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Jesuit Educational Quarterly

JANUARY 1948

REPORT ON OPERATION UNIVERSITY

VIDEO: PRESENT AND FUTURE

THE FUTURE OF THE LIBERAL ARTS COLLEGE

INTERNATIONAL CENTER FOR STUDIES
IN RELIGIOUS EDUCATION

THE SLEEPING GIANT AWAKENS

AN ANALYSIS OF NATIONAL STATISTICS,
1947-1948

SUMMARY OF 1947-1948 DIRECTORY

THE SCHOOL OF SAINT PHILIP NERI

VOL. X, No. 3

(FOR PRIVATE CIRCULATION)

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Jesuit Educational Quarterly

January 1948

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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49 EAST 84TH STREET

NEW YORK 28. N.Y.

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JESUIT EDUCATIONAL QUARTERLY

Report on Operation University

NORMAN WEYAND, S.J.

The constant queries, both oral and written, I have received from Jesuits concerning the National Federation of Catholic College Students (N.F.C.C.S.) and the National Student Association (N.S.A.) have amazed me. The amazing aspect of these queries comes to the following question: Why are Jesuits engaged in college and university work not better acquainted with these student organizations? Two answers suggest themselves: (1) The organizations have suffered from poor publicity. (2) Jesuits in general who have heard of the N.F.C.C.S. and the N.S.A. have not been impressed by their importance. Both answers are probably correct, as they may well be complementary; but I hope that the 1947 Boston J.E.A. convention plus the recent articles in *America* (September 13 and November 8 issues) by Martin McLaughlin of Notre Dame University have removed these causes of an indifferent attitude among Jesuit educators.

N.F.C.C.S.

Archbishop Cushing, at the J.E.A. banquet at Boston last April, fervently urged us to develop student leadership in our Jesuit colleges and universities. He has repeatedly pointed out that the N.F.C.C.S. provides students with an excellent opportunity to develop and evidence qualities of true leadership. And just last April the Archbishop manifested his estimation of the importance of the N.F.C.C.S. by personally attending the national congress of the organization at Toledo and addressing the assembled delegates from some 130 Catholic institutions. It is interesting to note that of the forty colleges represented on the list of offices and committees of the congress, the names of but five Jesuit schools appeared.

What, in short, is the nature, and what are the aims of the N.F.C.C.S.? As part of the National Catholic Welfare Conference, the N.F.C.C.S. is in general a *coordinating* agency. It is not a new and distinct campus organization with members, officers, et cetera. It can work through any existing campus organization, preferably the strongest. These may be, for example: the student council, the international-relations club, or the sodality—excellent for this purpose. It may be remarked that the last national chaplain of the N.F.C.C.S., Father Bermingham of the Brooklyn diocese, was very favorable to sodality participation. Each member school

has a senior and a junior delegate (not necessarily a junior and a senior in academic standing).

That the chief aims of the N.F.C.C.S. are to mold a national solidarity and unity among the student bodies of the two hundred Catholic colleges and universities in the United States and to develop Catholic lay leadership can be seen from the following statement of purposes in the N.F.C.C.S. Constitution (Article II):

1. To acquaint Catholic college students with their responsibility to the student community and to the post-college community;
2. To contribute to Catholic lay leadership by providing an opportunity and outlet for that leadership among Catholic college students;
3. To promote solidarity and unity among the student bodies of American Catholic colleges and universities;
4. To represent its members in national and international affairs;
5. To act as a center for information and as a medium of exchange on student affairs and other matters of interest to students;
6. To assist in the development of democratically elected student councils or their equivalents in Catholic institutions of higher learning in the United States.

Although the organization was formed by ten New York colleges in 1937, its growth has been slow—partially because of the recent war years and their effect on men's colleges. At present, about three fourths of the two hundred Catholic colleges and universities in the country are members. It now appears that before long all the Catholic institutions of higher learning will be represented in the organization. At the national congress held in Toledo last April, students from Jesuit schools took a very active part, with the result that of the five national officers elected, three were from Jesuit schools as follows: James Dougherty, St. Joseph's College, Philadelphia, president; Cornelius Scanlon, Boston College, first vice-president; and John Cunningham, Loyola, Los Angeles, treasurer. This fact gives promise of active participation by Jesuit students in the future. Such participation is especially important today because of the relationship between the N.F.C.C.S. and other organizations which have developed in the past year.

OPERATION UNIVERSITY

Two student organizations which have arisen in the last twelve months and which have numerous points of contact are the Joint Committee for Student Action (J.C.S.A.) and the United States National Student Association (known simply as the N.S.A.). The causes of their origin are interesting and have been well presented by two students in a brochure called *Operation University*. This booklet, edited by Martin McLaughlin of the University of Notre Dame and Henry Briefs of Georgetown University, can be secured from the headquarters of the

N.C.W.C. Youth Department (1312 Massachusetts Avenue, Washington 5, D.C.). It should be read by everyone interested in national, and especially international, student organizations.

"Operation University" is also the title of an article in *America* (April 13, 1946) by Father John Courtney Murray, S.J., and the first chapter of *Operation University* is devoted to Father Murray's article and its immediate consequences. The article stressed the following facts:

"The youth of the world . . . is being gathered into movements.

"Youth has discovered its own international community.

"Moscow . . . is consciously enlisting the aid of youth in furthering its own purposes."

Father Murray then presented a practical means by which Catholic students in America could take an initial step in world youth-movement participation. He suggested that "a group of . . . [Catholic] students be selected, carefully and intensively trained, and sent over to the Prague meeting of the International Student Federation in August [1946]." How Father Murray at Archbishop Cushing's request recruited and prepared such a group and what experiences the members of the group had at various European youth congresses form a fascinating chapter in the history of Catholic student activities.

I.U.S.

The International Union of Students (I.U.S.) Congress at Prague was the most important of the meetings attended. A good summary of what it brought forth constitutes Chapter II of *Operation University*. Four Catholics were members of the American delegation of twenty-five at the Congress; but the delegation as a whole—although only two members were *known* Communists—is described as "non-Communist and pro-Soviet, liberal, susceptible to Soviet propaganda, and either unable or unwilling to perceive the Communist party-line when it was presented" (page 5). The Prague Congress itself was "as had been anticipated . . . Communist-inspired and Communist-dominated" (page 16). As a result of their observations at Prague, however, the American delegation decided that a national American student federation was desirable and should be founded. The result of their action is the new United States National Student Association (N.S.A.).

To lay the foundation for this new association of all American students the American delegation to Prague invited more than eight hundred schools to send representatives to the Chicago Student Congress, which the delegation conducted at the University of Chicago, December 28-30, 1946. In the Catholic sphere, to insure Catholic participation in national and international student affairs, as well as to prepare immediately for

Catholic participation in the Chicago Student Congress, the Joint Committee for Student Action (J.C.S.A.) was formed.

J.C.S.A.

The J.C.S.A. is a joint committee of the N.F.C.C.S. and the Newman Club Federation. In its permanent form, it now consists of the "national president of each federation *ex officio*, a national chairman, and chairmen of the local desks [established in large centers such as New York, Chicago, and Boston], and such other student members as shall be co-opted by the committee itself" (cf. Article II, Section 2, the J.C.S.A. Charter).

It aims to "formulate, coordinate, and propagate an American Catholic Student Program of contact with other student organizations on an international and a national plane; [it] shall contact other national and international student organizations and evaluate and interpret these to the Federations" (Article III, Section 3, J.C.S.A. Charter). It publishes the J.C.S.A. *Newsletter* (Main P.O. Box 1906, Washington, D.C., \$1.00), a valuable source of information on the activities of student organizations. Two Georgetown students, Henry Briefs and Charles Schultze, are the editors.

THE CHICAGO STUDENT CONGRESS

The J.C.S.A. was set up in October 1946 and immediately began to inform Catholic schools and Newman clubs of the coming Chicago Student Congress, and to encourage them to participate actively in it. As a result, some 150 Catholics were present among the 700 odd delegates and observers, representing 331 colleges and student organizations, at the Congress. The leadership qualities and the general effectiveness of the Catholic students present were notable but nevertheless disappointing. Mr. Martin McLaughlin exaggerates, as he has a tendency to do¹, the weakness of the group when, commenting on the recent Madison meeting, he states: "There was no repetition of the Chicago affair, *where all Catholics awaited the word of two or three who were acquainted with the issues.*"² Yet I know from personal observation that some Catholic delegates were so unaware of the importance of their attendance that they went shopping at Marshall Field's and visited friends in the city while important meetings were being held. It was notable, too, that one Catholic floor leader disappeared for one of the three days and was not even replaced.

¹ Concerning Mr. McLaughlin's tendency to exaggerate, cf. Father Bermingham's letter of reply in *America*, October 4, 1947, p. 28, to the former's article in *America*, September 13, 1947. Loyola University delegates to the Toledo N.F.C.C.S. convention termed Mr. McLaughlin's references to that convention in his article "a gross distortion of fact and indicative of a dangerous tendency among many Catholic student leaders."

² *America*, November 8, 1947. p. 151. Italics mine.

Meanwhile, the Communists and the American Youth for Democracy (A.Y.D.), a Communist-front organization, were working effectively. They secured more than a legitimate number of delegates, but suffered the results of one boomerang in so doing. One Loyola University student secured a voter's badge as an A.Y.D. delegate—he had been attending A.Y.D. meetings locally as a Catholic "sleeper." It was his speech during the presidential nominations that is credited with having defeated the Leftists' candidate, Russell Austin.

Austin's defeat was desirable, as the Loyola delegation had good information that he has been a Communist party member since early in the '30's, that his real name is not Austin, but probably R. Nelson Morse, and that he had been working in close touch with Molly Lieber, an admitted Communist, who is executive secretary of the Illinois-Indiana A.Y.D. Austin had been the chief organizer and arranger of the Chicago Student Congress, with the result that many conservative-minded students were suspicious of the entire Congress. Despite his defeat as a presidential candidate, he was elected vice-president, in which position he exercised considerable influence on the embryonic N.S.A. and its president, Jim Smith.

There is good evidence that Smith was also, at one time, a member of the Communist party, but he apparently left their ranks. He seems at present to be an idealistic liberal, with no set principles regarding a philosophy of life. He is a likable Southern (University of Texas) Irishman of a generous and hard-working type. He has told me in personal conversation that his mother, who died when he was three or four years old, was a Catholic; but whatever religious training he had was in the Methodist church. Today he certainly could not be considered a Christian in our sense.

Smith has recently been appointed a representative of the N.S.A. to the I.U.S. in Prague, replacing Bill Ellis, an American student who has withdrawn from this position because of sickness. Smith's wife, recently acquired, also has a position in Prague with the I.U.S. *World Student News*. It will be worth while observing their activities during the next year or two.

PRAGUE WORLD FESTIVAL, 1947

In his position as president of the interim National Continuation's Committee of the N.S.A., Smith, while giving the impression of being too easily led by those close to him, made several bad mistakes. Two of these were his personal championing of the Michigan State College A.Y.D. group in its campus difficulties and his espousal of the World Youth Festival held in Prague last July and August. An interesting

chapter could be written on this Prague World Youth Festival. Miss Ellie Roberts of Connecticut College, one of a six-member minority group present in the American delegation of seventy-five core members at Prague, will probably have publicized some of this small right-wing group's reactions by the time this report appears. One sentence of this minority official statement reads:

We regret that the American Delegation does not truly represent American youth in the organizations that are here represented, and that the sentiments that have been expressed are, on the whole, further to the left than those of the great majority of American youth. [Litotes!]

This statement "was written by four people spontaneously as a protest and apology" and presented to the American delegation, which discussed it for some twenty-three hours during a period of five days.

The Prague World Festival was sponsored by the World Federation of Democratic Youth (W.F.D.Y.), Communist-controlled organization which was set up at a World Youth Congress in London, England, in November 1945 (cf. *Operation University*, page 6). It publishes a monthly magazine called *World Youth*. Miss Roberts, judging from a nine-page letter-report on the Prague World Youth Festival written to a Loyola N.S.A. delegate, appears to be a valuable leader among American right-wing students in youth movements.

MADISON CONVENTION

In the issue of *America* for November 8, 1947, Martin McLaughlin has given a summary of the Madison convention of the N.S.A. held from August 30 to September 8 of this year; an official printed report of the convention is also available now. Most Catholic delegates present to whom I have talked were much more favorably impressed with the Madison meeting than they had been with the Chicago Student Congress. The Chicago Congress had resulted in numerous recommendations which showed great immaturity and rather ludicrous grandiose aims, such as the proposal that a committee be established to consider, among other things, "social problems of faculty groups, and [to] take action to stimulate the establishment of faculty groups wherever such clubs do not exist." (I'm sure that professors would appreciate such paternal interest and activity on the part of their students.) The Madison convention manifested greater maturity and moderation, although ambitious plans, which if carried out would demand entirely too much time from the academic lives of students, still appear. One promising difference in the two congresses is that, whereas the Chicago Congress emphasized student rights with great vigor, the Madison meeting also called attention to student responsibilities.

The emphasis which the report of the Madison convention places on the N.S.A.'s part in improving academic standards is interesting. Although student opinion on such things as curriculum reform, comprehensive examinations for transfer students, and the abuse of the privilege of tenure has a value, many educators will probably reflect that the best way for students to improve academic standards is to apply themselves to study with greater interest and expenditure of energy. This latter method of improvement was probably not discussed.

One aim of the present N.S.A. which will be unpopular with Jesuit educators is that of "freeing student publications from college and university administrative control." The action in recent months of the N.S.A. New York regional group to free the New York tax-supported student bodies from faculty and administrative control over any student organization is indicative of the left-wing character of the delegates in that region. It was encouraging to note, however, in the minutes of one meeting of the New York N.S.A. that the delegates from Catholic schools voted unanimously in opposition to the left-wing protest against administrative control.

High membership dues are a disturbing detail in the financial picture. Let me illustrate with Loyola's financial situation regarding the N.S.A. As a school with a student body in the 7,001-10,000 bracket, our annual dues to the national organization will be \$315.00. Our delegates figure that, in addition to this sum, the regional dues and the expenses entailed in attending regional and national meetings will bring our annual budget for the N.S.A. to eight or nine hundred dollars. Will the Loyola Student Union, which is the University organization of student government and is responsible for such expenditures, approve of this budget? I doubt it. As one delegate said: "Even the scholarship helps which could be given to deserving students with eight hundred dollars would represent a better expenditure of the money."

If the Loyola Student Union refuses to approve of this budget, what will happen to our membership in the N.S.A.? Loyola can remain in the organization by enrolling a single college of the institution and thereby suffering the limited representation that such affiliation allows. This procedure can be followed by any large university. Personally, I should be reluctant to see our school withdraw from the N.S.A., especially as a Loyola student, Brian Buckley, is one of the *few* Catholic members of the National Executive Board, and as our entire delegation has taken an active and, I think, valuable part in the formation of the association to date. Although the Loyola delegation has been termed reactionary and obstructionist, that accusation, I am convinced, is nothing less than calumnious—and strangely enough it has come primarily from

Catholic enthusiasts. Our men have simply adopted this very realistic attitude: "Extend the open hand of friendship and cooperation to all groups, Protestant, Communist, or what-you-will, when such action is consonant with Catholic principles. But extend the open hand with concurrently open eyes—and don't be duped!"

