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~~REASONS FOR ADVOCATING THE INTENSIVE TEACHING OF THE NATURAL  
VIRTUES IN THE SECONDARY SCHOOL~~

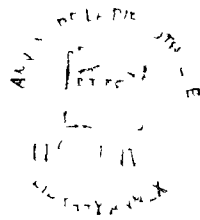
BY E. F. Bown

Thesis presented to the Faculty of Arts  
of the University of Ottawa, through the  
intermediary of the Institute of  
Psychology, with a view to obtaining  
the degree of Master of Arts.

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*Paplauskas-Ramunas*  
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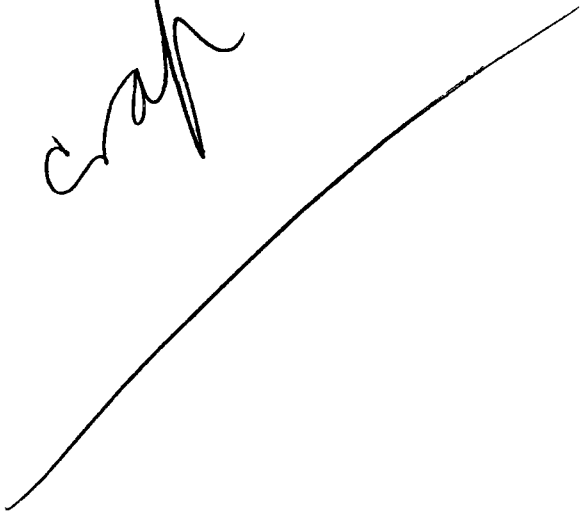


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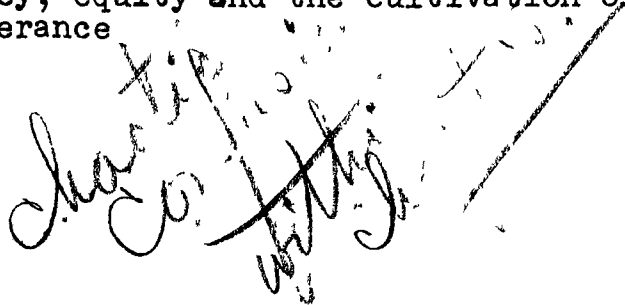


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## INTRODUCTION

The purpose of this thesis is to adduce practical reasons for advocating an intensive treatment of the natural virtues in the secondary school.

It is the ~~opinion~~ opinion of the author that these are not being sufficiently taught today in this particular field of school activity. His reasons are based upon an appreciation of their practical value to adolescents of 16 or 17 years of age, who leave high-school in such large numbers each year to enter the field of work; who have, indeed, a good grounding in the knowledge of the Commandments, and who retain a certain number of basic religious practices, such as that of Sunday Mass, and, in many cases, that of the First Fridays; but who discontinue the systematic study of their religion, and who are frequently face to face with problems of personal adjustment of a moral character, that, for a proper solution, call for a keen appreciation, high ideals and voluntary practice of the moral virtues, but who, often unfortunately, end up by imitating, at times not very commendably, those with whom they find themselves in daily association.

This opinion of the insufficiency of the teaching of the natural virtues seems to be borne out by the opinion of modern theologians who assert that the moral virtues are

being neglected today. Such, for example, is the opinion expressed by Menessier, O.P., in the preface to his work La Religion; of Collins, in Religious Instruction and Education, by Baierl, Bandas and Collins, in which the neglect of the natural virtues is expressly alluded to; and by Connolly, as quoted by Coerver in his dissertation: The Quality of Facility in the Moral Virtues. It seems to be borne out also by a survey of programs of religious instruction for high schools, as outlined in various numbers of the Journal of Religious Instruction for the years 1943-1949; by the paucity of space given to the consideration of the moral virtues in such works as Laux's Course in Religion for Catholic High Schools and Academies; from the tendency to treat General Moral as being but a prelude to Special Ethics; from the inclination of many authors to treat the moral virtues only in their supernatural aspect, and then in but a transitory manner, and to concentrate the attention upon the theological virtues, particularly upon charity, seeming to forget that charity is "the bond and perfection of all the virtues" only when these other virtues have themselves first been perfectly developed; and, finally, from the tendency to leave the acquired moral virtues to be considered under their philosophical aspect in the college or university.

That the natural virtues are of sufficient importance as not to allow of neglect in the years of adolescent development is evident from the fact that they exercise the very faculties of the soul in which the supernatural moral virtues have their seat, and enable the ready and prompt exercise of these infused virtues, which are unable to act of themselves without the concursus of the natural faculties; that they carry the soul along for a short time once the supernatural virtues have been lost through mortal sin, and help it to regain grace; that the practice of the moral virtues has to be pursued ordinarily for a great many years before the soul can attain to the unitive way with God; and that it gives to the adolescent a positive, reasonable and consistent program of action for his everyday Christian life.

In order to attain to the end of this thesis, the author proposes to take each of the Cardinal Virtues in turn, and to try to show how Instruction in it, and, naturally, its development by the individual -- for we can do nothing without his co-operation -- may supply guidance, inspiration and assistance to the adolescent in his problematical situations, in his mastery of himself, and in the realisation of his aims and ambitions. This has involved a study of adolescence and a synthesization, as it were, of knowledge of it and of the acquired virtues. In chapter one, the writer will strive to show how the

development of the virtue of prudence can be of real guidance value, especially in matters involving counsel. In chapter two, he will endeavour to indicate how the virtue of justice can help the adolescent to lay a solid foundation of social relationships with others. In chapter three he will treat of the virtue of fortitude as affording inspiration to the teen-ager in the development of his character, and, in the final chapter, the attempt will be to show how virtuous development may be expedited through the practice of the virtue of temperance.

In each chapter the various parts of the virtue will be taken in turn, according to the order established by St. Thomas Aquinas in his Summa Theologica and as followed by such translators as Crenier, Lachat, and the Dominican Fathers, Noble, Folghera, etc. However, at times, the strict technical order will be deviated from by reason of the intimate relationship existing between parts of the same virtue, as, for example, between docility and counsel.

## CHAPTER 1

### GUIDANCE AFFORDED BY TEACHING THE NATURAL VIRTUE OF PRUDENCE

Experience of actual working conditions shows that newly employed youth often has to face novel and unexpected concrete situations for which it is often totally unprepared. It is the unexpected that, more often than not, occurs. And, because youth is inexperienced, and often not advised or trained beforehand so as to react properly to the practical demands of daily life, it, at times at least, reacts according to the impulse of the moment, sometimes going so far as to oppose directly and impertinently legitimate authority, acting immediately in the rightful exercise of its prerogatives. The results for youth are, at times, disastrous, resulting in unemployment, and the lowering of esteem of the individual in question, in the minds of more mature workers, as well as discouragement for the person himself.

There are so many difficult situations to be encountered and solved in the acquisition of practical experience of life, that guidance beforehand, in at least essential ways of proceeding and of preparedness for the inevitable periods of testing of life, should be of value to the prospective high-school graduate. We say "high-school

graduate", for perhaps the greater number of our young people today begin to earn their living upon completion of their high-school course.

Not the least of these ways of preparation lies in the guidance of youth in the matter of prudent approach to, and prudent manner of proceeding in, the solution of his problems. Such guidance is often given in the home, but chiefly through the example of the parents. One has met cases of parents who, before speaking, have striven to weigh carefully their answers to their children's questions; who have given their children the example of consultation before deciding upon a course of action, etc. Yet, the natural virtue of prudence calls for the appreciation and development of so many mental factors, such as memory, reasoning, understanding, etc., that it is difficult to conceive of express instruction in these being given in the home. Rather, it would appear that the proper place for such would be in the school. And, since such mental and volitional factors as the logical memory, the reason, and the will begin to assert themselves in adolescence, the secondary school would seem to be the proper place for giving guidance and instruction in the natural virtue of prudence.

The memory, particularly the logical memory, is the first factor in prudence that needs to be explained and developed in itself. When one considers its value of guidance to the individual in supplying him with the fruits of experience, with the recollection of what happened in the majority of similar or analagous cases<sup>1</sup>, one is of the opinion that the development of the memory, in itself would constitute an exercise of prudence. That memory is developed through the individual application of the principles of memorization, such as desiring and willing to remember what one thinks personally is worth remembering<sup>2</sup> - - an appeal to the individuality of the adolescent, who longs to be recognized as a person; through concentration of attention -- with its consequent development of will power and subsequent effect on character; through understanding of that which is to be memorized -- with its appeal to the adolescent demand to know the why and the wherefore of things; through association with the unusual -- with its appeal to individual inventiveness and initiative, and its training in recourse to knowledge the individual himself has accumulated, or to

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1 Mensing, Cyprian, An Activity Analysis of the Four Cardinal Virtues, p. 51.

2 Ibid.

sources whereof he knows; through frequent reflection -- with its lessons of growth in comprehension through frequent recall and thought, and the cultivation of the habit of thoughtful consideration so necessary to youth still under the influence of the impulsiveness of childhood; and through other recognised means.

One may ask what is the effect of such guidance in the development of the logical memory? For one thing, the student, provided he co-operates, will be aided to study more effectively, for recall of known, or previously studied, things is essential to progress in learning and advantageous in comprehension. There are pupils who are a source of trouble, both to themselves and to others, some even being potential delinquents, because they have not developed the powers essential to success in the field of study and learning. Moreover, the development of the power of memory may bring to them a consciousness of themselves and of self-achievement that may serve to encourage them, give them greater confidence in themselves, and aid them to acquire stability. In addition, one may consider the effect upon the formation of character through the assertion and activity of will required.

The appreciation of understanding, so intimately linked with memory, should help to train the individual to "make haste slowly", to grasp clearly the significance of the ends proposed, the concrete setting in which they are to be realised, and the suitability, or lack of suitability, of the means proposed to the attainment of those ends. Self-training in developing prior understanding of principles and factors involved in the pursuit of some aim, may well serve as a check upon youthful impulsive tendency to action, may lead to the development of a true critical evaluation of external persons and things, and ideas proposed by others, with an ultimate refusal to be carried away by the high-sounding phrases of demagogues and the persuasive talk of present-day high-power propaganda and advertising. There are too many today who have not grasped the necessity of trying to evaluate in the proper light, such extraneous influences that are striving to make them the tools and instruments of another's will, to deprive them of the merit of their own independent thought and action, and, in corresponding degree, of the expression and development of their personality, not to mention inducing them to part unnecessarily with the oft hard-won fruits of their labor.

As to docility, who can mention the influence for good that the appreciation of its nature, necessity and means of development, may bring to the adolescent? Youth feels itself, and often actually is, so much alone, thrown at times entirely upon its own resources. At other times it is so minded as to be little disposed to avail of the means of assistance, either because of some actual or imaginary repulsing factor, or because of the fear of receiving advice that may prove contrary to its own desires. There are so many people in the world, who can so little settle their own affairs for themselves, that they have recourse unnecessarily to others, often at inconvenient times and in circumstances annoying to those others. This might have been prevented had they received proper guidance in youth in the self-deliberation and decision of their own problems.

Youth is about to take its place in the world of men and women, a new and changing world in which experience counts for much. The young person should be led to appreciate his own lack of experience, the need of it, and the wisdom of recourse to older and more experienced persons. Once this conviction becomes firmly established, the adolescent may take definite steps to consult others, where previously it had not occurred to him, or he was not disposed, to do so.

Yet, even in the matter of counsel, the young person needs guidance. After all, the individual wishes to decide for himself, to assert his own individuality of action. This desire can be respected, and consultation with others presented as something not derogatory to the personality of the individual, but rather as something desirable. The adolescent should be taught to see that there is no need of taking counsel, either with himself or with others, when it is quite evident to himself what he should do. Then he must decide and act for himself. The putting of this tenet into practice should certainly contribute to the development of the will, to the formation of character, to efficiency and to progress. The teen-ager should also be brought to realise that he should consult only himself, and decide for himself, the solution of problems and difficulties that he can solve for himself, and that he should look for guidance from others only when his doubts and difficulties are too great for himself to resolve alone. The encouragement to such reliance upon self, and to proper dependance upon others in matters of doubt beyond the individual capacity to resolve, may lead to the personal development of a proper perspective of action, of a true sense of humility, of encouragement resulting from a

recognition of aspirations to self-guidance and activity, and to the ultimate development of a well-guided personality with a consequent lessening of individual annoyances and embarrassments. The adolescent should receive still greater encouragement when, in the consideration of personal sagacity, he learns what use to make of the counsel received.

