculiarly and characteristically Catholic. It has its roots in the religious faith the Catholic professes, and in his fundamental attitude toward that faith. It has many things in common with the points of view of people who profess other religions; yet there are vital differences. A man who believes everything that the Catholic Church teaches, could not possibly think and feel quite the same about anything under the sun, as a man who does not." (1)

What, then, are these essentials of a Catholic philosophy of life, which color a Catholic's philosophy of education?

Everyone, at some time or other, having reached a stage of maturity, has asked himself the question, "What am I, and for what am I here?" The Catholic Church answers this question in the words of the Catechism of Christian Doctrine, "I am a being, made in the image and likeness of God." In answer to the question, "Why did God make me?," the Church tells us, "God made me to know Him, to love Him, to serve Him in this world, and to be happy with Him forever in the next." (2) If one accepts these doctrines, it follows that

(1) "What is Catholic Education?" Radio Address Sept. 30, 1934. Rev. Geo. Johnson Ph.D.

(2) The Baltimore Catechism of Christian Doctrine 1912.

he will necessarily be obliged to conform to a certain, definite, standard in order to attain to the perfection, required to fulfill his last end. It further follows that there must be some lawfully constituted authority to which he may appeal for judgment in questions of faith and morals. Again, one may logically suppose that any religious system, which maintains the principles stated above, must have the duty of supplying to its members the necessary information as to what is to be done and the manner in which it is to be done. Therefore the Catholic Church must supply its members with a sufficient knowledge of its doctrines; it must furnish norms of conduct by which its postulants may be guided. It must have sufficient authority to make its decisions valid and binding, and it must have a system of education which will promulgate these decisions to every single member of its organization. The Catholic Church of its very nature must be a teaching body. It receives this authority by divine right, as is shown by the words, "Going therefore, teach ye all nations."

At this point it will probably occur to the reader, that the teaching of Catholic principles and ideals of conduct might very well be carried on by the Church itself and in the Sunday school. However, "Thousands of children do not and cannot be made to attend Sunday school. Those who do, are apt to view religion as a subject out of all relation to everyday life. They will likely look upon it as a Sunday affair, not closely related to their week-day experiences."

In his Sociological Philosophy of Education, Dr. Finney tells us (1) that there should be a parallelism between school life and extra-school life. Schools must recreate life situations so that the student may be reasonably expected to take his place as a citizen, once he has graduated from school. Hence, if religion is to mean something vital to the student, it cannot be something that is put on only on Sundays, to be carefully stowed away during the other six days, as one puts away the "Sunday hat". The Catholic Church holds that religion must be practised and taught not only on Sunday, but also on every day in the week. Hence, if one agrees with Finney, and with the statement that religion is something vital to a man, then it is easily seen that religion must be taught in the school, since the school is the life of the pupil.

In the United States of America, one finds freedom of religious belief to be one of the essential parts of the constitution. Enumerating the different religious sects found in this country, one sees that the principle of religious freedom has been steadfastly maintained. Obviously, when one finds so many diverse religions, all of these religions cannot be taught in their entirety in the public school system. As the public school system is now organized, there would not be enough time for anything except religion, if one were to attempt to teach all religions in the regular weekday public school. Hence, it remains for the different

(1) A Sociological Philosophy of Education. Ross Finney
Ph.D.

religious sects to supply their members with the knowledge of their religious belief, in some manner which will reach all of the members. Therefore, the Catholic Church, since it holds that religion is an essential part of life, to be taught and practised everyday in the week, must maintain schools as well as churches for this purpose.

Returning to page three of this work, one finds that different philosophies of life engender different attitudes toward life. It is logical to suppose, therefore, that the Catholic Church will have a different attitude, toward education, from that of any one of the other religious sects. In the following pages the author will endeavor to show what these attitudes are.

In the words of the Bishops' Pastoral (1) "Education is a cooperation by human agencies with the Creator, for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone, nor social service alone, is the end of education, but rather these two in accordance with God's design which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity, in the sense that it undertakes to satisfy certain claims through the fulfillment of certain obligations."

To the Catholic Church, the training of the will and the formation of character are more important than mere training

(1) Pastoral Letter of the American Hierarchy 1919

of the intellect. "An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected." (1)

Hence we discover that the Church does not look upon education as the mere imparting of intellectual knowledge along. It does not maintain that the aim be purely social or purely individual, but, retaining these aims, it recognizes a higher one of teaching the supernatural truths to its members, so that they may practise the Christian virtues in an intelligent and satisfactory manner.

"We must recognize, not in theory along, but in practice, that the chief end of education is ethical since conduct is three-fourths of human life. The aim must be to make men true in thought and word, pure in desire, faithful in act, upright in deed: men who understand that the highest good does not lie in the possession of anything whatsoever, but that it lies in the power and quality of being; for whom, what we are and not what we have is the guiding principle." (2)

(1)

(2) J. K. Spaulding, "Means and Ends of Education". p.141 1901.

Recognizing this as the aim of education one reads further, "If the chief end of education is virtue, if conduct is three-fourths of life, if character is indispensable, while knowledge is only useful, then it follows that religion should enter into all the processes of education because religion, more than any other vital influence, has the power to create virtue, to inspire conduct, and to mould character." (1)

The official attitude of the Catholic Church toward education is found in the Pastoral letter of 1919: "The Church, in our country, is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems...It engages in the service of education a body of teachers who consecrate their lives to this high calling and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the Republic.....

Our system is based on certain convictions that grow stronger as we observe the testing of all education: First, The right of the child to receive education and the correlative duty of providing it, are established on the fact that man has a soul created by God, and endowed with capacities which need to be developed, for the good of the individual and the good of society.....Hence, it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfillment of certain obligations. This is true independently of

(1) J. K. Spaulding, "Means and Ends of Education" p 141 1901

the manners and means which constitute the actual process: and it remains true, whether recognized or disregarded in educational practice, whether this practice includes the teaching of morality or excludes it, or tries to maintain a neutral position. Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously.... Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, insures the fulfillment of other obligations. Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence. Fifth: (An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority, and a consideration for the rights of others, which are the necessary foundations of civic virtue -- more necessary, where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living, and to the public

welfare, both should be included in the work of education."

It is interesting to note a few quotations from non-Catholic sources. The late President Calvin Coolidge, at the Convention of the Association of Colleges and Preparatory schools of the Middle States and Maryland (1) says, "A religious foundation is necessary if the other attributes of an education are to survive. Without this religious education, the study of the classics, vocational training and other details would fail."

Dr. Charles W. Eliot, President Emeritus of Harvard University, says, "The failure of our public schools to turn out good citizens and good voters is notorious...There are various other discouraging signs with regard to the teaching of the fundamental things in religion. Take, for instance, the situation in this country in regard to marriage and divorce and the frequency of morital separations, leaving the children nowhere in regard to their religious instructions." ions."(2)

Concerning the lack of religious feeling prevalent today, Dr. Nicholas Murray Butler has this to say; "A new element has taken its place in the world. We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over men. This you will read in every tract of the Socialists, in every publication of all Bolshevists. The virtues of charity, humility, service, are held by them to be worthy only

(1) Wilmington, Del. Dec. 1, 1922.

(2) At a meeting of Congregationalists in Boston 1922.

of the attention of children, and the world must get along without them; from life must be excluded everything that partakes of religious belief and organization...(1)

Speaking of school systems in which religion is not taught, Dr. Luther Weigle of Yale says, "That system becomes, quiet unintentionally, I grant, a fosterer of atheism and irreligion. As such, it endangers the perpetuity of those moral and religious institutions which are most characteristic of American life. It imperils the future of religion among us, and, with religion, the future of the nation itself."(2)

Returning to the strictly Catholic viewpoint, one finds the primary ends of marriage for Catholics are, the procreation and education of children. (3) From this statement it may be seen that Catholic parents not only have the right of supplying their children with an adequate education, but also they have the duty of supplying it. In other words, Catholics are bound by the laws of their Church to see to it that their children are given an education which will fit them for complete living.

An idea of what Catholics consider an adequate education may be gleaned from excerpts from an essay by the Reverend Fulton J. Sheen, Ph.D.(4) "One of the sad and regrettable things in education is that there are some people in this world, who are dead not only to the world of poetry, music,

(1) An address given at the Good Shepherd Convent (Episcopal) in Augusta Ga. and reported in the Augusta Chronicle.

(2) The New York Times, March 1910.

(3) Individual and Social Ethics Rev. Joseph Sullivan S.J. 1926.

(4) Education and the Deity-Blind, pps 275. 1931.

philosophy, but dead to the life and love of God, and that class we may call the 'Deity-Blind'.... The very existence of this class, even in educated circles and university life, should give us pause, and make us ask questions as to whether or not we are educated, in the right and true sense of the term----Can we say that a man is trully educated, who is ignorant of the first principles of life, and truth, and love, which is God?"

Yet one finds men and women, even in teaching positions, who laugh to scorn the existence of God, who tell us that these traditional religious concepts are outmoded; that no one but an ignorant person would have any faith in them. In the world of science we find men, undoubtedly authorities in their particular fields, who ridicule the idea of religion. Naturally, men, like these, are heroes to the students who come to them for scientific knowledge. Will the average immature student stop to realize that these men, who are experts in one particular line of thought, may not be correspondingly expert in another? Hence, it is necessary for the Catholic student to have a satisfactory knowledge of his religion, so that he may not be swept from his feet by the conscious or unconscious arguments of his heroes. If this knowledge cannot be obtained in the public school system, then the Catholic Church is bound to supply a system which will give the pupil the necessary knowledge of religion.

Since education, means not only "leading out" but also "instruction", putting in, one might well ask whether or

not instructors who label the inner, finer moral feelings as ridiculous, merely stress the side of education which means putting in.

In answer to the objection that Catholics, in founding and maintaining schools of their own, are un-American, it might be pointed out that, at the beginning of our educational history all our common schools were denominational, and our colleges were practically seminaries for the training of candidates for the ministry. In establishing their own schools for their own children, the early Catholics were but doing what the other religious bodies of the time did. There were simply no public schools, as we have come to know them, supported by public taxation. In itself, therefore, there can be nothing un-American in the private school as distinct from the public, whether it be elementary, intermediate, or collegiate, or whether it be conducted by Catholics or non-Catholics. Historically viewed, the private religious school of today but perpetuates the earliest American tradition in education.

However, it cannot be said that Catholics established schools of their own because it was the custom of the times. Whether or not it was the existing custom, it would have been incumbent upon them to establish schools of their own for the reasons which have been brought out in previous pages of this chapter.

In summary, one finds that there is Catholic education, precisely because there is a Catholic religion, which demands

that its members make religion a part of their daily lives. Catholic education exists because, of its very nature, the Church must be a teaching body. It exists primarily because the Church has the right and duty of supplying its members with the necessary knowledge of faith and morals which go to make a real Catholic. In other words, "Catholic education is not an accidental thing, owing its origin to chance or custom; it is intrinsic and fundamental in the system of Catholic thought." (1)

(1) Radio address delivered by Rev. Charles L. O'Donnell
S.S.C. Sept. 7, 1930.

CHAPTER TWO

CATHOLIC EDUCATION IN THE UNITED STATES.

While the purpose of this work is to trace the history of Catholic secondary education in Massachusetts, nevertheless, it is necessary to review, in a brief manner, the history of Catholic education as a whole in the United States. Therefore, the author intends to spend some time on the introduction of parish schools into the United States. This will be done to supply the story of the origins, out of which the present school system, as found in Massachusetts, has been developed. Hence this particular chapter will be concerned with the early Mission schools, found in this country before, during, and after the Revolutionary War. Then the development of the parish elementary school will be traced.

"The earliest schools within the present limits of the United States were founded by the Franciscans in Florida and New Mexico. In the year 1629, four years before the establishment of the oldest school in the thirteen eastern colonies, there were many elementary schools for the natives, scattered through the pueblos of New Mexico." (1) The founding of these schools was probably begun in 1598, the year in which Don Juan de Onate conquered and took effective possession of the country for the King of Spain. (2) Onate's expedition included seven Franciscan Friars, who were installed in the chief towns of the tribes, to begin the work

(1) Memorial of Benavides to the King of Spain, dated 1630, and printed at Madrid that year.

(2) Bancroft, Arizona and New Mexico, pg. 124.

of evangelization and education, as the expedition progressed.

The prominence given to education by these friars was not due to circumstances or to accident alone. The education of the natives had been provided for in the legislation, framed for the liberty and protection of them, by the great Zimenes, at the prompting of Bishop Las Casas. This legislation dates from the year 1516. (1) By the terms of its legislation there were to be established schools, as well as churches and hospitals. The sacristan of the church was to be the school master, and was charged with the duty of teaching the children to read, taking particular care to accustom the Indians to the use of the Spanish tongue. The parish priest was to see that each individual was taught according to his faculties, in addition to being instructed in the Catholic Faith. As early as 1531, the Bishop of Mexico was able to report that each convent in his diocese had a school attached to it, and that the college which Peter of Ghent, a Franciscan lay brother, had established in the City of Mexico, was attended by more than 600 Aztec youths. (2) The school was considered essential to the complete organization of the parish: the aim being to give the entire native population the benefit of at least a rudimentary education.

The instruction given in these schools was of a twofold nature. Up to nine years of age, the children were taught

(1) Helps, The Spanish Conquest in America, vol. I, p.353.

(2) Clinch, California and Its Missions vol. I, p.57-63.

reading, writing, catechism, singing, and playing on musical instruments. There was much stress laid upon music, especially singing, since it was an accomplishment regarded highly by the medicine men of the tribes, and held high in popular esteem.

From nine years of age on, the instruction took a practical aspect, in that the boys were taught to perform the various trades, tailoring, carpentering, carving, blacksmithing, brickmaking, and stonecutting. The girls were taught to spin and to sew. (1)

Whether or not the schools were kept up until the outbreak of the great rebellion in 1680, cannot be ascertained. The schools and their records, along with the convents and churches were completely destroyed by fire during the rebellion.

The first Spanish expedition to Texas took place in 1689, and was followed by others until the whole country became Spanish territory. Franciscan Friars accompanied each expedition and the work of civilizing and converting the natives was begun by them. They followed the same system, which they had used so successfully in New Mexico, that of maintaining the school alongside the church. However, there was little attention paid to the ordinary school subjects on these expeditions, the ideal being more that of the industrial curriculum. This was due to the fact that the Indians in Texas were more difficult to convert to the Spanish manner of living.

(1) Benavides, Memorial p. 27.

Nevertheless, the missionaries were successful. (1) The Indians gave up their wandering life, and became artisans, farmers, blacksmiths, brickmakers, carpenters and weavers.

The number of white settlers in Texas was small. San Antonio was the chief Spanish settlement. A few years before 1689 a school, which continued to exist for about thirty years, was established there for the children of the colonists. (2)

In Florida, the educational work of the Franciscans, on a systematic scale dates from about the year 1594, when a band of twelve friars arrived from Spain to reinforce the four who were already laboring there. (3) Here, as in New Mexico and Texas, the friars followed the plan of making each mission house a school. However, they were not as successful in this section, due to the more treacherous character of the Indians, and to the wars of the French and English, which caused the destruction of many of the mission houses.

One of the first things that the Franciscans did was to establish a classical school and preparatory seminary at St. Augustine, for the children of the Spanish settlers. This school existed as early as 1606, since, during the course of an episcopal visit, in that year, Bishop Cabezas de Altamirano of Santiago de Cuba is found conferring Confirmation on several candidates for the priesthood. (4)

(1) Garrison, History of Texas p. 56.

(2) I. J. Cox, The Texas Historical Ass'n. July, 1902.

(3) Shea, History Vol. I p. 152 1886.

(4) Ibid. 160.

That the Indians were instructed in reading and writing is evidenced by documents embodying petitions to the King of Spain, which were signed with the names of the chiefs of the various tribes.(1)

The Florida missions declined, and it is not until the year 1736 that one finds anything of educational value. In that year, Bishop Tejada reopened a classical school at St. Augustine. In 1740, Governor Oglethorpe of Georgia led an expedition against Florida and the school disappeared. It was reopened, with the financial assistance of the King, by the Franciscans in 1785.

In California, where the Jesuits founded the missions, the chief means upon which they relied for their success was the setting up of schools. As early as 1705, a school was set up at the mission of St. Xavier. Each mission had two schools, one for the boys and one for the girls. The curriculum included Christian doctrine, reading, writing, music, and simple trades. (2) The school period lasted from the age of six to the age of twelve. The Jesuits themselves taught such trades as farming, carpentry, smithing, and brickmaking, as well as the common branches of study to the boys, while they taught the girls to spin and to sew. In connection with the Jesuits' missions, a boarding school, of the normal school type, was established. The brightest boys from each mission were brought to this school, and were given a training in Spanish, as well as a higher education in the common branches. The purpose of this school was to

(1) Shea, History Vol. I p.179.

(2) Clinch, California and its Missions Vol I p 156.

supply helpers for the Jesuits in their work of teaching.

Such was the condition of the missions when, in 1767, Charles III issued the fiat which called for the expulsion and the deportation of the Jesuits from every part of the Spanish dominions.

The Jesuits were replaced by the Franciscans who came to this country on the vessel which had carried away the Jesuits. They took up the work of the schools, which was found to be very difficult, for the authorities threw obstacles in the way, and the natives were wasting away from disease.(1) Father Junipero Serra was in charge of the Franciscans, and he saw, in the new expedition to upper California, an opportunity to carry on the educational work.

Father Serra, a Majorcan, the son of poor laboring people, had made a brilliant academic record, winning his doctor of Philosophy degree at an early age. He seemed destined to add lustre to the long list of Franciscan scholars in Europe, but he longed for a more apostolic work and seized upon the opportunity of coming to America.(2)

Father Serra founded the first of the missions at San Diego, in 1769. In 1771, he established the second at San Gabriel. The schools in these missions were more concerned with the trades and formal training in the Christian virtues. The schools were of the boarding type, i.e. the Indians who attended them lived at the missions, where all were obliged

(1) Burns, The Catholic School System in the U.S. p.53.

(2) Hittell, History of California Vol. I, p. 301. Also Life of Serra, by Rev. Francis Fallon, p.24.

to follow the same routine each day.

When Father Serra died in 1784, he was succeeded by Father Lazuen. Up to this time there seems to have been little or no teaching of the formal school subjects. Father Lazuen introduced reading, writing and Spanish. Only the most intelligent pupils were taught to read, as this accomplishment was not considered valuable, since books were scarce, and the reader would have little opportunity of using his skill. Therefore, the actual schooling continued to remain industrial in nature. Governor Borica had issued a circular in 1795, directing the friars to teach the Indians to speak, to read, and to write Spanish, to the exclusion of their mother tongue, but little attention seems to have been paid to the direction.(1) This was due to the fact that the natives were not only lazy, but most of them were stupid as well. Hence, the friars taught them to work at the expense of teaching them to read and write. That this work was successful is attested to by the fact that the value of the buildings and stock, in the year 1834, amounted to \$3,000,000. Besides this, the "Pious Fund" had an annual income of \$50,000. (2)

However, the very material prosperity of the missions proved their undoing. Their property was confiscated in 1834, the friars driven off, and the Indians got little or nothing for their labors. This confiscation was done at the command of the Governor of California, at the instigation of the

(1) Bancroft, History of California, Vol. I, p. 603.