The Loyola delegates have demanded that aims be defined, that issues be faced openly, that the word of Communists not be taken at its face value. The unavoidable result is that these delegates have been unpopular. Yet I am reasonably certain that they have given as much intelligent study and energy to the N.S.A., the N.F.C.C.S., and the J.C.S.A. as any group of similar size in the country, and that their influence, in general, has been good. The fact that one of these men is vice-president of the large Chicago regional N.S.A. group and is on the National Executive Board should be evidence enough that the Loyola students have not been opposed to the N.S.A., as has been frequently stated.

With the N.S.A. still in the formative state, Catholic student leaders have the opportunity to help chart its path along the proper course. They have the opportunity to advance from the isolationism of which they have been justly accused to a position of responsibility in national student affairs, a position of responsible leadership. If in the future it should become apparent that the N.S.A. is falling into Communist or other dangerous hands, that will be the time to withdraw.

It would take too much space to consider other national and international student organizations such as Pax Romana and the various student relief groups. But in conclusion I might say that participation in one or other of the organizations considered above is an excellent means of developing qualities of lay leadership. It is the type of activity Archbishop Cushing has called for. In regard to the specific organizations mentioned, my opinion is that Jesuit schools would be wise to do the following:

Support the N.F.C.C.S. and lead in it.

Support the J.C.S.A. and lead in it.

If your students have been active in the N.S.A. to date, or if you have exceptionally good student leaders willing to study intensively the past history of national and international youth movements, stay in, or join the organization—but watch it closely.

If your budget does not permit expenditures which all-university representation in the N.S.A. involves, have one college of the university affiliated as an active member.

Beware of the I.U.S. and even more so of the World Federation of Democratic Youth, both of which are at present Communist controlled and which in some instances work together.

Video: Present and Future Television in Our Colleges

ROSWELL C. WILLIAMS, S.J.

The Latin verb *video*, an old standby in Jesuit education, has now undergone a sea change to become an adjective with new significance, though obviously rooted in the past. The entry in the "New Words" section of Webster's *Collegiate Dictionary* (Fifth Edition) under *video* reads: "*Television*. Pertaining to or used in the transmission or reception of the image; as, *video* channel; *video* frequency." Written for the 1941 edition, that entry emphasizes the technical aspect of television. An entry written today would probably add "*video* medium," a more inclusive term, which takes in not only the technical process but also the *product* transmitted or received, including the adaptation of the particular subject to this latest means of mass communication.¹

Video or television *production*—i.e., the building, organization, and presentation of television programs, including script writing—will be emphasized in this paper. For this choice there is a twofold reason: (1) The writer knows little or nothing about the technical or engineering aspect of television, still less about the science of electronics in which it is radicated; (2) the television experiments carried on at The Creighton University during the past twelve months have been production experiments. From these it has become evident that the major contribution of our colleges to television will most probably be in the field of production because it ties in most readily with the work we have always done in the communication arts—writing, speech, and dramatics.

This delimitation should not, therefore, be construed as belittling the technical and scientific approaches to television. But it does take into account that relatively few of our colleges are equipped to carry on technical, much less real scientific, work in the video branch of electronics. Furthermore, even in places equipped to carry on such work, a relatively small percentage of students will be engaged in it, while a high percentage will always be engaged in the communication arts tributary to television production.

Neither does the delimitation of this paper overlook the fact that

¹ All this, of course, is likewise connoted in the substantive *video*, the only grammatical form listed in one recent dictionary—*Words: The New Dictionary* (New York: Grosset and Dunlap, 1947), *quod vide*.

our most legitimate claim to a place in the ancestry of television is through the scientific side of the family. For it was Father Athanasius Kircher, one of our greatest scientists, who invented the magic lantern or slide projector which paved the way for the motion picture and thus eventually for television.²

Part I of this paper will be devoted to a survey of the equipment and a brief history of the television production experiments at Creighton, Part II to some conclusions concerning the contributions our colleges may make to the development of this new medium of communication.

I

On December 20, 1946, Creighton became the first university in the United States, and most probably in the world, to have complete television production equipment on its own campus. And it remains so today, a year later, so far as can be ascertained after diligent inquiry.

In September 1946 we learned that Radio Station WOW in Omaha was expecting shipment of television equipment from the laboratories of the Radio Corporation of America in Camden, N.J. Station officials were beset with the problem of finding a place in which to operate it. No further space was available in the office building in which their radio studios were located, and none in any other near-by building. With the approval of Reverend Father Rector (McCabe), two of us met with John J. Gillin, president and general manager of WOW (an alumnus of the Creighton University Law School, who as a student had been one of the representatives of the Creighton sodality on the Aloysian pilgrimage to Rome in 1926, at which time he met our late Father General Ledochowski). We told Mr. Gillin that space was available backstage in our auditorium and that we should be happy to have the television equipment there for the obvious advantage it would give to faculty and students who might participate in the experiments. Mr. Gillin sent his technical supervisor and chief engineer to investigate. Both were satisfied that the space in our auditorium was adequate and even ideal for experiments in television production since basic stage equipment was ready at hand.

A committee from Creighton then met with Mr. Gillin and his technical supervisor to discuss practical problems—notably liability on the equipment, which was estimated to be worth about \$50,000. The station agreed to assume full liability against fire, accident, etc. Furthermore, it would provide a full technical and production staff. Creighton

² This statement is, of course, a vast oversimplification. All that is meant is that the rapid succession of images which creates the illusion of movement in the motion picture is also employed in television, though the images in the latter are produced in a totally different fashion.

in return would provide space and faculty-student assistance, as well as a variety of events in the auditorium, the gymnasium, the stadium, and even in the classroom and laboratories. The central location of the auditorium made it easily possible to extend coaxial cable, one of the media that carries television signals from a distance, almost anywhere on the Hilltop campus. Furthermore, the equipment was portable and could therefore be taken "on location" to the medical and pharmacy schools as well as to the hospitals—all of which are off the campus.

After we had drawn up a preliminary agreement, our lawyers conferred with the WOW lawyers; and when a mutually acceptable form was achieved, it was signed by official representatives of Creighton and of the radio station. Although the agreement can be terminated by either party on one month's notice, it has proved satisfactory to both parties for the past twelve months. A coordinator was appointed for Creighton as a channel for all matters pertaining to television; for the radio station, the technical supervisor was the television head. Later, the director of the news department at the station, who is also on the Creighton faculty, was authorized to approve all news stories pertaining to television.

The equipment which arrived a year ago in December consisted of two R.C.A. image-orthicon³ television cameras with special tripods which permit a wide range of adjustment and flexibility of operation. These cameras are called "image-orthicon" after the television tube around which they are built. A very recent development, the image-orthicon tube is more sensitive to light than the human eye. It is the first television tube which will operate satisfactorily under ordinary lighting conditions. Older-type television cameras built around the "iconoscope" tube required vast banks of floodlights in order to pick up an image, and these lights created an almost insuperable heat problem. No television camera takes a picture on film⁴; what it does is to translate an image into electrical impulses through its most essential tube. These impulses are then carried to a control unit, whence they can be transmitted to receivers through coaxial cable or from a radiating antenna.

Each of the cameras has turret lenses, i.e., lenses mounted in a pivoted and revolving holder. By means of a handle on the back of the camera, it is possible for a cameraman to switch quickly from a close-up lens to a medium, wide-angle, or telescopic lens. Each lens can be set to a specific focal length on the front of the camera, but the general focus for all is on the side of the camera within easy reach.

³ The tautology, obvious from etymological scrutiny of the second word, need surprise no one in an age which knows no Greek.

⁴ Photographs on film can, however, be taken from the image on a television screen. And the images from a motion-picture film can, of course, be projected onto the tube of a television camera for electronic transmission.

In the beginning, our cameramen were forced to focus by means of an ordinary television receiver placed where they could see it at all times. Later we received electronic view-finders, among the first manufactured by R.C.A. These fit neatly on the top of each camera and enable the cameraman to see exactly what image his camera is picking up and sending to the control units.

The camera tripods are mounted on dollies by means of which they can readily be moved about. The dollies we use are home-made, having been designed and built by one of the WOW engineers.

The cable carrying the electrical impulses from each camera terminates in a control unit, which contains a viewing tube, an oscilloscope for observation of the wave pattern, and knobs for controlling brightness, horizontal and vertical alignment, etc.⁵ The control units are housed in a radio control booth measuring about six by eight feet and having a plate-glass window across one side. Beneath the control units are the power-supply units, which furnish the special high voltages needed to operate the equipment. Alongside the control units is the switching unit, by means of which an engineer, under the direction of the producer, can send out the image from either camera or from both for special effects.

All of our television production experiments have been on a closed-circuit, i.e., no signals were sent out through an antenna, as happens when a television program is actually broadcast. Instead, our transmission equipment is connected directly with television receivers by coaxial cable. We have five R.C.A. table-model receivers with ten-inch viewing screens. Four of these are mounted on special stands in the orchestra pit of our auditorium. Each faces one of the four main seating sections, and can accommodate about twenty-five spectators. The sound channel on each receiver is also connected by coaxial cable so that it can pick up voices and music from microphones or music and sound-effects from recordings; for complete television is an audio-visual medium. The principal microphone which we use for most "studio" performances is mounted on a movable boom designed and built by a WOW engineer. A triumph of gadgetry, it enables the microphone operator to accomplish three movements with two hands.

The same engineer designed adjustable stands for banks of fluorescent "daylight" tubes, which, together with some overhead fluorescents, constitute our chief lighting. While it is true that the image-orthicon tube will reproduce an image under ordinary lighting conditions, it is also hypersensitive to infra-red rays. Hence incandescent lighting (be-

⁵ Every television picture is composed of a series of rapidly moving horizontal and vertical points, which must be blended and shaded correctly.

cause of the red rays it emits) gives rise to false color contrasts (red objects, for example, appear white). For that reason—as well as to avoid the heat—we have used fluorescent lights except for the first few months. Under fluorescent lights, the image-orthicon tube reproduces color contrasts very satisfactorily.

Lest a misapprehension arise, it should be noted that we are working in black and white television, not in color. No satisfactory electronic color system has yet been devised, though scientists believe that in a few years they will be able to solve the problems it presents. For most purposes, however, black and white television pictures are very satisfactory—as much so as the ordinary photograph, which preserves relative color contrasts and has depth and perspective.

What do we do when we have a “studio” (as opposed to a “remote” or “on location”) performance? We simply pull down the main curtain on the stage in the auditorium and perform behind it. The audience sees and hears only what comes through the television receivers in the orchestra pit. After each performance, we usually raise the curtain and allow the audience to inspect the equipment.

What sort of performances do we have? We have tried the gamut of ordinary types deriving from stage, screen, and radio. Roughly we could divide them into (1) entertainment and (2) educational programs.⁶

In the beginning we experimented with simple things, such as music—instrumental and vocal—where the audio-visual combination almost took care of itself. Early too we tried a quiz-session with the top two from each grade (fourth to eighth) in our parish grade school. For this, two of our university students wrote the continuity, organized the production, and delivered it to the professional producer for final touches. They did not omit questions from the catechism.

As the technical and production crews became more familiar with the equipment and the medium, we moved into one-act plays. The first one we produced was an original comedy written expressly for television by an alumnus of the Creighton Journalism School, who is head of the continuity department at WOW. The setting was the admission desk in heaven, and the story was a happy combination of entertainment and instruction, with emphasis on the former. Later we produced several adaptations of standard one-act plays, paying a royalty where it was

⁶ The dichotomy is in some respects a false one, of course, because every good entertainment has some educational value, at least in a wide sense, just as every good educational program must have at least enough entertainment value to hold the interest and attention of the audience. As Horace pointed out long ago, all poetry (and by extension all art, even popular art such as radio and television) has a twofold function *et placere et docere*. The emphasis will obviously vary, but neither element can be altogether absent.

required, even though the performances were nonprofit and purely for experimental purposes.⁷

Thus far none of our students has written a satisfactory original television play. Several however, are interested, and as they come to understand the medium and its limitations, there is every reason to hope they will eventually be able to produce satisfactory scripts. It is in writing for television—not only drama, but other types of continuity—that students in our college are likely to make their most considerable contribution to television A.M.D.G., as I shall point out later.

We also tried studio newscasts with a moving globe, with maps, charts, etc. These proved too complicated and somewhat unsatisfactory for small-size viewing screens. Hence we tabled them for the time being.

One of our fathers who is an amateur magician of some note in this area also provided us with a studio performance. Since his patter is extraordinarily clever, the audio aspect of television was adequately met. On the visual side, he had to choose his acts very carefully. Those depending on colored silks, for example, had to be dropped. Our general conclusion was that magic would be suitable for occasional programs, but probably not for a series.

After a coaxial cable was installed from the auditorium to the gymnasium, we began to televise sports events, especially basketball and boxing. The image-orthicon cameras, control units, etc., were set up in the center of one of the side balconies of the gymnasium. From this vantage point the two cameras were able to cover the entire floor and to afford satisfying close-ups extending from the foul line up to and including the basket. The ordinary lighting in the gymnasium proved satisfactory, though a small extra light was placed over the scoreboard. Invited guests saw the basketball games on the television receivers in the auditorium about a block away. A professional sportscaster, aided by a student with prepared notes, supplied comment where necessary.

Boxing proved even more successful than basketball through the new medium, since the ring is a relatively small area and the number of participants is few. In one demonstration, we moved a boxing mat to the stage of the auditorium, but found that the background of crowd noises from the gymnasium was a necessary concomitant for a complete audio-visual presentation.

⁷ The copyright owner of a certain three-act play refused us permission to use it even for experimental television under all conditions. This was providential, for the Legion of Decency could never have approved the ending of the play. The non-Catholic producer had agreed, however, to revise the ending had we secured permission to use it. The play had been a considerable stage success, but the producer agreed that the ending would have to be modified for a mass audience of all age levels viewing the play in their own homes—the ultimate audience toward which it would be directed through television.

One of our most successful *educational* programs was a demonstration of how modern languages might be taught by television. We chose Spanish because one of our instructors had been conducting experimental classes with children from five to ten years old. We were thus able to offer a demonstration on two levels—for children and for adults. In the former, a boy of six drew the figure of a man on the blackboard as the teacher named the parts of the head and clothing. When the caricature—for that is what it turned out to be—was completed, the boy took a pointer and cross-examined the teacher, who purposely used the wrong Spanish word occasionally so that the boy could make convincing corrections.

The adult portion of the Spanish lesson consisted in a series of pictures of a small town and a corresponding model in three dimensions. The black-and-white pen sketches were done by one of the fathers of the faculty of Creighton University High School and the model town was built by another. Beneath each picture on a separate card was the Spanish word identifying the object. A Creighton University student pronounced the Spanish word several times, then removed the word-card and asked the audience to join him in repeating the word with only the picture before them. Without any prompting whatever, the audience responded very enthusiastically. Later the whole series of pictures was repeated without word-cards. Then the student pointed out corresponding objects in the model, and the audience identified them *viva voce* in Spanish.