Youth will naturally need guidance as to whom to consult in case of need. There are many persons who consult the wrong sources, who talk over their affairs with people who use the information received, for their own advancement and sometimes to the detriment of the one who consulted them. Young people clearly need guidance as to the qualities desirable in the one to be consulted, and also in the time and manner of taking counsel. Once these have been given satisfactorily and in association with the other elements of guidance in this virtue, they may be more disposed to the exercise of docility.

And what use is the adolescent to make of the advice received? Is he to follow it absolutely, regardless of his own subjective viewpoint and perception? Is he to submerge his own personality so completely to the direction of another that he seems to be but the tool of another's will?

To encourage him to do so would be but to provoke a rebellious reaction, a refusal to go to others for advice. Rather, youth should be encouraged to ponder well the counsel received, to exercise his own personal sagacity in choosing, from out that advice, the elements that will help him solve his own particular problem, and to discard the remaining inapplicable elements. For, no person, extraneous to one's own self, can ever see things from the same subjective viewpoint as the person himself most intimately concerned.

Mental alertness is requisite to the exercise of personal sagacity, for the individual must grasp quickly the requirements of a situation, the advantages of the means available, and be ready to use them adroitly to the swift realization of his aims. This implies a constant contact with, and awareness of, reality, and a checking of the indulgence in flights of the imagination and in daydreaming, considered to be so common to youth. For, at the very moment in which the individual is indulging in flights of fantasy, there may be expressed in his presence ideas, or there may occur events, which, had he been mentally vigilant, might have helped him to solve quickly some particular difficulty, either in the present or in future time.

But, it is when one comes to the consideration of reasoning that the greatest emphasis should be placed in the treatment of the first act of prudence. For, reason and free will are the faculties that characterize man as the masterpiece of material creation, and the meritorious actions of man must be truly rational as well as free in character.

Reasoning is required to determine the degree of suitability of each of the means chosen as appropriate to the end to be attained, in order to conclude as to which is the one that should be chosen. This process cannot be sufficiently stressed when one considers the moral responsibility involved in the choice ultimately made. The question is: How to develop, in a practical manner, the desired ability to reason truly and clearly? The use of reason has already entered into the exercise of the logical memory, but this was the case of the particular reason proceeding inductively. Here it is a question of deductive, or universal, reasoning.

Pupils in the high school show a distaste for particular subjects. Some abhor mathematics, others hate English, while others detest science. A survey conducted by the magazine Fortune<sup>3</sup> shows that these are the areas most

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<sup>3</sup> Quoted by Karl C. Garrison in Psychology of Adolescence, 1951, p. 259.

unpopular with high school seniors. There is discontent with subjects because pupils have not been led to see their value, either in the immediate present, or in the years that lie ahead. Yet, mathematics, particularly geometry, train the individual to think and reason accurately. The adolescent needs security, confidence in the soundness of the decisions he has taken. When he trains himself to reason surely and consciously from something that he already knows to be true and certain, to something which he did not know before, and to verify his conclusions for himself, he will acquire greater confidence in his power to think through his own problems, and greater confidence in the soundness of his own decisions. Such a realisation should help him to mature solidly into an adult person. At the same time his attitude towards such a subject as geometry should undergo a change, and be replaced by a new interest in an hitherto hateful subject.

The same may be said in regard to English. For, the study of English has the advantage of training the student to think and express himself clearly and precisely. Such clarity and precision of ideas and their expression are essential to the formation of correct judgments, so necessary in these days of confused ideas and erroneous thinking.

Science has the value of training in inductive processes of thought, and, through transfer of training, may

help to develop an appreciation of how to garner wisdom from practical experience. Its role of verification may lead the individual to cautious acceptance of the statements of others, as well as to verification of the bases of his own thinking and contentions.

Reasoning, as a part of prudence, should lead to the conclusion, or judgment, as to the best means to the desired end, a means that the individual must be clearly able to realise, considering his resources, opportunities and circumstances. This implies a proper evaluation of these things, an evaluation that should help the individual to act according to his strength. But the adolescent has not yet learned to know his own strength, and is inclined to overtax it. Cultivation of the habit of prudent reasoning and judging may help him to properly estimate his own capabilities.

In dealing with reasoning above, we made reference to moral responsibility. This arises when one faces the fact of what one should do in order to attain the moral goal envisioned. It is in considering the judgment, or conclusion of the reasoning process, that one may deal with the question of free will, the nature of liberty, and the determinants of merit. The high school grades are the period in which the catechism teaching of the lower grades should be recalled, elaborated, and the proofs of reason given.

Usually it is considered that the Commandments in particular should be reviewed. But, when one considers the negative character of the Decalogue: Thou shalt not do this, Thou shalt not do that; and, when one considers the adolescent aversion to everything negative, and its curiosity and keen desire for everything positive, it seems better, in the opinion of the author, to present the content of the Commandments in conjunction with the constructive phase of virtuous development, rather than in a merely negative and isolated aspect. For, in the development of the spiritual life -- which should be an aim of the secondary school -- the individual should be given guidance, both in the overcoming and avoidance of faults, and in the development of positive moral habits, preferably in a properly integrated system affording positive encouragement and incentive of progress to the individual.

The adolescent is noted for vacillation of will, now planning this, now deciding on that, but actually accomplishing little, This may be due in part to the changes characteristic of this period. Nevertheless, the pupil should be led to realise that a decision, once reasonably taken, should be adhered to and followed out in actual practice, unless circumstances arise that justify the changing of one's mind.

Sometimes it happens that a person finds himself so situated that he cannot resolve, even with the aid of others in his immediate vicinity, his doubts on a particular matter of moment. The guiding principle in this case is for him to refrain from acting unless absolutely compelled to do so. This is a principle that should prove of real guidance value to the adolescent and help him to avoid mistakes later on when he may be disposed to act in circumstances in which he does not actually know whether he should act or not.

But it is not enough merely to act. One must act promptly while the circumstances are in one's favor. History can be used to show the adolescent the advantages of prompt action, and the costly results of delayed activity. It is necessary, in addition, to watch events closely as one proceeds, to adjust oneself to altered circumstances, to turn them to one's advantage when favorable, or to protect oneself against them, when adverse. Changed conditions may put a different complexion on things. It is also advisable to "have a card up one's sleeve", as the saying goes, in case things do not turn out as one foresees.

The child is simple and trusting, without suspicion of evil or harm in his neighbour. The adolescent, leaving childhood behind him, and about to enter a world of keen competition, where success is often due to vigilance, quick-wittedness, preparedness and promptitude of action,

and where little mercy is shown, needs to appreciate and develop early, good sense, strength of will, foresight, circumspection and caution, if he is to be successful in the productive years of his life, particularly in the fields of commerce, business and politics.

But it is not sufficient to know about the positive elements of the natural virtue of prudence, and how to develop them. It is also necessary to know the faults of behaviour that militate against the development of this virtue, and to take steps in eradicating them. To this end, it is advisable to have a definite method of checking on one's progress in eliminating a fault and in developing its opposite habit. The value of having such a system, for example, the Ignatian system, is recognised. In dealing with the vices opposed to the virtue of prudence and the cultivation of their opposites, the adolescent may be guided to the practice of the particular and general examinations of conscience, with the eschatological considerations of the latter, and to their supplementation through the use of the Ignatian method of recording progress. The value of such from the viewpoint of character formation, the development of awareness of self and of one's surroundings, the avoidance of erroneous conduct, the accomplishment of good, and the contribution to human progress, may not well be denied.

In considering the vices opposed to prudence, the teen-ager should become aware of the necessity of avoiding snap judgments, disposed as he is to judge without due reflection and on the basis of appearances alone; of avoiding hasty speech, since he is so ready to air his opinions, and to pronounce so dogmatically on sundry matters; of rushing needlessly and heedlessly into occasions of danger in the expression of his disposition toward ostentation and daring; of believing too readily the statements of others, especially as the adolescent is inclined to lie, in order to create a good impression among his fellows, or to draw attention to himself; and of undertaking and expecting to accomplish too much in too short a time, since adolescence is a period of life in which interests are multiplied, and the limitations of strength under-estimated. Youth thinks it can conquer the world.

Thoughtfulness and consideration for others, too, may be engendered through the appreciation, and the habitual avoidance, of imprudent occasions of interruption of, or interference with, others; of the casting of reflections on others; or of lack of co-operation with them, particularly in view of the tendency of young people to form snobbish cliques; of failure to contribute to the common enjoyment; and of slavish imitation of others<sup>4</sup>, so markedly a sign of

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<sup>4</sup> Mensing, op.cit. p. 62-63.

a weak will.

Delineation of the significance of inconstancy and of the occasions of its manifestation, may arouse in the adolescent an awareness of his own unstable conduct and of its causes, and may tend to help him to avoid becoming a failure in life. For, the adolescent is inconstant and unstable, subject to alternating periods of exaltation and depression, fitful in mood and application to work, varying in opinion from one idea to its opposite, from one interest to another, inconstant in attention paid to dress, desirous of action yet refusing to exert himself, etc. This inconstancy is due partly to the physical changes taking place at this period of life, but one would be inclined to think that it is also due in great part, to immaturity of the will, and lack of appreciation of the attractive influence exerted by external sensible stimuli, and of the necessity of self-renunciation, self-exertion and sacrifice in order to attain the desired objective quickly and successfully.

Once having decided upon the best realisable means to the attainment of one's goal, it is then but reasonable to expect one to command the proper use of that means. To neglect to do so would seem to be unreasonable, even to the high-school pupil. To decide upon using the means, and to omit doing so, would be the mark of a weak will indeed.

To be slow in making use of that means would be a symptom of that laziness which is considered to characterize the adolescent, and to run the risk of losing one's opportunity of success. In any case, an idea of what constitutes laziness should do no harm to the pupil. And, to lack promptness and diligence in the use of that means, would be to run the risk of 'allowing the pre-eminence to pass from one's hands'<sup>5</sup>. It is here that the appreciation of life on this earth as a place of trial and preparation for the next life, of the shortness of time and the unending character of eternity, the uncertainty of death, the dependence of the degree of eternal glory upon the degree of merit acquired in this life, should serve to motivate and activate the pupil to that prompt and assiduous devotion to duty so requisite in life.

The teen-ager is inexperienced. He has not yet learned to evaluate his forces or to take a balanced attitude toward external reality. Consequently, he is prone to excess. It is at this period that the adolescent needs to appreciate the Golden Rule of Moderation, and the wisdom of developing a sane attitude towards the world that surrounds him.

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<sup>5</sup> Ecclus., 33, 23.

One means towards this end is the appreciation of God, the Creator, Lord, and Ultimate End of all things; of His work of creation and its conservation, particularly of man; of the ultimate destiny of the human being, and the place of Divine Providence in his life; of the necessity of co-operation with the Divine Plan, and of a moderate solicitude in temporal matters -- all the more so since the adolescent worries, often unduly, about such things as having a car, making money, or being materially or socially successful in life.

The treatment of the vices opposed to prudence by excess, should present the opportunity of elaborating the teaching concerning mortal sin under the aspect of the deliberate rejection of God as the ultimate end, in favor of some created good. This may be also the time for pointing out the advantages of daily mental prayer, spiritual reading and recollection, and for instruction in them, as a means of maintaining one's thoughts of God and avoiding undue preoccupation with the sensible goods of this world.

Moreover, there may be pointed out to the pupil the requirement for a morally good and meritorious act, that, not only should it be done for an end morally good in itself, but that the means to that end should also be morally good. There are young people who lie about themselves simply, as already mentioned, to attract attention and so to try to

satisfy their longing for recognition and to be considered someone; girls who write, and send to others, scandalous letters about themselves in order to bring themselves to the notice of others<sup>6</sup>. Life is replete with instances of deceit and fraud practiced in many areas of human activity. Self-training by the adolescent in the use of proper means to a right end, should help ultimately to elevate the tone of society. Moreover, the adolescent, inexperienced and inclined to judge by appearances, can be put on his guard against being duped in life by realising that good means may at times be used to advance evil purposes.