(2) Blackmar, Spanish Colonization in the Southwest, p. 47.

Mexican authorities. (1)

The city of New Orleans, which was founded in 1718, was filled with a population composed largely of the criminal classes of France. The number of negroe slaves was greater than the number of whites. The governor and founder of the city, Bienville, was a man who united administrative ability with the highest ideals of moral and intellectual life. He saw clearly that if the criminal classes were to be elevated socially and morally, if the better class of inhabitants was to be kept in the colony and increased, it would be necessary to provide for the teaching and Christian upbringing of the children. Therefore, one of his first acts, after founding the city, was to arrange for the bringing over of the Capuchin friars, to take charge of the parish and to teach. Two Capuchins came from France in 1722 (2) and one of them, Father Cecil, opened a parish school for boys.(3)

Bienville was anxious to obtain the Jesuits to open a classical school. The latter, looking for an opportunity of founding a college and a seminary in the new world, thought that this would be the occasion. However, they could not find the means to come to New Orleans. Although Bienville could not obtain them, he, through their good offices, succeeded in getting a band of trained teachers belonging to the foremost teaching sisterhood in France to come over and take charge of the education of the girls. This event took place in 1727. These nuns probably have the honor of being the

(1) Dwinelle, Colonial History of the City of San Francisco.

(2) Relation du Voyage des Dames Religieuses Ursulines p.115.

(3) Records, Amer. Cath. Hist. Soc. Vol. 1, p.219 seq.

first professional elementary school teachers to teach in the United States.(1) The Sisters were joyfully welcomed, and the governor gave them his own house in which to live. Here, this brave band of women established a convent and school, the first within the present limits of the United States. These sisters did not teach boys. Rich and poor alike sent their daughters to their school. There was also established a day school for those who were unable to pay board. All the inhabitants were invited to send their children to these schools. The school began with a pupil registration of twenty-four boarders and forty day students(2)

Before continuing with the actual history of the schools, it might be well to mention the matter and the methods of teaching which were included in the Ursuline teaching constitution. Since the ideals held by the Ursulines are similar to those of the other great teaching bodies, they may be used as a prototype for the others.

From the Constitution of the Ursuline Order, New Orleans, the following quotation has been taken: "The Ursuline Order has been instituted, not only for the salvation and perfection of its members, but also in order that these may help and serve their neighbor by the instruction of young girls, whom they must labor to bring up in the fear and love of God, leading them in the way of salvation, teaching them every social and Christian virtue, and preparing them to be a source of edification to others by the practice of these virtues.....

"The principle end of the Ursulines' vocation being a

(1) Fay, History of Education in Louisiana, p. 124.

(2) Relation des Dames Religieuses, p. 115.

to give a good and solid education to young persons, according to their condition, all the teaching religious ought to prepare themselves in the sciences and arts, so as to be always capable of meeting the exigencies of the times, and to be thoroughly masters of all they may be called on to teach.....

"And, as there is a vast difference between engaging in some great employment and applying one's self to it through a spirit of vocation and grace when one is called by God: so it is very important for Ursulines to know and understand that they have been called by God to instruct young girls, and that they will receive grace to acquit themselves well of the duties of this vocation." (1)

Returning to the school established in New Orleans, a copy of the curriculum is found in the Rules for the Ursuline Religious printed at Paris in 1705. The author will give both this venerable curriculum and the revised program of 1860.

PROGRAM OF STUDIES (1705)

MORNING ($1\frac{1}{2}$ hours)

PRAYERS

READING (MANUAL WORK MAY BE SUBSTITUTED)

ARITHMETIC

WRITING

RECESS - - - - -

AFTERNOON ($2\frac{1}{2}$ hours)

PRAYERS

READING (MANUAL WORK MAY BE SUBSTITUTED)

(1) Burns, The Catholic School System p.72-74

RELIGIOUS INSTRUCTION

PRAYER: EXAMINATION OF CONSCIENCE

RECESS

PROGRAM OF STUDIES (1860)

MORNING

8:30 PRAYERS, RECITATION OF LESSON, CORRECTION OR PREPARATION
OF DUTIES

9:30 READING

10:00 LESSON IN ARITHMETIC

10:45 LESSON IN WRITING

11:30 RECESS

AFTERNOON

1:30 LESSON IN MANUAL WORK, DURING WHICH THERE IS RECITATION
OF BEADS AND SPIRITUAL READING.

3:30 LESSON IN GRAMMAR, EXERCISES IN ORTHOGRAPHY, OR OTHER
EXERCISES

4:15 RELIGIOUS INSTRUCTION

4:45 RELIGIOUS INSTRUCTION

4:45 PRAYER: EXAMINATION OF CONSCIENCE

5:00 RECESS (1)

It will be seen that, in the early period, the school day was very short. However, this was balanced by the fact that the vacation period was also short, being only three weeks. Reading was regarded as of the most importance. The reading of the spiritual exercises by the most advanced pupils during the teaching of sewing and other manual arts was an integral part of the curriculum. In teaching reading, the teacher read the lesson first aloud, slowly and distinctly,

(1) Burns, Catholic School System in the U.S. p. 75-76.

the pupils following in a low tone. Then the pupils were called upon, one after the other, to repeat parts of what had been read, the teacher correcting mistakes.

Writing was taught at long tables. Each pupil was provided with a quill pen and was given models to copy. The nuns made use of the pupil-teacher system, i.e. the more advanced pupils helped with the teaching of the others. An interesting feature of the Ursuline system was that it employed specialization, much as the modern schools systems do. Each teacher taught the subject in which she was most proficient, going from classroom to classroom, as is done in the present departmental systems.

The sisters taught knitting and stitching, and the mending of one's own garments. From the simple work of this kind, they passed on to embroidery in muslin and silk, crocheting, the making of artificial flowers and other work of that nature. Three times a year there was an exhibition of the work of the pupils, prizes being awarded to those who excelled.

The expenses of the voyage and the salaries were paid by the mother country, France, until the school became self-supporting. This school exists at the present time, being known as St. Angela's Free School. This accounts for the extended treatment it has received.

Outside of New Orleans there were several schools of a more or less temporary character. At any rate, for the purpose of this work, the author will disregard them and continue in the rapid review of the early schools in the other sections

of the country.

In 1774, Jean Baptiste Trudeau established the first permanent French school in St. Louis, Mo. This school continued for about fifty years. The first English school in St. Louis opened in 1804.

At Kaskaskia, Ill. and at Mackinaw Straits, Mich. there were schools for the Indians established by the Jesuits. These schools followed the usual Jesuitical system of the time, being concerned greatly with the teaching of trades.(1)

There was a school in Detroit about the year 1703. Cadillac, the founder, says, "Permit me to insist upon the great necessity there is for the establishment of a seminary at this place for the instruction of the children of the savages with others of the French, instructing them in piety, and, at the same time, teaching them our language.

Since the establishment of the Catholic school system, as it exists today, is attributable to the Jesuits more than to any other single cause, the author will trace, in more or less detail, the history of their first schools in the United States.

"The beginnings of Catholic educational work in the English colonies date back to the arrival of the Maryland colony. (2)

In 1640, an elementary school was established. Ralph Crouch, a layman, was the first teacher in this school. He later became a Jesuit. It appears that there is sufficient

(1) Wisconsin Hist. Collections Vol. V. p 327.

(2) Burns, The Catholic School System, p. 89.

circumstantial evidence to support the theory that he was sent here originally by the Jesuits, who, at that time, had been banished from the Maryland Colony. At any rate he kept the school for about twenty years.

In this colony, since some of the Catholics were wealthy, the Jesuits, upon their return, looked to them for the financial assistance needed to make the schools permanent. Among these early Catholics was one, Edward Cotton. This man was a member of the Assembly and a bachelor. When he died in 1653, he made Ralph Crouch one of the two executors of his will, and left the bulk of his estate to be used for the endowment of a Catholic School. (1) Since the Jesuits had long cherished the idea of founding a school for the teaching of the classics and the humanities it is not surprising that such a school was begun in 1677. This school continued until the revolution which broke out in England in 1688, and which resulted in the overthrow of James II. This revolution gave rise to a corresponding feeling of unrest in Maryland and New York, and the Jesuits were again driven out. At this juncture the Newton School was discontinued and never reopened. The bitterness of the persecution resulting from the revolution might be seen from the following quotation from a law passed in 1704: "If any persons professing to be of the Church of Rome should keep school, or take upon themselves the education, government, or boarding of youth, at any place in the province, upon conviction such offenders should be

(1) Will books in the office of the Register of Will, Annapolis p. 46.

transported to England to undergo the penalties provided there by Statutes 11 and 13, William III, "for the further preventing the growth of Popery." (1)

This persecution lasted until the outbreak of the American Revolution. The measures used to enforce this law appear all the more odious today, since the very men who would prevent Catholics from educating their own children and the children of non-Catholic parents, did practically nothing to supply this education themselves. Up to 1694 there was nothing done of a public nature, to assure education, and in that year a law was passed to open a school, but there seems to have been nothing done about it.

Even in the face of these obstacles the Jesuits opened another school at Bohemia in 1744. This school was more or less successful and had many famous students. Among them may be mentioned John Carroll and Charles Carroll.

Encouraged by the success of the Jesuits, other schools were opened by Catholics only to be closed by the authorities.

Finding the Quakers friendly to them, the Jesuits went to Philadelphia. Here they followed their usual procedure of "a school alongside the chapel." (2)

In an historical study, it is usually interesting to the laymen to read about the personalities involved in the history of any particular period. Accordingly, the author finds it interesting to note the personality of the Rev. Father Schneider, S.J. at Goshenhoppen, Pa. This man, who

(1) Shea Vol. I, p. 358.

(2) Letter of Mr. Martin J. Griffin, to the superintendent of Catholic Schools, Philadelphia 1905, Burns, p. 122.

was born in Germany, entered the Jesuit Order while still a very young man. His superior talents gained the recognition of his superiors, and they sent him to the famous Jesuit Seminary at Leige, Belgium, where he taught both philosophy and theology. Thence, he was sent to Heidelberg to teach in the college established in 1703, by the Jesuits, in connection with the university. At this time Heidelberg was a Catholic institution and from the year 1716 was under the control of the Jesuits.(1) This, in itself, was a great honor for a man so young. Nevertheless, Father Schneider, burning with the zeal of the early missionaries, came to America, since there was a call for German priests to minister to the large German population of Pennsylvania. After his arrival in 1741, he immediately took up the burden of teaching school. (2)

His school was small, but was kept alive by his own burning love of learning. In 1764, after the close of the French and Indian War, the school was large enough to engage the services of a paid teacher.

So much for the schools established by Catholics during the Colonial times. There were other schools established here and there throughout the colonies, but it is not necessary to discuss them in this work. Therefore, lest the author be accused of unduly stressing this part of the work, he will go

(1) Paulsen, *Geschichte des Gelehrten Unterrichts* p.278 and a personal letter from Prof. Wille of Heidelberg to Father Burns p. 126, *The Catholic School System*. note

(2) Wishersham, *A History of Education in Pennsylvania*, p.683.

on to the origins of the more modern schools of the nineteenth century.

For this phase of the work, the author intends to pursue a somewhat different policy. In order that the tendency to monotonous repetition of dry facts be avoided, the remainder of this chapter will be taken from the viewpoint of the religious teaching communities involved in education work in this country. This approach is possible since, during this period, the foundation of native communities as well as the importation of the older European religious teaching communities reached a high point.

One of the greatest difficulties besetting the earliest schools was that of obtaining adequately trained teachers to carry on the work of educating the young of this new country. Hence, the priests were obliged to send back to Europe for their first teachers. The difficulties of travel in those days soon made it evident that these communities would have to establish organizations here, which would supply teachers for the fast growing schools. Furthermore, it was necessary to teach the English language to many of the teachers before they were able to teach here. Some brought with them the traditions of the mother country and taught with these in mind. This, of course, was also a disadvantage.

The first effort in the way of founding a native noviciate and normal school appears to have been made by Father Charles Neale, who brought four Carmelite Nuns from Antwerp to found a convent at Port Tobacco, Md. in 1780. However, the plan was not successful.

In 1792, three nuns of the Order of St. Francis, commonly known as "The Poor Clares", arrived from France and attempted to establish a house at Frederick, Md., but finally settled in Georgetown. The institution did not prosper owing to the rigid rule of life led by the nuns, and to their unfamiliarity with the language.(1)

Father Leonard Neale attempted to found a native community in 1795. Two years later he invited Miss Lalor and her two companions to come to Georgetown, where they opened a school. This was the first free school within the bounds of the District of Columbia. It was the desire of these three women to become members of the religious order founded by St. Jane Frances de Chantal, known as the Visitation Order. This came about in 1812. In 1816 there were thirty-five nuns in the community. "By 1832, the school established by these nuns had become one of the best known girls' schools in the country, and was patronized by Protestants and Catholics alike. This school at Georgetown is the oldest of our Catholic English academies." (2)

The work of this order has been chiefly in the field of secondary education, but the elementary branches are also taught. From the year 1830 to the year 1850, the order had established six other schools in the South. (3)

The first American community of women devoted to Catholic education was founded by the President of Georgetown College.

(1) Burns, The Catholic School System p. 202.

(2) Lathrope, A Story of Courage: Annals of the Georgetown Convent of the Visitation p.380.

(3) Archives of the Visitation Convent, Georgetown

The second American community was connected with St. Mary's Seminary at Baltimore, the first Catholic Seminary in the United States. This second community is known as the Sisters of Charity. Mother Seton, the foundress, was a convert to the Church. She was born in New York, her father being Richard Bayley, a famous physician and a member of the medical faculty of Columbia University. (1) She was educated in her father's library under his guidance, and at a private school in New York. She desired to consecrate herself to a religious life and finding herself unable to do so in this country, planned to go to Canada for this purpose.

Father Dubourg, a Sulpician, met her in New York, recognized her talents and abilities, and persuaded her to move to Baltimore with the plan of establishing a boarding school for girls. He had hopes that other pious women would follow her example and that, eventually, a religious teaching community could be founded. In 1808, the school opened. It prospered and as soon as the number of teachers warranted it, the community became affiliated with the religious order called the Sisters of Charity, after the Order founded by St. Vincent de Paul. (2)

The educational aims of this order was to supply free common schools for the young. A free school was started at Emmittsburg, but due to financial difficulty, the order was finally allowed to found tuition schools. From 1809 to 1850

(1) White, Life of Mrs. Elizabeth A. Seton p 202, 1853.

(2) Sadler, Elizabeth Seton p 98, 1905.

this Order founded fifty-eight schools throughout the country(1)

At present there are five independent branches of the Emmittsburg Sisterhood, the mother houses of which are located in New York, New Jersey, Ohio, Pennsylvania, and Kansas.

The Sisters of Loretto were founded in 1812 by Miss Mary Rhodes and Christina Stuart. They were joined by three other young ladies, all of whom had been teachers, but being filled with a religious zeal, desired to become nuns. With the approbation of Bishop Flaget they formed a religious community taking the name, "The Friends of Mary at the Foot of the Cross." The formal investiture of the three first candidates with the religious habit took place on April 25, 1812. The first school was founded in the same year and by October there were between thirty and forty pupils. The educational influence of these sisters remained primarily centered in Kentucky. In connection with this order there was established a negro sisterhood fostered by Father Nerinckx, but this project ended when he died. From the time of the founding of the order up to 1850 fifteen schools were established. (2)

The Sisters of Charity of Nazareth Ky. were also organized in 1812. Theresa Carico and Elizabeth Wells, the first candidates, were joined by four other young women. They adopted the rules of the order founded by St. Vincent de Paul, and thus were brought into relationship with the Sisterhood of Emmittsburg. Father David attempted to unite the two communities, but he was not successful. The first school

(1) Burns, The Catholic School System. p. 221-223.

(2) Copied from the official records of the order by Father Burns and printed in The Catholic School System p.235.

was opened twelve schools within thirty years of its foundation. The order is especially concerned with the education of the poor.

The Sisters of St. Dominic of Kentucky had a similar origin to that of the other two Sisterhoods. Anxious to provide more ample educational facilities for the girls of his parish, Father Wilson brought together a group of women anxious to take up the religious life, and organized them into a community with affiliations with the world-wide Order of St. Dominic. (1) This was done in the year 1822, and the Order flourished, eventually spreading as far as Ohio.

Beginning in 1840 the United States entered a period of rapid growth through immigration. A large number of the immigrants coming to its shores were Catholics. Hence, the teaching Orders found it necessary to expand in order to take care of the growth of the Catholic School System. During this period, which may be called the immigration period, the teaching communities founded branch houses throughout the country. Nevertheless other Orders were imported from Europe.

The greatness of the teaching opportunity in the West attracted the attention of Bishop Loras who sent five Sisters to Dubuque in 1833. This group assumed the name of The Sisters of Charity of the Blessed Virgin. Their work was concerned chiefly with elementary work, since their leader Mother Frances Clarke, had strong inclinations toward work of that nature. The group, while following the same constitution

(1) Webb Centerary of Catholicity in Kentucky p.261, 1884.

tution of the other Orders of Charity, is an independent organization whose influence is felt in the West. By 1908, the community contained over one thousand members, and had charge of twenty-five-thousand pupils. (1)

The Sisters of St. Joseph were imported from France in the year 1836. They took charge of school work in St. Louis in 1844. In 1847, a permanent foundation was made in Philadelphia. Branch houses have been established in Troy, N.Y., Los Angeles, Cal., Springfield, Mass., and throughout the states of New Jersey and Maryland. The Order spread from coast to coast and is today one of the largest and most influential teaching sisterhoods in the country. In the Chapter on Massachusetts more will be shown of their influence.

The Sisters of Providence were imported from Ruille in 1840, when six sisters under the leadership of Mother Theodore Guerin arrived at New York. Their first school was opened at St. Mary's of the Woods, Indiana in the following year. The Order spread throughout the North Central States and as far east as Massachusetts and Maryland, so that by 1910 it had 957 members, sixty-eight parish schools, fifteen academies and 18,160 pupils. (2)

In Cincinnati Catholic educational work, under the direction of Bishop Fenwick, had progressed very rapidly. He was succeeded by Bishop Purcel in 1833. The latter, realizing the need for trained teachers, went to Europe and was successful in obtaining a group of Nuns, The Sisters of Notre Dame,

(1) Burns, The Growth and Development of the Catholic School System. p. 29.

(2) The Catholic Directory 1908.

from Namur, Belgium. Their first school was opened in 1841, in Cincinnati. It was attended by students of all religious beliefs. The Order spread throughout the country and eventually took up a residence in Boston, Massachusetts. By 1910 the community numbered 1248 nuns, in charge of twelve academies, sixty-four parish schools and 30,974 pupils.(1)

The Sisters of the Holy Cross came in this country from France in 1843. In 1844, they established a school at Bertrand Indiana. The following year more Sisters arrived. In 1869, the community received recognition as a body independent of the original foundation in France. It is interesting to note that this Sisterhood devoted most of its time, during the Civil War, to the care of the sick and wounded. This community prospered as the others had done, and by 1909 had over a thousand members.