While it is likely that such methods will be employed for so-called "in-school" telecasts, we were aiming to demonstrate a type of educational program for the general public. Thus far most efforts to teach modern languages by the audio medium of radio alone have not been too successful. Perhaps the audio-visual medium of television, which proved so very successful in our experiment, will at least help to make Americans language conscious and eventually aid in erasing the stigma that we are monolingual people—a stigma highlighted by every United Nations gathering.

The experiment with Spanish was part of our summer Radio Institute. For the question periods of the Institute we also experimented with television. After each of the general sessions in our auditorium, we dispatched the audience to four classrooms in near-by converted army barracks. In each of the classrooms there was a television receiver connected by coaxial cable to the transmitting equipment backstage in the auditorium. The radio experts who had just spoken sat before the image-orthicon tele-

⁸ Each of the chairmen was a department head, an example of faculty co-operation which representatives of the four national radio networks found unparalleled in their experience.

vision cameras on the stage. From the classrooms, a chairman⁸ relayed pertinent questions via microphone. The expert answered from the television screen. Obviously somewhat of a *tour de force*, the procedure had several very real advantages. Most important, it enabled us to break down the audience into small groups for the question periods; yet each group heard all questions and all answers. The previous summer we had conducted the question periods with portable microphones in the auditorium. But timidity prevented many from asking their questions, and the uninhibited were frequently those with less valuable queries. The television arrangement lent a conversational atmosphere to each group which dispelled self-consciousness. Furthermore, as we proceeded from classroom to classroom, the chairmen had sufficient time to sift the questions from their particular group in order to select those of general interest. Another advantage was that the audience could see the facial expression of the expert answering the question in a close-up on the television screen. Montony and eye-strain were avoided by switches to a view of the whole group of experts in the transition from classroom to classroom, when the able chairman on the stage, a professor of history who is also a local radio commentator, would announce that we were ready for questions from Dr. So-and-So's group. All agreed that the procedure was eminently satisfactory, though the experts found it difficult not to see their audience.

As far as we have been able to learn, our Radio Institute marked the first time television had been used as an integral part of a conference anywhere. We believe, however, that it may eventually be used for most large conventions, since it will enable officers and directors with special announcements, and so forth, to be seen and heard even by those attending sectional meetings in a distant room or in other buildings.

Of our experiments with the use of television for medical teaching, I need say nothing here since four members of the faculty of the Creighton University School of Medicine have described those experiments in detail for the January 1948 issue of *Hospital Progress*, monthly magazine of the Catholic Hospital Association. Suffice it to say that, though two experiments with televised surgery preceded our own by a few weeks—one at Johns Hopkins Hospital, another at the Cleveland Clinic—ours was the first complete surgical symposium presented by television. Furthermore, our surgeons experimented with other aspects of medical teaching in addition to surgery itself. For these experiments we took the television equipment "on location" to the Creighton Memorial-St. Joseph Hospital, located about two miles from the central campus.

At present one of our biology professors is experimenting with the

projection of live biological specimens through the video medium. Slides containing live material are placed in a micro-projector, and the image reflected directly onto the face of the image-orthicon tube of a television camera. The lenses of the camera are removed since the focusing can be done with the lenses of the microscope.

Paramecia and other ciliate infusorians were shown feeding on germinating wheat, and hydras coiled their octopus-like tentacles to the satisfaction of the spectators. The general impression created for the viewer is that he is several leagues below the surface of the sea. Hence the spectacular element will probably make programs of this type appealing to the general public, provided that they are intelligently produced. In addition they will, of course, give the viewer some accurate knowledge of the submicroscopic world and can readily be adapted to public-health lessons on the dangers in polluted water, on the behavior of certain bacteria, etc. Academic uses will not extend much beyond the range now achieved through micro-projections thrown on a screen, except that through television large groups in different classrooms could observe the same specimen presented under identical conditions.

II

The familiar *Ignatius in urbibus* surely has a bearing on television, for at present video is practicable only in urban areas. And it need not be surprising that there is in point of fact a Jesuit college or university in every city where television is already on the air, with only one exception. Hence many of our colleges and universities will have an opportunity to contribute to the development of television if they wish to, and in a much more important way than merely by supplying athletic contests, though these surely have their place.

Television, like the other mass media of communication—press, motion pictures, and radio—needs a creed and a code if the masses are to be preserved from the cult of the state, which is spreading so alarmingly in Communist-controlled countries. At its minimum level, the creed must embrace the God of scholastic theodicy; the code, the principles of scholastic ethics. At maximum level, both must be consummated in theology.

The application of all this to radio and television is by no means visionary; it can be, and in some instances is being made today. Within individual stations and networks of both radio and television there are men and women trained directly or indirectly in the *philosophia perennis* who are fully aware of their potential ability to help preserve the core of Christian civilization in a world where the issue between materialism and dualism (to use general terms) is perhaps more in the

open than it has ever been before in history—due in no small measure to the global scope of communications.

There are a host of others in radio and television who are groping for solid principles. The tendency shown in public discussions at recent national meetings is to group those sought-for principles under the general heading of "social responsibility" and to imply that they are to be found through the social sciences. Publicly most of the non-Catholic disputants shy away from admitting or at least formulating objective standards, though privately many agree that there cannot be any other way of determining "social responsibility." Some too admit that ultimate answers must come from philosophy and theology, though they often bristle at Catholic philosophy and theology as such, seeing in both authoritarian bogies. But the men of good will—and there are many of them in the top brackets of radio and television—are very amenable to the sweet reasonableness of Aristotle tactfully presented as common sense and as "what we have always held in the civilized culture of the western world."

There was a time when some of Ours exerted no little influence in national gatherings of representatives of radio and education. But by the time television came on the scene, many had lost interest. A variety of causes probably accounts for this inertia, not the least of which is the expressed reaction of some of Ours to the fact that "those people talk a lot of nonsense." It is still true that many representatives of radio and of education (secular especially) speak a jargon which is not ours and shy away from first principles as a result of having been indoctrinated with pragmatism, positivism, and relativistic ethics. Yet numbers of these people are fortunately plagued with a divine discontent, particularly so now that the conflict between atheistic materialism and the Christian civilization of the West is limned in unmistakably clear lines. Hence if there was ever a time when it was possible to supply "true principles to popular enthusiasm" (to quote Newman on the benefits of university education), that time would seem to be now. Although this observation might stand as a general statement, it will here be applied only to the mass media of communication, specifically to radio and television.

The enemies of our way of life are by no means unaware of the latent power in these media; in fact they are aggressively aware of it. If our colleges and universities in the United States are lethargic, those enemies will certainly make inroads, even though they may not actually make captives of the mass media as they have done in certain parts of Europe. It is probably safe to say that Communists as such find few outlets in American radio and its latest progeny, television. Yet a Con-

gressional investigation, which is assertedly in the offing,⁹ may reveal some startling facts.

Among the mass media we have long acknowledged the importance of the press, as is evidenced by the publications emanating from our schools, but we have been less ready to acknowledge the importance of radio, despite some notable exceptions. In general we seem to have made good use of our publications as outlets for student expression in writing. And we have probably felt that at least the upper third in our composition courses—to say nothing of our students of journalism—could contribute to the *written* mass media of communication should the occasion arise. We have taught all of our students to write exposition, narration, description, and argumentation—perhaps even to adapt them to the news and feature story. In this procedure we have had no illusions that we were preparing these students to be professional writers, though accidentally one or other might become such. We knew that some would turn to medicine, law, the priesthood, teaching; others to the marts of commerce and industry. To the great majority, we felt (and still feel) that we had given adequate skill to express themselves in writing. Should they be called upon to contribute to the publications in their chosen field, they would be substantially ready.

But today the doctor, or lawyer, or merchant, or priest may be called upon to communicate his ideas through radio, tomorrow through television. Are we even now equipping him to use these media effectively? We have taken into account the first revolution in communication—brought about by the printing press, which shifted the emphasis from ear to eye—a revolution emerging in St. Ignatius' own lifetime. But have we sufficiently adverted to the second revolution—brought about by radio, which shifted the emphasis in communication from the eye back to the ear? And what adjustment must now be made for television?¹⁰

It is quite true that our public-speaking classes as well as our debating and oratorical societies have always given training in oral expression. But writing and delivery for the platform differ notably from writing and delivery which really make effective use of radio. Dramatic societies help to prepare the student to face a television camera, but in themselves they do not sufficiently take into account the limitations of the new medium.

Should we then add courses in radio and television (where such

⁹ According to Clifford J. Durr of the Federal Communications Commission in a statement made at the School Broadcast Conference in Chicago on October 28, 1947.

¹⁰ A provocative article, to which I am obviously indebted, can be found in the January 1947 issue of the *Virginia Quarterly Review*—"The Second Revolution: Literature and Radio" by R. Hughes.

courses do not as yet exist) to our already overcrowded curricula? The answer in general is no. But is it too much to hope for a greater awareness of these media and their special requirements on the part of teachers of writing and speech? In addition to asking students to write an essay, a short story, or a platform speech, should we not also ask him to try his hand at a radio and eventually a television script? In doing so we shall not be giving vocational or professional training, be it noted, but we shall be acquainting the student in some small way with media of communication that will be as much a part of his everyday life as books, magazines, and newspapers. If the ideal of *eloquentia perfecta* is not altogether dead, and we should hesitate to say that it was, then in the contemporary world it surely must include some acquaintance with radio and television.

Though writing is the heart of both media—as experts in the fields repeatedly assert—yet both must also have hands and feet. (The head, need it be observed, is the writer's philosophy of life.) These latter will usually be supplied through extracurricular activities. Many of our schools already have radio workshops, and some are already planning for television. Just as publications are a necessary stimulus for student writing in the usual forms, so workshops are necessary to round out writing for radio and television. Some of the students from our workshops will undoubtedly enter the radio and television industries, but equally important are those who, as a result of experience during their college days, will be ready in later life to step forward and take the lead when some organization to which they belong wishes to use either of the two media.

Since few if any of our colleges or universities will be able to purchase their own television production equipment because of the enormous cost for the original outlay and the considerable expense for maintenance, and since few if any will have the singular opportunity which is ours at Creighton of having equipment installed and maintained by a local station, it may well be asked how a television workshop can possibly be set up. The heart of television production is the camera, and today a single image-orthicon camera costs about fifteen thousand dollars, to say nothing of the additional thousands for essential control units.

However, it is quite possible to build a satisfactory rehearsal camera for around a hundred dollars, provided the lenses could be purchased from war surplus. Such a camera, sometimes called a "dummy," would not, of course, transmit an electronic image. But it would enable a producer to check essential picturization on a ground-glass optical view-finder the same size as the electronic view-finder now used in a television camera. Two such rehearsal cameras would be sufficient for workshop

purposes. More than one is necessary to enable the producer to chart camera switches. Such cameras could be built by any skilled machinist with help from a physicist in aligning the lenses.¹¹ Photographs and diagrams of standard television cameras would be a sufficient guide, though it would be better if the builder could see such cameras in actual operation.

With two rehearsal cameras, a workshop could be set up on any stage where scenery, lights, and other theatrical equipment were available. A microphone boom would also be necessary, but this could be purchased or built, and operated through the portable public-address system available on most campuses. In the beginning it would probably be advisable to work with prepared telescripts; but once students understood the medium, they could begin to make adaptations or write original scripts. Drama would probably be the forte of such a workshop because drama allows more people to do more things, but other types of production could and should be attempted. Furthermore, live (as opposed to filmed) drama is one of the most expensive types of production for an actual television station, since union wages must be paid to a host of producers, directors, actors, technicians, and stagehands. Hence most such stations would welcome teleplays by college groups, provided that they were adequately prepared.

Demonstrations by various departments, e.g., biology and chemistry, could also be readied in the television workshop for presentation in a local station. Though such demonstrations would have undoubted publicity value for the school, it is more important A.M.D.G. that they be presented with a sound philosophical background. Unless our biological departments, for example, show interest in television, biological demonstrations will emanate from secular institutions where materialistic evolution is too commonly presupposed. If we do not prepare now to use such an attractive mass medium as television, we shall have only ourselves to blame when it is used to communicate subversive ideas to the general public.

Thus far nothing has been said of television as a means of communicating the liturgy to the public, though it must be obvious that a solemn high Mass, for example, which can be witnessed on a television screen as well as heard by radio will be at least doubly effective in

¹¹ Since we have real television cameras to work with at Creighton, we have not attempted to build a rehearsal camera. Our skilled machinist, however, has given assurance that it would be relatively easy to build one. We plan to do so when the equipment we are now using is transferred to the television station projected by Radio Station WOW, though the move is at least several months in the future. There is said to be a relatively inexpensive television rehearsal camera already on the market, but I have been unable to verify the fact.

spreading knowledge of the Church. The solemn midnight Mass of Christmas telecast from our Church of the Blessed Sacrament in Hollywood a year ago was a pioneer effort. According to the trade press, Protestant and Jewish groups had subsequently to be reassured by the management of the Hollywood station that their services would also some day be telecast. Protestant groups are increasingly apprehensive of television, for outside the High Church Episcopalians few have any liturgy; hence many foresee that Catholic ceremonies, so obviously suited to the video medium, are likely to win wide public favor.¹²

In order to make the liturgy most effective on the television screen it will not be sufficient merely to bring television cameras into the church. Scripts must be very carefully prepared by those who understand the medium, and production details carefully worked out with professional directors and cameramen. Our faculties and students, especially sodalists, should be prepared to cooperate with this latest medium for communicating the Good Tidings.¹³

Those who are interested in television—either for educational or religious purposes, or both—may wish to know what books they can read for background. Of those which have thus far appeared, *Television Techniques* by Hoyland Bettinger (New York: Harpers, 1947) seems the most satisfactory. Mr. Bettinger is one of the few writing about television who has a fairly clear idea of its esthetics as well as of its techniques.¹⁴ Readers of a more scientific turn of mind may prefer William C. Eddy's *Television: The Eyes of Tomorrow* (New York: Prentice-Hall, 1945), though it is not as thorough in its treatment of production as Bettinger's book. *How to Write for Television* by Doug

¹² In a feeble gesture of protest a certain Protestant group has pointed out that the Catholic Hour on the radio would not be very suitable for television. But the format of the Catholic Hour is obviously an adaptation for the audio medium that accidentally parallels the format of many Protestant services and would be equally unsuited to video. Another desperate attempt to make up for the liturgy rejected by the Reformers is to offer Protestant motion picture films free or at nominal cost to television stations, which are strictly limited in the films they are permitted to use.

¹³ It is probably necessary to point out here that there is a heavy line of demarcation between religious and educational groups so far as the radio and television industries are concerned. Those within the industries shy away from religious groups since they are so frequently beset by fly-by-night gospellers and even religious racketeers seeking access to the mass media. Hence our most ready entrance will be as educators. Though our schools may assist with local religious programs, and indeed should, programs of wider scope should be left to those of Ours who are specifically religious broadcasters. Of these, we fortunately have a number who are experts and who can therefore ably defend the Catholic position at national meetings.

