

EDUCATION FOR WOMEN

Catholic girls of today find themselves moving in a state of society which has lost the true concept of womanhood, falsely exalts the self-seeking career woman, and regards motherhood as a social misfortune and an economic risk. This whole philosophy of life is purely naturalistic and runs counter to all that is Christian. Young Catholic girls therefore must be fortified against this tide of immorality which is pushing in upon them with ever-increasing momentum, and learn to judge erroneous ideas relative to home and family life which may have seeped into their manner of thinking.

The young girl in her early teens is incapable of estimating the danger of these false notions of womanhood which she has seen so attractively portrayed in movies, advertisements and the literature of this modern era. If she goes out into the world after completing high school she, too, is likely to fall prey to the false philosophies which are awaiting her. The means of counter-attack against modern evils are found in a Catholic college education, and it is in such institutions of learning, as St. Dunstan's, that Catholic young women come to learn the beautiful ideals of womanhood and the importance of the sacred and fruitful role of motherhood. It is here that the mothers of tomorrow learn to refute the menacing dangers of our age, and are prepared to disprove the attacks directed against woman's dignity and rights as a person and a Christian.

The false doctrines of the age have affected all elements of society, but studies show that the effects have been more noticeable in the case of woman, because her nature makes her more prompt to react to current influences. This can be taken for granted for woman is more prone to be swayed by the prevailing modes, but nevertheless we should not accept this situation as one which cannot be overcome, for that is taking a passive attitude which immediately spells defeat. The social structure of any nation is only as strong as the morals of the women which constitute that nation. If the women are weak-minded, immoral, and victims of the materialistic trends of the times, how can the men be expected to be leaders and apostles for all that is true and Christian? The answer is that they cannot, so therefore it is up to the women to

seek out truth not only so they themselves will be perfected, but that they can spread their philosophy to all those with whom they come in contact. There is a saying that "the hand that rocks the cradle rules the world". Since there is much truth in this statement, women should not be forgetful of the great God-given responsibility which is theirs.

Catholic education is the key which unlocks the door to the realm of truth. All men and women should take advantage of this great storehouse of knowledge which awaits everyone and the benefits of which can be had for the asking. Truth is one, but nevertheless men and women should have a different viewpoint in mind in their search for wisdom. Men should study to be learned, to be leaders in society. Women should study with the aim of being wise. Education is a preparation for life. The roles of men and women are different so therefore even though the same subjects are studied by both, women should aim at being universalists—what Chesterton styles "splendid amateurs".

Genesis tells us that God made woman to be a helpmate of man, and by helpmate God meant a companion with sympathetic understanding. He did not mean woman to be merely a housekeeper for man, and a nursemaid for his children, but a comrade who could share his joys and sorrows and help him to bear the trials of this life. With this in mind it is necessary that women have a knowledge of all the subjects that enter into the educational development of man, but they should always bear in mind their true role in the world and direct all their studies toward the purpose of women in life.

Today the trend toward specialization in the field of education for women is increasing, and it will cause disaster if it is not soon checked. According to this tendency women are being prepared to take jobs which are against their very nature and they are being turned into nothing but self-seeking career women. Woman's place is in the home and this fact, too, is being exploited by the specialists who go in the opposite direction and train women entirely for household duties without taking into consideration the more necessary need for intellectual formation. Education strictly for household duties or essentially for the world does not equip women for their place in life. Such curricula are too one-sided and only emphasize one phase of woman's development. A true education for wo-

men is one which concerns the whole woman, her intellect, her emotions, her will, and gives her the means to be able to live her life as a true woman and a true Christian.

Much stress has been placed on a proper education for women by the Popes of the last century. Pope Pius X said there was an imperative need for the Catholic education of women, and our present Pontiff, Pius XII, has pointed out on various occasions the necessity of higher education for women. It is a matter which cannot be overlooked, especially in these troubled times, and it is up to women themselves to take the initiative and avail themselves of the opportunities afforded them.

Our social order can only be restored when every man, woman and child becomes aware of his duty as a Christian. Catholic education gives women the principles necessary to do this, and enables them to refute the fallacies of our age. Young girls should realize this and seek truth through a Catholic education so they can ward off the evils which will beset their path, and foster in their souls habits which will enable them to fulfill fruitfully their purpose in life.

—MARY CREIGHAN '53.



THE MYSTERY OF CHRISTMAS

Everything is Mystery in this holy Season. The Word of God, whose generation is before the day-star, is born in time—a Child is God—a Virgin becomes a mother, and remains a Virgin—things divine are commingled with those that are human—and the sublime, the ineffable, antithesis, expressed by the Beloved Disciple in those words of his Gospel: THE WORD WAS MADE FLESH, is repeated in a thousand different ways in all the prayers of the Church;—and rightly, for it admirably embodies the whole of the great portent, which unites, in one Person, the nature of Man and the nature of God. The splendour of this Mystery dazzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the endless subject of admiration and wonder to the Angels and Saints; nay, is the source and cause of their beatitude.

—THE LITURGICAL YEAR.