The Sisters of Charity in this country date from the year 1843, when Mother Warde and six other nuns arrived from Carlow, Ireland. Their first school opened in 1846, in Chicago. The order has branch houses at Ottawa, Ill., Wilkesbarre, Pa., Providence, R.I., Hartford, Conn, and Manchester, N.H. By 1910, the community had 4396 members. Of this number about one half were engaged in teaching.

Other Orders, notably, the Ursulines, the Sisters of the Most Precious Blood, The Benedictines, and the Sisters of the Presentation established houses during the same period. However, since their influence and field of work were about

(1) The Catholic Directory, 1908.

the same as those outlined, they will not be treated here, since the author's purpose, here, is to sketch briefly, the growth and influence of the communities which had such a salutary effect on Catholic Education in the United States. The Teaching Brotherhoods will be treated in the chapter on High Schools, since their influence and sphere of activity is chiefly concerned in that work.

Undoubtedly it will be seen that with the establishment of teaching sisterhoods throughout the length and breadth of the United States, the work of expanding the Catholic School system went on more rapidly than it could have done otherwise. The history of each of these communities would make an interesting study in itself, but the mere mention of them and of their work and of their early foundations is sufficient for the work now at hand.

Concomitant with the growth of the teaching orders, Catholic parish education received great impetus for its development from the legislative efforts of the assemblies of the Catholic Hierarchy.

In 1829, a Provincial Council held at Baltimore, Md. ordered the establishment of schools wherever possible. In this decree, adopted at the Council, the following statements are found: "We exhort the bishops.....to see that schools be established in connection with all the churches of their dioceses; and, if it be necessary and circumstances permit, to provide from the revenues of the church to which the school is attached, for the support of competent teachers.(1)

(1) In Decreta Conc. Prov. et Plen. Balt. 1829 n 13, p.47.

In 1875, the matter of schools was carried before the Propaganda, the Roman Congregation of Bishops, which had jurisdiction in American affairs. This congregation issued a letter which said in part: "All are agreed that there is nothing so needful to this end as the establishment of Catholic schools in every place.....and schools no whit inferior to public ones. Every effort, then, must be directed towards starting Catholic schools where they are not, and, where they are, towards enlarging them and providing them with better accomodations and equipment until they have nothing to suffer, as regards teachers or furniture, from comparison with the public schools.(1)

The Third Plenary Council of Baltimore in 1884 adopted the following decree:

"I. Near each church, where it does not yet exist, a parochial school is to be erected within two years from the promulgation of this Council, and is to be maintained in perpetuum, unless the bishop, on account of grave difficulties, judge that a postponement be allowed.

II. A priest who, by his grave negligence, prevents the erection of a school within this time, or its maintenance, or who, after repeated admonitions of the bishop, does not attend to the matter, deserves removal from that church.

III. A mission or parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible, should

(1) Burns, The Growth and Development of the Catholic School System in the United States p.90.

be reprehended by the bishop and, by the most efficacious and prudent means possible, induced to contribute the necessary support.

IV. All Catholic parents are bound to send their children to the parochial schools, unless either at home or in other Catholic schools they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop...(1)

Thus it is seen that education was, and is considered, of paramount importance in the Catholic Church. Thus far, the author has reviewed a few of the early school foundations, the bodies of teachers who were to carry on the work of the schools, and the legislation promulgated in behalf of education by the church authorities.

In the next few pages he will endeavor to discuss the character of the pupils who attended the schools and the curriculum to which they were subjected.

During the later period, from 1840 to the present, the United States, as a country, had expanded itself by conquering the wildernesses within its boundaries. For work of this kind strong men and women were needed. Hence, one finds the Irish coming to this country in great numbers. These people, driven out of their home country by famine and other causes, were only too glad to obtain work of any sort, that would enable them to support their families. The French, Italians

(1) Burns, The Growth and Development of the Catholic School System. p. 195.

and other races came to this country holding the same attitude toward manual labor or any other kind of work. Therefore, we find them working in the ditch, contributing their strength to the building of railroads, towns, and cities. America owes a debt of gratitude to the robust emigrants who came to its shores during the pioneering days. Since a vast number of these men and women were Catholics and they were filled with a love of their church and everything connected with it, they sent their children to the Catholic schools. In a large number of cases, these were the only schools to which they could send them. The immigrant boy and girl was often looked upon askance by the native born students, who quickly forgot that they, themselves, were only a generation removed from the lands of their fathers.

That the parents of these Catholic children believed in education may be shown by the countless instances of men, who were unable to give financial support to the schools, but who, after a hard day's work of twelve hours or more, gave their physical strength to the building of the schools.

Therefore, in the beginning, one finds that the pupil population of the Catholic school was predominantly of the emigrant type. In this respect it might be said that the Catholic school system did much for education in the United States, when one considers that all the early parochial schools were to a great extent bilingual, teaching both in the mother tongue of the immigrant and in the tongue of his adopted land, thus allowing an easier orientation to the

ideals of the new country, than would have been the case, if the non-English speaking pupil had been placed in schools, in which the entire instruction was in English. An objection might present itself here, that this very teaching in a foreign tongue would tend to detract from the teaching of the ideals of the adopted country. Experience has shown, however, that the parents of these children recognized the value of a facility in the use of English, and encouraged their children in its use, being very proud that they had advanced in this respect. This condition continued to be the attitude held, for in the second and third generations few of the children are able to speak the foreign tongue.

Gradually the use of the foreign tongue was discontinued in the schools, except in the teaching of Christian Doctrine, which, in some schools today, is still taught in two languages.

Today, the students of a Catholic school are found to have much the same traits, qualities and habits as the pupils of the public schools.

The curriculum of the Catholic Elementary school is parallel to that of the public elementary school. (The high school curriculum will be discussed in the chapter on high schools.)

A copy of the time schedule of a typical elementary organization (The Boston diocese) is presented.

GRADES.....	1	2	3	4	5	6	7	8
Opening and closing exercises.....	60	60	60	60	60	60	60	60
Religion.....	150	150	150	180	180	180	180	180
Reading; literature....	540	480	400	200	180	180	150	140
Oral; written English..	230	200	200	300	300	250	270	250
Penmanship.....	80	80	80	100	100	90	90	90
Arithmetic.....	100	210	210	210	230	220	230	230
History.....				50	50	120	120	150
Geography.....			80	130	130	130	150	150
Music.....	60	60	60	60	60	60	60	60
Drawing.....	100	80	80	80	80	80	60	60
Physiology; Hygiene....	30	30	30	30	30	30	30	30
Physical Ed. Recess...	150	150	150	100	100	100	100	100
<hr/>								
Home study per week....				150	225	300	500	500

Figures refer to the number of minutes per week.

The following table will show statistically the growth of Catholic Elementary schools in the United States.

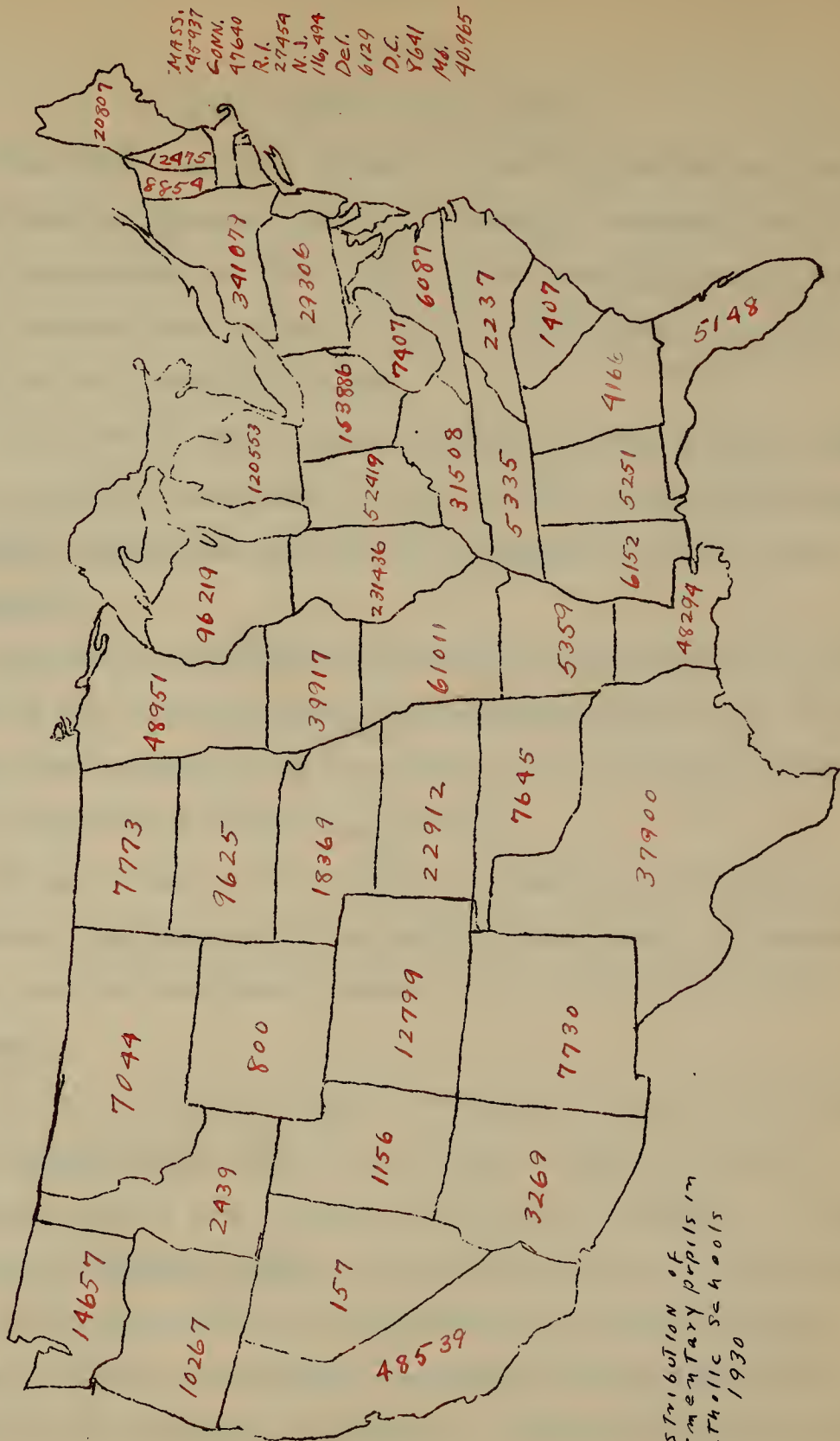
YEAR	ATTENDANCE	AMOUNT INCREASE	PERCENT INCREASE
1880	405,234
1885	490,531	85,297	21.04
1890	633,238	142,707	29.62
1895	755,038	121,800	19.23
1900	854,523	99,485	13.17
1905	1,031,378	176,855	20.69
1910	1,237,251	205,873	19.96
1915	1,456,206	218,955	17.69
1920	1,795,673	339,467	23.31

The above figures were taken from the Official Catholic Directory, except those for 1920, which were taken from the Directory of Catholic Schools and Colleges.

The latest complete figures are as follows:

1920	1,795,673	339,467	23.31
1922	1,947,495	151,822	8.5
1924	2,036,569	89,075	4.6
1926	2,111,560	74,991	3.7
1928	2,195,569	84,009	4.0
1930	2,222,598	27,029	1.2

These figures taken from the Directory of Catholic Schools and Colleges for the year 1932. Page sixty-one shows the distribution, by states, for 1930. These figures also taken from the Directory.



Distribution of
Elementary pupils in
Catholic schools
1930

CHAPTER THREE

THE CATHOLIC HIGH SCHOOL

Recalling that the 'raison d'etre' for Catholic schools is to make religion a part of the pupils' everyday life, it is not surprising to find that, in addition to the elementary school system, one sees a system of higher education, supported by the Catholic Church.

The Catholic high school consists of four years of work, with curricula comparable to that of the public high school. The chief difference lies in the religious content of the curricula.

There are three types of Catholic high schools in this country; the private academy or boarding school, the parish high school which may be for boys alone or for girls alone, and the Central Catholic high school.

In this country the majority of high schools began as academies connected with the college departments maintained by the various religious orders, or as parish elementary schools.

As was seen in a previous chapter, it became necessary to establish normal schools in order to supply teachers properly trained for the work of Catholic education. Hence, the first secondary schools were of this type. However, this type of school took care of postulants for the religious orders, and was not greatly concerned with the higher education of the pupil who intended to remain in the world. Obviously, something had to be done to take care of this type

of pupil.

It soon came about, therefore, that there was an academy established for these pupils in connection with the various collegiate institutions maintained by the religious orders. Since the first academies for girls were boarding schools, they required that tuition be paid. Among the early schools of this type may be mentioned, the Visitation Convent School at Washington, D.C., 1799; St. Joseph Academy, at Emmittsburg, Md. 1809; Loretto Academy, at Loretto, Ky., 1812; and Nazareth Academy, at Nazareth, Ky, 1814. At first, most of these schools were elementary schools, but, as the pupils became qualified, and the financial status of the school increased, they became academies of secondary grade. Prior to 1850, there were very few secondary schools for boys except those maintained by the religious orders for their novices.

The parish high school was an outgrowth of the parish elementary school. Individual pastors, realizing the need for higher training under Catholic auspices, if the religious training was to be complete, began their high schools by adding a year or two of high school work, in connection with the elementary school. As time went on and the financial ability to care for the more costly secondary education increased the other two years were added. One of the earliest attempts to establish a high school in connection with a parish school was made in Detroit, in 1802.

The parish school receives its support from the voluntary contributions of the parishioners of the parish. The enroll-

ment in the schools comes from the several parishes of the city, as well as from the parish to which the school is connected. In order that the financial burden may not be too great for the one parish, the students from other parishes, are in a number of cases, obliged to pay a tuition fee.

The third type of secondary school is known as the Central Catholic High School and represents the present tendency in the larger cities. It receives its name from the fact that it is located in the center of the Catholic population and is supported assessments levied on all the parishes of the city and by the diocesan funds. Numerous advantages are claimed for this type of school, among which are; greater ease of administration, a more diversified curricula, teacher economy, and greater socialization of the pupils.

A great impetus was given to the Catholic high school movement when the Catholic High School of Philadelphia was founded by means of the generous gift of Mr. Thomas E. Cahill of that city. His will provided for the purchase of property, and the erection and equipment of a large and suitable building at a cost of \$280,000 and a perpetual endowment fund with an annual interest of \$3000. The building was dedicated in 1890. (1) This school became affiliated with the numerous parish schools of that city, and from its very beginning was a central Catholic high school. The student body was composed of boys alone. The faculty comprised a rector, a vice rector, and eighteen lay instructors. By 1912, the attendance reached

(1) Burns, Growth and Development of the Catholic School System. p.364.

over four hundred boys.

Since the opening of this school Catholic high schools have multiplied rapidly. In 1901, the United States Commissioner of Education reported fifty-three such schools, the attendance including both boys and girls. In addition to these, there were numerous schools which taught only one or two high school years; since the tendency was to keep the pupils under parish control as long as possible.

It is interesting to note that in 1843, at Lowell, Massachusetts, there was a Catholic public high school supported by the public funds. While this was an unusual state of affairs, it serves to show that higher education was considered essential, and that the agency which sought to supply it was looked upon with sympathy by the public at large.

The reasons for the development of the Catholic high school are, to a great extent, the same as those which brought about the elementary school. If the elementary school exists to give the pupil an everyday training in his religion, it is a natural corollary that the high school should carry on this objective. Hence, we find that the aim of the Catholic high school is to give the pupil, not only a training in the usual academic subjects, but also a training in his religious principles. One finds this objective expressed in the prospect of several schools. "To develop the moral and mental facilities of the students....the aim is not merely to instruct or to impart knowledge, but to prepare the students, by a thorough training, to solve the fundamental problems of life, and to discharge their duties to their fellow-

man, to their country, and to their God."

"The purpose of the high school is to train our Catholic youth to become useful members of society and leaders in the church."

"The Senior High School aims to provide a liberal training for girls that will develop them into a fine type of womanhood. The school accomplishes this through a well-developed program that bears upon the life activities of a woman."

"Its purpose is to promote the intellectual, moral, and physical development of those intrusted to its care. The school endeavors to give personal attention to each pupil, studying his individuality so that he may receive that particular attention which will best help his advancement."(1)

Whenever possible, the Catholic high school boys are taught by men of the Religious Brotherhoods. There seems to be a general feeling that men are more desirable teachers for boys of high school age. However, it is more expensive to have them as teachers, since their living expenses are greater than those of the teaching sisterhoods. To a great extent, therefore, the teachers in the Catholic high schools continued to be nuns.

Since the teaching brotherhoods are concerned chiefly with secondary education, the author has reserved the historical sketches of these communities for this chapter.

The first teaching Brotherhood to be established in the United States was the Brothers of the Congregation of the

(1) Guidance Practices in Fifty Catholic High Schools, Doctor's theses, Fordham University p.13, Freidel, S.N.D.

Holy Cross. The Order was founded in France in 1820 and reached this country in 1841. Father Sorin and six Brothers opened a school near Vincennes, Ind. Later they transferred to Notre Dame du Lac, Ind. The present University of Notre Dame is under their direction.

The second teaching order of Brothers arrived in 1846. This Order is known as the Christian Brothers. Its first school was in Baltimore, whence their efforts spread throughout the country. A novitiate and normal school were opened in New York in 1861. LaSalle Academy was established in 1846 which was later removed to Brooklyn, N.Y. St. James and St. Gabriel's schools were established by them a few years later. In 1853, they established Manhattan College. A Branch house was established in San Francisco in 1868, in which year they founded St. Mary's College and Preparatory school in that city. Colonies were also sent to St. Louis, Mo., Troy, Albany, Syracuse, and Utica, N.Y. In New England their work was begun at Providence in 1871, when they established LaSalle Academy in that city. By 1910, there were 1091 brothers in the United States in charge of about 31,000 pupils. Since the Order came to the United States fully organized, it made more rapid progress than those founded in this country.

The Brothers of the Sacred Heart, which had been founded at Loyons, France in 1820, had its first establishment in the United States at Mobile, Alabama in 1847. In 1854, a college and school were opened at Boy St. Louis, Miss. Later schools

were established at Natchez, Vicksburg, and Meridian, Miss., and at New Orleans, Baton Rouge, Donaldsonville, Alexandria, and Mansura in Louisiana. At present the majority of the teachers are engaged in the South, although they have some schools in the North. By 1900, there were 225 Brothers in the United States, with five secondary schools and ten parish schools which had an enrollment of about 2700 pupils.(1)

The Franciscan Brothers were brought from Ireland in 1847 by Bishop O'Connor. They established a college at Loretto with which several schools of the secondary type were connected. Another branch of the Order was brought to this country in 1858. This group established St. Francis Academy in Brooklyn, and St. Francis College with which St. Leonard's Commercial academy is affiliated. In 1910, there were seventy-six brothers in charge of schools with a total enrollment of 8000 pupils.