¹⁴ Those who have seen some of the sorry examples of television programs now broadcast may doubt whether television can possibly have an esthetic. But it is an infant art and an infant popular art. If even after twenty-five years we do not have a radio-poetics, can we expect a video-poetics at this stage, even if there were an Aristotle to write one?

Allan (New York: Dutton, 1946) seems to be the only book on this particular subject yet published. The book is carefully written, but it may be useful until a better manual comes from the press.

In conclusion it may be well to point out that television will have to be supported by advertising. There is no other way to bear the enormous cost—far exceeding that of radio—except by government subsidy. But the latter would mean slow development, as it has in England and Canada; worse still, government control. Hence we shall have to tolerate commercial announcements as we do in radio. Rather than joining the chorus of those who now carp at radio and will carp at television for commercialization, would it not be wiser to train students who will help to improve the industries from within? Historically, culture has always been wedded to commerce to a certain extent, and the two can live together happily even today, if the virtues of justice and temperance are fostered within them. Communists, of course, insist the two are incompatible, especially when commerce wears the clothes of private industry.¹⁵ Whatever control the advertiser may exercise over radio and television, it would seem to be a lesser evil than government control. For the Church and for our schools, free access to the mass media of the air is more likely under private than under public auspices, as the course of American history and public opinion shows. *Verbum sapienti.*

¹⁵ In urging support of American radio as a private industry vs. a government controlled and operated radio, Justin Miller, president of the National Association of Broadcasters, recently made an unfortunate comparison to public schools. At a time when the school bus issue is causing no little discord, his comparison—inept anyway—is doubly lamentable. For its repercussions see the editorial, "Miller Slaps Public Schools," *Journal of the Association for Education by Radio*, VII, 3 (November 1947), p. 25.

The Future of the Liberal Arts College¹

JOHN F. QUINN, S.J.

If I should say that the liberal arts college is as important for preserving our freedom and civilization as military preparedness, it might seem to be an exaggeration; but I do not think it is. Military preparedness is more important *immediately*, but in the long run, if sound intellectual habits, the ability to make critical judgments on important issues disappear, and if skill in use of the liberal arts drifts into confused thinking—this will bring national disaster as complete as anything we could suffer from military defeat. Freedom and civilization flourish and can only flourish when men possess good habits of thinking. Nor can this same claim be made for any other type of education, vocational, technical, or professional. Theoretically we could dispense with all other colleges and still remain free and civilized. But if the liberal arts college goes, freedom and civilization are at least in grave peril. Highly specialized education is no guarantee of freedom, as we know from the Nazis' rise to power. If in the light of this fact we have regard for our way of life, and faith in the ability of the liberal arts college to preserve it, we have a duty to see that this college not only survives, but flourishes, and that more people get the opportunity of profiting by the education it affords. In the space of ten minutes I want to make just two points, state two dangers, and suggest remedies.

I

My first point is a repetition of the charge that the liberal arts college has been and is becoming more and more a vocational and pre-professional school. Time was when the colleges lived up to their name—that is, they were institutions in which the liberal arts were taught and practiced and from which liberally trained men were graduated. But when the teaching of good intellectual habits by the discipline of the liberal arts grew dull, pedantic, and sterile, the elective system appeared, threw open the gates, and in marched new and interesting courses. The invasion was on. Practical subjects elbowed their way into the expanding curriculum, which was still limited to one hundred and twenty hours

¹ This is one of three panel discussions on the subject delivered at the Conference on Higher Education at the University of Michigan in which all the colleges of the state participated.

and four years, until liberal education not only lost its primacy but its very identity. Students graduated in speech, music, home economics, business courses, and a hundred other practical skills, but the college still called itself a liberal arts college. Last week I saw the constitution of an organization just formed by the students of this State for the promotion of academic freedom. In the preamble they demand the right to choose not only their college courses but their teachers as well. This looks like the spectre of the elective system come back to haunt us—but with modern improvements. Another blow to the liberal arts college was the introduction of that strange time-saving device called the combined curriculum. It is an educational hybrid formed by slicing off that most important year in college, the senior year, substituting the first year of a professional curriculum, medicine, law, or dentistry, and crowning this hodgepodge with a bachelor's degree. The justification for this was and is that it saves a year of the student's time. Whatever we may think of the drastic steps taken by Chancellor Hutchins, we cannot deny his charge that the bachelor's degree today defies definition. Its original meaning is gone. At best it represents one hundred and twenty hours spent enjoyably and perhaps profitably in various employments from philosophy to animal husbandry. A transcript once came to my desk from a liberal arts college in which the student was given two hours' credit toward the bachelor's degree in ballroom dancing, and I have frequently been importuned to introduce a credit course in safety driving. For these valuable and interesting skills I have great respect, but Arthur Murray takes care of one; parents, the auto club, and the police can take care of the other. These and countless other valuable and useful types of information and training have their proper place, but it is not in the liberal arts college, dedicated by its name to other pursuits.

I wish to make three suggestions and I hold that all three are essential if we are to preserve the liberal arts college:

1. The objectives of the college must be stated definitely in terms of liberal education, and agreed on by the faculty. If the aim is to produce liberally educated graduates, state precisely in what that consists so that every teacher may aim at a common resultant.

2. Equally important as the first is a statement defining the nature of the person who is to be liberally educated. In fact, the very objective of the college depends on this definition. This, too, must be agreed on by the entire faculty if they are to cooperate in a common result. What is the nature of this freshman, Bill Jones? Define it. Is he a material being only? Has he a spiritual nature? In what does it consist? Or is he a combination of matter and spirit? I knew a dean who held that a student had a free will, that he was master of his fate and captain of his

soul. The psychology professor in the adjacent office denied it, said free will was a delusion. The dean believed that students had a spiritual nature which survived death. The psychology professor denied it; said students were merely organized groupings of electrons, positrons, neutrons; that no conscious life survived death. This conflict in basic views cannot fail to cause confusion not only in the classroom teaching but, worse still, in the mind of the student. How can a faculty achieve common objectives when they hold contradictory opinions about the very nature of the student in whom these objectives are to be realized?

3. When there is agreement on the nature of the student and the objectives of his education, choose the means best suited to attain that education. This is the toughest job of all for it involves building a curriculum aimed at a specific purpose. In it there is room for science, humanities, the arts, *as long as the relation of these to the end is recognized*. But there is no room nor should there be any room for everything teachable, no matter how useful and good such knowledge may be. Let each department show how its courses, both in content and method of approach, contribute to the formation of a liberally educated person. This will exclude many useful and enjoyable courses now passing as liberal arts courses. Nor does it mean that all colleges must be alike. There are many means for teaching the liberal arts and acquiring good intellectual habits. The choice must be made by those responsible for the college.

II

The second point I wish to make is closely related to the first. Not only have the American people by and large lost all desire for a liberal education; they have lost all understanding of its meaning. They do not know what you are talking about when you speak of an education whose dollar return, if it has one, seems so remote. Every dean of a college must know, I am sure, from his interviews with parents and students how little they know of liberal education and/or how useless they think it is. The sixty-four-dollar question I most frequently get is this: "But what can John possibly do with a major in philosophy or history?" There seems to be a prevailing fear that a liberally educated person will become a public charge. Utility seems to be the only norm. "What can I do when I finish this course?" "For what will it qualify me?" The man who knows how to make an atom bomb is not as useful a member of society as the man who knows what to do with it. The former is the product of vocational education whose objective is knowledge, the latter of liberal education whose objective is wisdom. Of course in our present social order the ideal equipment for life is liberal education supple-

mented by vocational training. The liberal arts college educates (at least it should) *man as man*, not as accountant, physician, or engineer; this is the business of the vocational school. But if both cannot be had and a choice must be made, the superior value of liberal education makes the choice an easy one. Even with no training for a job, liberal education is the best preparation for earning a livelihood. The man vocationally trained only may find himself without a job when the latest marvel from the research laboratories appears to do his work faster, better, and cheaper. The liberally educated man at least does not fear the appearance of a thinking machine. A General Motors executive once told me that the most valuable man in his department was a young college graduate with no business experience or training, and of all things, a major in philosophy. The experts knew all the office techniques, the tricks of the trade, but the business amateur saw the whole picture, saw the relation of parts to the whole, made intelligent appraisals, solved new problems, drew wise conclusions; all of which stumped the experts. In other words he displayed good intellectual habits. And Bambergers, a large department store in the East, tried by means of a large salary offer (a strong temptation for a teacher) to woo a philosopher friend of mine out of his ivory tower into the rugged market place. A liberally educated teacher, with no business experience, he was to be vice-president in charge of criticism. His job was merely to observe this gargantuan business, make critical comments, give constructive criticism. Whether he showed more wisdom than they did, or less, I leave to you, but he turned down the job. This was the compliment paid to liberal education by the tough business world which supposedly always looks for the man trained for the job.

To conclude, since neither parents nor students know the nature of liberal education or appreciate its value to themselves and society, what are we to do about it? There seems to be no other answer but to start a crusade to get this vitally important knowledge into the minds of those who need it. The public needs it. The public must be convinced. Half the troubles in our national and international life stem unquestionably from the fact that men are not trained to good intellectual habits, are not free from ignorance and prejudice which it is the business of liberal education to dissipate. They do not act wisely because they have not been educated to think wisely. To advertise to the public a brand-new commodity—liberal education—by press, radio, and other effective means of communication, may seem unworthy of liberally trained educators, but what else is there to do? The campaign is certainly unselfish on our part for the public gains all, so in my opinion advertising is both an honorable and a necessary means. Our message must be expressed in

language or, if you wish, in symbolism that the people understand. They have lost our vocabulary. We must adopt theirs if we wish to reach them. Whom would we get to lead such a stiff campaign? Certainly not an educator. This is where we must turn for help to those vocationally trained in the tricks of advertising. Perhaps Mr. Charles Luckman, that persuasive wizard who makes people use more soap and eat less food, is just our man for this herculean task. If he succeeded in informing and convincing the public on this vital issue, both we and the American people would be deeply in his debt, and the future of the liberal arts college assured.

International Center for Studies in Religious Education

Editor's Note: At the Semaine International d'Etudes held at Paris in August 1947, Father C. Delcuve, S.J., distributed a notice on the work of the International Center for Studies in Religious Education. This work is of such general interest that the Editors of the QUARTERLY have thought it worth while to make an adaptation of the notice on the Center available for our readers. Father Delcuve and other members of his staff are desirous of contacting Jesuits in various countries who could furnish exact information on events and works of importance in the field of religious education. The work of the Center embraces the entire field of religious education from grammar school through the university. While information on Catholic effort in this field is particularly desired, information on Protestant efforts in the same line will be welcome.

I. HISTORY OF THE CENTER

In the year 1934, the Jesuit theologate at Louvain, Belgium, under the rectorship of Father John Janssens, now General of the Society, housed a truly international community. Some twenty nations were represented among the theologians. All were closely united in the one great purpose of saving a world that was becoming more pagan day by day, and were ever on the alert for ways and means of assisting in this work of the Kingdom.

One way of assisting in this grand enterprise would be to lay special emphasis on religious instruction and formation. But before thinking of any new projects along these lines, it would be well to ascertain what was already being done in various countries. Hence, a systematic inquiry was begun. Questionnaires were sent out. The response was excellent for, from all parts of Europe and the Americas, documentation began to flow in to Louvain. All the answers were studied and classified with great care.

The results of this inquiry were published in 1936 and 1937 in two bibliographical works entitled *Inleiding tot de Catechetische Literatuur* and *Où en est l'enseignement religieux?* Representatives of ten different nations cooperated in compiling these books: Australia, Belgium and the Belgium Congo, England, Holland, India Italy, New Zealand, Spain, Switzerland, and the United States. It was welcomed by European and American reviews as the first truly international bibliography in the field of religious education. "For the first time," wrote Father Drinkwater, the famous English catechist, "one is able to take a bird's eye view of

the religious instruction over the whole Catholic Church." The *Catholic School Journal* says that it is "a world-wide study of catechetical materials" and the weekly review *America* congratulates the Louvain Center on having rendered "a world service in the catechetical field." Monsignor Pichler, the great Australian catechist, asks the Center to become the seat of an international catechetical bureau.

All the documentation that came in as a result of the world-wide inquiry was housed at the Louvain theologate. Thus, the catechetical documentary center became a reality. Immediately several cities, including Antwerp, Luxemburg, Mechlin, Liège, Namur, Ghent, and Tournay, requested the Center to permit them to hold an exhibition of its thousands of books and other teaching materials. These exhibitions were visited by crowds and proved a source of light and inspiration to educators. The inquiry had led to the discovery of many facts and many conclusions concerning programs, syllabi, methods, and textbooks. To summarize these in handy form, there was published a brochure entitled *Jesus Christ montré à la jeunesse moderne*.

Once the work of a critical nature was completed, efforts of the Center were turned in the direction of constructing a positive program. The years 1941 to 1945 saw the publication of the first five volumes of the series *Témoins du Christ*. Educators received them warmly and paid special tribute to two qualities: a profound knowledge of the Christian message that enables one to go beyond the shell of the *formula* and reach the nourishing kernel of the truth itself; and a knowledge of psychology which takes into account the natural dispositions and aspirations of each age. A teacher's manual published with each text makes the use of it still more helpful.

Faithful to the international spirit which inspired it in its work of inquiry and criticism, the Center eagerly desired that these textbooks should render service not only to the children of Belgium but to those of other countries as well. This desire is gradually being realized. The French edition of the texts is already in use in numerous schools in Belgium, France, and Canada. It has also been adopted in some colleges of the Near East, and Swiss teachers too are making extensive use of it. Adaptations of the textbooks to the particular needs of other countries have already been undertaken in three other languages: Italian, translated by Father Testore, S.J., and published by Marietti, Turin; Portuguese for Brazil, published by Anchieta, Sao Paulo; and Spanish for the other countries of South America, published by Mosca, Montevideo, Uruguay. Similar projects of adaptation are under study in Spain and Portugal. In 1946 there appeared the first volume of a Flemish series, *Christus-Koning Reeks*. While inspired by the same spirit and following the

same general plan as the series *Témoins du Christ*, the development of certain sections differs somewhat so as to make it more suitable for Flemish youth. The two volumes of this series that have already appeared have been very well received.

After the liberation of Belgium, a new inquiry was begun on the subject of religious formation in French-speaking Belgium. The results were published in *Problemes de formation religieuse*, a volume inaugurating a new series of dossiers entitled *Formation religieuse*. Within a few months of the publication of this new series, expositions of Center materials were held in six different cities of Belgium.

Since the close of hostilities, the world has become accustomed to considering all problems, political, economic, and cultural, from an international viewpoint. Even in the field of education, international collaboration among the United Nations has become a reality. Should the religious education of youths and adults be the only field not to benefit by an exchange of views and a pooling of experiences?

In spite of the small number of its workers and its meager resources, the Center, with supreme trust in Providence, continues along the pathway of internationalism on which it set its foot from the very beginning. To make its efforts at home and abroad more effective, it established headquarters at Brussels and took the name International Center for Studies in Religious Education (*Centre Internationale d'Etudes de la Formation Religieuse*). It likewise began its publication of an international review, *Lumen Vitae*.

