IN THIS ISSUE

1 Ecumenism: A Protestant View
Rev. Dr. Horton Davies, an eminent Protestant theologian and honorary La Salle alumnus, dissects many of the real or imagined obstacles to Christian union—and just how much unity is desirable.

5 Pennsylvania Higher Education
"Alice in Jungleland," an excursion into the perilous rain forests of higher education in Pennsylvania, a world fraught with dangers for the unsuspecting private college.

8 La Salle's Marshall Plan
A portrait of Hubert Marshall, '67, a La Salle-type gentleman who looks like one of the best basketball practitioners since Naismith hung his first peach basket.

10 La Salle, Today & Tomorrow
The 1966 Alumni Leadership Conference provides an exhaustive survey of where La Salle is today, and its plans for the future.

17 Around Campus
"La Salle Ladies," a detailed description of the forthcoming coeducational status of La Salle's Evening Division and the possible effects thereof, plus sundry campus news articles of recent interest.

20 Alum-News
A chronicle of the often-significant events in the lives of La Salle alumni.

22 1966 La Salle Annual Fund
A full report on La Salle's needs for future academic and physical growth, and a survey of last year's performance.

Credits: Front cover, Wide World Photos; page 1, sketch by Frederick Franck, courtesy College Union Art Collection; page 3, Walter Holt; all others by Charles F. Sibre.

La Salle
A QUARTERLY LA SALLE COLLEGE MAGAZINE
Vol. 11 Winter, 1967 Number 1

Ralph W. Howard, '60, Editor
Robert S. Lyons, Jr., '61, Associate Editor
James J. McDonald, '58, Alumni News

La Salle Magazine is published quarterly by La Salle College, Philadelphia, Penna. 19141, for the alumni, students, faculty and friends of the college. Editorial and business offices located at the News Bureau, La Salle College, Philadelphia, Penna. 19141 Second class postage paid at Philadelphia, Penna. Changes of address should be sent at least 30 days prior to publication of the issue with which it is to take effect, to the Alumni Office, La Salle College, Philadelphia, Penna. 19141. Member of the American Alumni Council and American College Public Relations Association.
A PROTESTANT VIEW

By the Reverend Horton Davies, Hon. Litt.D. '66, Putnam Professor of Religion, Princeton University
Our divisions

The aim of this essay is to show the "method in the madness" of those who are enthusiastic supporters of the Ecumenical Movement. I wish to explore four related aspects of a large and complex theme: (1) It is essential to begin with those difficulties and Dangers which prevent many otherwise devoted Christians from endorsing this movement for reunion. (2) Positively, I shall continue with outlining the strong case for reunion based on theological, historical, and pragmatic grounds; in short, we shall consider the Desirability of Ecumenism, which I believe is a demand. (3) Then some Designs for reunion will be examined. (4) Finally I shall stress—with the splendid examples of the two most recent Popes in mind—Pope John XXIII, of blessed memory, and Pope Paul VI—the need for a deeper Dedication to Ecumenism.

1. Dangers

We must concede the relative strength of the viewpoint of those who are critical of or chill toward the movement toward the reunion of Christendom. There is a real peril that union might be achieved at the lowest common level. Lord Beveridge, the social reformer, wrote an account of his parents in India Called Them, in which he informs us that he fell in love with the lowest common multiple. "Oh that dear little L.C.M.," he shouted in an ecstasy to his mother. There are not a few exponents of ecumenism who have fallen in love with the Lowest Common Denominator of the Churches as a basis for reunion, as a result of which they plead only for a heartfelt amends. It must be firmly stated that if the Churches in reuniting were to lose the spiritual treasures God has given them in separation by a universal bankruptcy, then they had better remain divided but solvent.

An even more serious danger is the possibility envisioned by the critics that a huge superstructure of a single church might stifle the varieties of the gifts of the Holy Spirit. This view has been expressed by F. L. Carrick Smith as follows:

"... assimilation in what may be called the media of religion is something altogether different from unity in Christ. ... We are like children who, playing with a paint-box, decide to try the effect of mixing all the colors together in the hope that some dazzling super-color will result. They are disappointed when they find themselves left with a dirty mixture between gray and brown." 