The Brothers of Mary were induced to come to the United States through the influence of Father Clement Hammer of Cincinnati which was one of the historic school centers of the pioneer West. The Rev. Leo Meyer and four teachers arrived at Cincinnati from Alsace, Dec. 3, 1849. They immediately opened a school which developed into St. Mary's Institute which latter institution had a preparatory school affiliated with it. These brothers have borne an important part in the development of the high school system as attested to by the fact that in 1910, out of forty-three parish schools twenty-seven have one or more high school grades. In addition

(1) Burns, p. 114.

to this there were a number of fully equipped secondary schools.(1) In 1908, the society numbered over 400 members in charge of 12,000 pupils.

The Xaverian Brothers were founded with the express purpose of furnishing teaching brothers to the United States. The Order was founded in Belgium in 1839. The first group arrived in the United States in August, 1854. This colony attempted to establish schools in Louisville, but because of the force of the Know-Nothing party, they were unsuccessful. In 1860, a second colony arrived and they established two schools in Cincinnati, one of which developed into St. Xaviers College, one of the most important Catholic institutions of secondary education in the West. Their influence in the higher school movement has been felt in Virginia, where they conduct secondary schools at Richmond, Norfolk, Fort Monroe, and Newport News. At Danvers, Massachusetts, they established St. John's Preparatory school in 1907. In 1910 there were 250 Brothers in charge of 6425 pupils in this country.

The curriculum of the Catholic High Schools compares favorably with that of the Public High School. For the purpose of this chapter the author will present a typical curriculum. This curriculum was taken from, Catholic Secondary Education in the Diocese of Brooklyn, by Rev. William P.A. Maguire, S.M.M.A. published by the Catholic University of America, 1932.

(1) Burns, p. 117.

GENERAL COURSE

FIRST YEAR	SECOND YEAR
Religion	Religion
English	English
Latin	Latin
Biology	French
Elementary Algebra	History (Ancient)
Civics	Intermediate Algebra
ELECTIVES	ELECTIVES
Elementary Design	Elementary Representation
Music	Music
THIRD YEAR	FOURTH YEAR
Religion	Religion
English	English
Latin	Latin
Physics	American History
Plane Geometry	
ELECTIVES	ELECTIVES
Music	French
	Trigonometry

COMMERCIAL COURSE

FIRST YEAR	SECOND YEAR
Religion	Religion
English	English
Elementary Algebra	Commercial Arithmetic
Biology	Typewriting
Civics	
ELECTIVES	ELECTIVES
French	French
Business Writing	History (Ancient)
THIRD YEAR	FOURTH YEAR
Religion	Religion
English	Business English
Shorthand	Shorthand
Typewriting	American History
Bookkeeping	Commercial Law
	Economics
ELECTIVES	ELECTIVES
French	Bookkeeping
Geometry	

Physical training is required in both courses, in all grades two periods per week. This curriculum also taken from Maguire, Catholic Secondary Education in the Diocese of Brooklyn.

Extra curricular activities are found in the Catholic High School. Activities which lead to the social and cultural graces, those of a physical nature and those of a spiritual nature are maintained.

Debating societies, Literary societies, Glee Clubs and Orchestras and a number of Bands serve the academic and cultural side of the extracurricular activities.

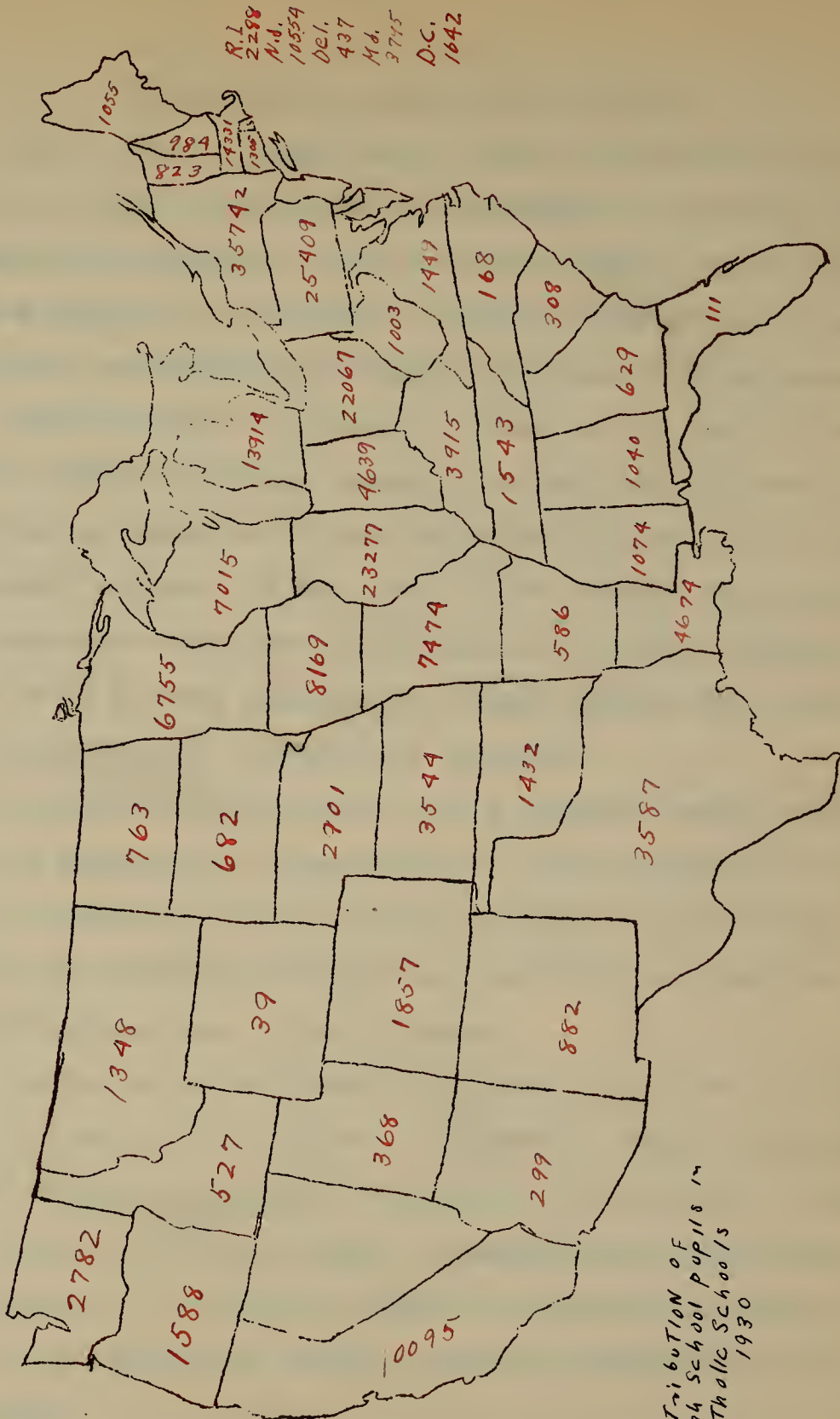
Football, baseball, basketball and track teams, gymnastic clubs, tennis and golf clubs supply the physical extracurricular functions.

In addition to the above mentioned activities there are others of a distinctly religious nature. These activities are known as Sodalties and have to do primarily with the religious life of the pupil. Since this activity is concerned with guidance, and since guidance is one of the great problems found in education today, the author will treat it in the following chapter.

The tables on pages fifty-seven and fifty-eight will show statistically the growth and present status of Catholic Secondary Education in the United States. The tables have been derived from the United States Educational Bulletin for 1920, number three, and from the Directory of Catholic Schools and Colleges for 1932.

GROWTH OF CATHOLIC SCHOOLS AND ACADEMIES			
YEAR	PUPILS	NUMBER OF INCREASE	PERCENT OF INCREASE
1900.....	15872.....		
1901.....	17171.....	1299.....	8.18
1902.....	16786.....	385*	2.24
1904.....	17369.....	362.....	2.12
1905.....	20,150.....	2,781.....	16.00
1906.....	19,949.....	201*.....	0.90
1907.....	18167.....	1,782*.....	8.90
1908.....	19,259.....	1029.....	6.00
1909.....	20,377.....	1118.....	5.80
1910.....	30,124.....	9747.....	47.80
1911.....	35,575.....	5451.....	16.00
1912.....	41,072.....	5504.....	15.40
1913.....	45,303.....	4224.....	10.20
1914.....	49,095.....	3792.....	8.30
1915.....	56,182.....	7087.....	14.40
1916.....	58,327.....	2145.....	3.80
1918.....	61,823.....	3496.....	5.90
1920.....	129,848.....	68,025.....	110.10
1922.....	153,679.....	23,831.....	18.00
1924.....	185,096.....	31,419.....	20.00
1926.....	204,815.....	19,717.....	11.00
1928.....	225,845.....	21,030.....	10.30
1930.....	241,869.....	16,024.....	7.10

* denotes decrease



DISTRIBUTION OF
HIGH SCHOOL PUPILS IN
CATHOLIC SCHOOLS
1930

CHAPTER FOUR

GUIDANCE IN THE CATHOLIC HIGH SCHOOL.

'Square pegs in round holes' found in the various occupations of this country have led educators to seek some means whereby this condition can be remedied. During the last two decades studies of the problems of vocational guidance have been made, and countless guidance plans have been suggested.

More recently, the growth of crime of one kind or another has led educational authorities and other officials to question the theories of moral guidance followed in our public school system. If the young of the country are developing tendencies which are antisocial, and if this tendency seems to be gaining adherents in a rapid manner, then something must be done to check its progress.

The Catholic High School uses a system of moral guidance which is essentially a religious one. The underlying theory of it is, that if a man is true to his God and, therefore, follows His teachings, then, that, man will be a good man, a good neighbor, and a good citizen.

The pastor of the Church with which the school is affiliated, or one of the curates, designated by him, as principal of the school, is directly responsible for the moral training of the pupils. To him, cases of extraordinary seriousness are referred. The actual teaching of the moral virtues is left to the individual teachers under the guidance of the principal.

The basis for this moral training is found in The Ten

Commandments, which, in some quarters today, are looked upon as being outmoded. Each Commandment is studied in its relation to the activities of everyday life, and the pupil is made to understand the bearing the Commandment has upon his usual daily social contacts. Honesty, loyalty, trustworthiness, truthfulness, and the other moral virtues are taught not only by example, but also by intelligent study of what each one means.

In addition to the classroom work of moral guidance, extracurricular guidance, in the form of Sodalties, is carried on. The definition of a sodality is found from the Latin word, whence it is derived, "Sodalitas", which means a brotherhood. In the Catholic Church a Sodality means a group joined together for some particular spiritual purpose. Each Sodality has a patron Saint whose life is considered worthy of emulation by the members of that Sodality. This might be compared to the various clubs organized by other societies which have some national figure as the ideal, to which they look for guidance.

In the following pages the author will select a few of these sodalties and discuss them from the standpoint of the virtues which each attempts to engender.

The Sodality of the Blessed Virgin Mary, has as its Patron, the Mother of God. The ideal of purity of conduct is sponsored by this organization. The membership is composed largely of girls, although there are boys' associations under the same title.

The Knights of the Blessed Sacrament is an association for boys which seeks to foster a general piety of life, as evidenced by a respect for Jesus in the Blessed Sacrament. There is a girls society under the name, The Handmaids of the Blessed Sacrament. Both of these societies are for younger students.

The Holy Name Society takes as its Model, Jesus Christ. The object of this society is to eliminate profanity. There is also a Senior Holy Name Society to which adult men may belong.

The Holy Angels' Sodality is a union of children, particularly girls, that promotes devotion to the Guardian angels, who guide the children along the path of righteousness.

The Rosary Confraternity is a sodality devoted to the Blessed Mother of God. Its particular devotion is the Rosary, which is a prayer to the Mother of God. This society like that of the Sodality of the Blessed Virgin fosters purity of conduct. It may be joined either in childhood or in adult life.

The Apostleship of Prayer, is, as the name signifies, an association formed for the purpose of worldwide prayer. It seeks to gain blessings of either a material or spiritual nature by the combined prayers of its members. It is a character building union since each of its members is required to perform certain charitable and pious deeds each day.

The Acolytical Society is an organization of boys who serve at the Altar. It has as its patron Saint, St. John Berkman. It seeks to foster a respect for Holy things, and trains the boys for service at the various Church functions.

The Students Spiritual Council is a group which fosters whatever virtues seem to be needed at the moment, i.e. it takes care of the particular spiritual problem of the time. It is guided by one of the priests or nuns appointed for the purpose.

The Students Mission Crusade and the Foreign Mission Society strive to aid the Missionaries in their work by sending materials which the missionaries may use by collecting tin foil and things of that nature which may be later turned into money by the Missionaries, and by the prayers of the members.

The Society for the Propagation of the Faith, has as its ideal the spreading of the Roman Catholic Religion throughout the world. Its members are both children and adults. The associates supply Catholic reading materials to those who desire it, and in every way strive to lead a life which may be taken as a model for others.

There are countless other sodalities, which have one or several spiritual functions, but the author will not mention them since those already mentioned may serve to elucidate the work of the organizations.

CHAPTER FIVE

CATHOLIC EDUCATION IN MASSACHUSETTS

The Catholic school system as found in Massachusetts dates from the early part of the nineteenth century. At that time, all of New England was included in the Diocese of Boston. A Diocese is a district, with arbitrary boundaries, under the jurisdiction of a Bishop. The diocese may be compared with the arbitrary sections of the United States, known as States. At present Massachusetts is divided into three dioceses; Boston; Fall River, and Springfield. For purposes of clarity the author will trace the development of the school system according to the several dioceses, rather than in Massachusetts as a whole.

In the early nineteenth century, the Catholic schools were able to teach merely the bare essentials of religion, and were, therefore, practically Sunday schools with weekday classes. The reason that the early schools were unable to give a training in the elementary branches is found in the fact that the Catholic population was so scattered and so poor, that schools were financially impossible.

In the second decade of this century, the great tide of Catholic immigration set in, and made itself felt by the erection of churches and schools.

The first real Catholic School in New England was the Ursuline school, which was opened in Boston in 1820. It owed its origin to the Reverend John Thayer, Boston's first native-born priest. He desired to establish a teaching order of women in Boston. Unable to secure teachers in this country

he went to Ireland in 1811. In that country he applied to several teaching communities for teachers. He was not successful in this project, but he finally secured the services of two young women, who had received training by the Ursulines. These two women, the Misses Mary and Catherine Ryan, were joined by two others, and having entered the Ursuline Order, came to this country in 1820. In that year, they opened the first convent school for girls in Boston. This school had an enrollment of one hundred girls by the end of the first year. In 1826, the school was moved to Charlestown. Here there was opened a day school as well as the boarding school. A prospectus printed in 1828 shows that the plan of education was complete, "comprehending all those attainments which may be found necessary, useful and ornamental in society," while at the same time the teachers were to adorn the minds of their pupils, "with useful knowledge and form their hearts to virtue." (1) The pupils of the junior department were taught the "common branches of education" which included reading, writing, grammar, arithmetic, geography, and history. They were also taught all kinds of plain and fancy needlework. In the senior department, they were taught composition, both in prose and poetry, ancient and modern history, mythology, astronomy, rhetoric, logic, chemistry, botany and drawing in all its varieties."

On August 11, 1834, the Ursuline convent school was burned by an anti-Catholic mob.

(1) A Century of Catholic Education, Rev. Richard J. Quinlan, Diocesan supervisor of Schools, Boston.

In 1826, Bishop Fenwick established a school for boys in Boston. In 1829, he opened a classical school for boys in the basement of the Cathedral. This school was the germ out of which developed the present Holy Cross College in Worcester.

In 1829, another Catholic school was opened at Charlestown at a place called Craigie's Point.

In 1832, three Sisters of Charity from Emmitsburg arrived to establish Saint Vincent's Orphan Asylum in Boston. In accordance with their custom they established a free school with an attendance of 250 pupils.

In 1831, a School was organized in Salem by Father Wiley who established the first Catholic school in that city.

The first Catholic School in Lowell probably came into existence in 1823. The Irish Catholics rented a room for school purposes and put the scholars in charge of an Irish Schoolmaster. The pupils were charged a tuition fee of six cents per week. However, the school made little progress.

In 1830, at the annual town meeting the school committee agreed to appropriate \$50.00 annually for the support of an Irish school. While this seems unusual, it must be remembered that all the state supported schools were controlled by the different religious denominations. Later, in 1835, two schools were opened and they were formally adopted into the school system of the town and supported at public expense. In 1838, the two schools were consolidated under the name, "The Fifth Grammar School". In 1852, the Sisters of Notre Dame of Namur came to the city to open a free school. The

Know-Nothing movement was at its height, the whole State was inflamed with anti-Catholic feeling, and the schools were cut off from public support.

The first real parochial school, which had a continuous existence to the present day, was the German Holy Trinity School of Boston, which was founded in 1844. It was opened in the basement of the church. As the enrollment increased a frame house was bought, in 1848, to which the girls were removed, the boys remaining in the basement of the church. In 1874, it was permanently located on Shawmut Avenue. In the beginning the faculty was composed of lay teachers. In 1859, the Sisters of Notre Dame of Namur took charge, they being replaced by the sisters of St. Francis in 1913.

At Lawrence, the first school was established in 1847. Later it developed into the present school, St. Mary's. It was under the direction of two Irish school masters, Mr. O'Connel and Mr. Brenahan. In 1859, the Sisters of Notre Dame of Cincinnati took charge of the school. There is a girls' school and a boys' school, the latter being taught by the Xaverian Brothers, who came to Lawrence in 1869. At the present time there are twelve separate school buildings in Lawrence.

From 1850 to 1866 the progress of Catholic education was not very promising. In 1855, there were in all of Massachusetts, which then comprised the diocese of Boston, only five free schools for girls, and only a few schools for boys taught by lay teachers. By 1866, when the Very Reverend

John J. Williams was consecrated Bishop of Boston, the number had grown to but ten free schools for girls and four for boys.(1)

In 1866, the Second Plenary Council exhorted all pastors to found schools wherever possible. However, the financial conditions resulting from the Civil War made it very difficult to carry out the injunction.

In 1869, the first Catholic school in Cambridge was opened by Father Scully.

In 1870, the school of the Assumption was established in East Boston by the Reverend Joseph Cassin. The school was held in the Church and was taught by the Sisters of Notre Dame, who came daily from the Holy Redeemer parish to teach the 175 pupils. The number of pupils increased and in 1873 a frame school building was erected. This school was for girls, the boys' school being organized in 1889.

In 1872 the present limits of the Boston Diocese were established. The Diocese now comprises the counties of Essex, Middlesex, Suffolk, Norfolk, Plymouth except the cities of Marion, Wareham and Lattapolsett in Plymouth County.