Lumen Vitae is a review of religious education. It deals especially (but not exclusively) with Christian and Catholic religious education. The object of its study is threefold: (1) The study of the various stages of religious education, the special helps to it, and the obstacles that have to be met; (2) the content and method of religious formation of children, youths, and adults; (3) the training, from a catechetical viewpoint, of future teachers; namely, parents, lay catechists, seminarians, religious, and so forth. This threefold object is studied in the different countries of the world. For this reason alone, the review can be called "international." For another reason also it is justly called "international." The two principal languages of the review are French and English, the languages most generally used today. But articles written in other widely used languages are also to be found in its pages. The review appears quarterly, each number containing about two hundred pages.

II. PRESENT ACTIVITIES OF THE CENTER

As mentioned above, the headquarters of the *Centre Internationale* are located at 27 Rue de Spa, Brussels. The work is an interprovincial one.

The staff is composed of five priests of the Northern and Southern Belgian Provinces. The work is but twelve years old, and hence cannot yet be said to have reached the stage of adulthood. The chief task of the staff is constant study of the field of religious formation and, with this end in view, the gaining of ever-increasing familiarity with foreign languages. The results of the work can already be seen in various fields:

1. *Documentation.* In exchange for *Lumen Vitae*, a large number of reviews are received in the fields of theology, education, pastoral theology, and catechetics. From these exchanges, there has been built up a library of considerable importance. While striving to keep up to date and to extend existing sections of the library in Dutch, English, French, German, Italian, and Spanish works, an effort is now being made to develop sections in Polish and the languages of mission lands.

2. *Information.* Information services include conducted visits to the Center itself, exhibitions of Center materials, answering of letters of inquiry, and personal consultation.

3. *Publications.* (a) The series of textbooks mentioned earlier in this notice. Work continues on these series in French and Flemish, and assistance is offered for making adaptations of them in other languages. (b) Publication of the review, *Lumen Vitae*. (c) The preparation of a critical bibliography on catechetics, of a critical work on films and other visual aids, and of a book on legislation in various countries dealing with the subject of religious instruction.

III. THE FUTURE OF THE CENTER

While the future development of the work of the Center depends on many conditions beyond our control, trusting in divine providence we have worked out a certain number of projects. Among these may be cited:

1. *Documentation.* We intend to continue our efforts to gather together an up-to-date library on contemporary catechetics. While first and foremost it will contain all the best Catholic works, we will also endeavor to collect books dealing with religious formation in other religions, Protestant, Orthodox, Mussulman, and so forth. Along with this modern library we plan to develop an historical one as well on catechetics. In this way, the Center will offer an opportunity to study the entire development of catechetics. Likewise, we plan to build up a film and record library. Plans also call for building up files of information material on the present-day status of religious education in the world.

2. *Information Services.* The chief service which the Center can render in this field will be to furnish information to other national and regional centers, and to those, especially in mission lands, who are

composing new works in the field of religious instruction and formation. In Belgium itself, the Center will perform its information function by organizing "Catechetical Days" for parents, lay catechists, seminarians, priests, and religious. At these, there will be a small exhibition of Center materials and some talks. We have hopes of holding an international exposition of religious training in August 1949.

3. *Publications*. It is hoped that from the beginning of next year, the review, *Lumen Vitae* will undergo some important improvements. In each of the four numbers, a certain number of pages will be devoted to an annual catechetical chronicle of a series of countries. This collection of chronicles will form a rather complete catechetical yearbook.

In order to put method into the work of religious formation, the review will conduct inquiries on a large scale.

The textbook series, *Témoins du Christ*, will be improved. We have plans for adding colored illustrations to the first three volumes and photo engravings to the other volumes. Similar improvements will be made in the Flemish edition of the texts. Work will continue on foreign adaptation of the texts. Particular attention will be given to improving the teacher's manuals—especially in the direction of more modern methods of teaching.

In the series of dossiers, *Formation Religieuse*, two or three important works will appear next year.

4. *Meetings and Conventions*. When the Center is better equipped in the matter of languages, we hope to organize some helpful meetings of religion teachers. If the 1949 convention materializes, it will offer an excellent opportunity for such meetings of specialists.

CONCLUSION

The work of the Center is still of very modest proportions. Its aims reach far beyond present realization. Even so, what it has already accomplished offers, in the opinion of competent judges, a proof that its highest aims will one day be achieved.

The true mission of our Center became more clear to us during a recent visit to the International Educational Exposition organized at Paris by UNESCO and to the International Exposition of Teaching Materials at Brussels. In both of these expositions, importance was given to every phase of education except that of the teaching of religion. Here is a gap that we must fill if the world of tomorrow is not to be godless. We are quite convinced of our limitations and of our inability to succeed alone. The need of collaboration among the different provinces of the Society is evident, especially for the following tasks:

1. Gathering of information necessary to compile the catechetical chronicle of each country.
2. Securing from competent persons in different countries worth-while answers to inquiries.
3. Providing evaluations of catechetical works appearing in different countries.
4. Help in promoting the circulation of the international review, *Lumen Vitae*, and of other publications of the Center.
5. Help in securing, should the expansion of the Center warrant it, the presence of a staff member perfectly conversant with the principal modern languages, and hence capable of caring for correspondence in those languages and of receiving visitors from various countries.

When Very Reverend Father Le Cocq, provincial of South Belgium, was leaving last year for the General Congregation in Rome, we requested him to ask for the collaboration of other provinces in the work of the Center. As a result of this request, several provinces have already offered us assistance for which we are deeply grateful.

The Sleeping Giant Awakens

W. DANIEL CONROYD

A sleeping giant awakens. Its yawnings, stretchings, and rumblings are creating a stir in civic circles, and the people of the city of Chicago are becoming aware that when the giant, so long drowsing, is fully awake, its influence for good will be felt in every avenue of life.

Loyola University in Chicago was pictured as "the sleeping giant" at the annual banquet of the Loyola University Alumni Association in 1946, when the Very Reverend James T. Hussey, S.J., the then newly appointed president, delineated his dynamic plans for the future.

Father Hussey felt that those words best described the status of Loyola, one of the largest Catholic universities in America, but not sufficiently well known to obtain the support it so richly deserved and so desperately needed.

It had been the President's experience during the short time he had been in office that there were serious misconceptions about the nature of the University among the public upon whom it would have to rely for financial support. For example, the notion that the University is a seminary for the education of priests was not uncommon. And there were many who were of the opinion that we were conducting only an academy, a high school, or a liberal arts college.

It was quite easy to arrive at the reasons why Loyola was not sufficiently well known even in its own community. Generally, the Jesuit Fathers in Chicago had never made an effort to make themselves known. Each had been content to spend himself and his life in the service of youth without any thought of recognition or public acclaim.

Second, although for many years the University had maintained a publicity department, whose purpose was to keep the University's name before the public, it was not until October 1945 that a public-relations program was formulated, with an organized effort to direct the publicity along specific lines and for a specific end not contained in itself.

Third, the University's policy of proper emphasis on intercollegiate athletics, based upon a realization that games are not paramount in education, does not place Loyola in a favorable publicity position in comparison with that resulting from the athletic activities of other Midwest schools of the same size. Admittedly, sports publicity does not specifically interpret the character of a university, except in a few cases, but it does appeal to a large group of the university's constituents.

Obviously, if the University was to serve the community in proportion to its fitness to serve, it was absolutely essential that it become better known and understood by the people of Chicago.

In instituting our Public Relations program, we realized that we were adding nothing new to Loyola University. We believe that at Loyola—indeed, at any Jesuit school—certain potentialities often lie dormant. An active alumni group, a loyal and interested public, an enthusiastic staff, friends willing to donate time, counsel, and money—these things all schools have by nature, but in various degrees of development. Some schools have these things *de facto*, others have them only as potentialities. Quite often, as in the case of Loyola University, a catalytic agent is required to bring them into actuality. We hope the Public Relations program will prove to be the agent that awakens these sleeping forces at Loyola.

As we conceive Loyola University's Public Relations program, the interpretation of the University, as in any good sales campaign, must be on the basis of Loyola's distinctive qualities. It would not make sense for us to interpret the University as a great research center, or as the home of the world's most renowned scholars, when as a matter of fact we carry on only a modest research program compared to our neighboring institutions, and our faculty, while equally efficient as a teaching unit, certainly is not as widely publicized as the faculties of some other Chicago institutions.

But by interpreting Loyola's distinctive qualities, emphasis is placed on the philosophy taught and the importance the Jesuits place upon educating the whole man—certainly our distinctive feature.

A principal tool of the Public Relations program is publicity. Its fundamental role in any public-relations campaign cannot be disputed, whether it be in the form of news information or brochures. The policy of the Publicity Department in regard to news information is to concentrate on placing stories or features that will truly represent the University to the public. Mr. Gene L. Hartlein, the director of publicity, feels that a news story or a series of news stories have meaning only in so far as they genuinely interpret the University and, therefore, serve the specific functions of publicity as an integer in a public-relations program. Consequently, emphasis is placed principally on serious stories designed to attract the attention of the thinking man and the scholar.

For example, students may complain about the Publicity Department's lack of interest in a Halloween dance, at the same time as the department is being flooded with congratulatory messages and requests for reprints of a press release containing a scathing and widely publicized answer to the attacks of Methodist Bishop Oxnam on the Catholic

position on planned parenthood. The annual Frosh-Soph Pushball Contest received little attention from the Publicity Department, which was busy on the more difficult, but more worth-while, problem of securing publicity for the Medical School's observance of St. Luke's Day.

Radio, too, plays an important part in the erection of a publicity framework in which the Public Relations program can function. Leading the way on the air is the Loyola University Radio Workshop, a division of the Public Relations Department. Under the aegis of Mr. Thorlund W. Thorson, students prepare scripts and present programs on a local radio station three nights each week. Programs range from mystery stories to health talks, from classical music to discussions of world-important topics. Regardless of the subject matter, however, the programs are all distinctively "Loyola."

A specialized and important phase of our publicity techniques, the production of brochures, was seen as a problem requiring complete revision and a fresh start. It was decided that the first brochure of the campaign would be a comprehensive and factual piece designed to tell as much as possible of the story that had not been told before.

The initial work must be one which would present the drama of our seventy-five-year history in Chicago, the services to the people, the aims and aspirations of the founding and sustaining Jesuits.

The first brochure, then, was to be a basic work, from which all others might stem, a definitive work with which all following might concur, a frame of reference in which all proceeding might fit.

While that brochure was being written, we took advantage of an excellent speech by the Reverend Laurence V. Britt, S.J., as the basis for a booklet on atomic power. (Remember the comment of Mr. T. J. Ross in an earlier *QUARTERLY* that "you Jesuits should read your own stuff and do something about it"?) Father Britt's booklet was distributed at the same time as the memorable Bikini tests were being conducted.

This was our first contact with the mailing list of approximately 10,000 names which had been developed during the first few months of the existence of the department.

The entire mailing list is divided into six categories. The first two classifications are the result of a breakdown predicated upon income; our "A" list containing the names of about 800 men and women who are millionaires or whose annual income is \$50,000 or more, and the "B" list composed of the names of approximately 6,000 men and women whose annual income ranges between \$15,000 and \$50,000. The "C" list is composed of Catholics on the "A" and the "B" lists, and the "D" list contains the names of corporations in this area and their officers and directors.

Another major list is of the Catholic clergy in the Archdiocese of Chicago, and numbers over 2,000 names. The sixth category is a miscellaneous list of local Catholic fraternal groups and associations, the Catholic high schools in the Archdiocese, and the Jesuit high schools in the United States.

Obviously, only the first four classifications relate to our long-term fund-raising efforts directly, but the value of the good will and influence of the clergy is of great importance here in Chicago. Indirectly, we feel, that influence and interest will be reflected in the future in our fund-raising campaign.

The list of miscellany is maintained for information purposes. It is not used when fund-raising brochures are distributed, but general information literature is sent to the entire mailing list.

The mailing list is the product of months of research and analysis of many sources. The care and maintenance of a mailing list is never completed—to be effective it is absolutely necessary that the list be kept up to date.

Hardly a day goes by without some change being made in the mailing list. It must be culled for deletions caused by death and bankruptcy. Additions to the list or movement on the list are made by constant qualitative analyses of inheritance notices, internal-revenue reports, securities-and-exchange-commission reports, corporation prospectus publications, the assumption of new positions by prominent men, and the addition of new prospects from various other sources.

In addition, our first-class mailings provide some corrections, and each year we have most of the addresses verified by the postal authorities.

The names of the men in whom we are particularly interested are supported by cards and files containing biographical, social, business, and personal data which will be of interest in the future.

To this list, in the spring of 1947, was distributed the comprehensive brochure entitled "Your Influence Tomorrow and 400 Years from Now."

The brochure was divided into three main sections. The first was "The Ideas Taught at Loyola," comparing them with the ideas of our Founding Fathers on life and government, and pointing out the practicability, durability, and reasonableness of our ideas.

The second section concerned itself with "The System." We described to the citizens of Chicago the kind of man this Jesuit is, the Society, a little of its history, and the training of the Jesuit.

The third division dealt with "The Institution." Loyola's interesting history was related, pointing out particularly the present-day organization of the University and its past and current services to the community.

We knew that this was an ambitious outline for a brochure intended

to be read by strangers, but by employing a large format with generous use of graphic photographic material, it was felt that the book carried the 7,500 words of copy quite well. And, to insure that the key men in Chicago would read it, we asked a dozen of our close business friends who knew some of these important leaders to make personal contacts with a request that they read the message contained in the brochure.

Other pieces followed the basic brochure, and the program remains vigorous. At Christmas we will mail a little brochure written by Reverend Bernard J. Wuellner, S.J., on "The Christmas Idea," and next year we will come out with a piece offering a positive analysis and interpretation of communism.

Another important medium of our Public Relations program is our Citizens Board. The board is composed of over one hundred civic leaders and men of influence in Chicago. The purpose of the board is to assist Father Hussey in establishing the University in the attention and consideration of the people of our city.

The standards used in determining membership on the board are income and ability to influence others. Therefore, in addition to men of great wealth there are members who are not wealthy, but who are opinion leaders or hold strategic positions in large associations or fraternal groups.

The Citizens Board, of which His Eminence Samuel Cardinal Stritch is honorary chairman, meets at luncheon every six weeks at a private club and the members hear one of our faculty interpret some problem of current interest in his particular field. The subject discussed is always of interest to the members, and indirectly establishes reasons why Loyola deserves to be better appreciated.

In addition, the Public Relations Department takes an active part in the University-sponsored lecture series, speakers' bureau, student procurement, special dinners and receptions, faculty newsletter, and the alumni news.

However important the media are to our Public Relations program, they are only means to an end, not ends in themselves.

The end is the long-term fund-raising and development plan.

As we made our plans, years were to be spent on cultivation and promotional activities designed to encourage and to result in substantial benefactions. However, for the present those plans have been temporarily revised in favor of integrating our work with the blueprint of the current \$24,000,000 Fulfilment Fund Campaign, whose immediate aim is to raise \$12,000,000 in the next two years.