Some would even go further and argue that unity in the Spirit exists already and that a corporate unity of the churches would be harmful. To this criticism a two-fold rejoinder may be made. In the first place, the New Testament does not envision a spiritual unity existing apart from a bodily or organizational unity. It manifests the community of Christians as a spiritual unity in the Body of Christ. St. Paul's words are:

"There is one body, and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Clearly the Apostle speaks of the Church as an embodied unity, not merely as a spiritual unity; as an empirical unity of the present, not an ideal unity of the future. In the second place, if existing unity is adequate, how are we to account for the bewilderment, confusion, waste and inefficiency of different Churches calling to different shrines in the name of the same Christ? Historically, moreover, it can be shown that within the overarching unity of the mediaeval Church in the west there was a rich and flourishing variety of monastic and mendicant orders. Uniformity, provided it be widely interpreted, need not crush the diversity of the Spirit's gifts. Moreover, to stress variety for its own sake is to substitute the advertising slogan of a great canner of vegetables for the unitive reconciliation of the gospel!

2. The Desirability of Reunion

The most serious consequence of a divided Christendom, splintered into a multiplicity of denominations, is that this constitutes an act of disobedience to the will of the only King and Head of the Church, Jesus Christ. Our divisions are not merely inconvenient or embarrassing or even 'unhappy.' They are traitorous. The real grounds for Ecumenism are theological based upon the revelation of God consummated in the Incarnation of our Lord and in the foundation of the Church as the "extension of the Incarnation." The motto of the Ecumenical Movement is omnes unum sint, a direct quotation from the High Priestly prayer of Christ offered immediately before the oblation of His torn and bleeding Body on the Cross for the reconciliation or At-one-ment of a divided world. The following words do, in fact, constitute part of our Lord's last will and testament to his friends down the ages: (I give the Moffatt translation, St. John 17.20-21, because of its vigorous phrasing and unfamiliarity):

"Nor do I pray for them alone, but for all who believe in me by their spoken word: may they all be one! As Thou, Father, art in me, and I in Thee, so may they be in us—that the world may believe that Thou has sent me."

Side by side with this should be placed a crucial appeal by St. Paul to the Corinthian church (1.10-13a):

"Brothers, for the sake of our Lord Jesus Christ I beg of you all to drop these party cries. There must be no cliques among you: you must regain your common temper and attitude. For Chloe's people inform me, my brothers, that you are quarrelling. By 'quarrelling' I mean that each of you has his party-cry, 'I belong to Paul,' 'And I to Apollos,' 'And I to Cephas,' 'And I to Christ.' Has Christ been parcelled out?"

A third citation will indicate that the Church in the New Testament is the beloved community of Christ abounding in supernatural love, transcending all racial, social and sexual distinctions in the world:

"There is no room for Jew or Greek, there is no room for slave or freeman, there is no room for male and female; you are all one in Christ Jesus."
are not merely inconvenient... they are traitorous'

The theological bases for Ecumenism are, then, these: the conviction that our Lord wills unity for all His disciples as a reflection of the unity of the eternal Son with the Father in the bond of the Spirit; secondly, that such unity will be an unmistakable token to a divided world of the integrating love of the Holy Trinity. If this is the testimony of God’s word in the flesh then the existence of a divided Christendom convicts the denominations of a betrayal of Christ. It is also a caricature of the Church which now appears as a feud instead of a family. It is no exaggeration, therefore, to describe the tearing of the seamless robe of our Lord, as a sin against the Head of the Church and as blasphemy against the Holy Ghost, who is the very bond of peace.