Saint Rose's school in Chelsea was established in 1874. The Sisters of Notre Dame of Namur were in charge until 1889, when they were replaced by the Sisters of Providence from Indiana.

In 1879, Saint Agnes' school for girls under the direction of the Sisters of Saint Joseph was established in South Boston.

(1) A Century of Catholic Education, Rev. Richard J. Quinlan, Diocesan supervisor of Schools, Boston.

In 1880, schools were opened in Boston, Somerville, Lowell, and Malden. These schools were under the direction of the Sisters of Notre Dame of Namur, with the exception of the school at Lowell, which was taught by the Grey Nuns of the Cross of Ottawa.

In 1881, schools were established in East Boston, and in Lynn. The former school was under the direction of the Sisters of Notre Dame of Namur, who were succeeded in 1892 by the Sisters of Mercy. The latter school was in charge of the Sisters of Notre Dame from the time of its origin to the present.

In 1882, St. Patrick's school for boys was opened at Lowell and the Immaculate Conception school for girls and boys was established at Newburyport. The Xaverian Brothers conducted the boys' school, while the Immaculate Conception school was taught by the Sisters of Charity of Nazareth.

In 1883 three schools opened; the Immaculate Conception, at Stoughton; Saint Anne's at Lawrence; and St. John the Baptist at Lowell.

The period from 1884 to 1892 marked the introduction of many new religious communities into the archdiocese to carry on the work of education. These were the following: Sisters of Mercy, 1886; Sisters of St. Ann, 1887; Sisters of Charity of Halifax, 1887; Sisters of St. Dominic, 1888; Sisters of Charity of Madison, 1889; Sisters of St. Dominic (German), 1889; Sisters of Providence, 1889; Brothers of the Christian Schools, 1891; Sisters of St. Francis, 1891; Sisters of St.

Francis, 1891; Sisters of St. Mary, 1891 and Brothers of Mary 1892. During this period there was an increase of thir one in the number of parochial schools in this diocese. This made a total of 45 schools in the year 1890. During the next fifteen years the total was brought up to seventy-one.

Since this work is concerned with the growth and development of Catholic Education as whole in Massachusetts, rather than the histories of the individual schools, the author will present the dates of origin, the teaching orders concerned, and as far as possible, the number of pupils, in the form of tables.

The first school within the diocese of Springfield was founded in 1867. In that year Father Patrick Healy brought four Sisters of Notre Dame to take charge of a school in Chicopee. This school was opened in September and had two hundred girls in attendance. There was no school building, as such, in the beginning, school being held in a side chapel of the Church. In December of the same year, the schools had an enrollment of 300 pupils.

On January fourth 1868, the parish opened an evening school under the directions of the Sisters. By the end of the year this school had an attendance of 124 scholars. Meanwhile, the parish maintained a school for boys under lay teachers. In 1881, Father Healy bought a tract of land on which was erected the school for boys. For this new school he obtained two Christian Brothers, Alfred and Colmas, to teach the 220 boys who were in attendance.(1)

(1) History of the Catholic Church, Diocese of Springfield
Rev. J.J.McCoy, The Hurd and Everts Co. 1910.

Holyoke was the site of the next Catholic school to be organized. In 1868, these Sisters of Notre Dame opened a school in St. Jerome's parish. This school was for girls alone, and in 1872 a boys division was organized. This boys' school was under the direction of lay teachers, who were replaced in 1867 by the Sisters of Providence. This latter community are more concerned with the care of the sick, this school being the only one of which they took charge in the Springfield Diocese. They relinquished their task to the Sisters of Saint Joseph within a few years.

In 1877, Sacred Heart School in Springfield was founded. Father James J. McDermott, the pastor of the parish and a man recognized for his unusual mental ability, followed the precedents set by the early Catholic missionaries and built the school before he built the church. This building was dedicated in 1874 and in 1877, the Sisters of Notre Dame de Namur came to take charge of it. There were three hundred and thirty children on the opening day, this number being increased to three hundred fifty by the end of the first month.

In 1878, Father George Brochu erected Notre Dame school in Southbridge at a cost of twenty-three thousand dollars and two years later added space to it for a convent. In September 1882, the school opened under the direction of the Sisters of St. Anne. In 1890, these nuns were replaced by the Sisters of the Assumption from Nicolet, Canada, who assumed charge of 740 pupils.

In 1899, a new school house was constructed at a cost

of forty thousand dollars. At the time of its erection, it was considered one of the most modern school buildings in the state, having in addition to the regular classrooms, a gymnasium with adjacent baths and an auditorium. The school was built from funds supplied out of the private purse of Monsignor Brochu. It is interesting to note that the actual building of the larger school was held up by the wishes of the old man from whom the estate was purchased. In the deed, or by word of mouth, he insisted that he be allowed to occupy the house on the property until his death. His wishes in the matter were complied with by the church authorities.

At Milford, Father Patrick Cuddihy became Pastor of St. Mary's Church in 1857. This man had labored throughout all the towns of the Berkshire Hills before being called to Milford by the Bishop. He was a man of unusual intellectual, and physical force, a fearless fighter in behalf of the rights and privileges of the common people. He was a great builder of churches and schools and hence it is not surprising to find him carrying on this work in his new parish at Milford. In 1880, he called the Sisters of Notre Dame to Milford and opened the first parochial school in that place. The school had a registration of 250. It was interesting to the author to read the following quotation from a writer of the day: "Of the many good and great things done by the pastor of St. Mary's to assist Catholics of the town during his long life among them, not one could have done more good for the children of Milford than the introduction of the

parochial schools." It must be remembered that at the time of the opening of this school, the Catholic population was to a large extent of the laboring classes who had come to build the Providence railroad. The need for a school which would train the children of these people in material as well as spiritual things was too obvious to mention. In 1890, Father Cuddihy erected a commodious and well aired and lighted building. He died on the afternoon of December 8, 1898 close to the ninetieth year of his age; and up to a month before his death he was as bright, and seemingly as strong as a man of fifty.

While this work is concerned chiefly with the actual growth of the schools, the author cannot resist the temptation to dwell a bit on this man whose life so easily catches the imagination. In the words of a priest of the Springfield diocese written in 1894: "'Half priest, half hussar,' the people used to say at Hopkinton, when Father Cuddihy, in his younger days, came dashing over the hills to attend them. That was in the days of the long rides and wide missions. Anyone today, looking at the lithe figure, tall and straight as an Irish pike-staff, and noting the springy step and fresh countenance, and perchance catching the firm accents, telling of mind and tongue yet bright and keen as a flashing scimitar, would be puzzled to say whether the man was near to fifty or ninety, and whether the man was a priest or trooper, and would wonder how any man could have so survived the hardships of a missionary priest's life to this

day. He was sixty-two years a priest last Christmas, and is, therefore, the oldest priest in the country.....It is only when one hears him talk familiarly of four popes, and reads his name with O'Connell's in Irish history, that you marvel at the man beside you."(1)

The Sisters of Saint Joseph first arrived in the Springfield Diocese in 1880, when they came to take charge of the new school of St. Patrick's in Chicopee Falls. Since that time they have become the largest teaching community in Massachusetts, having today over thirteen-hundred teachers.

In 1881 and 1882, schools were established in Worcester and Webster respectively.

St. Michael's Cathedral grammar school was built by Bishop O'Reilly in 1881 and the school opened in 1882 with an enrollment of eight hundred students. The following year, the French parish, St. Joseph's, opened a school for the children of French descent and took one hundred and fifty pupils from St. Michaels.

In 1869, the first contingent of Polish people was brought to Webster by an agent of the Slater Mills, who had gone to New York for help, and on his return had with him Half a dozen Polish families. By 1886, there were 400 Polish people in the town; some of them received permission from Father Quan and Bishop O'Reilly to build a church of their own. The permission being realized in the building of St. Joseph's Church, in 1887. In 1885, a school was built for

(1) McCoy, History of the Springfield Diocese. pp. 202.

the children of these people. The Sisters of the Felician Order were in charge and the school registered ninety children for its first session.

The first Catholic School in Berkshire country was built in Lee, in 1886. This school owed its origin largely to the efforts of Jane Sedgwick, a convert to the Catholic faith. This lady was a member of the wealthy families of the time and after her conversion immediately set about the founding of the school. Through her efforts the Sisters of St. Joseph from Chambery in France came to take charge of the school. Father Terrence Smith, the pastor of the church gave them his own house in which to live. Miss Sedgwick's father was known as 'the friend of the Irish', and as is usual with the race they reciprocated in every means at their disposal. It is said that at his funeral, his body was borne by twenty-four young Irishmen, working in relays, the five miles to the cemetery.

Other schools were established in this year at Worcester North Adams and Fitchburg.

In 1888 schools were established at Clinton, Fitchburg and Gardner. At Gardner, the school was for the Canadian children. It was maintained in a combination building which served as church, school, and prebetry. In 1892, this building was destroyed by fire. It was rebuilt in 1893.

In the next year schools were founded at Adams and at Southbridge. The year 1891, marked the opening of four schools in this diocese: Our Lady of Perpetual Help at

Holyoke, and three schools at Northampton. In the latter place an academy for girls was erected. When the school opened there were enrolled 150 children.

In the early eighteen forties, the Know-Nothing spirit was strong in Pittsfield, so strong, in fact, that it became a hardship for Catholic children to attend the public schools. The pastor, Father O'Cavanagh, at great sacrifice of time and means, tried to meet the difficulty by opening his own school under parish direction. The school was a signal failure. He was succeeded by the Reverend Patrick Cuddihy, already mentioned in connection with St. Mary's school at Milford. It may be easily imagined the attitude Father Cuddihy took regarding the Know-Nothings. Always, as has been mentioned, a defender of the rights of the common people, he lost no time in making his presence felt, so that, shortly after his arrival, when one or two of the noisier champions of Know-Nothingism had felt the bite of his notched stick, Pittsfield was voiceless in the abuse of Catholics. In 1897, St. Joseph's Academy was opened at Pittsfield. This was a boarding school for young ladies, and, while successful, was transferred to Chicopee to be known as The Elms Academy. This school exists today as a private academy in connection with Our Lady of the Elms College.

Many other schools were established in this diocese from 1900 to the present, but rather than risk monotony by enumerating them, the author has prepared a Chronological Index of the parish schools in Massachusetts, in which the dates

of their founding may be found.

Historical data relative to the Catholic Schools of the Fall River Diocese has been very difficult to find. The author, in correspondence with the Reverend Edward J. Gorman Superintendent of Catholic Education for this diocese, was informed that efforts to obtain this data have been going on for the past few years, but as yet the information is not in usable form. Many of the records have been destroyed, the Catholic pioneers thinking more about the actual doing of the work, than about its history.

In spite of this handicap the author has acquired the dates of the foundings of a number of the schools, by means of a questionnaire sent to all of them for this purpose.

The earliest schools in this diocese of which the author has knowledge were founded in 1876 and in 1877. In the former year the Jesus-Mary Academy was organized at Fall River. The school was under the direction of the Sisters of Jesus and Mary. At the time of founding there were five sisters and 200 pupils of French Canadian extraction.

In 1877, Notre Dame school was founded at Fall River. This school was also under the Direction of the Sisters of Jesus and Mary. The first year recorded an enrollment of 175 pupils of French extraction with nine sisters in charge.

Holy Name school, at New Bedford, was founded in 1883. Originally this school was called St. Joseph's school. It had a pupil registration of four hundred-seventy six children under the direction of eight Sisters of Mercy.

In 1886 the Sacred Heart school at New Bedford opened

with about five hundred students in charge of the Sisters of the Holy Cross. The children of this school were also of French extraction.

The Dominican Academy at Fall River opened in 1895 with thirty pupils of English and French extraction, in charge of the Dominican Sisters.

The Felician Sisters of Saint Francis opened a school at Fall River in 1906. There were about 141 pupils of Polish extraction in attendance.

In 1907, St. Joseph's school at Fall River was opened by the Sisters of Mercy with about eighty pupils of Irish extraction. At present there are 289 pupils in charge of eight teachers.

In 1908, two schools were opened, Sacred Hearts School at Fairhaven and St. Mary's school at Taunton. The former was in charge of two Sisters of the Congregation of the Sacred Hearts and had an enrollment of about sixty pupils. The latter was in charge of the Sisters of the Holy Union of the Sacred Hearts with eleven teachers and four hundred-seventy-five pupils of Irish extraction.

In the same year a Portuguese school was opened at Fairhaven by the same community. This was St. Joseph's school. It had about seventy-five pupils in charge of two Sisters.

In 1910, another school for the children of Portuguese extraction was opened at Fall River. This school was in charge of the Franciscan Missionaries of Mary and had an enrollment of 225 boys and girls. It was called Espirito Santo.

St. Joseph's school at New Bedford was opened in 1913 by

the Sisters of St. Joseph from Le Puy, France. There were six sisters and three hundred eighty-nine pupils. As present there are twenty-one teachers and nine hundred-fifty-nine pupils.

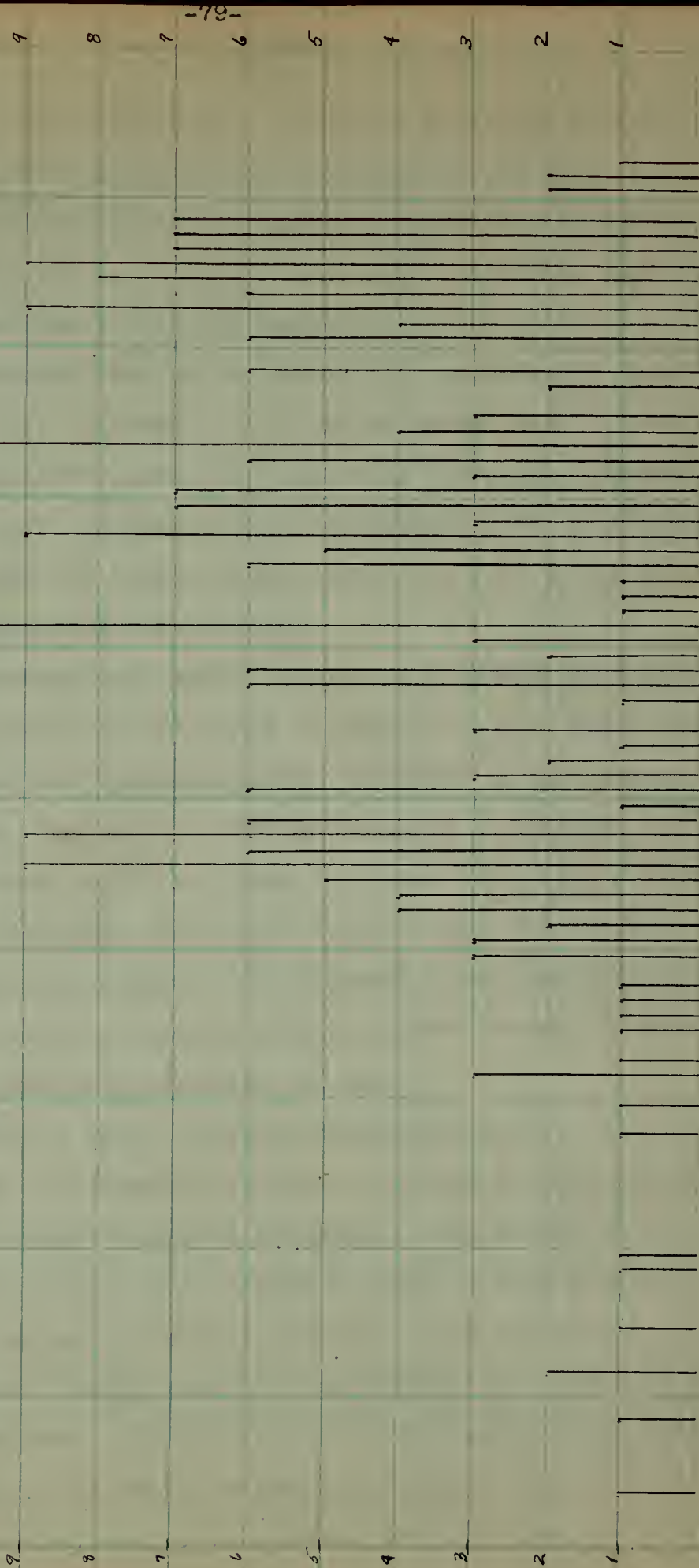
In 1923, Sacred Heart school at North Attleboro was opened in charge of the Sisters of the Holy Union of the Sacred Hearts. On the opening day two hundred fifty-five pupils greeted the five teachers. This school is also concerned with the teaching of children of French extraction.

In 1929 St. Theresa's school was opened in New Bedford, with seventy-six pupils in charge of two Sisters of Saint Joseph. At present this school has five grades, grades being added as needed.

The year nineteen thirty-one saw the opening of two schools, St. Michael's at Ocean Grove and St. Louis of France at Swansea. The former is in charge of the Sisters of Saint Joseph, the latter in charge of the Sisters of the Holy Union of the Sacred Hearts. Both schools have pupils of French extraction.

In order to show graphically the growth of the parish schools in Massachusetts, the chart on page 79 gives a picture of the years in which parish schools were founded in Massachusetts. A study of this chart will show that Catholic parish schools have made a fairly rapid and steady growth beginning in 1870. From that year to the present schools were established throughout Massachusetts with un-failing regularity. The high point seems to have been reached in the decade from 1921 to 1931 during which sixty-

No. 1840-1850 1851-1860 1861-1870 1871-1880 1881-1890 1891-1900 1901-1910 1911-1920 1921-1930 1931-1935 No.