Although we have not yet spent as much time cultivating and developing our constituency as we should have liked to, we know that it is fortunate that the two years past have been devoted to that activity.

We have at least introduced Loyola University to the type of men who are in a position to write the sizeable checks necessary to insure the success of a short-term \$12,000,000 campaign.

After the first phase of the Fulfilment Fund Campaign has been carried out, the balance of the program, the gathering of an additional \$12,000,000 during the next twenty-two years, will devolve solely upon the Public Relations Department.

The fact that we are obtaining a measure of success is brought to our attention in many ways. Now, when the Very Reverend President meets a prominent businessman who should be a friend of the University, more and more the businessman's remarks are prefaced by, "You know, Father Hussey, I am not in a position to do a great deal for you now, but . . ."—a very encouraging sign that the awakening of the sleeping giant is paralleled by a rising interest in him that can well be felt when the harvest is reaped.

Enrollment, 1947-1948, Jesuit Colleges and Universities

	Liberal Arts	Commerce		Dentistry	Divinity	Education, University College	Engineering	Graduate	Journalism	Law		Medicine	Nursing	Pharmacy	Miscellaneous	Totals		Extension, Etc.	"Short Course" or "Low Tuition"	Grand Totals	Veterans	Summer Session	
		Day	Night							Day	Night					Full-time	Full-time and Part-time					Graduate Students	Under-graduate Students
Boston College	3,495	1,077			94			454		365	137		272		121	4,872	6,015		415	6,430	3,558	349	1,107
Canisius College	1,168	552	195					290					53		838	1,991	3,096			3,096	1,403	120	528
College of the Holy Cross	1,702							8								1,710	1,710		202	1,912	974		
Creighton University, The	1,182	711		103				73	46	199		253	283	150		2,866	3,000		128	3,128	1,948	248	1,025
Fairfield University	303															301	303			303	121		
Fordham University	2,543	980	497			2,366		932		420	298			360	798	6,439	9,194	152		9,346	4,300	667	1,829
Georgetown University	1,660	911	805	233				493		502	382	369	121			4,945	5,476			5,476	3,526	209	1,590
Gonzaga University	337	241				58	328	14	15	145	260		220		233	1,803	1,851		200	2,051	1,446	134	278
John Carroll University	2,016	171	51					8								1,966	2,246			2,246	1,488	8	1,039
Le Moyne College	620															443	620		231	851			
Loyola College, Baltimore	648	317	234												273	1,039	1,472			1,472			
Loyola University, Chicago	2,887	1,110	1,061	307	81			499		254	101	282	799		422	4,300	7,803	277		8,080	3,479	563	4,287
Loyola University, Los Angeles	916	633								180	145					1,874	1,874	38		1,912			549
Loyola University, New Orleans	936	461	627	129		131			11	110	52			243	271	1,937	2,971		212	3,183	1,707		1,120
Marquette University	2,316	1,243	1,292	295			1,161	374	257	382		345	577		137	6,998	8,379		125	8,504	4,943	509	1,958
Regis College	482															480	482	343		825	324		131
Rockhurst College	452	338	173													784	963		193	1,156	620		416
St. Joseph's College	2,225															1,565	2,225		286	2,511	1,308		
St. Louis University	2,759	1,812	1,522	262	159	1,173	935	565		274	92	431	402		123	8,830	10,509	70		10,579	5,040	874	3,642
St. Peter's College	787	237	461													1,327	1,485			1,485	834		80
Seattle College	983	424				51	320			71			199		554	2,053	2,602	3	20	2,625	687	58	1,090
Spring Hill College	836															759	836			836	402		373
University of Detroit	2,931	1,678	1,073	153			2,749	164		246	92					7,168	9,086			9,086	5,500	149	2,086
University of San Francisco	978	731	292							236	116				249	2,076	2,602			2,602	1,715		1,018
University of Santa Clara	458	268	71				294			95						1,115	1,186			1,186	659	45	
University of Scranton	1,442	601	280												218	2,130	2,541			2,541	1,968		583
Woodstock College	154				144											298	298			298		56	154
Xavier University	1,189	648	339					70							987	1,755	3,233			3,233	1,715	172	611
Totals, 1947-1948	38,405	15,144	8,973	1,482	478	3,779	5,787	3,944	329	3,479	1,675	1,680	2,926	753	5,224	73,824	94,058	883	2,012	96,953	49,665	4,161	25,494
Totals, 1946-1947	30,665	11,670	7,724	1,332	544	3,517	5,158	3,273	397	2,533	1,621	1,879	2,526	450	6,293	62,108	79,582	1,058	1,154	81,794		2,824	13,151
Increase or Decrease	7,740	3,474	1,249	150	-66	262	629	671	-68	946	54	-199	400	303	-1,069	11,716	14,476	-175	858	15,159		1,337	12,343

Freshmen

	Liberal Arts		Engineering		Commerce		Totals		Increase or Decrease
	1947-48	1946-47	1947-48	1946-47	1947-48	1946-47	1947-48	1946-47	
Boston College	825	1,029			325	324	1,150	1,353	-203
Canisius College	411	448			216	207	627	655	-28
College of the Holy Cross	464	525					464	525	-61
Creighton University, The	328	624			139	399	467	1,023	-556
Fairfield University	303						303		+303
Fordham University	803	797			582	438	1,385	1,235	+150
Georgetown University	556	810			658	158	1,214	968	+246
Gonzaga University	64	75	124	220	77	131	265	426	-161
John Carroll University	899	1,022					899	1,022	-123
Le Moyne College	443						443		+443
Loyola College, Baltimore	201	172			112	103	313	275	+38
Loyola University, Chicago	828	945			441	646	1,269	1,591	-322
Loyola Univ., New Orleans	326	527			314		640	527	+113
Loyola University, Los Angeles	157	193	95	138	241	324	493	655	-162
Marquette University	761	829	450	400	550	668	1,761	1,897	-136
Regis College	195	229					195	229	-34
Rockhurst College	194	200			98	180	292	380	-88
St. Joseph's College	739	489					739	489	+250
St. Louis University	1,175	1,145	350	450	1,394	1,554	2,919	3,149	-230
St. Peter's College	245	255					245	255	-10
Seattle College	153	144	120	105	161	126	434	375	+59
Spring Hill College	320	446					320	446	-126
University of Detroit	1,244	825	873	1,017	950	1,205	3,067	3,047	+20
University of San Francisco	362	425			255	308	617	733	-116
University of Santa Clara	134	139	93	113	81	94	308	346	-38
University of Scranton	314	260	93	99	183	205	590	564	-26
Woodstock College	26	22					26	22	+4
Xavier University	426	496			233	346	659	842	-183
Totals	12,896	13,071	2,198	2,542	7,010	7,416	22,104	23,029	
Increase or Decrease	-175		-344		-406				-925

Enrollment, 1947-1948, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals 1947-1948	Totals 1946-1947	Increase or Decrease
Bellarmino College Preparatory, San Jose	184	168	158	120	..	630	559	71
Bellarmino High School, Tacoma	80	102	66	81	1	330	302	28
Boston College High School, Boston	451	340	414	380	..	1,585	1,563	22
Brooklyn Preparatory School, Brooklyn	302	242	194	257	..	995	981	14
Campion, Prairie du Chien	153	121	105	107	..	486	493	-7
Canisius High School, Buffalo	283	277	218	204	3	985	960	25
Cheverus Classical High School, Portland	111	73	64	32	..	280	264	16
Cranwell Preparatory School, Lenox	36	41	39	23	14	153	146	7
Creighton University High School, Omaha	136	117	138	105	..	496	483	13
Fairfield College Preparatory School	280	211	185	145	27	848	700	148
Fordham Preparatory School, New York	118	131	177	172	..	598	619	-21
Georgetown Preparatory School, Garrett Park	52	53	53	36	46	240	241	-1
Gonzaga High School, Spokane	143	131	130	97	..	501	504	-3
Gonzaga High School, Washington	151	155	127	132	..	565	658	-93
Jesuit High School, Dallas	68	63	50	41	..	222	206	16
Jesuit High School, New Orleans	248	229	115	163	..	755	745	10
Jesuit High School, Tampa	56	40	27	35	..	158	159	-1
Loyola Academy, Chicago	182	143	182	168	..	675	658	17
Loyola High School, Towson	173	167	157	143	..	640	668	-28
Loyola High School, Los Angeles	221	240	245	184	..	890	935	-45
Loyola School, New York	28	14	12	11	33	98	116	-18
Marquette High School, Yakima	55	66	53	41	..	215	196	19
Marquette University High School, Milwaukee	203	217	206	189	1	816	829	-13
Regis High School, Denver	101	88	72	81	..	342	373	-31
Regis High School, New York	197	169	145	119	..	630	590	40
Rockhurst High School, Kansas City	98	87	90	75	..	350	340	10
St. Ignatius High School, Chicago	265	236	255	235	..	991	1,018	-27
St. Ignatius High School, Cleveland	270	239	239	231	..	979	993	-14
St. Ignatius High School, San Francisco	281	272	249	207	..	1,009	1,011	-2
St. John's High School, Shreveport	57	39	27	18	101	242	221	21
St. Joseph's College High School, Philadelphia	257	231	229	178	2	897	922	-25
St. Louis University High School, St. Louis	204	181	179	179	..	743	746	-3
St. Peter's College High School, Jersey City	335	232	221	184	..	972	924	48
St. Xavier High School, Cincinnati	182	193	186	225	..	786	856	-70
Scranton Preparatory School, Scranton	33	31	33	44	..	141	167	-26
Seattle Preparatory School, Seattle	139	88	99	88	..	414	399	15
University of Detroit High School, Detroit	255	228	186	206	..	875	932	-57
Xavier High School, New York	443	245	210	199	3	1,100	1,017	83
TOTALS 1947-48	6,831	5,900	5,535	5,135	231	23,632		
TOTALS 1946-47	6,779	6,281	5,579	4,615	240		23,494	
INCREASE OR DECREASE	52	-381	-44	520	-9			138

An Analysis of National Statistics, 1947-1948

CHARLES M. O'HARA, S.J.

Last year the student enrollment in Jesuit institutions in the United States exceeded 100,000 for the first time, reaching a total of 105,288. This year the national total has risen to 120,585.

This year, for the first time, the full picture of the effect of war and postwar influences can be seen in the statistics, so a table covering the years is presented. The best comparisons can be gained from the second column, dealing with college and university full-time enrollment, where the effects were naturally greatest.

YEAR	HIGH SCHOOL	C. AND U. FULL TIME	C. AND U. TOTAL	GRAND TOTAL
1941-42	16,909	30,801	52,827	69,736
1942-43	18,350	28,304	50,443	68,793
1943-44	19,841	24,034	36,276	56,117
1944-45	21,600	18,418	33,396	54,996
1945-46	22,517	22,191	38,823	61,340
1946-47	23,494	62,108	81,794	105,288
1947-48	23,632	73,824	96,953	120,585

Today there are almost two and a half times as many full-time students in our higher educational institutions as before the war, and more than four times the number enrolled in the midst of the war.

Possibly this year marks the peak of enrollment for our schools, for reasons to be discussed in this paper. Principal attention in this paper will be centered on the high school and on the freshman situations for purposes of trying to forecast the future.

Father William J. Mehok, S.J., the managing editor of the *QUARTERLY*, very kindly compiled the general enrollment charts and the Interpretative Notes this year.

As usual, this analysis consists of three parts: I. The High Schools; II. The Colleges and Universities; and III. Interpretative Notes to the Tables.

I. THE HIGH SCHOOLS

There is a gain in high-school enrollment of 138 over last year.

We are printing for the last time, unless some important reason develops, the comparisons of high-school enrollment for the past few

years. It gives a good idea of the high-school development during the war and postwar years.

	1941-42	1942-43	1943-44	1944-45	1945-46	1946-47	1947-48
Totals	16,909	18,350	19,841	21,600	22,517	23,494	23,632
Total increase over previous year		1,441	1,491	1,759	917	977	138
Per cent of increase over previous year		8.52	8.12	8.26	4.25	4.33	.58
Per cent of total increase over 1941-42		8.52	17.34	27.74	33.17	38.90	39.74

The significant figures are to be found in the third row of the table above. Note the drop in the per cent of increase between 1946-47 and this year. The percentage of increase this year of a little over one-half of one per cent is negligible.

It might be helpful to follow this immediately with the percentage breakdown into the four high-school classes for the same years. "Specials," which amount to around one per cent, are not included.

	Freshmen	Sophomores	Juniors	Seniors
1942-43	32.3	26.1	22.3	19.2
1943-44	34.4	26.6	21.2	16.6
1944-45	35.2	27.2	20.7	16.3
1945-46	32.3	28.3	21.9	16.8
1946-47	28.8	26.7	23.7	19.6
1947-48	28.9	24.9	22.4	21.7

The proportionately largest of the freshman classes of recent years, that of 1944-45, is now in its senior year and is probably the reason why the senior class this year for the first time tops 20 per cent. The margin of 1.7 per cent is considerable.

Had the senior class this year been only proportionately as large as last year, 19.6 per cent, as was expected, the significance might not be so pointed, but a proportionate increase of almost two per cent in senior year can hardly be overlooked. Thus 21.7 per cent of the total will be graduating this year.

At the same time, the incoming freshman class does not top 30 per cent. Referring to the general high-school statistics, it will be seen that there have been numerical decreases of 381 and 44 in the sophomore and junior classes. Should these decreases continue next year and the present freshman class show a proportionate decrease, a large freshman class will be necessary to hold the national enrollment on a level. Of course, as upper classes grow smaller, more classrooms should be released for incoming freshmen, should they apply.

What is going to happen to the earning power of the incomes of our Catholic families is perhaps the main key to the future. Catholic parents proved their desire for Jesuit education when they could afford it by the numbers of applications in recent years.

Some significance can be attached to this: last year only seven of the thirty-eight high schools reported decreases, only four of which were large enough to be of any importance. This year twenty, or more than half, show decreases, only six or seven of which can be considered "technical." There is one loss of ninety-three, another of seventy, and six of between twenty-five and forty-five.

With a slight percentage of increase, Boston College High School remains far ahead with 1,585 students. Only San Francisco remains above the 1,000 mark. The greatest increases are reported by Fairfield with 148; Xavier, New York, with 83; Bellarmine, San Jose, with 71; St. Peters, Jersey City, with 48; and Regis, New York, with 40.

II. THE COLLEGES AND UNIVERSITIES

There is a total of 73,824 full-time students, and a grand total of 96,953 students registered in our colleges and universities this year.

Comparisons of our full-time figures in the recent period of the great increase with those given by President Walters of the University of Cincinnati in his annual papers in *School and Society* are given here. President Walters' statistics covered, for 1945-46, 645 approved colleges and universities; for 1946-47, 668; for 1947-48, 716. The difference in the number of schools affects the totals, but to a lesser extent the percentage of gain.