There is also a very strong argument for Ecumenism which is historical in character. This is the recognition that only a truly catholic, or completely universal Church, in nature as well as in name, or claim, can truly express and embody the universal faith and life of Christians. A historical approach to the fissiparousness of the Churches would indicate that the schisms of the Church, stratified into denominations, have mutilated the Revelation of God in two ways. They have done this by doctrinal over-emphases safeguarded by the denominations as points of honor and by the loss of other emphases in the Christian Revelation which the denominations reacted against. The thesis may be illustrated by concrete examples. At the risk of over-simplification, it may be said that Martin Luther contended for sola fide, justification by faith alone through grace as the heart of the evangelical experience, over against the current emphasis of the Western Church on good works. Luther’s recovery of the Pauline truth was a historical necessity, but its reappropriation in isolation led to an individualistic emphasis which ignored the fact that the experience of the gospel is both ecclesiastically transmitted and individually apprehended. The true relation of the individual to the religious community has been expressed by Berdyaev, the Russian Orthodox theologian in exile, thus:

"Religion not only binds and unites man to God, but it is the essential bond between man and his fellow-beings; it is both community and communion."

So completely was this corporate emphasis and man’s need to cooperate with God in good works forgotten or ignored by Luther’s followers that in time they became supine Pietists, with the creed which has been parodied as: “Sit down O men of God, His Kingdom He will bring.” We shall not get unity by going back either to the Council of Trent or to the door of the Castle church in Wittenberg on which Luther placed his 95 theses.

Another controversy that loomed large in the turbulent skies of the seventeenth and eighteenth centuries was that between Calvinists and Arminians. Here again it would not be rash to seek for a reconciling synthesis. Calvinism, with its stress on Election and Predestination, did justice to the conviction of the Christian that his assurance lies not in his feeble grasp of Christ, but in Christ’s firm hold on him. Arminianism stressed freedom and responsibility before God and on the potential universality of salvation in Christ. Are not both religiously important and not exclusive emphases?

If what is claimed is true in the realm of doctrine, may it not be so in organization? There is a long and continuing controversy between ‘Catholic’ and ‘Evangelical’ conceptions of the Church, which have been distinguished by Troeltsch as ‘Church’ and ‘Sect’ types of organization. The distinction of the ‘Church’ type is its emphasis on the Catholicity of the Christian organization, its world-wide mission and responsibility to the entire community: its weakness is that it tends to be satisfied with a widely-diffused but minimal Christianity. The distinction of the “Sect” is that it has a high spiritual and ethical standard of membership, requiring a maximal Christianity, but at the cost of isolationism and, often of priggishness. The Church type stresses Catholicity; the ‘Sect’ type often leaves the Church to establish Holiness. The question that must be asked is this: Are “Catholicity” and “Holiness” to be regarded as mutually exclusive marks of the Body of Christ? Is so, what becomes of “Unity” and “Apostolicity”? My contention throughout this historical excursus has been that an ecumenical theology and organization of the whole Church is possible and eminently desirable. The logic of history seems to demonstrate that only in this way can we assert that we believe in and all belong to “one Holy Catholic and Apostolic Church.”

—continued

Dr. Horton Davies, a distinguished authority on the history of Christianity, joined the Princeton University faculty in 1956 and in 1959 was appointed Henry W. Putnam Professor of Religion. He received an honorary Doctor of Literature degree at La Salle’s 1965 Founder’s Day Convocation.
The way to reunion is a thorny path

In addition to theological and historical arguments for reunion, there are strong practical arguments also to those who plead for the status quo ante, the rejoinder of an English statesman to his myopic colleagues may be made, "Gentlemen, you must consult larger maps." It is in the mission-fields of the world that the practical effects of disunity are seen at their worst. Dr. Azariah, formerly Anglican Bishop of Dornakal in India, pleaded at Lausanne (at the "Faith and Order" Conference in 1927): "Fathers and brothers! Be patient with us if we cannot wholeheartedly enter into the controversies of the sixth or sixteenth centuries. Recollection of these embitters Church life. They may alienate the young Church from all ecclesiastical connections. . . . The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal."

In India, it is computed that Christians number less than three percent of the population. Must it not seem as if the converted Hindu leaves his own caste-system to enter the Christian caste-system?

Faced with the secularity of our time and the practical atheism which ignores God without formally denying Him, the Churches need to unite that they may witness with relevance and power.

3. DESIGNS OF UNITY

We must next consider the different ways in which reunion has been planned. The most commonly envisaged plans are of four main types: (A) Absorption, (B) Co-operation, (C) Inter-Communion and (D) Organic or Corporate Union.