Years of Founding of Catholic Elementary Schools in Massachusetts

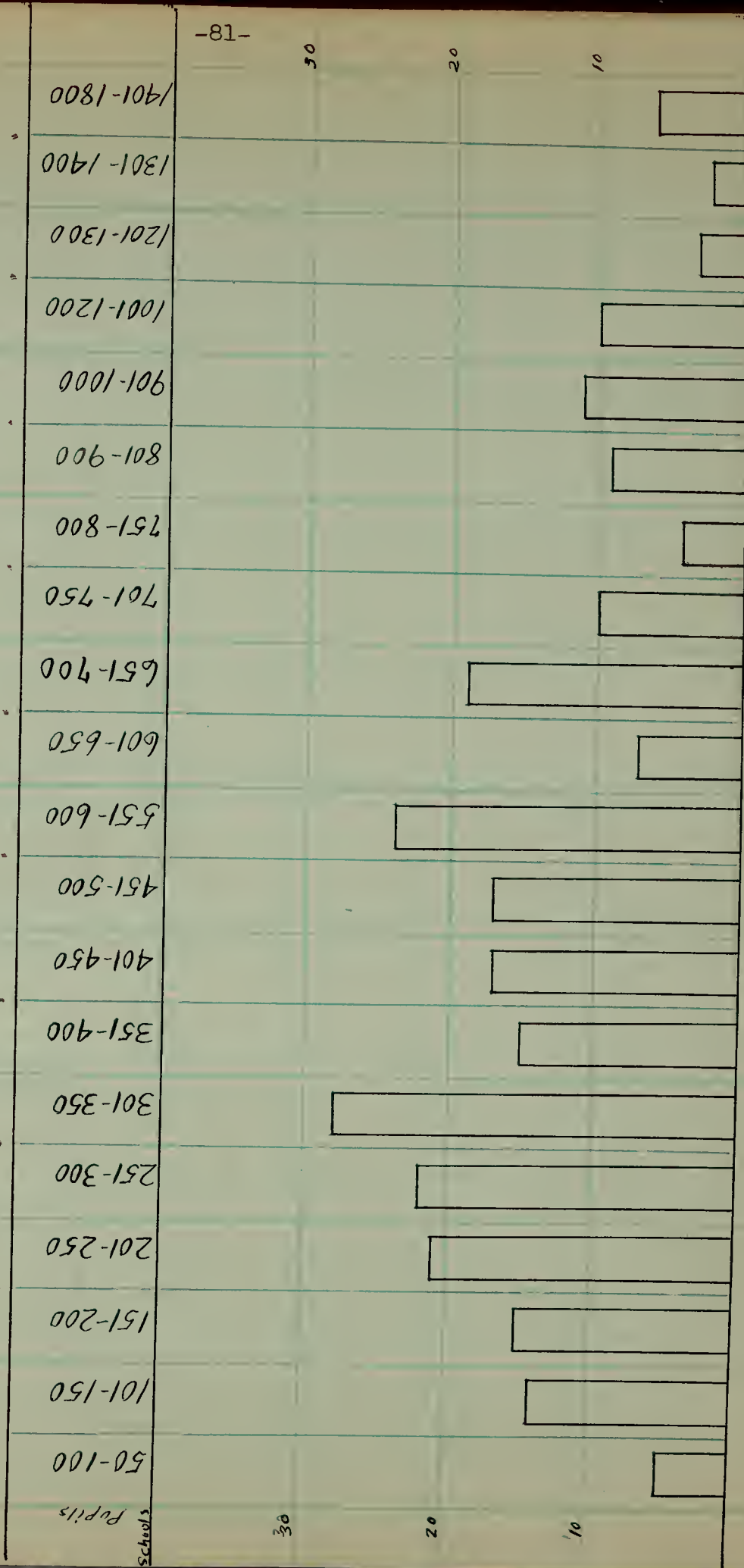
two schools were organized. The large number of schools founded in these years may be accounted for in part, at least, by the universal prosperity which this country saw during those years. However, the chart shows that the growth as been consistent from the beginning.

The present size of the schools is graphically represented on page 81. A study of this graph shows that the schools vary in size from those enrolling only fifty or a hundred pupils to those enrolling from fourteen-hundred to eighteen hundred, with the larger number enrolling from three hundred to three hundred-fifty students.

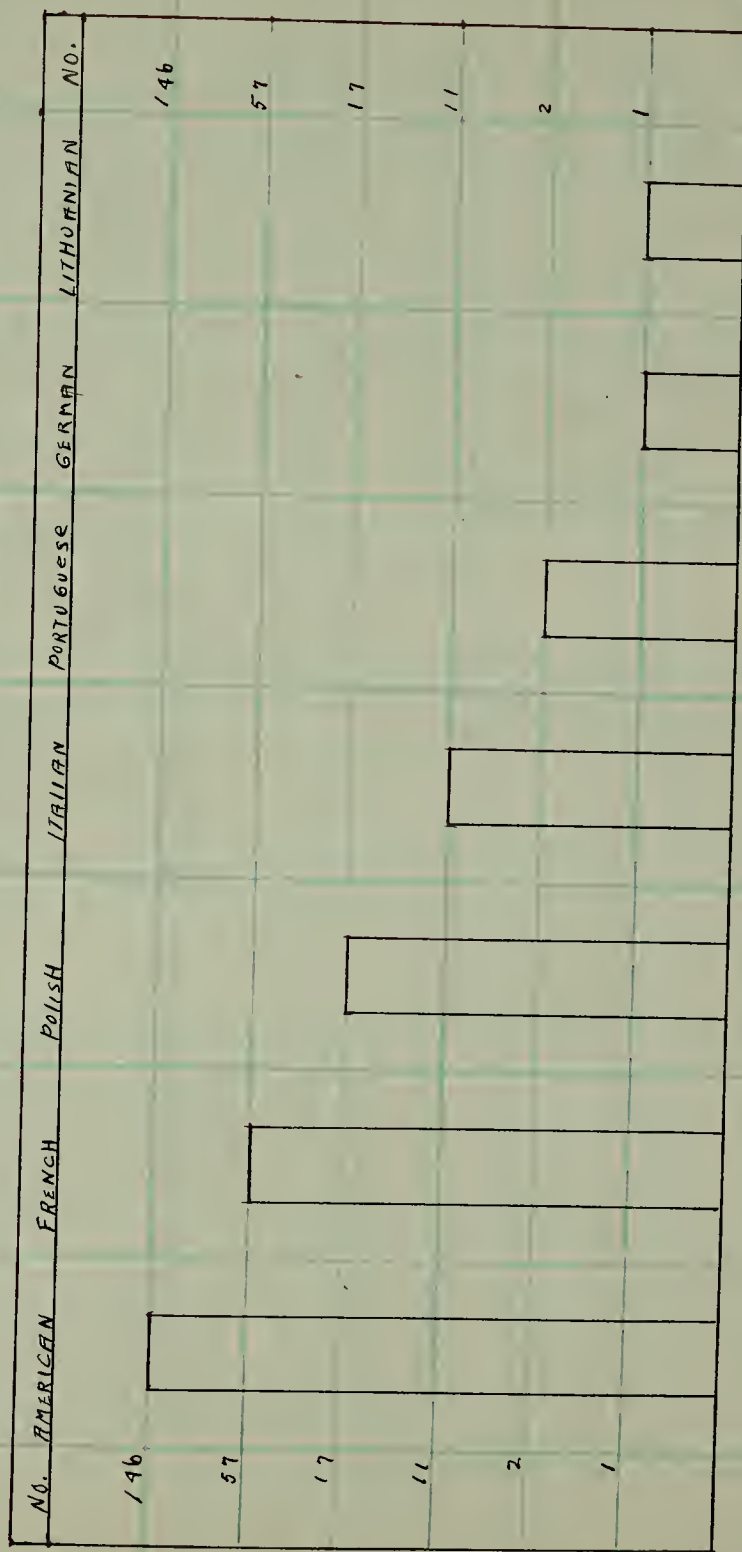
The predominant racial strains represented in the pupil body is pictured by the graph on page 82. This graph shows that the English speaking pupils outnumber by far those, in whose homes, at least, a foreign language is spoken. Of the schools having pupils who come from homes in which a foreign language is spoken, the French schools have the largest number with fifty-seven, Polish schools are next with seventeen institutions, Italian schools number eleven, Portugues two and German and Lituanian one each.

In some of these schools instruction is given in both English and the foreign language. In most of them Christian Doctrine is taught in both languages. These schools do much toward helping the foreign language-speaking student to become accustomed to the American modes of living and to the American ideals, since his transition from one land to another is made easier by virtue of bilingual instruction.

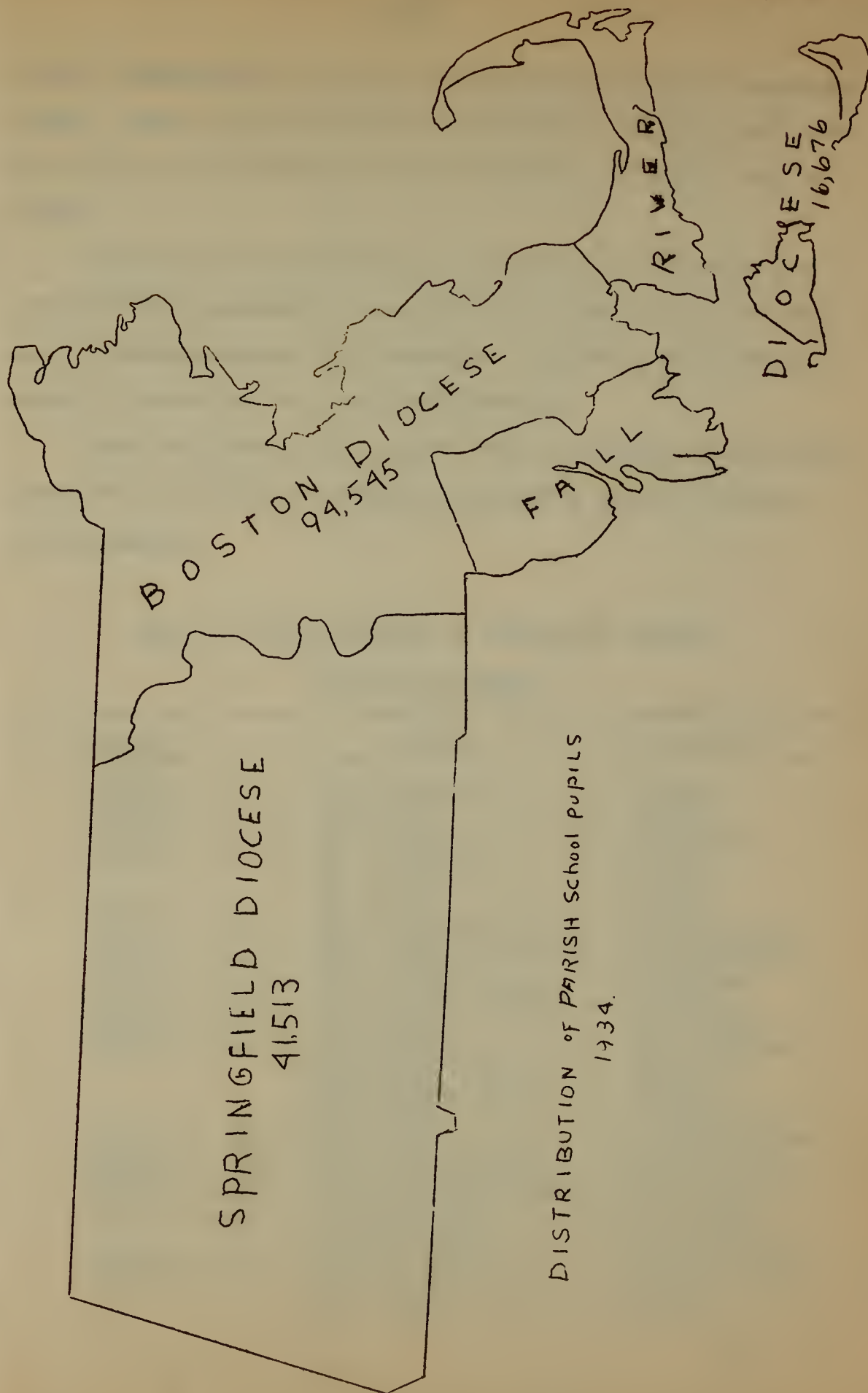
The map on page 83 present graphically the present



Size of Catholic Elementary Schools in Massachusetts 1994



Catholic schools in Massachusetts of monolingual and bilingual type



DISTRIBUTION OF PARISH SCHOOL PUPILS
1934.

(1934) distribution of Catholic Elementary pupils in Massachusetts. These maps are divided according to dioceses and show at a glance how many and in what location the pupils may be found.

The graph of the dates of founding of the schools was prepared from material gathered by the author, from the several superintendents, from personal conference and from the schools themselves via the questionnaire.

Those depicting the present size and racial strains were prepared both from the Catholic Directory and the author's questionnaire.

DATE OF ESTABLISHMENT OF PAROCHIAL SCHOOLS
IN MASSACHUSETTS

YEAR	SCHOOL	LOCATION
1844.....	Holy Trinity.....	Boston
1847.....	St. Mary.....	Boston
1849.....	St. Mary.....	Lawrence
1852.....	St. Patrick.....	Lowell
	St. James.....	Salem
1855.....	St. Mary.....	Salem
1859.....	Holy Redeemer.....	East Boston
1860.....	Sts. Peter and Paul...	South Boston
1867.....	Holy Name.....	Chicopee
1868.....	St. Jerome (Girls)....	Holyoke
1870.....	St. Mary.....	Cambridge
1872.....	Assumption.....	East Boston
	St. Rose.....	Chelsea
	St. Jerome (Boys)....	Holyoke
	St. John.....	Worcester
1873.....	St. Thomas.....	Jamaica Plain
1875.....	Gate of Heaven.....	South Boston
1876.....	Jesus - Mary Academy..	Fall River
1877.....	Notre Dame.....	Fall River
	Sacred Heart.....	Springfield
1878.....	Notre Dame.....	Southbridge
1880.....	St. Patrick.....	Chicopee Falls
	St. Mary.....	Milford

1880.....	St. James.....	Boston
	Immaculate Conception..	Lowell
	St. Joseph.....	Somerville
1881.....	Holy Family.....	Worcester
	St. Mary.....	Lynn
	Immaculate Conception..	Malden
1882.....	St. Louis.....	Webster
	Sacred Heart.....	Southbridge
	Immaculate Conception..	Newburyport
1883.....	Holy Name.....	New Bedford
	St. John Baptist.....	Lowell
	St. Mary.....	Stoughton
1884.....	Notre Dame.....	Worcester
	Sacred Heart.....	East Boston
	St. Charles.....	Woburn
	St. John.....	Canton
1885.....	St. Mary.....	East Boston
	St. Ann.....	Webster
	Holy Name.....	Worcester
	Sacred Heart.....	Webster
	St. Joseph.....	Amesbury
	St. Ann.....	Gloucester
1886.....	St. Ann.....	Lawrence
	St. Joseph.....	Salem
	St. Bernard.....	Fitchburg
	St. Mary.....	Lee
	Sacred Heart.....	New Bedford
	Immaculate Conception..	Fitchburg
	St. Francis.....	North Adams
	St. Anthony.....	North Adams
1887.....	Our Lady of Mount Carmel	Ware
	Sacred Heart.....	Holyoke
	St. Patrick.....	Roxbury
	St. Patrick.....	Brockton
	St. James.....	Haverhill
	St. Anthony.....	Marlboro
1888.....	St. John.....	Clinton
	Sacred Heart.....	Fitchburg
	Rosary.....	Gardner
	Most Precious Blood....	Amesbury
	St. Agnes.....	Arlington
	St. Joseph.....	Haverhill
	St. Joseph.....	Waltham
	St. Patrick.....	Watertown
	Assumption.....	Lawrence
1889.....	St. Mary.....	Southbridge
	Notre Dame.....	Adams
	St. Joseph.....	Roxbury
	St. Paul.....	Cambridge
	St. Michael.....	Lowell
	Our Lady Perpetual Help	Roxbury
1890.....	St. Lawrence.....	Lawrence
1891.....	St. Mary.....	Indian Orchard

1891.....	St. Mary of the Assumption.....	Northampton
	St. Peter.....	Northampton
	St. John.....	Roxbury
	St. Francis de Salles.....	Charlestown
1892.....	St. Mary.....	Spencer
	Our Lady Help of Christians.....	Newton
	Sacred Heart.....	Lowell
1893.....	St. John.....	Peabody
	Blessed Sacrament.....	Roxbury
1894.....	Precious Blood.....	Holyoke
1895.....	St. Aloysious.....	Indian Orchard
	Dominican Academy.....	Fall River
	St. Augustine.....	South Boston
	St. Joseph.....	Waltham
1896.....	St. Joseph.....	Fitchburg
	St. Ann.....	Turners Falls
	St. Anthony.....	New Bedford
1897.....	St. Stanislaus.....	Chicopee
	St. Joseph.....	Pittsfield
1898.....	St. Joseph.....	Springfield
	St. Mary.....	Westfield
	Ascension.....	Worcester
	St. Peter.....	Dorchester
1899.....	Notre Dame.....	Adams
	St. Mary.....	Brookline
	Sacred Heart.....	Lawrence
1900.....	Our Lady of Pity.....	Cambridge
	St. John the Baptist.....	Lynn
1901.....	St. Columbkille.....	Brighton
	St. Peter.....	Cambridge
	St. Ann.....	Three Rivers
1902.....	Holy Family.....	Springfield
	St. Matthew.....	Indian Orchard
	St. Joseph.....	Webster
	St. Roch.....	Fall River
	Holy Rosary.....	Holyoke
	St. Anthony.....	Boston
	St. Mary.....	Charlestown
	Sacred Heart.....	Brockton
	Sacred Heart.....	Cambridge
	St. Rita.....	Lawrence
	Sacred Heart.....	Lynn
1903.....	Sacred Heart.....	Amesbury
1904.....	St. Thomas.....	West Warren
	St. Francis.....	Fitchburg
1905.....	Sacred Heart.....	Northampton
	St. Stanislaus.....	Chelsea
1906.....	St. Mary.....	South Boston
	St. Patrick.....	Lynn
	St. Aloysious.....	Newburyport
	St. Mary.....	Lee
	St. Stanislaus.....	Fall River
	St. Anthony.....	Worcester

1907.....	St. Joseph.....	Fall River
	Immaculate Conception.....	Holyoke
	St. Louis.....	Lowell
	St. Stanislaus.....	Lowell
	St. Anthony.....	Shirley
1908.....	Our Lady of Good Council....	Easthampton
	Immaculate Conception.....	Fitchburg
	Sacred Hearts School.....	Fairhaven
	St. Joseph.....	Fairhaven
	St. Mary.....	Taunton
	St. Joseph.....	Boston
	St. John the Baptist.....	Salem
	St. Ann.....	Salem
	Notre Dame de Lourdes.....	Lowell
	Sacred Heart.....	Malden
1909.....	Holy Rosary.....	Lawrence
	St. Mary.....	Melrose
	St. Mary.....	Indian Orchard
1910.....	Espirito Santo.....	Fall River
	Immaculate Conception.....	East Hampton
	Ste. Jeanne D'arc.....	Southbridge
	St. Ann.....	Dorchester
	St. John.....	Quincy
	St. Patrick.....	Stoneham
1911.....	Cathedral.....	Boston
	St. John.....	Boston
	St. Catherine.....	Charlestown
	Immaculate Conception.....	Marlboro
	St. Charles.....	Waltham
	Holy Name.....	Springfield
	Our Lady of the Rosary.....	Clinton
1912.....	St. Paul.....	Worcester
	St. Eulalia.....	South Boston
	Assumption.....	Chelsea
1913.....	St. Peter.....	Lowell
	St. John.....	Cambridge
	St. Joseph.....	Methuen
	Immaculate Conception.....	Revere
	St. Stephen.....	Worcester
	St. Stanislaus.....	Adams
	St. Joseph.....	New Bedford
1914.....	St. Joseph.....	Cherry Valley
	Ste. Jeanne D'Arc.....	Andover
	St. Rose.....	Chicopee Falls
	St. Joseph.....	Leicester
	St. Cecelia.....	Leominster
	St. Francis de Sales.....	Roxbury
	St. Augustine.....	Andover
	St. Hedwig.....	Cambridge
	St. Ann.....	Somerville
	St. Mary.....	Winchester
1915.....	Immaculate Conception.....	Springfield
	St. Mary.....	Worcester
	Holy Trinity.....	Lawrence
	Sacred Heart.....	Weymouth