	1945-46	1946-47	1947-48
All approved schools	671,857	1,331,131	1,592,389
Per cent of increase over previous year		98.12	9.7
Jesuit schools	22,191	62,108	73,824
Per cent of increase over previous year		179.87	18.9

Thus for each of the past two "recovery" years our percentage of increase in full-time students can be said to have been approximately double that of the approved schools of the nation.

As regards grand totals, excluding summer session figures (which amount to almost 30,000, but are not included here because of the difficulty of duplicates), our last year's figure was 81,794 as compared with this year's 96,953, an increase of 18.5 per cent. Dr. Walters does not present comparable statistics, but the rapidly compiled United States Office of Education survey, made last fall, gives the increase in enrollment of 983 universities, colleges, and professional schools over 1946 as "just under 12 per cent"; and for all 1,753 higher institutions in the

country as 12.5 per cent. In the schools of the country as well as in our own there is a pronounced "leveling off" over the gains of last year, but our percentages of increase have not shrunk to the extent that those of the schools of the country did.

When we come to the individual colleges and professional schools of our own institutions we find the same leveling-off tendency. The colleges and schools which showed great gains last year; viz., arts (some of the gain noted this year is only apparent, being due to including "downtown" work, corporate colleges, etc., indiscriminately in one arts column), commerce, dentistry, and engineering, show far lesser gains. The law schools continue to show their recovery from the position of ill-favored children of Selective Service by an increase over last year of 946 or 37.3 per cent in the day sections. But their classes are filling up, and they will probably not show any such gain next year. It is pleasant to note that nursing, the field where the national shortage has been really alarming, has gained 400, or 15.8 per cent. Last year there was a decrease in this field.

The "leveling-off" tendency noted above is the first of the reasons for not forecasting a gain in the higher institutions for next year. The second has to do with the veteran enrollment.

The present veteran enrollment in our schools is 49,665, which represents 51.2 per cent of the grand total.¹ The national percentage is 51.9. Since the veterans are to a great extent full time, perhaps it is better to compare them with the full-time figures, although, of course, the comparison is not accurate. The veteran figure is 67.3 per cent of the full-time figure, certainly a large proportion. An increasing number of veterans will graduate this year, and next year there will be more. From this point of view at least, the proportion of veterans to the full-time figure should decrease. Are newly enrolled veterans going to be sufficient to take up this slack? Fewer and fewer of the returning veterans will be men who had been taken from college courses already started. More and more of them will wish to enter as freshmen. We will take up the freshman problem in the next following paragraph.

The national trend, according to President Walters, seems to be that the new veteran enrollment this year represents a small portion of the general increase. These increases are largely reflected in the freshman class, and it is to this group we now turn for a third and a highly important indication as to the future.

The upturn in freshman enrollment first occurred in 1944-45. In the

¹ As four schools did not include veteran enrollment figures, a more accurate estimate would be to say that veterans constitute 53.8 per cent of the total enrollment of those schools that did.

previous year there were decreases in twenty-four out of our twenty-five schools. This year our freshman enrollment in arts, commerce, and engineering shows a decrease.

What is to be said must be considered under the realization that with larger and larger classes graduating these present years, there will be more room for accepting veterans who have been trying to enter freshman classes. But a trend has already arisen that tends to nullify pressure from this group.

Dr. John Dale Russell reported in the *North Central Association Quarterly* for October 1947 that 3,500,000 veterans had by December 1946 received certificates for eligibility for educational benefits under Public Law 346 who had not as yet entered school. But there was a decided falling off of entering veterans in the fall of 1947. What happened to them? Opinions are: marriage, children, good jobs. Can a principle be drawn from this? Most veterans who cannot be admitted on one occasion do not apply again.

From now on there will be fewer new veterans to apply, despite the fact that the new peacetime two- and three-year enlistments will soon begin to leave service.

Further, if universal military training becomes the law, there will be a gap of at least one year between many students' high-school graduation and college entrance unless the eighteen-year clause is changed, and that will only push the gap back and up a year or two.

With these factors in mind let us investigate the present freshman situation. Dr. Walters no longer breaks down his freshman enrollment statistics into five categories; namely, agriculture, teaching, and the three fields that we present a special report on, named above. But for freshmen in all categories there is a decrease this year over last year of 23 per cent. No matter what the factors involved, such as overcrowded upper classes, this would seem to be a significant drop.

Taking the three categories named above, our own situation is this: our freshmen in the three groups this year number 22,104, as compared with 23,029 last year. This is a decrease of 925 or 4.18 per cent for our freshman classes, far less than the national decrease. However, our figures include 303 from Fairfield, which did not appear last year, and 443 from Le Moyne where none are credited in the 1946-47 total appearing this year. Should these be subtracted the deficit would amount to 1,671, or 7.56 per cent, still far below the national percentage of decrease, but, it must be admitted, interesting. What will happen to the next freshman class? We may have to depend more and more upon civilians, whose supply may be depleted by UMT, should it be enacted into law. Some forecasters think that larger benefits may be voted to

veterans toward the end of the present congressional session. That might stimulate more to enter school.

Over the period of the war and postwar years the high schools have shown a steady annual increase up to the present year. This year there is a leveling off with little prospect for definite increases in the future. The colleges and universities shrank with the war but increased beyond expectation after it. They seem to be at about their peak too. Over all the years it can be said that our schools followed the national trend, but our decreases were decidedly less than the national in the lean years, and our increases were decidedly more than the national in the past two years.

Two years ago it was said: ". . . The situation is certainly encouraging. . . . it would seem that this trend should continue for at least two years, at the end of which time we may have the largest actual student body that we have ever had." The latter has come true. Perhaps now the "at least" can be dropped.

III. INTERPRETATIVE NOTES TO THE TABLES

In the columns of college and university statistics the *Nursing* column includes nurses registered in either B.S. or R.N. curricula. This differentiation is as follows: Boston College, 233 R.N., 39 B.S.; Canisius, 53 B.S.; Creighton, 245 R.N., 38 B.S.; Georgetown, 107 R.N., 14 B.S.; Gonzaga, 210 R.N., 10 B.S.; Loyola, Chicago, 631 R.N., 168 B.S.; Marquette, 577 B.S.; St. Louis, 402 B.S.; Seattle, 181 R.N., 18 B.S.

The *Miscellaneous* column includes: Boston College, social work 121; Canisius, prenursing 111, evening session 727; Fordham, social work 304, adult education 494; Gonzaga, music 25, pre dental 70, premedical 138; Loyola College, Baltimore, social science—night 273; Loyola, Chicago, social work 139, social administration 57, public health nursing 226; Loyola, New Orleans, medical technology 109, music 162; Marquette, dental technology 68, medical technology 24, speech 45; St. Louis, social work 123; San Francisco, science 249; Scranton, pre-engineering 218; Seattle, pre dental 120, premedical 148, medical technology 54, music 52, social work 142, secretarial studies 23, philosophy 15; Xavier, liberal arts—night 100, unclassified—night 887.

The *Extension* column includes: Fordham, home study 152; Loyola, Chicago, home study 257 (25 duplications deducted), extension 20; Loyola, Los Angeles, extension 38; Regis, extension 343; St. Louis, extension 70; Seattle, home study 3.

Explanation of *Low-Tuition* or *Short* courses: Boston College, culture 335, labor 80; Creighton, labor 128 (34 duplicates deducted); Gonzaga, labor 200; Holy Cross, labor 202; Le Moyne, culture 66, labor 165;

Loyola, New Orleans, labor 212; Marquette, labor 125; Rockhurst, labor 193; St. Joseph, labor 286; Seattle, labor 20.

Part-time students, as well as they can be segregated, total 20,234, as follows:

Boston College: liberal arts 487; graduate 301; law—day 10, law—night 137; nursing—R.N. 168; social work 40. Total, 1143.

Canisius College: liberal arts 18; commerce—night 150; graduate 224; nursing—B.S. 39; prenursing—day 1; evening session 673. Total 1105.

Creighton University: liberal arts 37; commerce—day 13; graduate 57; journalism 2; law—day 3; nursing—B.S. 15; pharmacy 7. Total, 134.

Fairfield University: liberal arts 2. Total, 2.

Fordham University: commerce—day 48, commerce—night 42; education 1483; graduate 536; social work 200; adult education 446. Total, 2755.

Georgetown University: commerce—day 100, commerce—night 233; graduate 183; law—night 15. Total, 531.

Gonzaga University: liberal arts 27; law—night 1; music 20. Total, 48.

John Carroll University: liberal arts 226; commerce—day 5, commerce—night 41; graduate 8. Total, 280.

Le Moyne College: liberal arts 177. Total, 177.

Loyola, Baltimore: commerce—night 189; social science—night 244. Total, 433.

Loyola, Chicago: liberal arts 948; commerce—night 921; graduate 402; law—night 101; nursing—R.N. 631, nursing—B.S. 142; social work 111; social administration 49; public health nursing 198. Total, 3503.

Loyola, New Orleans: liberal arts 277; commerce—night 627; education 28; law—day 4, law—night 52; pharmacy 3; medical technology 1; music 42. Total, 1034.

Marquette University: liberal arts 62; commerce—day 25, commerce—night 900; engineering 12; graduate 265; journalism 3; nursing—B.S. 114. Total, 1381.

Regis College: liberal arts 2. Total, 2.

Rockhurst College: liberal arts 4; commerce—day 2, commerce—night 173. Total, 179.

St. Joseph's College: liberal arts 660. Total, 660.

St. Louis University: liberal arts 350; commerce—day 10, commerce—night 96; education (University College) 764; engineering 6; graduate 331; law—night 7; nursing—B.S. 67; social work 48. Total, 1679.

St. Peter's College: liberal arts 13; commerce—night 145. Total, 158.

Seattle College: liberal arts 163; commerce—day 74; predental 20; education 11; engineering 55; prelaw—day 16; premedical 28; nursing—R.N. 131; medical technology 9; music 7; social work 27; secretarial studies 8. Total, 549.

Spring Hill College: liberal arts 77. Total, 77.

University of Detroit: liberal arts 831; commerce—day 1, commerce—night 441; engineering 478; graduate 115; law—day 16, law—night 36. Total, 1918.

University of San Francisco: liberal arts 227; commerce—day 1, commerce—night 292; science 6. Total, 526.

University of Santa Clara: commerce—night 71 (12 duplications not deducted). Total, 71.

University of Scranton: liberal arts—night 232; commerce—night 179. Total, 411.

Xavier University: liberal arts 84; commerce—day 1, commerce—night 336; graduate 70; liberal arts—night 100; unclassified—night 887. Total, 1478.

It is impossible to make adjustments for students who are enrolled in more than one school or department. We have, therefore, taken the figures exactly as they were sent in. Three institutions list duplications which were not deducted from the totals given. Unclassified duplications: Le Moyne 66; Xavier 150; commerce—night, Santa Clara 12; total number of duplications not subtracted from grand total: 228.

Summary of 1947-1948 Directory

SUMMARY OF JESUIT SCHOOLS 1947-1948

UNITED STATES	91
Universities and Colleges	27
High Schools	38
Tertiarieships	6
Jesuit Theologates and Philosophates	8
Novitiates and Juniorates	8
School for Delayed Vocations	1
Mission High Schools	3
FOREIGN	31
Colleges	10
High Schools	10
Parochial High Schools	9
Seminaries, Jesuit	1
Seminaries, Diocesan	1
TOTAL UNITED STATES AND FOREIGN SCHOOLS	122

DEPARTMENTS OF 27 JESUIT COLLEGES AND UNIVERSITIES IN THE UNITED STATES 1947-1948

Adult Education	4
Arts and Sciences	* 27
Business; Commerce; Finance	14
Child Guidance	1
Dentistry	7
Education	3
Engineering: General	5
Special:	
Aeronautical Technology	1
Geophysical Technology	1
Foreign Service	1
Graduate Schools	11
Home Study	1
Journalism	2
Labor Schools	13
Law	13
Medicine	5
Music	1
Nursing	9
Pharmacy	3
Science, College of	2
Social Sciences, Institute of	1
Social Service	2
Social Work	2
Speech	1
University College	3

* At Loyola University, Los Angeles, California, and at the University of San Francisco, San Francisco, California, the schools are of Liberal Arts.

The School of Saint Philip Neri

ROY B. CAMPBELL, S.J.

Many Jesuits have undoubtedly heard or read about the new school that was started in Boston in September 1946. This article is being written with the hope that the information contained herein will serve to familiarize a larger number of Ours with details of the school and thus enable them to help those who are looking for the facilities offered there.

The opening of the school was suggested to Father Provincial by Father Richard Lawlor, S.J., now making his tertianship at Auriesville and by Father Edward Murphy, S.J., noted missiologist of Weston College. The suggestion was inspired by the evident need that would arise at the end of the war when veterans would return home. The school's first title was the School for Delayed Vocations, which is self-explanatory of its purpose. Some of the soldiers returning from war would be motivated to serve God. To help them catch up on interrupted studies or refresh those long ago ended, the School of Saint Philip Neri, as it was later called, came into being.

The aim, however, was not merely to take care of the returning soldiers, although they were the occasion for the school's start. Its scope is much wider, as is evidenced by the number and character of its applicants. The majority are indeed ex-GI's; but this year, for instance, there was one applicant from China, who has not yet arrived owing to difficulties in obtaining his visa. In effect, then, St. Philip is the American counterpart of England's Osterley whose five hundredth priest was recently ordained. It intends to offer succor to an increasing circle of men who discover rather late that they have a vocation to the priesthood.

So in March 1946 Father George Murphy, S.J., on terminating his Army chaplaincy, was appointed director of the projected school. Notices in the Catholic papers throughout the country brought an immediate response, with the first year's enrollment reaching eighty-five, forty-five from outside the state.

Facilities for the school, thought suitable for the present, are not completely satisfactory. Classes are held during the day in the Boston College Intown School building. The atmosphere of a seminary which is most desirable—sought for by students and faculty alike—cannot be perfectly realized at the moment. The out-of-state students reside with Catholic families in and around Boston—and the arrangement has worked

out with mutual benefit to both parties. But the time spent traveling back and forth from church and school is sorely missed. Consequently, it is hoped eventually to provide seminary accommodations which will make possible a definite atmosphere and beneficial supervision.

God has been bountiful with His blessings, and the first year was most successful. Of the original number about seventy graduated, and about sixty-five of these are now accepted members of various religious orders, congregations, and secular seminaries. Four have been accepted by various provinces of the Society—two in New England, one in Maryland, and one in Chicago.

During the year a three-day retreat was made at our retreat house in North Andover. Owing to the large number of students, there had to be two retreats in successive weeks. The men found the surroundings most congenial and thought that North Andover would be an ideal location for the school.

In the course of the year Emmet Lavery's *The First Legion* was successfully staged and the proceeds went toward a scholarship fund. A limited program of athletics, which included bowling and softball, was also enjoyed.

The school is staffed by four priests and five laymen, but the latter group has now been reduced to one. It was my privilege and good fortune to fill in for the first six months of 1947 an assignment necessitated by Father Bernard Murphy's unfortunate illness during the first term.