It is in dealing with the different species of prudence that much needed guidance can be given to the teen-ager in his relationship with others in the home, in the community, and towards his country. For, adolescence is a time during which relations with those at home, particularly with the parents, are liable to be strained, due to the emotional state of the adolescent, his subjective idealism and longing for independence and assertion of his own personality, as well as often to lack of understanding and sympathy on the part of the parents. It is a period, too, in which the adolescent, who is beginning to turn to others outside his own home, and who wishes to develop

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<sup>6</sup> McCarthy, Raphael C., Training the Adolescent, p. 137.

social relationships as a prelude to maturity, needs guidance as to his relationships with those others.

The teen-ager needs to appreciate the hierarchical order of human society, and be led to see the analogy between personal and political prudence; to appreciate the fact that authority requires the exercise of special qualities not ordinarily possessed by the average citizen; that those in authority have the duty to administer the affairs of the country or of the community in the interests of the common good, and for more universal reasons than those possessed by the ordinary citizen, reasons not at times permissible of revelation to the public; that the mere fact of being commanded does not destroy individual liberty or personality, but rather gives it an opportunity of exercise, since it is left to the individual himself to use his own personal prudence in carrying out the command given. Appreciating, then, the reasons for the existence of political society, and glimpsing the part to be played by himself in the social organization, the adolescent may be more prepared to recognise civil authority, rather than to be disposed to rebel against it.

In regard to the home, the teen-ager should see that prudence requires the common sharing of pleasure and sorrow, of burdens and joys; mutual assistance and expressions of mutual love; the observance of the regulations of the home;

consultation with parents in difficult matters, etc.<sup>7</sup>

The appreciation of how to practice prudence in home life should prove of real guidance value to the otherwise disgruntled individual.

Again, youth, with its idealism, should appreciate the special office of the armed forces, that their *raison d'être* is the external defence of the country, and that this requires a prudence peculiar to itself. Youth aims at distinctiveness. Many young persons join the armed forces because to do so means to assert their independence and personality. There are many also on active service who pay no heed to either the civil or the moral law as long as they do not offend their officers. The realisation of contributing distinctively to the common good through prudent service in the armed forces may help more than one to develop a saner attitude toward those in civilian life.

In conclusion, one may say that the intensive and concrete treatment of the natural virtue of prudence in the secondary school, is befitting because of the characteristics of the period of adolescence that call for, and afford, opportunities for its exercise; that the appreciation of this virtue should be of real guidance value to the

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7 Mensing, op. cit., p. 57-58.

individual in the solution of his immediate and future problems; and that its development by the teen-ager should lead to the avoidance of costly errors in subsequent life, and assist materially in the maturing of a strong virtuous personality.

## CHAPTER II

### SOCIAL FORMATION AIDED BY THE TEACHING OF THE NATURAL VIRTUE OF JUSTICE

In the last chapter we strove to supply motives for the teaching of the natural virtue of prudence. We saw that this virtue stressed, in particular, the activity of the mental faculties, though the volitional element was also present, especially in the execution of command.

We now turn our attention to the virtue that resides primarily in the will, namely, the virtue of justice. This has been called the moral virtue par excellence, because the other virtues are exercised beneath the control of the will, whereas this virtue resides solely within the rational will itself.

Youth is credited with possessing a keen sense of justice. Yet, it is a sense of justice that can easily become distorted. For, how otherwise can one explain the phenomenon of wide-spread injustice in the economic and political world of today? The adults of today were the youth of yesterday. It is clear that the sense of justice of youth is a natural endowment that needs guidance into, and development within, the proper channels until it becomes an habitual will to give to everyone his due<sup>1</sup>.

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1 Grenier, Henri, Thomistic Philosophy, Vol.3,p.195

Adolescents, with the dawn of logical reasoning, develop the tendency to demand reasons for that which others require of them. No longer do they give the blind obedience of childhood, but, where the requirements of others are concerned, want to know the reason for, or at least, to see for themselves, the reasonableness of, the co-operation required of them. Hence there arises the necessity of their acquiring an appreciation of the natural basis of human right, of the order established by the Author of nature, whereby every human being, because he is nothing of himself, and can have or do nothing of himself, but must depend, in the final analysis, upon the Divine Dispenser of all things, with Whom he must co-operate, has been given the power to acquire and use material and temporal things as necessary aids to his maintenance and development here on earth, with a view to the accomplishment of the duties of his state of life and the acquisition of merit for eternal life; and that this right extends to every human being, the adolescent himself included. This is tantamount to a recognition of the personality of each individual pupil, a recognition that the teen-ager eagerly craves. At the same time it may supply a basis for humility, so necessary to combat the tendency to egoism and self-exaltation characteristic of young people.

The adolescent pupil should also realise that, because there are so many human beings in existence, living in close association with one another; because the supply of this world's goods is something extraneous to all; and because it is the tendency of fallen human nature to grasp more than is good for it, the exercise, by the individual, of his power to acquire and use temporal goods has to be controlled in the common interests of all. He should appreciate the fact that this is the function of law, either of Divine law, commanding man to labor by the sweat of his brow, and so to acquire the things he needs; or of human law, regulating the ways in which men may acquire, and use, material things reasonably and without detriment to others.

Furthermore, the teen-age pupil should be led to realise the necessity of work as the chief means to the acquisition of things in life, particularly as he wishes to acquire things through his own initiative; as a means to that self-cultivation that is so necessary to the evolution of his personality, his social acceptability, and his maturation to adulthood; and as a manifestation of gratitude, and a measure of remuneration, to his parents for the opportunities they have afforded him - for he has a keen appreciation of his indebtedness to them, even as he longs to be independent of them and to be able to repay them. He should appreciate also that the results of work are in

proportion to the quality and quantity of effort expended.

Such a conviction of the universality, necessity and value of work as a means to the acquisition of human rights, may help to motivate the adolescent pupil to that assiduous application to study, which he may not otherwise favour through his failure to see why he should do so.

Furthermore, the appreciation of the role of the civil authority in regulating and safeguarding human rights in the common interest, may help to develop in the adolescent a regard for law and order, which he may not otherwise possess through his natural inclination to place himself in an attitude of opposition to whatever savors of authority, and, to him, of subjection.

Adolescents are not noted for their observance of the strict rights of others. As a matter of fact, they will disregard such rights in their insistence upon recognition of what they consider to be their own, real or imagined. The realisation of the basic nature of human rights, of the obligation of respecting the rights of others, particularly if they wish their own rights to be respected in turn, may help to serve as a deterrent in such cases.

This brings us to the consideration of commutative justice and of the activities whereby it is exercised. It is necessary here for the pupil to appreciate the fact that one can acquire something only by giving something in

exchange, whether it be in terms of human labor or otherwise, and that right reason itself requires that this something be equal in point of value to that which one seeks to acquire. The conviction of the necessity and reasonableness of this equality, and its realisation in practice, is necessary to youth, for there are many who, on leaving school, and in their endeavor to be successful in life, sweep aside considerations of commutative justice because such seem to retard their progress.

In these days, when the pendulum is swinging too far in favor of Labor, and Labor is manifesting the tendency to be excessive in its demands, it would be well for the young workers of tomorrow to appreciate their duty of giving fair returns for the wages received, and to be content with a moderate wage<sup>2</sup>. Youth wants to earn money and is anxious for the opportunity to do so. But, it would be advisable for it to have clear-cut ideas beforehand as to the proper attitude to adopt towards employment and the respective rights and obligations of employer and employee, especially where false philosophies relevant to these matters, are likely to be encountered.

Again, in our modern society we witness an economic system operating largely through credit. We witness,

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2 Mensing, op. cit., p. 69.

moreover, the phenomenon of unpaid debts amid the pursuit of pleasures, of unfulfilled obligations in the midst of self-indulgence. We may wonder as to the cause of this antithesis, and fear the influence of such example upon the young people so soon to contract debts and obligations of their own in our social and economic life. Can such violations of justice be due, not to lack of appreciation of the content of the seventh commandment, but to an early lack of incentive in practising the virtue of commutative justice, first in small matters, then in larger ones? Had the youth of yesterday grasped the value of the virtue of justice in the development of the will, in the formation of character, in the evolution of personality, in the establishment, on a sound basis, of essential relationships with others, and appreciated the necessity of justice for the very maintenance and integrity of society itself, would it not, for such natural reasons alone, and in its own self-interests, have been inclined to practise this virtue, and to do so constantly? We may be inclined to discredit such motives, but Bandas<sup>3</sup> tells us that 'natural motives are most powerful and efficacious stepping stones to the more remote and less easily grasped supernatural motive, and that such motives should not be ignored or disdained.'

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<sup>3</sup> Baierl, Joseph J., Rudolph G. Bandas and Joseph Collins, in Religious Instruction and Education, p. 212.

Many of the activities by means of which the virtue of justice is exercised, are treated in the high school in the review of the Commandments under such headings as: "Thou shalt not steal"; "Thou shalt not kill"; "Thou shalt not bear false witness", etc. Youth, however, is not attracted by anything presented under a negative aspect, but rather by that which is positively related to its specific problems and interests<sup>4</sup>. Moreover, actuated by curiosity and the spirit of adventure, the adolescent is inclined to taste the forbidden fruit for himself, unless personally convinced to the contrary. Hence, once again, the moral virtues would seem to have the aspect of giving positive direction, and the Commandments a negative one. And, it would appear that the negative teaching of the Commandments should be complemented by the positive teaching of the moral virtues.

It may be objected that many of the activities by which the virtue of commutative justice is developed, are not of immediate application in the daily life of the teen-age pupil, such as the prompt payment of one's personal monetary debts. Yet, adolescents are guilty of minor acts of injustice towards the property of others, such as marking up the possessions of others, keeping borrowed books -- a habit that is all too characteristic of people in every

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<sup>4</sup> Fleege, Urban H., The American Adolescent and Religion in Lumen Vitae, 1947, Vol.2, No.3, p.398, 411-413.

sphere of adult life -- and other minor infractions of justice. Their cultivation of virtuous habits in such details may lay the foundation for their observance of the principles of justice in much graver matters in adult life.

The consideration of legal justice may afford the opportunity of giving teen-age pupils an insight into the reasons for the existence of civil society; the basis of civil authority in the common consent of the people; the relationship of the individual to the State; the motives that animate legislators; the reasonableness and the obligation of ready co-operation with the administrators of just laws; the proper attitude to adopt in case of conflict between the laws of man and the laws of God; and the reasonableness of respecting a different form of government acknowledged by nationals of another country. Such an insight into the basic reasons for the existence of civil authority and the just requirements of the State, coupled with an appreciation of activities whereby legal justice is exercised, for example, by regular attendance at school as required by law, by the payment of just taxes in later life, etc., may serve to strengthen in the pupils an appreciation of their duties of citizenship, to develop a spirit of willingness to co-operate with established authority, and a disposition of tolerance for institutions differing from their own, a quality that should be developed in teen-age

which is so intolerant in nature. It may help to enkindle, too, not only an interest in political life, but, if coupled with an appreciation of the necessity of Christian leadership in the civil sphere, particularly in this, our day, may give a constructive direction to youthful idealism and enthusiasm. Youth likes to feel that it is needed, that it has a contribution to make. It seeks to remove present evils and to mold a new world. The consciousness of the necessity of Christian leadership in the civil sphere, as well as in other spheres of contribution to the common good, may help it to devote itself constructively and ardently to a cause that calls for disinterestedness and the whole-hearted dedication of self to something that savors of the nature of a Crusade against evil. Better far this, than youth's dedication of itself to something basically revolutionary and destructive in character, however regarded by youth from an ideal point of view.