The first of these is impracticable and undesirable even if it were possible. It is undesirable because it proceeds on the assumption that the fault has all been on the side of Protestants, as if they were merely perverse heretics and schismatics. This notion of reunion was wisely rebutted by Dr. John Mackay, formerly President of Princeton Theological Seminary in these words: "And what is the soul of schism but that any one institutional expression of the Church of Christ should claim to be the whole?"

It is a fundamental betrayal of Christian charity to attempt to excommunicate the uncanonized saints of Christendom whether they be John Bunyan or Richard Baxter of the 17th century, or Albert Schweitzer and Martin Niemoller because they wear the wrong ecclesiastical labels. It is an even more intolerable impertinence to include them, as an afterthought, within God's "uncovenanted mercies," as if they were highly irregular—external students of the Catholic Church who have confounded the institutional tutors by obtaining a distinction in the spiritual life, when the internals succeed only in obtaining mediocre pass-marks! The way to reunion lies beneath the lintel of humility, not along the precipice of pride.

(B) A second method is Co-operation. But while this is a good posture for a beginning in ecumenical relationships (for it raises no theological or ecclesiastical issues), it is only a beginning.

(C) The third pattern of unity is a stage more advanced. It is Inter-Communion. It may be defined as the mutual recognition of the ministries and sacraments of other Churches as valid. This represents a great step forward from cooperation. One of the difficulties, however, that shadows the Anglican and Free Churches is that the former regards inter-communion as the end of reunion, while the latter regard Holy Communion as the essential means to re-union.

However, when Inter-Communion is acknowledged, it is but a short step to (D) Organic or Corporate Re-union. This, the fourth pattern, must constitute the ultimate hope of all Christians who take seriously to heart the ineffectiveness of a divided Church, and, above all, the High-Priestly Prayer of their Lord on the eve of His Sacred Passion.

4. DEDICATION TO ECUMENISM

If Ecumenism is to maintain its momentum, it can only be by a deeper dedication and a determination to overcome the many predispositions of a convivial, cultural and psychological kind. We must all be particularly careful against the complacency that is bred from a sense of belonging to a historical, vast, and prestigious Church. Otherwise, we shall be in the parlous condition of the chaplain to an American Genealogical Society who said, "Justify, O Lord, if it be possible, the high esteem in which we hold ourselves!" If an attitude of 'no change' is the peculiar danger of the vast international Church, an atomistic individualism is the peril of some radical Protestants, who parade their denials as if they were daring affirmations thrown in the teeth of despair, and their threadbare banner bears the negative device, "No Popery." They are often found to be fighting Ecumenism in the name of freedom but in reality for the sake of their idiosyncracies. If they cannot be educated, let us hope they may be exhausted by circling endlessly around their own egotism.

Obviously the way to Re-union is a thorny path and it lies not through undenominationalism, but through the reciprocity of interdenominationalism. It will come with the help of the Holy Spirit but not without the assistance of Christians. For such a dedication to Ecumenism, three gifts will be necessary.

The first gift needed is sacrifice, not of cherished convictions that are Biblically based, but of treasured prejudices. The true pattern for union is the inevitable Christian pattern of resurrection through death of losing the lives of the churches to gain the life of the Church.

The second gift required is humility—the humility of the learner who is painfully embarrassed by his ignorance of the life and work of other branches of Christ's Church than his own, and who, the more he learns of them the more disturbed he is to remain out of communion with them.

The third essential gift is, of course, Divine Charity. Re-union will come more comprehensively when the members of the severed branches of Christ's Church recognize that Ecumenism is not primarily a request for an intellectual or organizational reconstruction of the church, basic as this is, but a sincere petition for all the graces of the Holy Spirit to be bestowed upon all the people of God abundantly and continually. The aim of Ecumenism at its deepest level may be given as a conclusion in the words of a prayer:

"May the Holy Spirit, the Spirit of forgiveness and love, so invade the Church that the broken mirror of Christendom will be reintegrated to reflect in full the glory of God in the face of Jesus Christ."
ON A BLEAK February day (February is always bleak in Harrisburg), some of the men eating lunch in the Old English Room of the Hotel Harrisburger will take a final sip of coffee, push back the heavy red-cushioned chairs with a somewhat regretful sigh, square their respective shoulders, and walk across the street to the Capitol to begin deciding the fate of higher education in Pennsylvania.