A word about the curriculum of the school. There are two years at the present time—the first given over to the completion and review of high-school subject matter; the other embracing a course in poetry and rhetoric. The emphasis in both years is, of course, on Latin. The majority of students are enrolled in the first year, so two teachers are assigned to that year. There are subsidiary courses in French, elementary, intermediate, and advanced; then there are courses in Greek, history, and mathematics. On completing the first year, a graduate is ready for a minor seminary. At the end of the second year, he can begin in a major seminary, as some of the men are doing this year.

Of tremendous advantage to the students at the school is the solid and practical experience of its director, Father George Murphy, S.J. His chaplaincy in the Army has fitted him to deal most expertly with the ex-soldiers who come to the school. The students have found him an invaluable aid in making their final decisions.

For fuller details a catalog may be procured by writing to the director, the School of Saint Philip Neri, 126 Newbury Street, Boston 15, Massachusetts.

As the second year begins with a splendid enrollment of eighty-three, those concerned with the school return fervent thanks to God and beg Him to strengthen, confirm, and prosper St. Philip's as an instrument for sending more laborers into the vineyard.

In the yearbook prepared for the first graduating class one of their members summed up their aspirations in these words: "Always, however, we will be united in spirit because of our oneness of vision in one faith and one hope towards one ultimate goal, that day of days when we shall experience the joy of those long-awaited words, 'Tu est sacerdos in aeternum—Thou art a priest forever!' " St. Philip Neri School is dedicated to that goal.

BOOKS

The Progress of the Jesuits (1556-1579). By James Brodrick, S.J.
New York: Longmans, Green and Company, 1947. pp. vi, 337.
\$3.50.

As we reflect on the progress of the Jesuits of four hundred years ago and specifically on their progress in the sciences and the arts, the name of Sacchini, early Jesuit historian and among the first in merit, comes immediately to mind. Sacchini wrote in the scientific spirit of the true historian and like many another after him he suffered the barbs of the unscientific because he told the truth. He narrated the weaknesses of Simon Rodriguez, first superior in Portugal, and drew the wrath of the partisans, some of the later Portuguese Jesuits. In 1616 Sacchini replied to his critics: "If things are true no historian can, without violating the laws of history and his own conscience, keep silence about them . . . [and] he who publishes a history relating only good things writes himself down as willing to deceive. . . . Truth is rightly called the soul of history."

When Father James Brodrick wrote *The Progress of the Jesuits* he knew of the mild troubles of Sacchini and of all who write frankly of the past; he was aware of the storms which centuries ago whirled about the Bollandists and of those which blew upon the head of Hartmann Grisar, Martin Luther's finest biographer; of what Antonio Astrain endured from those who thought that Spanish Jesuits could have done no wrong. Therefore, the delightful chapters of the present work are with quiet humor encased in reflections upon the trials of the real historian, for Father Brodrick is one of those who does not hesitate to unroll the record with integrity, even though much of it is of a nature to abash the timid or shock the squeamish. The solidity which this element of truth lends the present work is molded into fine forms and colored into rich hues by the inimitable style of the writer—simple, always lucid, and warm with racy humor.

Already in the Preface, after apologizing for the multiplicity of topics which his narrative must encompass within limits too confined, the author remarks, "Alas, in this book the reader will sometimes go to sleep in Yamaguchi and wake up in Pernambuco." And then comes the apology of the historian quoting one of a century ago: history students must expect "to hear more of one turbulent prelate or one set of factious or licentious monks than of a hundred societies or a thousand scattered clergy living in the quiet decency suitable to their profession." The last chapter, which is a kind of epilogue, expands the theme largely from the pen of Sacchini himself.

A Jesuit, having listened to some pages of this work read in our refectory in San Francisco, remarked: "There is a relaxed quality about Brodrick's style." Of course there is, for he has nothing to hide and little to controvert. He is neither made rigid by the psychology of defense nor heated and tensioned with the desire of putting over a point. The writer is not at pains to cover over the infantile vanities and the childish obstructionism of Bobadilla who seems never to have grown up; nor does he hide or try to excuse the fussiness and hypersensitiveness of Salmeron; and he brings out with wholesome honesty the moral breakdown of Araoz in his lack of the spirit of obedience and his scandalous hobnobbing with the gilded great of the Spanish court. And of these men, the first two were among the original companions of Loyola and the last mentioned was a nephew of the Saint. So does scientific history, unafraid, blend with the human touch which runs constantly through these pages. When Salmeron's plaint to Lainez for imagined ill-treatment is quoted—"Is it surprising that I should feel some resentment after being so treated in my declining years"—our historian adds in a footnote: "Salmeron was forty-five and lived to be seventy" (page 83).

There are times when the historian must set aright distorted perspectives and straighten out twisted notions which have become frozen in the garbled record of the past. This, too, Father Brodrick does in his relaxed fashion, as when he tells the reader that Ignatius was no modern liberal (implying that he could not and should not have been) and as when, with the strength which comes from clear thinking, he reminds the mid-twentieth-century fuzzy-thinking "liberal" and those old-timers, the Whig historians of England, that it is a mistake to try to appease the unappeasable. So, when Catherine de Medici tried to conciliate the Calvinists of mid-sixteenth-century France, it was like trying to appease the enraged tiger. This poor lady, the Medici queen, spent all her life in efforts at appeasement and, as a result, saw the throne of France totter with ever-increasing debility. In this connection we have a sample of the author's quality of clearness with grace. He writes that: to apply the principles of twentieth-century "liberalism" to mid-sixteenth-century France "is to read history through very modern spectacles, in fact to invent history and to imagine that we are being enlightened when we are only being myopic. The Jesuits knew more than we can ever know about the tiger. They had seen him loose in the churches of France, destroying and desecrating. They had felt his hot breath in their own faces and they were scarcely to be blamed if they thought the best place for him was behind bars" (pages 56 ff.). But here our historian fails to remind us that the Calvinists, at least in part, were finally appeased by Henry IV at the end of the century and that peace and prosperity were

brought to France by the famous Edict of Nantes (1598) which granted tolerance to heretics.

Things domestic and intimate are recounted in these pages and for all the world to see, because no skeletons hang in Jesuit closets. There was recurrent trouble caused by unsuccessful superiors. From this record it is clear that something else besides piety was needed to make a good superior, which is a phenomenon recurrent even in the twentieth century.

The author's portraiture of Borgia, of Lainez, of Canisius is sketched with the hand of a master; his accounts of Jesuit difficulties with the explosive Pope Paul IV, with the University of Paris, with potentates in Europe and the Near East, in the quest for mythical and mysterious Prester John, bulge with history's ripe erudition—for this Jesuit story is presented in a full and satisfying framework of contemporary events. Much of the charm of these pages, therefore, is due to the author's abundant scholarship and rich knowledge of the times. He seems to have read everything from Hastings Rashdall to H. O. Evennett and from Luis de la Puente to Ludwig von Pastor. As we felt when Paul Van Dyke's fine biography of Ignatius Loyola appeared two decades ago, we enjoy here the kind of intimate light which only the published *Monumenta* of the Society could bestow.

A broad and wholesome space separates this book from some of its predecessors of an older school. The latter, on the Catholic side, used to be pietistic, partisan, or partial, holding in reticence goodly morsels of truth, with the urge to edify or with the fear of scandal. The relaxed realism of this Brodrick book is as constructive to the mind as it is refreshing to the spirit.

PETER M. DUNNE, S.J.

NEWS FROM THE FIELD

CENTRAL OFFICE

New Province Prefects. Father John J. Nash has succeeded Father M. J. Fitzsimons, as New York Province prefect of studies for colleges; and Father Lorenzo K. Reed has succeeded Father Thomas J. Doyle as New York Province prefect for high schools. The headquarters of both are in Spellman Hall, Fordham University.

Golden Gate in '48. The Forty-fifth Annual Convention of the National Catholic Educational Association will be held in San Francisco next year, March 31 to April 2. During the same period, Jesuits will attend the annual meetings of the Jesuit Educational Association. The program has not yet been finally decided.

GENERAL

Relief. "Parcel Poster," organ of European Jesuit relief, checked books to find that since the inception of the agency on January 1, 1946, to November 1, 1947, bulk shipments sent to European Jesuits amounted to 340,570 pounds. An additional 175,000 pounds were sent through parcel post and CARE packages.

Sacred Heart Hour. Station WEW broadcast its two thousandth consecutive Sacred Heart Hour program September 24.

Centenary. The Jesuit Fathers of the New Orleans Province celebrated on December 6, 7, and 8 the one hundredth anniversary of the Church of the Immaculate Conception and of their schools in that city. A charter was secured from the state in 1847 and the college was opened in 1849.

St. Mary's Church, Boston, climaxed its three-day centenary celebration October 21 with a gathering of 5,000 parishioners and friends. Archbishop Cushing spoke of Jesuit work in the archdiocese and encouraged support of Boston College and Boston College High School building programs.

Ad Multos Annos. Holy Family Church, Chicago, feted six Jesuits; two diamond and four golden jubilarians, former sons of the parish.

Jesuit Bishops. Two Jesuits have been raised to the purple, His Excellency Ignatius T. Glennie of the New Orleans Province, Bishop of Trincomalee; and His Excellency Augustine F. Wildermuth of the Missouri Province, Bishop of Patna.

COLLEGES AND UNIVERSITIES:

Fairfield University, forced to limit this year's enrollment to three hundred freshmen, was completing its sophomore-freshman Berch-

mans Hall as ground was broken for senior-junior Xavier Hall, August 22.

Le Moyne. Newly founded Le Moyne College came out with Volume One, Number One of the *Dolphin*, October 24, 1947, announcing the formal opening of the college. Most Rev. Walter A. Foery, D.D., bishop of Syracuse, spoke encouragingly at the climax of efforts initiated in 1941.

Radio. Under the direction of Fordham's Communication Arts Department, plans are being made to organize a Catholic broadcasters' association in this country and Canada. The preliminary meeting was attended by one hundred radio laymen and clergy.

Seven departments of St. Louis University broadcast regularly over the regular and FM bands of WEW.

Cancer Research. The five Jesuit universities that conduct medical schools have received grants-in-aid for cancer research totaling \$145,742.

Georgetown Medical School announced grants of \$25,000 and \$5,000 for cancer research, and \$13,000 for medical research.

Family Life Institute. Xavier University conducted a full-week family life institute. A local radio devoted a half-hour's time each evening.

Electronic Equipment to the value of a million dollars has been acquired by Rockhurst College as a result of the Government's plan to distribute war surplus materials.

Navy Research. St. Louis University entered into contract with the United States Navy to carry out research projects in physics.

Education Room at St. Mary's College, wherein theologians find copies of all texts, syllabi, testing programs, and results of province examinations, helps them keep abreast of the educational developments in the Province.

Rare Book. A rare altar missal valued at \$25,000 was presented to Fordham University by Mrs. Suydam Cutting. Begun in 1921, it took ten years to complete. Each page is hand-painted on parchment. It will be displayed in the library, a page to be turned each day.

Guidebook. The "Santa Clara Guide," containing beautiful color-pictures of buildings and grounds, has been completed and is being sold.

Placement Bureau. St. Louis University's new addition is the Alumni Placement Bureau.

Film Library. St. Louis University is sending out a catalogue of its film library. Separate listings according to the Dewey decimal classifications are made of films, film strips, and slides.

Presidents Commission on Higher Education is releasing its report, *Higher Education for American Democracy*. The first two parts,

"Establishing the Goals" and "Equalizing and Expanding Individual Opportunity," can be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C. for 40 cents and 35 cents respectively.

HIGH SCHOOLS

Religion. Georgetown Prep finds the newly adopted thirty-minutes-daily religion class most satisfactory. On Fridays, students go to confession during the period.

Counselor's Library. The University of Detroit High School is beginning a counselor's library.

Home Room. St. Ignatius (Chicago) conducts a daily twenty-minute home-room period for all but freshmen under the direction of a Jesuit, which time is devoted to announcements, study, general affairs, and individual guidance.

Scholarship. Regis (New York) alumni have given their first scholarship to an engineering student at Manhattan College.

Relief. Seattle Prep collected over a ton of clothes for Europe's needy in a school-wide sodality clothes drive, as well as money to ship them.

Winner. Competing with speakers from the United States and Canada, before an audience of 2,000 delegates, Robert Isom, graduate of Rockhurst High School, won first place in the Optomists' International Oratorical Contest.

Reading Interests. St. Joseph's Prep's 920 students have subscribed to 606 *Jesuit Missions*, 362 *Queen's Work*, 119 *Messengers of the Sacred Heart*, and 32 *Americas*.

Directory. An alumni directory of 2,300 names, addresses, and telephone numbers has been released by St. Louis University High School.

Teachers' Institute. The thirty-eighth annual teachers' institute for sisters of the archdiocese was accommodated by Boston College High School.

THE WHITE HOUSE WASHINGTON

October 28, 1947

TO THE NATIONAL STEWARDSHIP CONFERENCE:

These are days of decision and destiny in the lives of men and nations. Within a single generation our Nation has been called to dedicate life and substance in the two greatest, most costly wars of all history. We are the only major power that has passed through these two world holocausts with our borders free from invasion, our factories, our homes, our institutions of both a public and private nature free from the destruction of war.

During this generation our citizens have made marvelous progress in the industrial, scientific and cultural activities of life. But with all thoughtful citizens I am deeply concerned by reports of the lack of any commensurate progress in the moral and financial support that has been forthcoming for our religious, educational and welfare institutions.

Our national income which was seventy billion dollars in 1920, and dropped to forty-two billion in 1932, has risen until it has reached unprecedented heights. It was one hundred seventy-eight billion in 1946, more than four times the total income in the depths of the depression in 1932. But the percentage of giving to all church and charity institutions dependent upon voluntary support for their maintenance, which I am informed was 5.3% in 1932, is currently reported to be 1.6% during this time of our highest prosperity.

I submit to my fellow citizens that we cannot hope to be worthy of the continued blessing of Providence if our prosperity is used selfishly for our own personal gratification without a more appropriate increase in the voluntary, systematic support of those religious, educational and character building agencies and institutions upon which the integrity of the Nation is based.

The United Nations are making an invaluable contribution in holding the governments of nations together in cooperative service. Their task is monumental. But all the statesmanship of the leaders of governments will be of little effect if there is not friendship, good will and a sense of brotherhood in the hearts of the citizens of these nations.

Our citizens have responded with commendable loyalty and patriotism to every call both for heavy taxes and for the purchase of War Savings Bonds in amounts unprecedented. The government has been

obliged in the exigencies of these war years to ask not only for the Biblical tithe but for two, three or more tithes. Some forty million of our wage earners have in recent years had an advantage in the ease of payment through withholding tax provisions.

If these same forty million wage earners, together with those who pay their taxes in other ways, would voluntarily adapt such a provision to the practice of laying aside on each payday for privately supported religious, educational and character building agencies a share of their income, the problems which are confronting you in the National Stewardship Conference embracing Catholics, Protestants and Jews, would be quickly solved.

I am firmly convinced, moreover, that such a systematic setting aside of income would contribute much to the moral fibre of every citizen thus participating, and through the service made possible by such voluntary contributions the welfare of the Nation would be greatly strengthened and advanced.

(Signed) HARRY TRUMAN