Closely allied with legal justice is distributive justice. Appreciation of this should be given to young people, when one considers how, in adult life, envy of those lower down in the social scale for those higher up, has afforded dissatisfaction with the existing order of things and has supplied fertile soil for the sowing of Communistic and revolutionary propaganda in one form or other. Such a state of envy and resentment may be said to be due, in part

at least, to a lack of realisation that those who receive greater honours and privileges justly, do so in virtue of the greater obligations and burdens they bear. Young people, therefore, should be led to see the reasonableness of contentment with one's lot in life, ambitious as they are for recognition, and failing to realise that the receipt of honours should be in proportion to one's contribution to the common welfare. They should also grasp the fact that a position of inferiority in one social sphere of life, e.g., in the field of work, is not inconsonant with the exercise of authority in another, e.g., in the family of which one is the head, but rather that this is the natural order of things. Such a realisation, too, may help adolescents to appreciate the folly of those day-dreams of theirs that centre around themselves as the objects of attraction and leadership without due regard for required qualifications or to their own actual limitations.

It is in connection with distributive justice that one comes to the question of favoritism. It may be said that one cannot consciously avoid this without a developed sense of justice and an awareness of the nature of this vice. When one considers that these adolescents will, soon enough, occupy positions in which they will be inclined to exercise favoritism, either as parents in regard to their eldest, or most naturally favoured, child, or in positions of authority

in regard to their friends, co-religionists, etc., one can see the necessity of giving them some idea of the attitude they should have in regard to the less-favoured or to the more meritorious. This phase of justice can be exercised immediately by themselves in relation to their companions, for teen-agers are inclined to form snobbish cliques or exclusive friendships and to fail to act impartially to those not of their immediate group.

It is here, too, that one may deal with the question of undue respect for persons, that great obstacle to progress and perfection. The adolescent is particularly susceptible to the opinions of others, especially of his immediate entourage, going so far even as to imitate his associates in practices that he himself privately does not approve of. It is noteworthy, too, that, as Garrison<sup>5</sup> remarks, high school pupils are inclined to cater to those who come from the upper social classes and to ignore those of the poorer classes. If the teen-ager is convinced that it is the manly thing not to follow the crowd in all things<sup>6</sup>, but that there are occasions on which he must adopt an attitude of variance to that of the others, and that to do so is a sign of that maturity which characterizes people of character and

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5 Garrison, op. cit., p. 275-276.

6 Mensing, op. cit., p. 62.

distinctiveness in adult life, he may be disposed to try to overcome the "bug-bear" of human respect, especially if his companions become imbued with the same ideal.

The first of the potential parts of justice is the virtue of religion. Here, the adolescent may be led to see the reasonable basis of the teaching of the primary grades relative to the homage to be accorded to the Deity and the ways in which it is to be rendered. At this time, too, he may be introduced to the higher forms of prayer, be made appreciative of the conditions requisite to their exercise, and be encouraged to practise them as means to his virtuous development. He may also be given an insight into the nature of temptation, the proper attitude to adopt towards the temptations he experiences. and the requisite self-control and behaviour to exercise in the event of sin. In this way, many of the internal doubttings and fears that are considered to harass the teen-ager with respect to temptations experienced and sins committed, may be mitigated, if not obviated. Other acts of religion, dealt with in various parts of the catechism, may also be reviewed in connection with this virtue, for example, the proper manner of observing the Sabbath day, of developing one's faith, etc. Guidance of the adolescent in seeing the reasonableness of the acts of religion expected of him, practice of them on his part, together with self-mastery, may help him to avoid

altogether the period of doubt and skepticism that comes to so many in the later years of adolescence<sup>7</sup>.

The appreciation of God as the primary principle of all created reality, and the ultimate source of all goodness, and of the duty of acknowledging His supreme excellence and benefits, may prepare the pupil for appreciation of his duty of filial piety for his parents, God's representatives on earth and temporal source of the adolescent's being and of many benefits he is daily receiving; and this at a time when he is likely to be in conflict with them, due to his intense desire for emancipation from his home and for independence. Guidance at this time as to reasonable acts of filial piety to be placed, may help to steer the individual safely through a critical period, and help him later to be loyal to a religion, the practical value of which he will have learned to appreciate for himself.

The further extension of this idea of paternity - and of the common-sense character of the duty of duly recognising it - to one's country as the land into which one was born, or received new life through naturalization, and which has helped to render possible the life of the family into which the individual was born, or which, in the case of adults, he may have been enabled to establish, may

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<sup>7</sup> Hilda, Marie, Education in Home and School, in Lumen Vitae, 1950, Vol.5, p.296.

help to engender that love of one's country, that respect for its representatives, that obedience to its laws, that desire to safeguard or advance its good, that is to be desired of the true citizen. There can be no enlightened action without appreciation.

The sense of "belonging" that an adolescent may develop as a result of his perception of his membership in God's creation, in his own family, and in his country; the appreciation of the unique creation of his soul by the direct act of the Divine Artificer Himself, and of its reflection of some perfection of the Deity in a way or to a degree not possible to any other created being; the conviction that he has a distinctive contribution to make in life; the realisation of the necessity and advantage of working in harmony and co-operation with others - even as the stars of heaven advance harmoniously in their order - may help to satisfy the adolescent's craving to "belong"; to be distinctive; to be acknowledged as an equal; and may lead him to be willing to adopt those means of exercising the virtue of piety that he has learned to perceive as not derogatory to his personality, but rather promotive of it. And, the consciousness of a common paternity in God, in his family, and in his country, may help him to show those marks of consideration for those of his own blood, of his own community, of his own land, whether in its internal or

external relationships, which he may often fail to show, because of his lack of appreciation of what is due, and can be rendered in piety, to others without reflection on himself.

An insight into the hierarchical order of reality, of society; of the necessity and value of such order; of the reason why one person is established over another, by reason of his office of rendering particular types of good to those less favoured than himself; of the greater excellence such an one must have in order to discharge such an office properly; of the fact that even an unworthy person in a position of authority, yet is entitled to respect by reason of his office<sup>8</sup>, may lead the adolescent to be willing, either in the present or the future, to extend to those in authority, those marks of respect that are justly due to them, and which the adolescent has learned, through the consideration of the virtue of observance, should be accorded to them. And the appreciation of his fellow-man as a work of God like unto himself, and reflective of Divine perfections, with the same ultimate destiny and obligations as himself, may help him to respect others, to work with them, and to personally refrain from those activities which express, however unconsciously, something derogatory to the

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<sup>8</sup> Leo XIII, Sapientiae Christianae, as presented in pamphlet form by the Paulist Press, 1941, p. 8.

dignity of his fellow, as, for example, when he utters names, condemnable in themselves, but expressed in such a way as to imply no ill feeling.

It is easy to see that these considerations may pave the way for willingness on the part of the adolescent to render that obedience to those in authority, that is reasonably expected of him, and which otherwise he may not have been disposed to render because of his criticism of them and his aversion to them as representative of a force that he feels restrictive of his personal liberty and by which he may be impeded from associating with adults on the equal footing he craves. Yet, he can be shown that the obedience required of him is itself to be reasonable in character; that such obedience pervades all ranks of human society, promoting social unity and progress; that even those who command him, must themselves obey a higher authority in the interests of the common good; that reasonable obedience is a characteristic of every mature adult, etc. These considerations, coupled with an appreciation of how, to whom, and when to render obedience - as well as of the formative power of true obedience in the development of self-mastery, in the evolution of character, etc., - may help to encourage and guide youth in the development of this, so necessary virtue.

Adolescence, we are told, is a period in which lying is very common. It is in this period, too, that the individual will either become addicted to this vice, or learn to embrace truth for its own sake. And here, again, the pupil should be led to see the reasonableness<sup>9</sup>, as well as the necessity, of the desired virtue. God may be depicted to him as the Absolute Truth, and His works, the expression of Himself ad extra, as necessarily endowed with the characteristic of truthfulness; and that it is through the perception of these works that the human mind arrives at a discernment of the Mind of the Deity. The adolescent pupil should grasp the fact that, as he is a reflection of Him Who is Truth itself, he also should express himself truthfully to others. Such would be in consonance with his true nature, and essential to the realisation of his true dignity and greatness, and conducive to his ultimate welfare, even in the temporal order. His words and his actions should express truthfully what is in his mind and intention. The adolescent should be led to see, also, that truthfulness is a debt to be rendered in justice to one's fellow-man; and that, without its prevalence among men, society would be rent asunder, and the common good be impossible of attainment. For, society cannot operate

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9 McCarthy, op. cit., p. 136.

without the confidence of its members in the words, the promises, the actions, the sincerity, one of another. In this way the adolescent may be led to the avoidance of insincere conduct with respect to others; of the various forms of boastfulness; and of the exercise of irony in its bad sense<sup>10</sup>.

It is in connection with the virtue of truthfulness and its opposed vices, that, once again, one has the opportunity to review and elaborate, in a meaningful situation, various sections of the catechism, and to further foster in the pupils, an appreciation of the beautiful truths of Sacred Scripture<sup>11</sup>.

But, another of the duties the individual owes to his fellow-man is the debt of gratitude for benefits gratuitously conferred. It is in this connection that the adolescent is in need of guidance. In the world there are people who do not know how to receive a gift or benefit, how to acknowledge it, what attitude to adopt to the donor or benefactor, or how to repay the good received. Some think that they are obliged to make a return as soon as possible of something of equal value. Others, through ignorance and pride, hate to feel themselves under obligation

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10 Mensing, op. cit., p. 91-93.

11 Maurice, J.-O., Causeries Pédagogiques, p. 361.

to someone else, and may even criticise those who wished to do them naught but good. Adolescents particularly may be sensible of their inability to repay benefits received, and consequently may be inclined to feel themselves in a position of inferiority, a condition they very much resent. They should be led to see that gratitude is a virtue that resides primarily in the sentiment of affection for the one who conferred the benefit, as well as in the will to repay in fitting circumstances; that even the poorest can express words of thanks and show their appreciation by marks of honour and respect; and that it is truly the virtuous thing to defer the repayment of one's debt of honour to some suitable time in the future, and then to repay in greater measure than one has received<sup>12</sup>.

Adolescents have shown themselves to be very rigid in the ideals they have set for themselves, and very self-reliant in striving to realise them strictly as they have conceived them. For this reason, they feel themselves justified even in hurting those who stand in the way of their realisation of their idealistic conceptions<sup>13</sup>. They have shown themselves capable of a cruelty and refinement

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12 Folghera, O.P., Somme Théologique, Saint Thomas d'Aquin, p. 105-121.

13 Gemelli, Agostino, Psychologie: de l'enfant à l'homme, p.301.

of punishment that is truly remarkable<sup>14</sup>. The appreciation of the true significance of revenge, therefore, may be of some guidance value to them. They should realise that it is the manly thing not to show signs of resentment for injuries, real or imagined, done to themselves alone, but that it is the right thing to revenge an injury done to God and to one's neighbour; and that the punishment should be such as, not only to restore the injured balance of justice, but conduce to the voluntary betterment of the transgressor, an end not to be attained by undue severity, nor the intrusion of personal vindictive elements of retaliation.

The ability to get along well with others has been stated to be the secret of success in the world. Yet, young people, in their anxiety to assert themselves, and in their criticism of, and opposition to, the established order of things, think little of the enemies they may be making for themselves through their inconsiderate conduct and their disregard for the rights and feelings of others. Yet, youth is considered to have a fine, innate sense of courtesy. This sense, however, would seem, as in the case of the sense of justice itself, to need wise and careful development that it may help its possessor to mature into a socially acceptable person. The adolescent, therefore, needs to

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<sup>14</sup> Oursler, Fulton, and Will Oursler, Father Flanagan of Boys Town, p. 249.

know how to develop the virtue of friendliness, how to adjust himself properly to everyone with whom he comes in contact. Such an adjustment requires the basic recognition, on the part of the individual, of the essential dignity and excellence of his neighbour as a masterpiece of Divine creation, a member of the Mystical Body of Christ, and a co-heir of eternal life; a willingness and anxiety to be on friendly terms with all; a knowledge of social conventions; and self-control and self-direction in specific circumstances.

It is upon the foundation of friendliness in attitude and manner towards others that true friendship is ultimately based. For, friendliness widens the circle of one's acquaintances, opens the door of many a heart, attracts others to him who practises it, and paves the way for the development of the relationships that mature into true friendship. Realising this, the adolescent may then be guided, in significant content, in the matter of friendships, though this does not belong strictly to the virtue of friendliness. Yet, the matter of friendship is so important to the teen-ager, and is so often a cause of conflict, particularly with parents, that proper guidance, in meaningful context, may not be amiss.

