

The Catholic school, moreover, has always stressed patriotism and other civic virtues. It is an important force for social democracy in the nation. Historically, Catholic education proved a beneficent bridge by which immigrant passed to the status of American.¹⁹ Typically, the Catholic school has been a meeting place for children of different ethnic and economic backgrounds. Although the schools are primarily for the education of Catholic children, non-Catholic children are admitted as a matter of universal policy where there is room. The record of Catholic schools generally with respect to Negro and other nonwhite children has been distinctly creditable. These schools have for the most part not been located according to *de facto* zoning which divides neighborhoods racially or economically. Thus the Catholic school has been an invaluable training ground to prepare citizens for full participation in a pluralist society. It has been stated:

If, as seems reasonable, the preservation and perpetuation of private and parochial schools are indispensable to the preservation of a pluralistic society, then those committed to a pluralistic America owe a great debt to the Catholic Church, just as those committed to a secular public school system owe it a great debt.²⁰

No fact can be more obvious than the fact that the graduates of the Catholic schools are found in all classes, occupations and activities of American life, contributing commonly²¹ with all other citizens, publicly and privately, to the sustenance and development of the American society. From these schools have come men and women who have been faithful public servants, fruitful scientists, creative artists. Upon the coming of the wars in which the nation has been involved, the man of Catholic school training has never been classified as alien in loyalty or divisive in inclination; and as in peacetime he is agreeably known in all neighborhoods and all occupations, so in times of national peril he has been found in all theatres of war and upon every beachhead and place of struggle. It is assuredly a late day for argument respecting the value of the training which Catholic and other church-related schools have conferred upon the country through their graduates.

¹⁹ Herberg, *Protestant-Catholic-Jew* 162 (1956).

²⁰ Pfeffer, *Creeds in Competition* 82 (1958).

²¹ This is noted by the Rossi: "We could find no evidence that parochial schools tend to alienate individual Catholics from their communities. Parochial school Catholics are as involved in community affairs as anyone else of comparable educational position." Peter and Alice Rossi, *Some Effects of Parochial School Education in America*, *Daedalus* 323 (Spring 1961). See also Fichter, *Parochial School: A Sociological Study* 109-31, 427-53 (1958).