For months now, the proposed Master Plan for Higher Education has been causing stormy weather for the lawmakers. They have been buttonholed by lobbyists, attacked by editorial writers, bombarded by mail. Only one thing seems certain about the Master Plan: nobody is happy with it.

Politicians who do not make a majority of their constituents happy do not stay in political office long. The legislators will be confronted with the mammoth task of converting the controversial Master Plan into legislation that is politically wise, educationally sound, and economically feasible. It won't be easy.

To see just how knotty this state's educational problems are, let's begin with a little history.

The Master Plan was Pennsylvania's belated response to a crisis. The crisis was compounded of vastly increased demands for higher education, a declining competitive position in industrial development, and a changing labor market demanding more technical and service jobs. Having spent less on higher education than any state of comparable population, Pennsylvania had watched the gravy train go chugging by. It stopped at places like California and New York, where educational research facilities and trained talent were available.

In 1963, the Legislature acted. It requested the State Board of Education to draw up a "master plan" for higher education in the decades ahead. Almost three years later (July '66), a "Report of Progress on a Master Plan for Higher Education" was adopted by the State Board and sent to the Governor.

The report was dynamite — with a short fuse. The preface urged "immediate implementation." This phrase is universally translated in election years as meaning "some time after November."

Some idea of the incendiary nature of the report was apparent months earlier in the sizzling comments of Charles Simpson, who was then Chairman of the Council on Higher Education, one of two constituent elements in the State Board. Simpson pointed out that this Council and the Advisory Committee of college presidents were being largely by-passed. He urged more open discussion and tried his best to bring it about, becoming more and more shrill as his attempts at criticism were ignored. For rocking the boat too vigorously, Simpson was rewarded with a "Dear Charlie" letter from Governor Scranton, telling him he was fired.

But Simpson was not chastened. He kept talking to anyone who would listen about the inequities of Pennsylvania education. Simpson's one man campaign to awaken Pennsylvanians to their educational problems apparently had some effect. The issue got a good deal of attention in the campaign, with both candidates taking exception to the proposals of the Master Plan. Even allowing for the hot air coefficient of campaign oratory, both parties appear committed to changes in the proposed Plan.

Eventually, therefore, the real "Master Plan" will emerge from the pressures and counter-pressures of politics. Nothing startling in that. Most educational "planning" in Pennsylvania has been more political than educational.

In the past, institutions who hired a corps of lobbyists or had alumni in key places got a disproportionate amount of attention from the Legislature. The principal difference this time is that the whole question of higher education has been opened up for public discussion. There is some hope that a wider spectrum of interests may get a hearing.

Whatever happens, it will be hard to top the "Alice-in-Wonderland" quality of Pennsylvania's past educational history. Some think this history is more like a jungle than a wonderland. Regardless of how you name it, you must admit that it has produced some strange flora and fauna:

ITEM: A former teachers' college at Indiana, Pa., was recently chartered by the Legislature as Indiana State University. Aside from having a devoted champion in the leadership of the State Senate, Indiana had few other obvious marks of university standing.

ITEM: For many years the state has granted financial aid to a select few among its approximately 100 private colleges. The rational basis for the selection is obscure to say the least. Some observers have discerned a certain reciprocity in the relationship between such aid and the
Private colleges save N.Y. over $100 million

granting by some of the institutions of "senatorial scholarships." (Incidentally, the Master Plan does not eliminate this unique bit of Pennsylvaniana; it simply says no others need apply.)

ITEM: Pennsylvania has its state colleges, as other states do, but it also has bred a hybrid creature called the "state-related" institution. These institutions (originally just Penn State, now Temple and Pittsburgh also) are governed by independent boards of trustees having token state representation on them. To put it simply, they are private colleges with practically full state support. No wonder every hard-pressed private college envies this remarkable status.