The adolescent should also learn to develop a contempt for the vice of flattery, whereby one demeans oneself in order to gain an undue advantage from another,

and, by the same token, to exalt oneself over others. He should also be led to a perception of the lack of self-control and of friendliness, manifested in quarrelling, and the evil consequences of this vice, so disruptive of peace, so prolific of enmity, so harmful or embarrassing in its consequences.

The high-school student, especially if he is studying economics, needs to develop the right attitude towards money. Money, to him, is something that is both desirable and useful, for he realises that he must have it in order to satisfy his aspirations, to boost his social prestige, to acquire such material possessions as a car, etc. And, when he does obtain it, he tends to use it unwisely, at times spending it foolishly in trying to make a "hit" with his friends, in buying unnecessary things, in giving costly presents, etc. He is at times, too, in conflict with his parents because they, in his mind, are not giving him enough allowance. In any case, the question of money presents a large problem in his life.

The adolescent may receive guidance in this matter, and attain to a greater degree of contentment when, in the study of the virtue of liberality, he grasps the fact that the purpose of his having, or acquiring, money is to enable him to maintain himself fittingly in the position in life in which he finds himself; that he must conserve it in the

measure in which it will help him to avoid want in future time; and that he should spend the rest worthily for the good of others, thereby preventing himself from developing an inordinate attachment to, or desire of, it, and earning for himself spiritual rewards of a lasting nature. He should grasp the fact that excess in the matter of money, means want on the part of someone; that he must acquire, possess, and use money only in the measure required by right reason; and that the common good is promoted by the wise bestowal of superfluous goods on those who are lacking in what is fittingly theirs. The consideration of the vice of avarice may arouse him to the evil of having an inordinate desire for, or attachment to, riches, and the appreciation of the vice of prodigality may help him to avoid those ways of wasteful expenditure that he may have otherwise pursued.

Finally, the consideration of the virtue of equity may help him to realise that there is a vice in rigid adherence to the strict letter of the law on all occasions, regardless of the particular circumstances of an individual case. This realisation may help him to moderate his own rigidity of outlook, and to be less ready to condemn deviations from idealised courses of procedure. Circumstances alter cases.

In conclusion, we may state that, in this chapter, we have striven to show how the study of the natural virtue

of justice may be of value to the teen-age pupil in orientating himself towards others, and in establishing successfully those basic social relationships that are necessary for his integration into society and for his ultimate maturity and acceptance as an adult. We saw, too, that this study may help the adolescent to practise more appreciatively his religious and filial duties, to grasp the nature and order of civil society, and to adopt a more favorable attitude towards those in positions of superiority to himself.

## CHAPTER 111

### CHARACTER FORMATION AIDED BY TEACHING THE NATURAL VIRTUE OF FORTITUDE

In the preceding two chapters, we dealt with the virtues that belong primarily to the intellect and will - prudence to the intellect, justice to the will. We now turn our attention to the virtues that deal with the sensible appetites of man, namely, fortitude and temperance. And, of these, fortitude seems to be the first logically to be taken, by reason of its close relationship with the will in the conquest of fear, and in the initiation of action aimed at the overcoming of obstacles in the path of the attainment of the moral good.

In the consideration of the virtue of fortitude, we may well begin with the subject of fear, for the principal act of this virtue is the overcoming of excessive fear that would militate against the performance of one's duty. For, one may have a reasonable fear, as of a superior, that will help one to do one's duty. Indeed, fear is an emotion universal to all human beings, in whom it should be regulated according to right reason.

The adolescent is particularly subject to fears. He has just emerged from childhood, and is often still influenced by unreasonable fears that he acquired from his

milieu. He is passing through internal changes that he cannot evaluate, and about which he worries a great deal. Extremely anxious for social esteem, he is fearful of disparagement or ridicule. Moreover, he is increasingly solicitous about the future that is so unknown to, and uncertain for, him. He, if anyone, needs guidance in the matter of fears.

The adolescent, moreover, admires courage, and resents keenly the very suspicion of cowardice. Action appeals to him. In addition, he feels keenly his powerlessness of action, due to his still subordinate condition. In his eyes, therefore, the one who stands his ground in the face of imminent danger, may appear less brave and admirable than the one who rushes to meet the peril. Actually, the former may be the braver, by reason of his conquest of fear and of the impulse to flee from danger, and by reason of his fidelity to duty, despite the imminent peril. Realization of this, by the teen-ager, may help him to evolve an ideal of courage that will inspire him to aim at self-mastery and the ascendancy of reason over emotion at a time of life when he is highly emotionalized, yet tending to be less swayed by extrinsic forces.

The explanation of the nature and basis of duty would seem to be required in the treatment of the subject of fear in its connection with the cultivation of the virtue

of fortitude. Anything capable of inflicting pain and loss is an object of fear. Duty itself most often cannot be accomplished save at the price of sacrifice and effort. For, often to accomplish our duty, we must set aside our natural inclinations to ease and pleasure, and overcome our fears for self, in order to do that which is difficult, simply because we realise that it is something that must be done. In the case of the adolescent, we have one who has emerged from a state of security, dependance and irresponsibility; and who must attain to a condition of self-control, self-dependance and personal responsibility, in order to take his place among mature adults, to accomplish his destiny in the world, and to merit eternal happiness. This change, from dependance upon others to reasonable self-dependance and self-activation cannot be accomplished without the right convictions upon the adolescent's part, the conquest of his fear of work, and his own prudent exertion of his powers. It is a matter that calls for true education.

Preliminary to the notion of duty, however, is the idea of the good, of the relative purposes and values of existing goods, of the transcendental nature and desirability of the Supreme and Absolute Good. Requisite, also, once again, is the appreciation of the Deity as the Divine Architect of the universe, upon Whose Knowledge and Will

all created reality is ultimately dependent. Needed, too, is the intelligent appreciation of the Divinity as the ultimate term of human happiness, to which man must tend by the means prescribed by the Alpha and Omega of his existence -- means made known through natural and divine and human positive law, and applied by man to particular circumstances according to the dictates of right reason. Duty, then, appears as the obligation to do voluntarily that which presents itself to man as being necessarily to be done in virtue of the Will of the Creator, the Supreme Law-giver and Judge, and with the effect of bringing the doer to his ultimate happiness. The performance of duty, then, should appear reasonable to the adolescent, and this reasonable appreciation may well develop in him a greater disposition to fidelity to duty, and to the setting aside of his own unreasonable personal fears.

It is evident that, in connection with the above, the study of those sections of the religious course, dealing with the basis and conditions of morality, will prove of inestimable value.

It is not merely enough, however, to encourage the pupil to the reasonable conquest of fear. One must show him how to master the emotion, as well as indicate to him the objects of reasonable or unreasonable fear. The adolescent particularly needs education in this matter,

since emotionality is characteristic of his phase of existence and he is in need of training in asserting the ascendancy of reason. Moreover, he, like the rest of us, because of the effects of original sin, is inclined to use the wrong methods at first. In addition, this instruction may facilitate the conquest of temptation, as of the imagination, arising from within.

But, the conquest of fear is only the first step in the development of the spirit of fortitude. Its effect should be that the subject stands firm in the path of duty. Yet, there are cases in which the person, once having recollected himself, must take positive steps to deal with the impending danger, and do so quickly. This requires a certain daring, yet a daring that has to be tempered by prudence. For, otherwise, one would risk losing unnecessarily that which one feared to lose in the first instance. Thus, there is room for that courageous activity that appeals to youth so much, while there is supplied reason for the restraint of that bravado to which teen-agers may be disposed.

But, it is in dealing with the first of the integrant parts of the virtue of fortitude, that one has especially the opportunity of forming a high ideal in the teen-ager. For, who would deny the fascination to youth of the carefully-drawn portrait of the magnanimous person?

Surely, the picture of the one who is conscious of his gifts from God, and of his obligation of paying fitting tribute to their Divine origin by his wisest use of them in the highest and noblest causes, and in the degree commensurate with his capacity and resources; or the one who refuses to be engrossed in, or disturbed by, petty or sordid things, but rather whose thoughts and aims are naught but towards the highest and the best; of the one who is superior to personal insult and injury, regarding them as being but a tribute to his excellence rather than a derogation from it; of the one who is willing to risk all, even life itself, in a worthy cause, such as to save another from death; and of the one who is equable in mind even amidst the greatest trials and difficulties, confident of self, prudent in action, disinterested in character, reserved in speech, refined in manner, consistently courteous in conduct, -- surely, this delineation will help to give youth an ideal that will arouse its enthusiasm, an ideal that it will strive to realise, and that, illustrated in Christ and in Mary, may lead to the evolution of other Christs and other Marys, and further the ascent of the individual to God.

To develop magnanimity, the individual must overcome certain tendencies or faults. The first of these is the inclination to over-estimate one's powers and resources, and to embark upon enterprises that are really beyond one's

ability to complete. Thus, the teen-ager, filled with the consciousness of new found strength, but unaware of its limitations, tending to exalt himself through the fertility of his imagination; craving recognition; avid of new and sensational experiences; inexperienced in life situations, may be inclined to exert himself unduly, to spurn the wise counsels of older and more experienced persons, and to hurl himself into activities that are really above his powers to see safely and successfully through. Or, again, he may have such a misconception of values that he thinks it is a sign of greatness to wear expensive clothes, etc.

The consideration of this vice of presumption should give the opportunity of impressing upon the adolescent, the necessity of 'knowing himself', of using the proper means to that end; of evaluating things properly; of consulting with others before undertaking difficult or dangerous projects; and of accepting, or of seeking, help from others when the task undertaken has proven itself to be too difficult for him. There can be pointed out, also, to him, his presumption in believing himself competent to pronounce dogmatically on each and every matter; or, of judging others, merely on the basis of external appearance.

The second tendency to be overcome is that of seeking, unduly, honours and dignities. Ambition is something natural to all human beings, but it needs regulation, as well

as wise direction. The consideration of the vice of ambition should supply the opportunity for this. The adolescent should be led to see that he must merit the desired recognition through the continued and wise development of his talents and abilities, and for the purpose of serving God and of promoting the common good.

The third tendency requiring moderation is that of seeking to be reputed by others. This tendency is particularly likely to be excessive in the teen-ager, since adolescence brings a social consciousness that makes the possessor extremely desirous of the esteem of others, and peculiarly sensitive to disparagement and ridicule. The adolescent, too, is disposed to indulge in boasting and other forms of lying, in order to win the esteem of others. Moreover, he is likely to be influenced unduly by his companions in order to retain their esteem.

This desire of the adolescent for the esteem of others needs direction and guidance. The teen-ager should be led to see that such a wish is good and laudable in itself, and greatly to be commended, but that, to be truly estimable, it must be based upon the possession and proper expression of intrinsically excellent qualities; that the esteem rendered must come from those whose respect is really worth having, and then only in the degree that one has justly merited; and that such esteem should be sought for a good

purpose, either to promote God's glory, the welfare of one's neighbour, or one's own personal good.

The virtue of magnificence is not a virtue that one would say is ordinarily capable of development by the average high-school pupil. Nevertheless, it can be developed relatively to the economic resources of the individual. For, a work undertaken, and the expenditure required, may be truly magnificent in relation to the means at the individual's disposal. The adolescent may be encouraged, for example when making some gift to his parents at Christmas, to make it something really worth while, something truly pleasing and unexpected, nothing paltry or mean in character, and yet something not above or beyond his economic resources. Moreover, pupils may be encouraged to unite their resources, in particular cases, to do something truly magnificent in character, where it is beyond the individual means to accomplish much. Such co-operation may develop the appreciation of the value of united effort, and lead to the eventual development of a communal spirit.

The individual, however, must be warned of the vice of spending more than is actually required to attain the objective aimed at. Adolescents may be particularly prone to this fault, since they are liable to be profuse in their expenditures through a lack of a well-balanced

sense of proportion, and through their anxiety to make an impression upon others.

In the high school, too, there may well be shown the reasons for the existence and the practice of the virtue of patience. Small things, good in themselves, become relatively evil for the individual by reason of thwarting some desire, inflicting some pain, etc. The effect of this is to depress the mind, producing a feeling of sadness. This feeling, if not fought against, threatens to engulf the soul and to smother every good tendency in it. Patience is necessary in order to resist such a feeling, to ensure the dominance of reason and will, and to pave the way for the exercise of virtue.

