

The Aim of Our Public School Education

By Rafael Pimentel, 1st Year Comm.

WHATEVER you wish to see introduced into the life of a nation, must be first introduced into its schools." Such are the meaningful and infallible words of William Von Humboldt. These words treasure the key to a nation's success, which is prosperity, welfare, and progress combined. Yet how few nations there are that realize and understand the infinity of the value that is attached to these simple words.

The schools produce the life of a nation, and it is for this very reason that I am led to believe that there are a great many nations in the world at present, whose schools are a menace to their prosperity and welfare. By the school is not meant that institution of learning which is confined only to the intellectual and physical upbuilding of man and woman. Education has a higher and nobler aim. The school is more sacred than it seems. Education in the true sense of the word, is the moral, intellectual, and physical development of man and woman. It is at the school where the child is first taught to think, act, and behave nobly and rightly; it is at school where virtue, honesty, and kindness are instilled into the heart of the child; it is at the school where faith, hope, love, and reverence for what is true, good, and beautiful are first impressed in the mind and heart of the child, and it is only when these impressions have been successful and good, that a nation can rejoice and feel safe, and proudly guarantee Success.

Hence, the chief aim of our public education should be not intellectual attainment, not wealth-getting; not the mere training of lawyers, physicians, engineers or men of letters alone. These are indeed very valuable when put to their proper use by human intelligence. But all these intellectual attainments constitute but one fourth of life. The idea that these accomplishments alone can promote and improve the prosperity and welfare of a nation, is as hollow as the bubble on the ocean.

The glory that was Greece and the grandeur that was Rome, were ephemeral, although their founders and upbuilders meant them to be eternal.

We should never permit our minds to be gulled by the childish thought that education is a mere sharpening of wits, that education is but a ladder to richness and extravagance. We must bear in mind that the purpose of education is spiritual and moral, as well as intellectual, since conduct constitutes three-fourths of life. Did not Rome fall because of the ill-conduct of her people? Had Rome introduced into her schools, into the process of education humanity, justice, truthfulness, honesty, fidelity, reverence, purity, and self-respect in their true sense, had she preserved the honor of the family and lived up to the true principles of equality, she would have lived longer than she did. The inhumanity of the army, the downright dishonesty of the nation, the suppression of justice in the courts, the inequality of rights, the perverse morality of her youth, the oppression of the weak, the disruption of the family as wrought by divorce, and finally her blasphemous idolatry, all these equally contributed to her downfall. The vandals did nothing but to push her into the pit where she was falling. Now, the introduction of spiritual and moral training in the schools, could not have produced such perversity and ill-conduct. Had Rome believed, hoped, loved, and revered the true God, He would have preserved her.

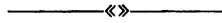
It must not be inferred that I am trying to insinuate that our public school system of education is a menace to our prosperity and welfare, although we believe that this system lacks the spiritual and the moral training, since the teaching of religious doctrines is precluded.

There are some persons, not only in this country, but everywhere, who cannot afford to be ridiculous and comical whenever they open their mouths to say something. Had they but

kept silent, they would not be so ridiculous and comical, for it is what they say, more than anything else, that makes them so. It is precisely because they are so ridiculous, and so comical, and so clownish, that their words deserve no heed or credit. Now, one would think middle-age had absolute right in exacting from our youth integrity of life, probity, honesty, purity, and virtue by the way they go about complaining and rebuking their evil proclivities and immoral tendencies. The youth can only say in reply to them, "We cannot give you what you have dispossessed us of—morality,—and yet be justified. If we were to trace back the cause of all our besetting crimes, we should find that these are all due to the lack of moral training. From the halls of our legislature, to the bribe-stained public offices, from the absconded holes of gambling to the fetid cabarets, from the reckless press to the sophisticated books of the day, from the filthy theater to our half-naked women, from the grafting official who controls offices and municipalities, to the base vagabond who does nothing but rob, kill, and evade prison, the taint of irreligiousness and godlessness is every-

where. Had middle-age ceased fretting and stopped rebuking youth for doing wrong, and searched for a bulwark that could hold down their surging passions, they would be doing something very noble, for they would certainly be checking that power—ill-conduct—which brings chaos to our nation.

But middle-age is too proud to believe, too resolute to be convinced, too strong and pertinacious, to be moved. "You cannot sacrifice principles for a religious cause," our leaders try to excuse themselves. Some who know the Church, and honestly believe in her Divine power, suspect the bad state the nation is in, but it is better to stay away and not to meddle with the affair. Their fear of losing their social or political position, is so intense that, provided they are saved, the nation can do as she pleases, or "go hang." Such is our political practical notion of Patriotism and religious freedom, and those other fine principles which are preached with such unction in political meetings and toasted so enthusiastically at public dinners. Tell me what you introduce into your schools, and I will tell you what you are introducing into the life of this nation.



The Come Back

By Jesus T. Anido, H.S. '31.

RAMON del Villar, millionaire-boy "de luxe," and student not so "de luxe," speeded down the boulevard in his shiny, black, low-swung roadster. Behind him, in hot pursuit, came one of the "Harley-Davidson Company's" latest attempts at a motorcycle. Everybody turned to watch the unexpected, but highly exciting race. Down the boulevard they went, roadster and motorcycle. They passed Mr. Perkins' beautiful "El Nido," each one striving to beat the other to the tape,—where that was, no one knew.

The race was, however, destined to end as abruptly as it had begun. At the next corner, a small touring car emerged into view. There was a quick swerve, the screeching of brakes,

the scream of tortured tires, then—a crash. Roadster, touring car, and motorcycle, lay in a confused mass. Here and there broken pieces of glass, of crumpled steel and what not, lay scattered.

From this debris, walking unsteadily, emerged a man clothed in uniform which proclaimed him one of "Manila's finest." After helping the grinning Ray from his uncomfortable and precarious position under the overturned roadster, he calmly proceeded to fill in an invitation to visit the Court of First Instance.

"Where did you think you were going, huh? This little race is going to cost you plenty, Mr. Dare-devil. What's your name?"