1916.....	St. Gregory.....	Dorchester
	Our Lady of Lourdes.....	Jamaica Plain
	Sacred Heart.....	Roslindale
1918.....	St. Michael.....	Hudson
	St. Michael.....	Lynn
1919.....	St. Ann.....	Readville
	St. Clement.....	West Somerville
	St. Thomas Aquinas.....	Springfield
	Our Lady of the Rosary.....	Springfield
	St. Anthony of Padua.....	Fitchburg
	Sacred Heart.....	Holyoke
	Sacred Heart.....	Easthampton
1921.....	Sts. Peter and Paul.....	Three Rivers
	Holy Trinity.....	Westfield
	St. Peter.....	Worcester
	St. Anthony.....	Alston
	Blessed Sacrament.....	Cambridge
	Immaculate Conception.....	Everett
1922.....	Mount Carmel.....	Williamansett
	St. Augustine.....	Lawrence
	St. John.....	Swampscott
	Ste. Jeanne D'Arc.....	Lowell
1923.....	St. Mark.....	Dorchester
	Our Lady of the Presentation..	Brighton
	Sacred Heart.....	Newton
	Immaculate Conception.....	Weymouth
	Our Lady of Hope.....	Springfield
	Sacred Heart.....	Gardner
	Blessed Sacrament.....	Holyoke
	St. Charles.....	Pittsfield
	Sacred Heart.....	North Attleboro
1924.....	St. Joseph.....	Webster
	St. Stephen.....	Worcester
	St. Casimir.....	Worcester
	St. Aidan.....	Brookline
	St. Benedict.....	Somerville
	St. Bernard.....	West Newton
1925.....	St. Phillip.....	Boston
	St. Lazarus.....	East Boston
	St. Joseph.....	Wakefield
	St. John the Evangelist....	Newton
	St. Mary.....	Beverly
	St. Stanislaus.....	Ipswich
	St. John the Baptist.....	Ludlow
	Assumption.....	Millbury
1926.....	St. Leo.....	Leominster
	Annunciation.....	Florence
	Blessed Sacrament.....	Worcester
	St. Catherine.....	Somerville
	St. Catherine.....	Norwood
	St. Matthew.....	Dorchester
	St. Joseph.....	Maplewood
	St. Francis of Assissi.....	Cambridge
	Immaculate Conception.....	Cambridge

1927.....	St. William.....	Dorchester
	St. Joseph.....	Quincy
	St. Joseph.....	Everett
	St. Alphonsus.....	Beverly
	Sacred Heart.....	Milford
	Sacred Heart.....	Worcester
1928.....	St. Paul.....	Blackstone
	St. Peter.....	Northbridge
	St. George.....	Chicopee Falls
	Our Lady of Good Council.....	Easthampton
	Christ the King.....	Hudson
1929.....	Our Lady of Grace.....	Chelsea
	St. Joseph.....	Medford
	St. Margaret.....	Beverly Farms
	St. Mary.....	Dedham
	St. Theresa.....	Blackstone
	Holy Trinity.....	Greenfield
	St. Theresa.....	New Bedford
1931.....	St. Michael.....	Ocean Grove
	St. Louis of France.....	Swansea
1932.....	St. Thomas.....	Mittineague

CHAPTER SIX

CATHOLIC SECONDARY EDUCATION IN MASSACHUSETTS.

A considerable amount of time has been spent on the history of the parish schools in Massachusetts. This has been done chiefly because the high schools are largely the outgrowth of the parish schools, hence, their early history is the history of the parish schools. In this chapter less time will be spent on the history of the individual schools since this has been covered in the previous chapter. The present status of Catholic secondary education in Massachusetts will occupy the major portion of space in this chapter.

Catholic high school education in Massachusetts dates from the year 1843, according to the United States Catholic Magazine for that year. In this magazine it is stated that there was a Catholic high school at Lowell, which was supported by the public funds. The historical value of this school lies in that very fact, the public support of the institution. As far as the author has been able to ascertain this is the only Catholic high school which has received financial assistance from the public treasury. The arrangement was known as, The Lowell Plan. The teachers were to be examined and appointed by the public school committee; the books, exercises and studies were to be prescribed by them, while the pastor of the church specified that the teachers must be Catholics, and that nothing prejudicial to the Catholic belief was to be taught.(1)

(1) The Catholic School System---Burns pg. 360 The Boston Pilot Mar. 1930 pp.13-14.

The plan worked successfully for a number of years until the political body known as the Know-Nothings reached the height of their power. Largely through their efforts, anti-Catholic feeling was aroused to a high pitch, and the Catholic School was withdrawn from public support.

The next high school to be established was in 1849, at Chelsea. This school, St. Rose High School, exists to the present day under the direction of the Sisters of Providence, who were the teachers from the opening of the school.

The Sisters of Notre Dame de Namur opened Notre Dame Academy at Lowell in 1852. This school was moved to Tyngsboro in 1932, being replaced by St. Patrick's High School in that year.

In 1855, St. Mary's school at Salem was opened. At first this was a grammar school which later developed into a twelve year course including both classical and commercial departments.

The present Holy Cross College is the outgrowth of a preparatory school opened in 1843, which itself was a development of the Classical school established in Boston by Bishop Fenwick in 1837.

In 1855, the Fitton high school at East Boston was opened as a grammar school under the direction of the Sisters of Notre Dame and of the Christian Brothers. In 1867, this school added the high school department also under the same teachers. The original pupil registration of the high school was five pupils.

In 1860, the Reverend P. F. Lyndon opened a school at South Boston. This school, Sts. Peter and Paul, was also under the direction of the Sisters of Notre Dame.

The first high school in the Springfield Diocese was opened at Chicopee, in 1867. Under the direction of the Sisters of Notre Dame, Holy Name High School has continued to be a high school for girls from that year to the present.

Two years later, 1869, saw the opening of St. Jerome's school at Holyoke. Originally this school was also for girls alone, but in 1872 boys were admitted.

In 1875, the Congregation of Notre Dame opened St. Mary's School in Cambridge. Two years later the Sisters of Notre Dame de Namur took charge of it. It continues to be a high school for girls.

From 1870 to the present the growth of the Catholic high school system has been steady. In order not to burden the reader with a monotonous repetition of dates the author has prepared a chronological index which will give this matter in detail.

Since the purpose of the thesis is to study the growth of the system as a whole, a graph has also been prepared which will show at a glance the number of schools established, and the years in which they were opened. In this way matter which would otherwise prove unwieldy is reduced to a usable form. The material from which it has been prepared was gathered by the author by means of questionnaires sent to the schools themselves, by correspondence with the mother houses

of the various teaching orders engaged in Massachusetts, and by conferences with the Catholic Supervisors of Education in Massachusetts. This graph may be seen on page 94. From this graph it will be seen that the growth of the high school system while gradual, was nevertheless consistent. Comparing it with the graph showing the growth of the elementary or parish schools it is noticed that high school development was considerably slower and of less magnitude than the elementary development. Reasons for this are found in the fact that the financial ability to pay for the higher education did not increase in proportion to the demand. When one considers that the complete Catholic school system is dependent upon the free will offerings of the Catholic people, and when one considers that in the earlier days, particularly in the middle of the nineteenth century, these people were predominantly of the immigrant laboring classes, it becomes obvious that the high school development had to await that of the grammar school. In addition to the financial difficulty of establishing high schools, there was also the difficulty of obtaining competent teachers for high school work. It was financially impossible to pay lay teachers; the religious teaching communities has to a great extent specialized in elementary school work. Hence this was another element which retarded the growth of the high schools. It was not until 1868 that there was a consistent building and establishing of high schools. From that year one finds schools being established with unfailing regularity. The peak years in the development of high schools are found in the decade from

1840-1850 1851-1860 1861-1870 1871-1880 1881-1890 1891-1900 1901-1910 1911-1920 1921-1930 1931-1935

5

4

3

2

1

Years of Founding of Catholic High Schools in Massachusetts

DATE OF ESTABLISHMENT OF CATHOLIC HIGH SCHOOLS
IN MASSACHUSETTS.

YEAR	SCHOOL	CITY
1849....	St. Rose High School.....	Chelsea
1852....	Academy of Notre Dame.....	Lowell
	St. Patrick's High School.....	Lowell
1855....	St. Mary's Commercial.....	Salem
1859....	Fitton High School.....	E. Boston
1860....	SS. Peter-Paul.....	S. Boston
1867....	Holy Name High School.....	Chicopee
1869....	St. Jerome's High School.....	Holyoke
1875....	St. Mary's High School.....	Cambridge
1877....	Cathedral High School.....	Springfield
1878....	St. James High School.....	Salem
1880....	St. Joseph's High School.....	Somerville
	Academy of the Sacred Heart.....	Newton
	St. Mary's High School.....	Milford
1881....	St. Mary's Girls' H.S.....	Lynn
1882....	St. Louis' High School.....	Webster
1884....	Beaven High School.....	Springfield
	Ascension High School.....	Worcester
	Holy Family High School.....	Worcester
1885....	St. Joseph's High School.....	North Adams
1887....	St. Patrick's High School.....	Roxbury
	St. Patrick's Academy.....	Brockton
1888....	St. Mary's High School.....	Waltham
1892....	St. John's High School.....	Peabody
	Dominican Academy.....	Fall River
	St. Michael's High School.....	Northampton
1893....	Academy of the Assumption.....	Wellesley
1894....	St. John's High School.....	Worcester
1895....	St. Augustine's High School.....	S. Boston
	Our Lady's High School.....	Newton
1897....	St. Mary's High School.....	Westfield
1899....	The Elms Academy.....	Chicopee
	Precious Blood High School.....	Holyoke
1900....	St. Joseph's High School.....	Pittsfield
1903....	Rosary High School.....	Holyoke
	Sacred Heart High School.....	Holyoke
	Notre Dame High School.....	North Adams
1904....	Assumption High School.....	Worcester
	St. John Baptist High School.....	Lynn
	Holy Family High School.....	New Bedford
	St. Mary's High School.....	Southbridge
	Academy of the Sacred Heart.....	Worcester
1905....	St. Mary's High School.....	Salem
1907....	St. Ann's Academy.....	Morlboro
	St. John's Preparatory School.....	Danvers
1908....	Immaculate Conception.....	Malden
	Sacred Heart High School.....	Malden
	Girls' Catholic High School.....	Malden
	Sacred Hearts Academy.....	Fairhaven

1910....	St. Aidan's High School.....	Brookline
	St. Ann's High School.....	Lawrence
	Sacred Heart High School.....	Lawrence
	St. Joseph's High School.....	Lawrence
	St. Patrick's High School.....	Lawrence
	St. Mary of the Assumption.....	Brookline
1911....	Rosary Academy.....	Watertown
1912....	Cheverus Centennial High School...	Malden
	St. Columbkille.....	Brighton
1913....	Marycliffe Academy.....	Arlington Heights
	St. Mary of the Annunciation.....	Melrose
1914....	St. Ann's High School.....	Somerville
1916....	St. Patrick's High School.....	Stoneham
	St. John's High School.....	Canton
	St. Charles Boromeo High School...	Waltham
1917....	St. Eufalia.....	Boston
	Holy Trinity Commercial.....	Roxbury
1918....	St. Margaret's High School.....	Dorchester
	St. Louis Academy.....	Lowell
	Ste. Chretienne High School.....	Salem
1919....	St. John Baptist.....	Lynn
1920....	Immaculate Conception.....	Revere
	St. Bernard's High School.....	Fitchburg
1921....	St. Mary's Academy.....	Winchester
	St. John the Evangelist H.S.....	Cambridge
	St. Peter's High School.....	Worcester
1922....	Immaculate Conception H.S.....	Lowell
1923....	St. Gregory's High School.....	Dorchester
	Sacred Heart Academy.....	Weymouth
1924....	St. Michael's Academy.....	Hudson
1925....	Our Lady of Perpetual Help.....	Roxbury
	St. Patrick's High School.....	Lawrence
	St. Joseph's High School.....	Salem
	St. Clement's High School.....	Somerville
1926....	Immaculate Conception.....	Lowell
	Keith Academy.....	Lowell
	St. John's High School.....	Lowell
1927....	Prevost High School.....	Fall River
	Holy Cross Cathedral H.S.,.....	Boston
	St. Thomas High School.....	Jamaica Plain
	Academy of Notre Dame.....	Tyngsboro
1930....	St. Mary's Boys' High School.....	Lynn
	Jeanne D'Arc.....	Milton
1931....	St. Anne's High School.....	Gloucester
1932....	Holy Trinity.....	Roxbury

nineteen hundred-twenty to nineteen hundred-thirty. The economic prosperity of these years naturally found some of its material monuments in the building of the schools which were so sorely needed. In this decade twenty high schools

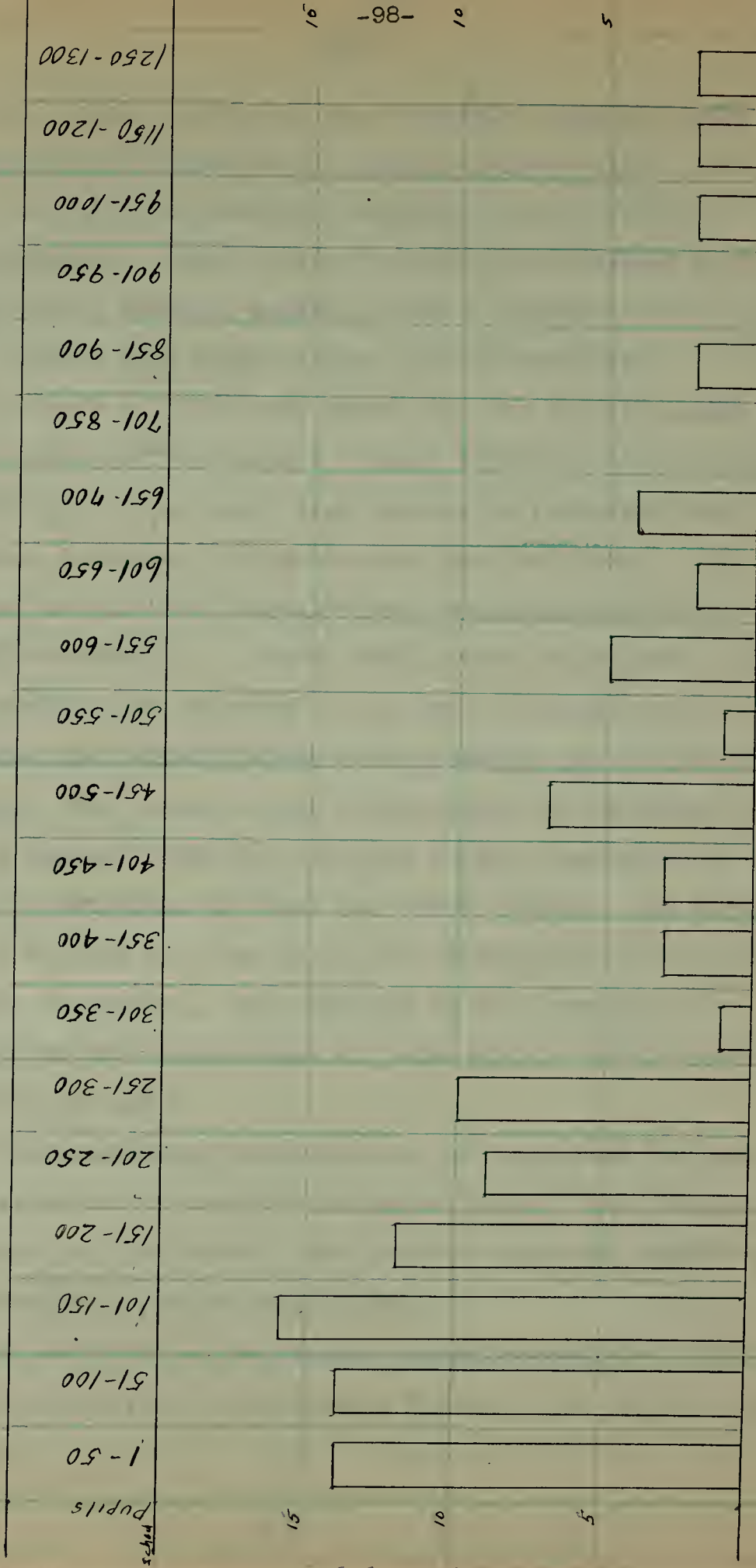
were established.

The question logically arises, as to the size of these schools. If the building of them was retarded for the reasons stated above, the pupils would anturally attend other schools in the meanwhile. Parents and pupils alike are seldom in favor of changing from one school to another unless necessity demands it. Hence, one wonders how many pupils are found in these Catholic High Schools.

In order to show the size of the average Catholic high school the author has prepared a graph (page 98) which will give at a glance this information. The material, from which it has been prepared, is taken from the school statistics for the several dioceses of Massachusetts, as given in the Official Catholic Directory for 1935, in addition to information received via the questionnaire.

It will be seen from this graph that the majority of the schools are small, enrolling from twenty to one hundred-fifty students. These schools are for the most part outgrowths of the parish schools and are called Parish High Schools. The large schools enrolling from 400 pupils upward are Central High Schools.

Since the size of a school is an important determining factor in the construction of the curriculum, the author has attempted to find out what is taught and how long it is taught in these schools. In order to obtain information relative to this subject the questionnaire method was again used. Of the ninety-two high schools and academies in Massachusetts, replies were received from sixty. This is a sufficient number



Size of Catholic High Schools in Massachusetts in 1934

15
10
5

Pupils
School

10
-98-
16

to give a cross section of the curricula since the whole state was represented by the questionnaire replies. The table on page 100 gives the tabulated returns of this questionnaire. Since certain subjects are required to be taught for a definite number of years and periods the author has arranged this table to give that information.

A study of this table shows that the subject taught in the majority of the schools compare favorably with the curriculum set up for small high schools by Professor Harl R. Douglas, Professor of Education at the University of Minnesota, in his book, Organization and Administration of Secondary Schools. A copy of this latter curriculum is given on page 101. In addition to the usual subjects one finds religion and church history as an integral part of the curriculum. The later, as has been pointed out in Chapter One, is the *raison d'être* for Catholic Schools regardless of the level of education to which the school caters. The curriculum is divided into two parts, the traditional or classical and the commercial. The subjects in both curricula are taught for the usual number of years and the usual number of periods per week.

Extracurricular activities are not neglected in these schools as can be seen by the number supply these various activities to the pupils. The graph on page 102 shows the distribution of these activities.

In addition to the regular activities the Sodalties and spiritual clubs discussed in Chapter Five are also presented.

CATHOLIC HIGH SCHOOL CURRICULUM (MASSACHUSETTS)

This table shows the year-placement of subjects, and the number of periods per week.