The adolescent, because of his sensitivity to the opinions of others, because of his conflicts with those whose will is contrary to his own, because of his disappointments in the realisation of his hopes and ambitions, and because of his feelings of loneliness and insecurity, may be considered to truly need the appreciation of this virtue, and the conviction of the necessity of its exercise.

Impatience is also a vice to which the teen-ager is prone, -- that, and its product, anger. For, the adolescent is impatient of delay, impatient with those who do not live up to his standards or ideals or requirements,

readily inflamed to anger by being apparently slighted socially, etc. The contrast between the picture of the patient person who is self-possessed, and the impatient individual who becomes like the animal by allowing himself to be carried away impulsively by every slight extrinsic provocation, may help the pupil to form an ideal that will prompt him to avoid developing such a vice, and to cultivate its opposite.

Yet, this tendency to active reaction has its own occasions of worthy expression. For, there are times when one must take speedy steps to eradicate the evil that is affecting oneself. Such occasions are those that reflect dishonor on God, or attack one's good name, or the welfare of one's country, etc. The perception of such reasonable occasions of taking active measures against present evils may help the teen-ager to be satisfied to endure other evils passively.

But, it is not enough merely to resist present external evils of a petty character, or to fight against the sadness that the loss of an immediate good entails. One must activate oneself to attain a higher good, which good is not attainable save through present sacrifice and present effort. The more such a good is remote and difficult of attainment, the greater the need of constancy in withstanding the effects upon the mind of continued

opposition from without, and perseverance in the task begun, despite ennui and the fear of fatigue.

The adolescent particularly needs encouragement and direction in the development of the virtue of perseverance. For, he is at the period of life in which he must consciously train his own will. Yet, his natural tendencies are otherwise. He loves ease, shuns pain and effort, is attracted by the new and the sensational, is interested in an increasing number of things. Yet, sustained, concentrated effort and sacrifice are requisite to the development of his character, to the exercise of virtue, and to the attainment of that success of which he dreams, yet whose loss he fears.

Finally, the teen-ager should see how his love of relaxation and pleasure, even when expressed in the excessive pursuit of athletics or social activities, militates against that cultivation of will and character, so requisite to his ultimate success in the more essential fields of intellectual and spiritual accomplishment. He should appreciate, too, the unreasonableness of obstinately persevering in an opinion, or in a course of conduct, the valid reasons for which no longer exist.

In conclusion, we may state that, in this chapter, we have striven to supply sound reasons for the teaching of the natural virtue of fortitude. On the basis of a

rectified will, secured through the exercise of the virtues of prudence and justice, one may strive to help the adolescent to develop strength of will and character through guiding him in the conquest of the fears that assail him; by giving him an appreciation of the reasonableness and necessity of doing his duty; by holding out to him the ideal of the magnanimous person; by aiding him to act magnificently; by indicating to him the reasonable basis of patience; and by encouraging him in constancy and perseverance.

## CHAPTER IV

### VIRTUOUS DEVELOPMENT AIDED THROUGH THE TEACHING OF THE NATURAL VIRTUE OF TEMPERANCE

In the first chapter we tried to point out how the teaching of the natural virtue of prudence may help to supply guidance to the adolescent in situations of doubt. In the second chapter, we strove to indicate how the teaching of the natural virtue of justice may assist him in establishing social relationships on a solid basis. In the third we attempted to show how character formation may be aided through the exercise of acts of the virtue of fortitude. And, in this fourth and last chapter, we shall endeavour to demonstrate how self-mastery and virtuous development may be promoted through the practice of the virtue of temperance.

The adolescent, entering puberty, becomes highly emotionalized, a state in marked contrast with the preceding one of calm and intellectual progress<sup>1</sup>. New, strange and vehement emotions grip his soul. Hitherto unknown passions surge up within him as a result of the physiological changes that this period of his development brings to him. His senses become keener in their power of observation. His interests extend to a wider and more varied range of subjects.

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1 Gemelli, op. cit., p. 327.

The outside world attracts him and rouses the thirst for novel sensations and for the thrills of adventure. The adolescent does not comprehend these forces, these desires, passions and emotions that swell up within him and threaten to engulf him. Nor does he know how to adjust himself to them. More than ever, he feels the need of someone to guide him, and, in the realisation of this need, tends to turn towards others for assistance.

This, then, would seem to be the time to teach him the value of the virtue of temperance, and to guide him in his development of it.

First, it would appear advisable to begin with helping the pupil to gain a just appreciation of his own self; of his essential nature and of the due and actual relationship of its constituent elements; of the role of the senses; of the nature of the passions and emotions; and of the necessity of their proper subordination to the control of right reason, with a view to their being of assistance to him in the placement of acts of virtue and to his ultimate development. He should be led to conceive an admiration for the properly controlled person, in whom the virtuous will reigns supreme.

The basis on which to build the virtue of temperance is the just esteem of one's own self and the desire to be justly esteemed by others. The first phase of its development consists in the realisation of the shameful

character of acts that are the result of following mere animal impulse without any reference to the exercise of reason. This fact should be appreciated by the adolescent because of his avid desire for the regard of others. The surest way for him to forfeit this esteem is to follow unrestrainedly the dictates of his passions, particularly among those who know him well. The surest way for him to win the coveted respect is to resist the penchants of his passions, and orientate them to the performance of that which is reasonable in the eyes of virtuous men.

To practise this self-restraint and control, mortification is necessary. The adolescent must learn to mortify himself in matters of food and drink, and in matters pertaining to sex. But, first, he must appreciate the purpose of food and drink. This is particularly necessary to him since adolescence is a time of strange and capricious tastes, especially in matters of food, often to the neglect of that which is really necessary at such a period of growth<sup>2</sup>. The pupil should therefore realise the purpose and need of good and wholesome food at his time of life, and be encouraged to acquire a reasonable mastery over himself by refraining from improper indulgence in sweets, etc., between meals; and by eating in the proper manner, and regularly,

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2 McCarthy, op. cit., p. 24.

that which is necessary to his physical development, however disinclined he may be to consume such at the particular moment. The training of his will along these lines should not only assist him to the desired self-mastery, but should also be productive of beneficial effects.

But, it is particularly in the field of intoxicating liquors that the adolescent should grasp the need of self-control. For, adolescence, unfortunately, is the time when most young people make their acquaintance with strong liquors, and in which the seeds of the vice of drunkenness are sown. The sense of shame, of self-esteem, of the desire for the regard of others, may be again appealed to. The pupil should be given an insight into the harmful effects of intoxicating drink upon the growing organism, of its stultifying and enervating effect upon the mental processes, of its shameful character in depriving the inebriate of the use of his reason and reducing him below the level of the brute animal, of the loss of reputation engendered by drunkenness, etc. Then, the adolescent should be given the ideal of the sober man -- "...how noble in reason! ... in form and moving how express and admirable! ..." <sup>3</sup> -- and be encouraged to defer the use of strong drink until he has reached full physical maturity at the age of twenty-five,

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3 Shakespeare, William, Hamlet, ii,2, 1.305-309.

and then, either to use it in moderation, or to leave it absolutely alone, according as seems reasonable to himself.

These considerations bring us to the question of the virtues of chastity and purity. Here we are on delicate ground by reason of the nature of the matter involved. While we recognise the principle that physiological details are best avoided, yet, the fact that difficulties concerning sex and purity are uppermost in the adolescent's mind<sup>4</sup>, seems to make advisable as enlightened a treatment of these virtues as would seem appropriate in the particular circumstances in which one must operate. The fact that fifty per-cent of parents fail in their duty of enlightenment and guidance in these matters, and that few schools are able to supply counselling service, would seem to imply the need of giving wise direction and encouragement, in appropriate setting, in the development of these, so necessary, virtues.

This setting would seem to be provided by the discussion of vocations. Of these, the basic one is that of the married state. For, not only are most people attracted to this state of life, but it is also difficult to see how the vow of chastity can be taken appreciatively in other fields without a prior understanding of the implications of married life. The consideration of

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<sup>4</sup> Fleege, Urban H., Self-Revelation of the Adolescent Boy, p. 358-359.

marriage, then, -- as also of the other vocations -- may present us with the opportunity of treating of the virtue of chastity in meaningful setting. The treatment of this virtue should lead us to the consideration of purity, so necessary to the preservation of chastity. The opportunity will thus be provided of giving to the adolescent the needed guidance.

The consideration of these virtues will naturally lead us to the question of the proper attitude to adopt towards passion. The adolescent should realise that its role is to help the virtuous will to attain the good objective clearly indicated beforehand by the calmly reflecting reason, and that, therefore, the passions must be beneath the control of the rational will and not be contrary to it, either by influencing the reason through antecedent action, or failing the will through their consequent or defective activity. This picture of the proper place of passion in human action, should appeal to the adolescent's desire for the reasonable, and may help to predispose him to use the necessary means to self-conquest in the field of the passions.

One of the passions that, in particular, has to be controlled by the adolescent, is anger. This is a basic passion that becomes intensified at adolescence. If properly controlled and rightly directed, it can help its possessor to accomplish virtuous deeds despite internal and

external difficulties. It can be the driving force of commendable zeal. Yet, during the teen-age period of life, it is often easily aroused and permitted to go unchecked. The irritability produced by the changes characteristic of early adolescence<sup>5</sup>; the exaltation of the "ego" through imaginative day-dreaming; the over-sensitivity arising from the exaggerated desire for recognition; the sense of impotence, etc., are all forms of influence contributing to the expression of this passion, which is so productive of harmful results, both to the individual himself and to society, when permitted to develop unleashed.

It is in dealing with the question of the mastery of this passion that there arises the opportunity of introducing the subject of meekness. For, the development of this virtue is the principal means to the conquest of anger<sup>6</sup>. The adolescent should realise that, through the practice of the means requisite to the development of this virtue, he will attain to calmness and peace of mind and soul<sup>7</sup>, to that equanimity that is so advantageous to him<sup>8</sup>; to patience and

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5 McCarthy, op. cit., p. 133.

6 Blanc, G., Colère, dans Dictionnaire de Théologie Catholique, Vol. 3, col. 360.

7 Tanqueray, Ad., Précis de Théologie Ascétique et Mystique, 1923, p. 729.

8 De Nayer, Monseigneur, et al., Adolescence, p. 199.

tranquillity amid the provocations and failings of others; and that, through gentleness and affability towards all, he will win high regard and social acceptance.

The virtue of meekness will dispose the mind of the adolescent to the exercise of clemency. For, adolescents have shown themselves too rigid in their requirements and too exacting and severe in their reprisals<sup>9</sup>. Consideration of the virtue of clemency should help them to realise that individuals vary in their reactions to punishment and that, therefore, any penalties inflicted, or reprisals taken, should be of such a character as to promote the voluntary betterment of the individual and ensure his future good-will and co-operation.

Another penchant that characterises the human being is that of pride, effect of original sin. The adolescent may be said to be at the cross-roads in regard to the development of this vice or the cultivation of the opposite virtue, humility. For, adolescence brings a consciousness of the "ego"; intensifies the love of self; tends to the exaltation of the "I" in the imagination; and develops the impulse of self-assertiveness before others, with a view to recognition and commendation. Coupled with these tendencies is a lack of self-comprehension, and an extreme sensitivity to

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9 Vide Supra, p. 42-43.

the attitudes and opinions of others. Without the illumining and restraining influence of humility, personal commendation may lead to the adolescent's undue exaltation of himself through pride; while personal rejection may lead to ultimate prideful reaction characterized by rebellion.<sup>10</sup>

On the other hand, the virtue of humility will bring to the adolescent a consciousness of his own weaknesses and incapacities, as well as a just evaluation of his strong points. Thus, it will dispose him to submit himself voluntarily to the leadership of others in spheres of activity in which he recognises himself to be inferior. At the same time, it will safeguard his desire for the expression and recognition of his personality, through his perception of the need of leadership on his own part in fields in which he realises himself to be superior to others. Thus, the development of this virtue should help to make the adolescent contented, and should contribute towards his social maturity.

