
"Education in What?"

An anonymous correspondent was recently given space in the sport-comment column of an Asheville (N.C.) newspaper for a protest against a reference to Notre Dame as "one of the greatest educational institutions in the history of the world." His protest reads: "Education in what? It does not even require a college board examination for entrance, and I merely ask the readers of your column to glance at the unpronounceable names in Notre Dame's lineup and then to conscientiously category them as the "Fighting Irish."

The correspondent has asked a question, and we intend to answer it even though he writes as one who is not waiting for an answer. He has asked a question in public, and we are counting on the chivalry of the South to give as much publicity to the answer as was given to the question.

Education is what? Education in mind and heart, in intellect and will, in soul and body. Notre Dame does not confuse instruction and education, does not mistake knowledge for wisdom or understanding. Education she conceives as a well-rounded cultivation of all the faculties of a man, of a whole man, not of a part of the man at the expense of the other parts. She refuses to train a man's intellect at the expense of the will, for she does not care to increase the world's population of clever criminals; neither does she place all training in the will and disregard the intellect, for the world has already more than its quota of stubborn fools. And she is careful to cultivate the physical welfare of her students, so that the intellect and the will may have a well-seasoned body through which to function.

And what is a well-rounded cultivation of all the faculties of a man? A cultivation which appraises these faculties according to the ends they are to serve and gives them attention in the order of their importance. The arts and the sciences, and their application in the complex civilization of which we form a part today, have their share in the educational system of Notre Dame, but they do not dominate, for in appraising the value of the various elements of education, Notre Dame uses a measuring rod which was given to mankind nineteen hundred years ago: "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you."- Matt. vi, 33.

Notre Dame trains men to believe in manhood and Christians to believe in Christ. Like the old-fashioned Protestant laity in the South, she still believes in God, in the fall of man from grace, in the redemption of men through the Passion of Christ, in an eternal heaven and an eternal hell. And she never has to hang her head in shame for any man who lives up to her teachings: for nearly a century she has been graduating worthy citizens of earth and of heaven.

She has no college board examinations for entrance, it is true; she has her own standards of admission and her own standards of scholarship, and they are recognized by every university and by every standardizing agency in the country. She has no religious tests for entrance: seven per cent of her students and twenty per cent of her lay professors are non-Catholics. And she perpetuates no national prejudices of European politics: it was her favorite Norwegian son who said that 'they are all Irish if they have that fighting Irish spirit that never quits.' That is why her appeal is universal; that is why she has on her rolls students from forty-eight states, the District of Columbia, and fourteen foreign countries - for all over the world they still raise boys who want to be MEN - men first of all, and then scholars. And that is why in the list of sponsors of the movement to fulfill Coach Rockne's last wish you find some of the most distinguished names in America today. They believe in education for character, and they know that Notre Dame gives it.

PRAYERS: Deceased friends of two students, a deceased relative of Camille Gravel; a friend dying; a student's mother, ill; a nephew of Ray Mulvey, ill. Four special intentions.