SUBJECT	YEAR				PERIODS PER WEEK							
	1	2	3	4	1	2	3	4	5	6	7	8
ALGEBRA	56	23	15	4				1	55			
GEOMETRY		38	10						48			
LATIN	54	54	51	50				1	53			
FRENCH	17	54	53	47					44			
GERMAN	1	4	5					2	3			
SPANISH	6	13	11	8					10			
ENGLISH LIT.	47	51	50	53		6	10	7	32			
ENG. COMP	53	52	53	49	9	11	4	3	28			
ANCIENT HIST.	52	3					13	13	36			
MODERN HIST.	1	22	20	1	2	1	1	13	31			
AMERICAN HIST.		2	5	51		1	2	9	41			
CHEMISTRY			16	34			1	7	24	9	3	2
BIOLOGY	6	6	10	3				3	4	13	1	2
PHYSICS			17	8		1	1	8	15	1	4	1
GENERAL SCI.	36	6	2			2	1	7	29	1		
CHURCH HIST.	28	22	23	29	7	2	4		26			
RELIGION	57	56	55	52		1	1	4	49			
TYPING	6	25	52	49				2	11	33	3	
SHORTHAND	6	22	51	50				2	9	36	2	
BOOKKEEPING	4	7	39	44				1	4	27		

Figures refer to the number of schools.

Information obtained from author's questionnaire.

CURRICULUM ORGANIZATION FOR A SMALL FOUR-YEAR HIGH SCHOOL.

NINTH GRADE		TENTH GRADE	
	Periods		Periods
ENGLISH	5	ENGLISH	5
COMMUNITY CIVICS	5	HISTORY (EUROPEAN)	5
GENERAL SCIENCE	5	BIOLOGY	5
MATHEMATICS	5	MATHEMATICS	5
FOREIGN LANGUAGE	5	FOREIGN LANGUAGE	5
PHYSICAL EDUCATION	2	PHYSICAL EDUCATION	2
HOME ECONOMICS	5	HOME ECONOMICS	5
SHOP WORK	5	SHOP WORK	5
ART	2	ART	2
MUSIC	2	MUSIC	2
ELEVENTH GRADE		TWELFTH GRADE	
ENGLISH*	5	ENGLISH*	5
AMERICAN HISTORY	5	SOCIAL SCIENCE	5
PHYSICS*	5	FOREIGN LANGUAGE	5
MATHEMATICS*	5	PHYSICAL EDUCATION	2
FOREIGN LANGUAGE*	5	TYPING	5
PHYSICAL EDUCATION	2	SECRETARIAL SERVICE	5
TYPING*	5	SHOP WORK	5
SHORTLAND	5	ART	2
ART	2	MUSIC	2
MUSIC	2		

* offered in alternate years

The Sodalities having the larger number are those which are international in distribution, being found in every country in which there are Catholic Schools.

It might be asked, why, if these spiritual societies are considered important for guidance purposes, they are not found in all the schools. The reason for this is that in many places the sodalities are established by the particular parishes in addition to having them connected with the school. Hence in some places they are found chiefly as church organizations rather than as school organizations.

The histories of the more important Religious Teaching Orders has already been traced in Chapter Two. Therefore for the purpose of this chapter the number of religious teachers engaged in Massachusetts has been ascertained and the number of these who are doing high school work has been tabulated.

In all there are forty different teaching communities in Massachusetts. The majority of these are branch houses of Orders of national and international scope. Some are known as diocesan Orders, which means that they have become independent of the national body, and while following the same constitutions are responsible to the respective bishops of the diocese in which they maintain houses.

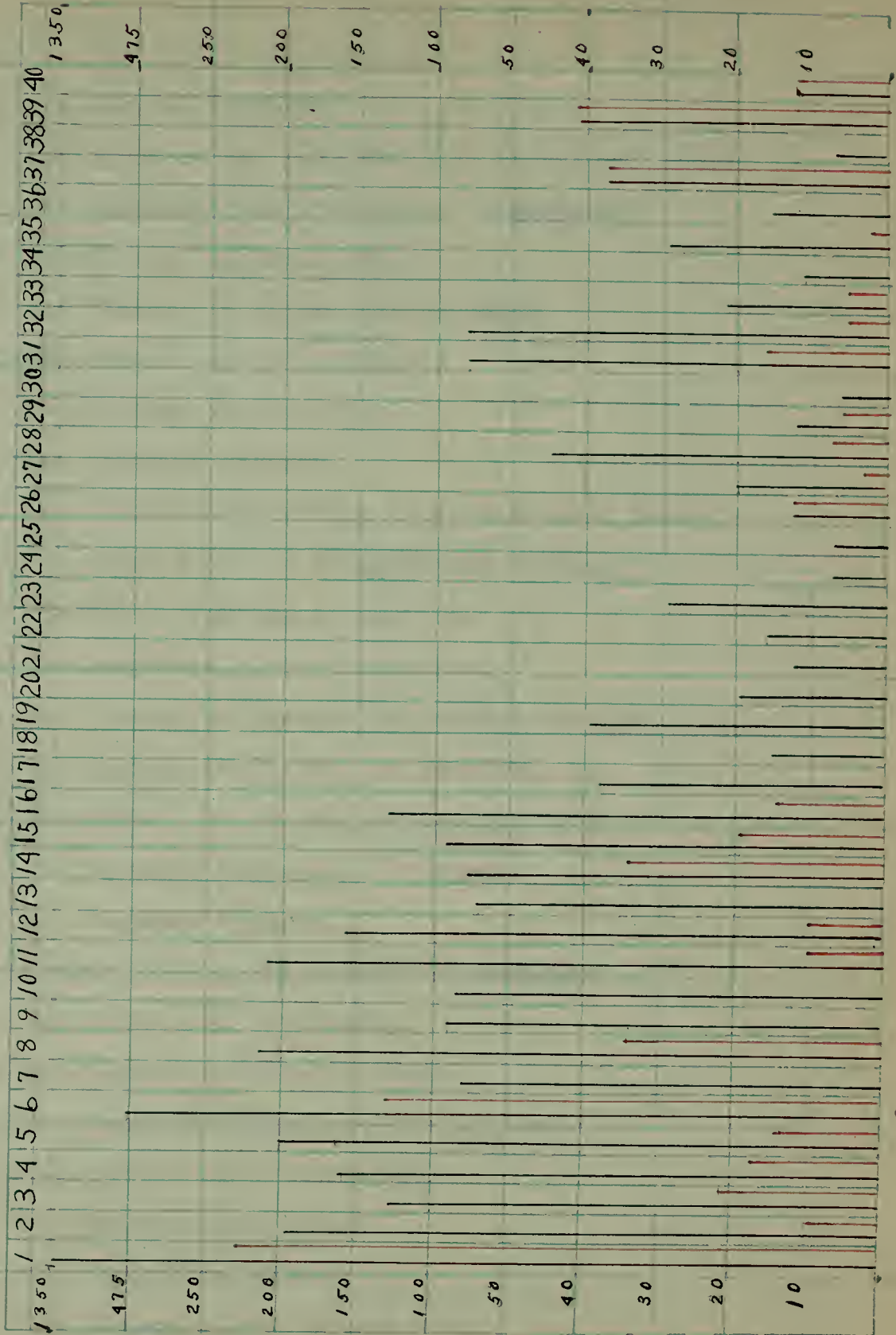
These Orders are divided according to races; The English speaking communities are: The Sisters of St. Joseph, The Sisters of Notre Dame, The Sisters of Mercy, The Faithful Companions of Jesus, The Presentation Nuns, and the Xaverian Brothers. The French and English speaking Communities engaged in schools are pupils of French extraction are: The

Sisters of the Holy Ghost, The Sisters of the Presentation of Mary, The Faithful Companions, The Sisters of St. Ann, and the Sisters of the Assumption. There are four Polish communities: The Sisters of the Holy Family of Nazareth, The Felician Sisters, The Franciscans, and the Sisters of the Immaculate Conception. In addition to these there is one Italian Community, The Daughters of Our Lady of Mercy, and one Lithuanian Community, The Sisters of St. Casimir.

The graph on page 105 shows the total number of religious teachers, according to their respective communities, engaged in teaching in Massachusetts and the number of these who are doing high school work. The total number is represented by black lines, the high school teachers by red lines. The key to the names of the Orders is found on page 106-107.

The Sisters of Saint Joseph with 1350 teachers have the largest number of teachers in the state as well as the largest number engaged in high school work. The Sisters of Notre Dame de Namur have the second highest number, with 475 teachers of whom 130 are engaged in high school work. The Sisters of Notre Dame have 225 teachers with forty engaged in the high schools.

The Male teaching communities are not well represented in Massachusetts, the Jesuits having the largest number engaged in high schools with forty-five, being followed by the Xaverian Brothers with thirty-seven men engaged in high school work. The Christian Brothers have only twenty-nine of which only two work in high schools. The Assumption Fathers have twelve men engaged in high school work.



Catholic Religious Teachers in Massachusetts in 1934
 Black lines = Total
 Red lines = High School

KEY TO RELIGIOUS TEACHING ORDERS IN MASSACHUSETTS

1. The Sisters of Saint Joseph
2. The Sisters of Mercy
3. Religious of the Holy Union of the Sacred Hearts
4. The Sisters of Saint Dominic (Dominicans)
5. The Sisters of Saint Anne
6. The Sisters of Notre Dame de Namur
7. The Sisters of Saint Francis
8. The Sisters of Notre Dame
9. The Felician Sisters
10. The Sisters of the Holy Cross and Seven Dolors
11. The Sisters of the Presentation of Mary
12. The Sisters of the Assumption
13. The Daughters of the Holy Ghost
14. The Sisters of Charity of Convent Station, N.J.
15. The Sisters of Charity of Nazareth, Ky.
16. The Sisters of Charity of Halifax, N.S.
17. The Faithful Companions of Jesus
18. The Venerini Sisters
19. Sisters of the Holy Family of Nazareth
20. The Sisters of Saint Mary
21. The Sisters of Saint Casimir
22. The Franciscan Missionaries of Mary
23. The Sisters of the Holy Cross
24. The Sisters of Nazareth
25. The Bernardine Sisters
26. The Sisters of the Sacred Heart

27. The Sisters of Jesus-Mary
28. The Sisters of Saint Chretienne
29. The Sisters of Christian Education
30. The Sisters of Jesus Crucified and the Sorrowful Mother
31. The Sisters of Providence
32. The Grey Nuns of the Cross
33. Sisters, Servants of the Immaculate Heart of Mary
34. The Sisters of Saint Joan of Arc
35. The Marist Brothers
36. The Christian Brothers
37. The Xaverian Brothers
38. The Brothers of the Holy Cross
39. The Jesuit Fathers
40. The Assumption Fathers

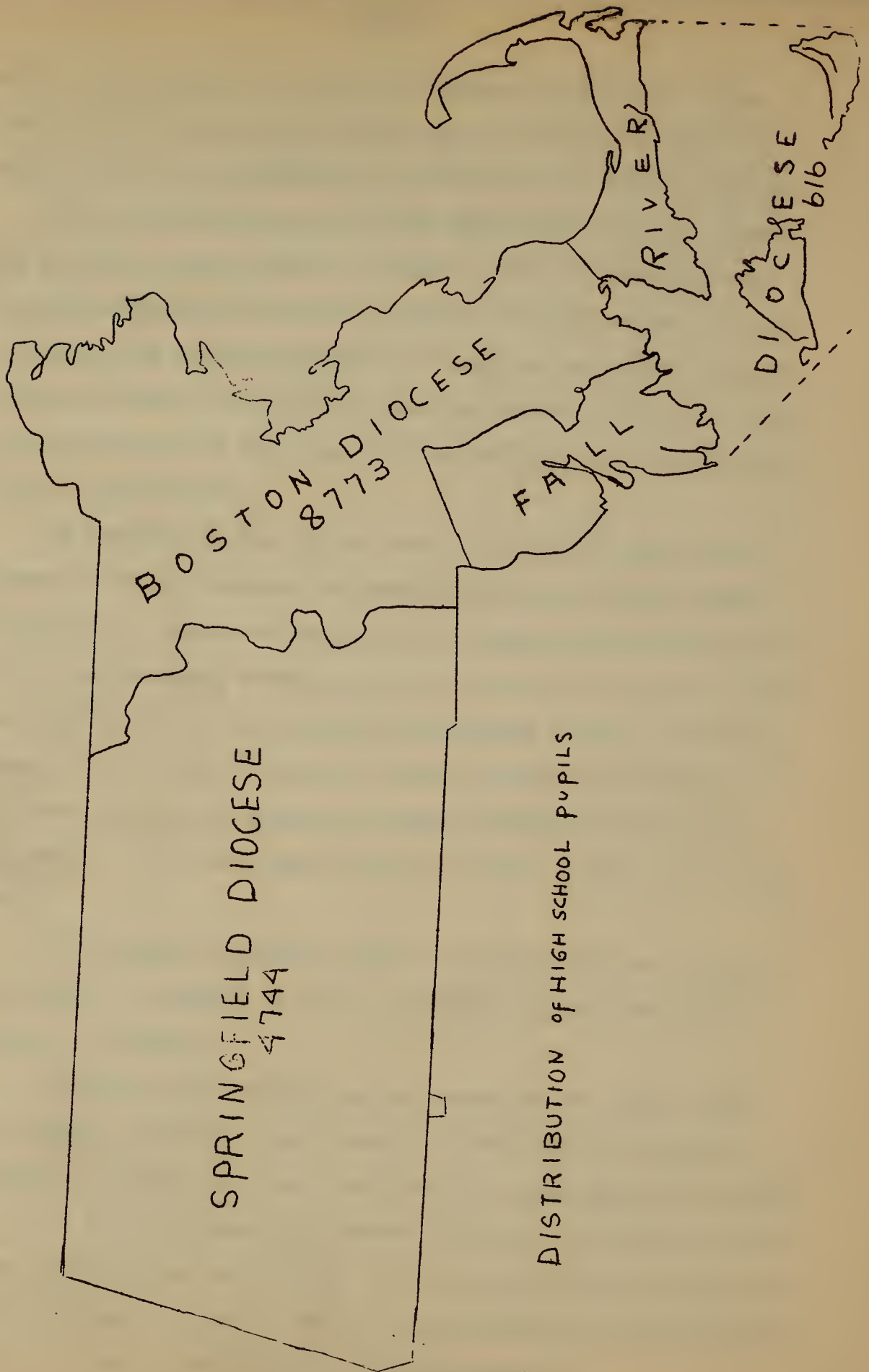
In order to show the distribution of high school pupils in the State, the author has taken a map of Massachusetts which has been divided according to dioceses, so that the number and location of pupils may be easily seen.

The material for this map has been taken in large part from the Official Catholic Directory for 1934, page 108.

It is seen that the larger number of pupils is found in the Boston Diocese. This would naturally be expected since the population of the state is more dense in the counties included in the diocese of Boston.

The Springfield Diocese has the second largest number with 4744 pupils in the twenty high schools of this diocese.

Secondary education in the Fall River Diocese is not as



well represented as it is in the other two diocese. However, this is due in great part to the fact that this diocese is the last division of the state to be made a diocese.

The total number of Catholic High School pupils attending Catholic High Schools is small. This is probably due in great measure to the fact that the Public system is able to offer more varied programs of study to the pupil. Again, there are more Catholic High schools devoted to girls alone than there are for boys and this naturally make a difference in the registration.

In conclusion one finds that the Catholic High School System in Massachusetts has developed from one long school in 1849 to a system comprizing over ninety high schools, with pupil registration totaling 14,133 in the year nineteen hundred thirty-four. The curriculum offered to the students is comparable to that offered in other systems for schools of the same size. The extra-curricular activities are not neglected as has been seen from the tables prepared for this work.

The growth has been gradual, but nevertheless consistent and is a tribute to the ideals held by the Catholic people as a whole.

It would make an interesting study at some later date to discover how much these schools, with their religious teaching bodies, save the people of the commonwealth in taxes.

The author closes this study with the hope that it will prove interesting and helpful to other students of education, and serve as an approach to the understanding of the Catholic School System as maintained in Massachusetts.

ACKNOWLEDGMENTS

The author wishes to express his gratitude for the aid received from the following: The Reverends Richard J. Quinlan, John F. Conlin, and Edward J. Gorman, Diocesan Supervisors of schools for the Dioceses of Boston, Springfield and Fall River respectively, who cooperated with the writer in obtaining data relative to their respective school systems. Miss Elizabeth V. Fittipaldi, Librarian, The College of Mount St. Vincent on the Hudson, Reverend Jeremiah J. McCarthy of Rochdale, and the Rev. Edward J. Fitzgerald of Worcester, who loaned books to the author. Since these books are all out of print and were of great value to the author in earlier parts of the thesis, he is particularly grateful to these people.

To the individual principals of the Catholic Schools in Massachusetts, the author owes a debt of gratitude for their cooperation in supplying data for their respective schools.

To the Superior Generals of the teaching communities, the author expresses his thanks for checkup material received.

To Professors F. A. Waughz, V. M. Rice and W. S. Welles of the Massachusetts State College the writer is indebted for their sympathetic guidance of the work.

To Professor Welles whose inspiring teaching, sympathetic understanding and many sided-knowledge of education has been a source of constant aid to the writer, heartfelt thanks are extended.

REVIEW OF LITERATURE

In this work the author found that there is very little published material on the subject. The material which has been published is, to a great extent, out of print and it was only through the courtesy of private libraries that the author was able to use it.

For the philosophy of Catholic Education, the author found "The Philosophy of Education" 1926 by Rev. Thomas Shields, and "The Parish School" 1921 by the Reverend Joseph A Dunney, to be the most useful books. For a concise explanation of the philosophy, "The Catechism of Catholic Education" 1922, published by the National Catholic Welfare Conference is a valuable work.

For the study of the Catholic School System in the United States as a whole, the most authoritative and outstanding works are those by the Reverend Joseph A Burns. "Growth and Development of the Catholic School System in the United States" 1912 and "The Catholic School System in the United States" 1908. Father Burns is recognized as the official historian of Catholic Education in the United States.

The Catholic High School system being of a relatively later origin is not well represented in books, most of the literature being in pamphlet form, E.G. "The Catholic High School" 1929 by James M. Crowley and "The Rapid Development of Catholic High Schools in the LAST DECADE" by the same author.

The Texts of radio speeches by outstanding Catholic

Educational authorities proved a valuable source of information to the author. These texts are published by the department of education of The National Catholic Welfare Conference, At Washington, D.C. These speeches deal essentially with the philosophy of Catholic Education, rather than with its history.

There is no published material for Catholic Education, as such, in Massachusetts. The only material which deals with the subject even indirectly is, "The History of the Catholic Church in the DIOCESE OF SPRINGFIELD", 1900 by the Rev. John J. McCoy, THE CATHOLIC ^{MEMORIAL} MEMORIAL EDITION, and The Boston Pilot Memorial Edition. The author was fortunate in having access to a mimeographed copy of "HISTORICAL SKETCH OF THE CATHOLIC PAROCHIAL SCHOOLS IN THE ARCHDIOCESE OF BOSTON" By the Rev. Louis S. Walsh past supervisor of schools for that diocese.

Obviously, in a system of education which is so widespread and influential, there is a need for material of this kind. Hence the author feels that his work, although not as detailed as he would like to have it, will be a real contribution to the literature of this phase of education.

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Date May 4, 1935