Another tendency characteristic of the teen-ager, is that of curiosity. Adolescence intensifies the activity of the senses and the powers of the mind; widens the horizon of interests; gives rise to the desire of excitement,

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10 McCarthy, op. cit., p. 87-88.

pleasure, thrills and adventure; and leads to the dissipation of resources over many varying objects and fields. Such a state of tension and failure of concentration and conservation of resources cannot be expected to lead to the proper development and future welfare, either of the individual or of the society of which he is to become an integral part.

In all of these activities, the teen-ager is actuated by the desire of knowledge, a desire inflamed by the prospect of the new, hitherto unknown, world opened up to him. He should be encouraged in this desire, but urged -- in the consideration of the virtue of studious application -- to moderate it, and to concentrate his attention upon those objects of knowledge that are either of duty, such as his studies; useful, such as the study of good manners; or recreative, such as the study of a hobby, etc. He should realise that his energies are finite, his time limited, his opportunities fleeting, the returns in proportion to the direction, the quality, and the quantity of his efforts, and that his future rests on his wise and judicious use of the present.

In addition to mastering himself interiorly, the adolescent must also manifest external control over himself. He should learn propriety of speech, of manners and dress, in order to represent and express himself facilely,

truthfully and acceptably to others. The study of what is right and proper in these spheres should inspire him to overcome such faults and failings as boisterous conduct, bravado, etc., as well as to help him to avoid conflicts with his parents over such matters as dress. In these affairs he should be encouraged to use moderation, without undue restriction upon the exercise of his personal liberty and choice. In matters of recreation, especially, is it needful for him to acquire the correct perspective. He should appreciate the purpose of recreation as affording relief from the tension and fatigue of concentration upon work, by assuring a reasonable amount of relaxation and pleasure and by building up the energies for renewed concentrated effort. The adolescent should realise that excessive indulgence, for example, in athletics -- so characteristic of our day -- or the pursuit of the wrong type of pleasure, such as dances late at night and continuing into the late hours of the morning<sup>11</sup>, is injurious to him as involving a strain upon his physical system, rather than re-creating it. Hence, he should be encouraged to indulge in them only when the circumstances are definitely in his favour.

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11 Id., ibid., p. 119.

In conclusion, we may state that the theme of this chapter has been the mastery of the passions and inclinations through inhibition by the will aided by the exercise of mortification; and the proper expression of the mastered passions as driving forces of energy along channels leading to the attainment of the good. This has implied education. And this education takes its start, not only from an appreciation of the passions and emotions, of their shameful effects when unrestrained, of their admirable manifestations when given due expression, but also from an appeal to adolescent self-esteem, to the innate sense of shame, and to the desire for the regard of others. And this education enlightens the adolescent as to his penchants in matters of food and drink, and indicates to him how to master his likes and dislikes in such a way as to promote his own health and development. In the matter of sex and purity, it seeks to solve the characteristic problems of the adolescent in fitting circumstances, preferably, one would say, against the background of the vocations. In the field of anger, it not only illumines the adolescent as to the gravity of this vice, and the means of its conquest, but it also guides him in the development of the virtues of meekness and clemency. It is conscious of the tendency to pride and helps to guide the pupil to a just estimate of himself, and to sane relationships with others through directing him in

the cultivation of the virtue of humility. It seeks to guide him also in the wise expenditure of his energies by enlightening him as to the need of restraint of curiosity, and to the maximum utilisation of his powers and opportunities through the cultivation of the virtue of studiousness. And, finally, it guides him as to the proprieties to be exercised in matters of speech and dress, and in the wise and prudent use of his leisure.

## CONCLUSION

In this thesis the author has striven to give practical reasons for thinking that the natural virtues, that is, the acquired moral virtues should be taught intensively in the secondary school. In the introduction he gave his reasons for thinking that they are not being sufficiently taught today. These reasons were based upon the observations and conclusions of practical experience; upon the expressed opinion of theologians as to the present-day neglect of the moral virtues; upon the tendency to slight, in high-school religious courses, the supernatural moral virtues, and to ignore completely the natural virtues, in favour of the theological virtues; and upon the disposition to leave the consideration of the natural virtues to the college or university student.

In his effort to realise the aim of his thesis, the author devoted a chapter to each of the cardinal virtues. In each one he endeavoured to take the constitutive parts of the particular virtue in question, and to show how its conscious development by the adolescent should be of practical assistance to him in the solution of many of his problems, in acquiring self-control and proper orientation, in making satisfactory social adjustments, and in advancing in spirituality. Thus, in chapter one, the purpose was to show the guidance value to the adolescent of education in

the natural virtue of prudence in the solution of his doubts and problematical courses of action. The proper perspective of docility and counsel should help him to achieve independence of others in the settlement of doubts and problems well within his own capacity to solve for himself; and should dispose him to seek help of others on necessary occasions, in the proper manner and from the right persons. The proper use of such counsel, he will learn through the exercise of personal sagacity. And the development of initiative and will should result from his efforts at the decisive, and properly circumstanced, realisation of the personal judgment he has ultimately attained. Incidental effects of the teaching of this virtue should result in the field of studies disliked, or felt to be useless, by the student. Thus, the appreciation of the role and of the necessity of development of the memory, the understanding, and the reasoning powers, should help the pupil to develop favorable attitudes in the fields of mathematics, language, and science.

The purpose of the second chapter was to show that the appreciative development of the natural virtue of justice, should help the adolescent to lay a solid foundation of social relationships with others. The practical recognition of the basis and the nature of right, of his own rights and those of others; of the office of the

ecclesiastical and civil powers; of duty and of the reasonableness of compliance with it; of the rational and necessary character of obedience; of the basic requirements of truthfulness and friendliness for the harmonious operation of daily social life; and of the proper attitude towards, and right use of, economic resources, should help the teen-ager to integrate himself with confidence into the social structure.

The third chapter aimed at indicating how the virtue of fortitude can help the adolescent to develop his character. Character can be attained only through constant, persevering efforts to realise concretely morally good ideals, despite difficulties and obstacles, either from within or without. This virtue helps the individual to take a sensible attitude towards the fears that beset him, to overcome them, to face and master obstacles, gives to him the ideals of courage and magnanimity, and inspires him to the patient and persevering realisation of his goals.

Finally, the last chapter, on the virtue of temperance, was aimed at indicating how the judicious teaching of this virtue should help the adolescent in the development of virtue. For, such, after all, is one of the basic aims of the school. Virtue cannot be developed without the subjugation of the passions to the rational will, and their energetic support of the will in the

attainment of virtuous goals. Through education in the virtue of temperance, the adolescent learns, not only the necessity of mortification, but also its exercise in fields promotive of his own health and development. He receives proper instruction in the problems of sex and purity that are uppermost in his mind. He learns to curb the impulses to anger and pride, and acquires the proper estimation of the virtues of humility and meekness; gains a proper estimate of himself and desirable attitudes towards others; and prepares himself for leadership in some spheres, subordination in others, and for affable relationships in general, in life. He develops propriety in speech, manner, and dress, and learns to make the wisest use of his leisure time and of his energy.

From all these considerations, the author draws the conclusion that the intensive teaching of the natural virtues in the high-school should be of beneficial value to the adolescent pupil. He recommends that such teaching should complement that of the Commandments, giving a positive incentive and direction to moral development upon the basis of the strict moral teaching of the Decalogue; and that the natural virtues should be given their true place in a properly integrated and comprehensive system of catechetical teaching.

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Examination Committee

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A series of pedagogical conferences delivered by religious of the Monastery of Berlaymont, Brussels. Deals comprehensively with the principal problems raised during adolescence.

Dermine, Jean, L'Éducation Chrétienne de la Personnalité, Bruxelles, Editions de la Cite Chrétienne, 1942, p. 228.

A work dealing with the formation of the personality through education, based upon the principles of the Encyclical Divini Magistri. The last two chapters deal with the crisis of the personality in adolescence and the Christian education of the young girl.

Fleege, Urban H., Self-revelation of the Adolescent Boy, Milwaukee, Bruce, 1945, p. XIV-384.

A study of adolescent problems, based upon the personal observations of two thousand American high-school boys relative to their difficulties.

Fleming, C.M., Adolescence, N.Y., International Universities Press, 1951, p. VII-262.

A treatment of adolescence from the viewpoint of social psychology. Stresses individual differences, and tries to make a case for co-education.

Garrison, Karl C., Psychology of Adolescence, N.Y., Prentice-Hall, 1951, p. XXIII-510.

A fourth, reorganized and enlarged edition, written to include the latest representative findings in the field of adolescence. For the purposes of this thesis, used as a source of statistical reference.

Kelly, William A., Educational Psychology, Milwaukee, Bruce, 1946, p.XXIV-597.

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\_\_\_\_\_, and Margaret Reuther Kelly, Introductory Child Psychology, Milwaukee, Bruce, 1938, p. XVIII-413.

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A book written in simple and popular style for parents. Aims to give a proper appreciation of teen-agers and practical hints for their guidance.

Lord, Daniel A., Guidance of Youth, St. Louis, Queen's Work, 1938, p. 174.

A book of practical guidance for teen-age counsellors.

\_\_\_\_\_, Love, Sex, and the Teen-agers, St. Louis, Queen's Work, 1950, p. 48.

A pamphlet written for teen-agers with a view to giving them the proper perspective of sex and purity, especially where parents have failed in their obligations in these matters.

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A collection of pedagogical conferences given to teachers at Montreal between the years 1920 to 1928. Of practical guidance to the teacher in various matters of psychological and moral interest.

McCarthy, Raphael C., Training the Adolescent, Milwaukee, Bruce, 1934, p. XX-298.

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O'Brien, John A., Character Formation, N.Y., Paulist Press, 1941, p. 64.

A pamphlet with Discussion Club questions. Deals primarily with habits and ideals.

Oursler, Fulton, and Will Oursler, Father Flanagan of Boys Town, N.Y., Doubleday, 1949, p. XVI-302.

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Riboulet, L., Psychologie Appliqué a l'Éducation, Vitte de Lyon, 1926, p. 293.

Deals with the psychological elements that enter into the process of education and with their practical expression and development. Consulted with particular reference to the emotions and inclinations.

Schiemedeler, Edgar, Concerning Your Children, Patterson, St. Anthony Guild, 1940, p. 32.

A symposium of four articles summarizing the main characteristics of school children, and offering useful suggestions for their guidance.

Schumacher, Henry C., The Adolescent, His Development and His Major Problems, Washington, D.C., Our Sunday Visitor, 1945, p.88.

A pamphlet written for popular consumption with special reference to the family. Deals with the salient characteristics of adolescence.

Smiles, Samuel, Character, Chicago, Belford, Clarke, 1881, p.XI-401.

A work dealing with the various natural forces that enter into the moulding of character. Among other things, indicates the value of seeking help from others.

Symonds, Percival M., Adolescent Fantasy, N.Y., Columbia University Press, 1949, p.XII-397.

A study of individual adolescent personality as revealed through the interpretation of pictures. Shows the existence of tendencies to excitement, severity of judgment and punishment, etc.

Tenen, Cora, The Adolescent in the Factory, in Psychology Abstracts, Vol.21, 1947, No. 4119.

An abstract of an article published in the British Journal of Educational Psychology, indicating the dissatisfaction of adolescents with their social status in factories in which they began to work at the age of 14, as well as pointing to other causes of discontentment.

## 3. Translations consulted

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A translation from the German, by E.B. Strauss, with a very condensed first chapter on "The Nature of Character". Chapter VI deals with changes in objective outlook and with difficulties experienced in adolescence.

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An English translation with notes, analytical introduction and questions for the use of students. Useful for its convenient analysis of each chapter of the original work. Consulted relative to justice and friendship.

Decoene, A., and A. Staelens, Psychologie Pédagogique et Doctrine Chrétienne de l'Education, (Liège?), (no publisher), 1943, p. 445.

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Folghera, O.P., La Force, Paris, Desclée, 1926, p. 319.

A French translation of St. Thomas Aquinas' treatise on fortitude, Summa Theologica, 1<sup>a</sup>-2<sup>ae</sup>, qu. 123-140, with notes and appendices by H.-D. Noble, O.P.

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A French translation of St. Thomas Aquinas' treatise on temperance, Summa Theologica, 2<sup>a</sup>-2<sup>ae</sup>, qu. 141-170, with notes and appendices by H.-D. Noble, O.P.

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A French translation of St. Thomas Aquinas' treatise on the social virtues, Summa Theologica, 2<sup>a</sup>-2<sup>ae</sup>, qu. 101-122, with notes and appendices by R. Bernard, O.P.

Gemelli, Agostino, Psychologie: de l'Enfant à l'Homme, Paris, Elan, 1950, p. 342.

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Gillet, O.P., La Justice, Paris, Desclée, 1932, Vol. 1, p. 255.

A French translation of the treatise on justice by St. Thomas Aquinas, Summa Theologica, 2<sup>a</sup> 2<sup>ae</sup>, qu. 57-62, with notes and appendices by J.-T. Delos, O.P.

Grenier, Henri, Thomistic Philosophy, Charlottetown, St. Dunstan's University, 1949, Vol. 3, p. XII-486.

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Hock, Conrad, The Four Temperaments, Milwaukee, Bruce, 1934, p. 62.

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Leo XIII, Sapientiae Christianae, N.Y., Paulist Press, 1941, p. 38.

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Menessier, O.P., La Religion, Paris, Desclée, 1932, Vol. 1, p. 397.

A French translation of St. Thomas Aquinas' treatise on religion, Summa Theologica, 2<sup>a</sup> 2<sup>ae</sup>, qu. 80-87, with explanatory notes and appendices. The author indicates in his preface the neglect of the moral virtues.

Noble, O.P., La Prudence, Paris, Desclée, 1925, p. 306.

A French translation, with notes and appendices, of the treatise on prudence of St. Thomas Aquinas, Summa Theologica, 2<sup>a</sup> 2<sup>ae</sup>, qu. 47-56.

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Basil, Brother, "Character and Personality Development" in Journal of Religious Instruction, Vol.17, No.1, issue of September 1946, p.61-69.

Deals with the nature, influencing forces, traits and means of development of character. Indicates the characteristic mode of expression of the noble character, either in bearing, clothing, manner, or direct expression towards others.

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Contrasts present with former rural religious life in France, Points to the levelling effects of human respect.

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Delcuve, Georges, Mariage Mixte et Vie Religieuse dans Lumen Vitae, Vol. 4, No.3, 1949, p.479-492.

Points out the need of firm convictions, a personal piety, and a thorough knowledge of the Catholic doctrine of marriage, for perseverance amid hostile surroundings.

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A report on the Congress held at La Paz, 1948. Records the address of the Papal Legate and the allocution of Pius XII re the ideals of Christian pedagogy as applicable to the modern world. Stressed, among other things, the need of giving youth a hierarchy of values, and primacy to spiritual and moral values, and to the natural and especially the supernatural virtues.

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Deals with the adaptation of religious education to the growing development of the child. Indicates how the crisis of doubt and skepticism in adolescence may be avoided.

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5. Readings in Dictionnaire de Théologie Catholique, Paris, Letourney et Ané, 1909 - 1950, 29 vols.

Adloff, J., Luxure, Vol. 9, col. 1339-1356.

A study of the vice of lust, dealing with its notion, gravity, species, consequences and remedies.

Baucher, J. Justice (Vertu de), Vol. 8-2, Col. 2001-2020.

A survey of the virtue of justice; of injustice; of the divisions of the virtue; of justice as a cardinal virtue; and of the associated virtues.

Beugnet, A., Ambition, Vol. 12A, col. 940-942.

A brief article dealing with ambition as viewed theologically.

\_\_\_\_\_, Amour-propre, Vol. 1, col. 1121.

Distinguishes between the ancient and the modern acceptances of the term "self-love". Indicates both the morally acceptable and non-acceptable senses of the term.

Blanc, G., Colère, Vol. 3, 1911, col. 355-361.

A study of anger in the physical and in the moral order. Outlines a number of remedies.

\_\_\_\_\_, Constance, Vol. 3, col. 1197-1200.

Deals with the nature, definition and importance of the virtue of constancy; with the opposed vices; and with the means of acquiring the virtue.

Deman, Th., Orgueil, Vol. 2-2, col. 1410-1434.

Gives a historical view of the origin of the moral notion of pride; exposes St. Thomas Aquinas' doctrine re it, with the aid of the writings of Cajetan; and briefly surveys the contribution of later theologians to this field.

Desbrus, L., Clémence, Vol. 3, 1911, col. 45-47.

Concerns itself briefly with the notion, advantages and manner of exercising the virtue of clemency.

Dolhagavray, B., Humilité, Vol. 7-1, col. 321-329.

Reviews the notion, divisions and the necessity of humility, and outlines motives leading to its exercise.

Dublanchy, E., Chasteté, Vol. 2-2, col. 2319-2331.

Deals with the virtue of chastity, the evangelical and traditional teachings relative to it, and with the vow of chastity. Points out that chastity can be based upon a purely natural motive, such as respect for human dignity, etc.

Gardeil, A., Appétit, Vol. 1-2, col. 1692-1700.  
Gives the Thomistic doctrine relative to human appetites.

\_\_\_\_\_, Crainte, Vol. 3-2, col. 2010-2022.  
Considers the psychological notions relative to the passion of fear, the different types of fear in their theological aspect, and fear as a constitutive matter of the virtues of fortitude and temperance.

Michel, A., Gloire Humaine, Vol. 6, col. 1426-1432.  
This is a subdivision of a lengthy article on the subject of Glory, whether of God, the elect, or human beings. In the last section, human glory is treated under its legitimate aspect and also under that of vain glory.

\_\_\_\_\_, Persévérance-Vertu, Vol. 12-1, col. 1256-1257.  
The first subdivision of a lengthy article on perseverance. Very briefly gives St. Thomas Aquinas' teaching as contained in the Summa Theologica, 2<sup>a</sup> 2<sup>ae</sup>, and in his Sentences, III.

\_\_\_\_\_, Tempérance, Vol. 15, col. 94-99.  
A general view of the virtue of temperance, its allied virtues, and their opposing vices.

\_\_\_\_\_, Vertu et Habitus, Vol. 15, col. 2754-2775.  
A lengthy article showing the evolution of the idea of virtue in Sacred Scripture and Tradition; treating of the natural, supernatural, moral and theological virtues and of their inter-relationship; of the correct mean of the virtues; their duration; and their connection with the Christian life.

Noble, H.-D., Prudence, Vol. 13-1, col. 1023-1076.  
A comprehensive survey of the cardinal virtue of prudence. Particularly valuable for its connected presentation of the actual workings of the virtue.

Oblet, V., Force, Vol. 6, col. 537-539.  
Considers fortitude as a natural moral virtue and very briefly as an infused virtue with the same material object as the natural one.

Thouvenin, A., Magnanimité, Vol. 2, No. 2, col. 1550-1553.

Deals with the idea and matter of the virtue of magnanimity; with its relationship with the virtue of humility; outlines the portrait of the magnanimous man and explains his apparent defects; and enumerates the conditions favorable to the exercise of the virtue.

\_\_\_\_\_, Mansuétude, Vol. 9-2, col. 1916-1918.

Outlines the notion of the virtue of meekness; distinguishes this virtue from that of clemency; indicates its excellence; and sketches some of the means of practising it.

Vansteenbergh, E., Patience, Vol. 12-2, col. 2247-2251.

Discusses the idea of patience; the natural and supernatural virtue; the excellence of patience; its practice and the opposed defects.

\_\_\_\_\_, Présomption, Vol. 13-2, col. 131-135.

Gives the various senses of the term; its theological significance; indicates the value of reasonable confidence in self and the evils of over-confidence; and the remedies for avoiding presumption as considered theologically.

6. Readings in The Catholic Encyclopedia, N.Y.,  
Encyclopedia Press, 1913-1914, 16 vols.

Cathrein, V., Right, Vol. 12, p. 55-56.

An appreciation of right as an object of justice, of the various species of right, and of its enforceable character.

Coppens, Charles, Examination of Conscience, Vol. 5, p. 675.

An explanation of examination of conscience, its types and methods of practice.

Delany, Joseph F., Avarice, Vol. 2, p. 148.

A brief treatment of the vice of avarice, indicating its forms and gravity.

\_\_\_\_\_, Ambition, Vol. 1, p. 381.

Briefly treats of ambition as an undue desire or quest of honour.

\_\_\_\_\_, Pride, Vol. 12, p. 405.

An appreciation of pride, based upon the teachings of St. Thomas Aquinas and St. Gregory.

\_\_\_\_\_, Temperance, Vol. 14, p. 481-482.

A concise summation of the virtue of temperance and of its sphere of influence.

Devine, Arthur, Humility, Vol. 7, p. 543-544.

Gives the ordinary and ethical significations of the term, defines the virtue, shows its relationship with the cardinal virtues, and indicates the proper attitude to adopt towards humiliations.

Fox, James J., Duty, Vol. 5, p. 215-218.

A lengthy article explaining the notion of duty, its concept in Catholic ethics, its historical development, and finally dealing with the threefold duties of man to God, to self, and to his fellow-man.

\_\_\_\_\_, Glory, Vol. 6, p. 585-586.

Glory is considered here in its Scriptural and theological connotations. Contains a simple and clear definition of human glory.

Rickaby, John, Cardinal Virtues, Vol. 3, p. 343-345.

Points to the value of a natural appreciation of the cardinal virtues; treats of them as a system; shows its origin as such; considers St. Thomas Aquinas' teaching relative to it; and sums up the office of the constituent virtues.

\_\_\_\_\_, Fortitude, Vol. 6, p. 147-148.

Deals with the origin of the idea of virtue; with the notion of fortitude as existing among the Greeks and in the works of St. Thomas Aquinas; with fortitude as a supernatural virtue; and with the physical conditions which should be developed conjointly with the moral.

Slater, T., Justice, Vol. 8, p. 571-573.

Outlines the Catholic doctrine on justice, indicates the present-day need of recognition of it; and its value in promoting social order and stability.

Waldron, Augustine, Virtue, Vol. 15, P. 472-475.

A lengthy article dealing with the definitions, subjects, divisions, causes and properties of virtue.

## APPENDIX I

### AN ABSTRACT OF

#### Reasons for Advocating an Intensive Treatment of the Natural Virtues in the Secondary School<sup>1</sup>

This thesis arose from the appreciation of the value of the development of the natural, or acquired moral, virtues to so many adolescents about to leave high-school to take their place in the world of human affairs. The conviction that these virtues are not being taught today as they should be, is based, not only upon personal observation and conclusions, but finds substantiation from a number of sources, such as statements of modern theologians relative to the neglect of the moral virtues in our times, the tendency in catechism and religious courses to merely touch upon the supernatural moral virtues and to concentrate the attention upon the theological virtues, and from the fact that the natural virtues seem to be left to be treated in the college or university course in a philosophical manner.

To adduce the advisability of their practical teaching in the secondary school, the cardinal virtues were each taken separately, each virtue being divided into its

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<sup>1</sup> E.F. Bown, Reasons for Advocating an Intensive Treatment of the Natural Virtues in the Secondary School, M.A. thesis, University of Ottawa, Ottawa, 1952, p. VIII-94.

divisions, following in general the order established by St. Thomas Aquinas and followed by modern translators. Each part was then applied to some particular phase of adolescent difficulty or aspiration, and its practical usefulness in adolescent life indicated. Thus, the virtue of prudence was shown to be of guidance value to the teenager in matters of doubt, counsel and decision, not only in the present, but also in future, particularly economic, situations. The virtue of justice was pointed to as contributing to the establishment of essential social relationships, and so aiding the adolescent in making the necessary basic social adjustments to others in the outside world. The virtue of fortitude was depicted as helping the adolescent to take a sane attitude towards fears and difficulties, and to develop character by a voluntary adherence to duty in different manner of circumstance, and to the ideal of the courageous and the magnanimous person. Finally, the virtue of temperance was presented as inspiring the individual to control over, and proper direction of, his passions and emotions, and, upon this basis, to the cultivation of virtue.

The author felt that proper instruction in the natural virtues in the secondary school would give a positive ideal and direction to adolescent development, and that this should complement the consideration of the content of the

Decalogue. These two may well be co-ordinated, with supplementary material drawn from Sacred Scripture and from spiritual writings. The exact details of this supplementation and co-ordination, the author feels, may well be the work of another.