The recitation of these amazing anomalies could continue, but the point is clear. Anyone attempting to create order out of this morass has got to be in trouble.

The most discouraging thing about the proposed Master Plan is that it does not even come to grips with many of these existing problems. Instead of solving problems, it creates vast new ones.

By arbitrarily reversing the proportions of private and public education in the state, the Plan creates a most serious crisis for the private colleges of Pennsylvania.

Historically, private education has led the way in this state. At present, 55% of the student population is enrolled in private colleges and universities. These institutions have been doing a good job. They are largely responsible for the fact that Pennsylvania is among the leaders in number of students receiving bachelor degrees.

"Sorry," say the planners, in effect. "Pennsylvania needs more students going to college. We'll just have to expand the public sector enormously. In fact, by 1975, we see at least 62% of the student population attending state-supported public institutions." Just like that. No real consideration of how the state can help existing private colleges to expand to meet the demand. Suddenly private colleges are expendable.

The private colleges are puzzled by the logic of this seemingly arbitrary decision. Having expanded incredibly since World War II without any state aid, most private colleges feel they could do a great deal more expanding with even minimal assistance from the state. Even long-term loans to aid construction would be a help.

But instead of considered cooperation, they receive a pat on the head for having done a good job in the past and a prediction that they will have to prove their worth in the future to maintain even a diminishing proportion of the student population.

"Why should they get anything more?" some may ask.

"After all they are private colleges with no public representation on their board. Most of them also have some religious affiliation."

Ignoring the fact that Pennsylvania has a century-old history of aid to some private colleges, the question still merits consideration.

To answer it, one must examine the purpose behind state aid to education. Fundamentally, the idea is that education will assist the individual to become a better, more useful member of society. From a purely pragmatic viewpoint, the more educated people a state has, the higher the per capita income and taxes collected and the lower the costs of such services as welfare programs and penal systems.

Clearly, Private colleges serve this public purpose as well as state-supported schools. They too educate doctors, lawyers, teachers, scientists, etc., and therefore make a real contribution to the society and to the economy. That contribution must be recognized.

It is possible to recognize it without subsidizing religious teaching. Other states have done it. Money can be made available for dormitories, libraries, dining halls, health services, and the like without aiding in the propagation of a religion. Of course, schools which enroll only members of a particular church and require courses in that religion of all students would not serve the public in the same way and would be questionable recipients of public aid.

This public function and the whole historical contribution of private colleges has been largely ignored in the Master Plan. In the main, private schools are told to go it alone, just as they have done in the past. But the new competitive factor introduced by the Plan's massive emphasis on public education will make the task of going it alone much more difficult. The Plan creates an imbalance between public and private education that can only get worse.

Let's take a not-so-theoretical example. You have three sons to see through college. Most of your salary goes to paying your bills, but you've managed to save about $2000 over the years. Your Number One son is a senior in high school. You'd like him to go to La Salle, not only because you're an alumnus, but because you like the size of the school, the personal attention he'll get, the quality of a particular department, or any of those intangibles which sometimes influence personal choice. But the tuition is $1150 a year, and you have two thousand in the bank.

You take a large gulp and send for a catalogue from Temple, or one of the other state-related universities. You can see that it's a fine school. But it's also a very, very big
one. For some students, the University might be ideal. But you know your son and his particular personality: maybe he'll get lost in those large lecture sections. Maybe you simply have a preference for a smaller campus or for particular professors. Whatever your reasons, you'd feel better if he were going to La Salle. But then you look at that state-subsidized tuition—$450 a year. With luck, a state scholarship or an NDEA loan may take care of the whole thing. You think of that $2000 and those two younger boys and you make a decision that has nothing to do with educational or personal choice: it is simply bowing to economic pressures. It makes a big difference to you and to your boy that he be able to choose freely a school which has the characteristics he wants. But statistically it makes no difference to the state: a degree is a degree. At this point the entire emphasis of the Master Plan is on quantity, not freedom of choice.

It need not be so.

The attitude of New York is in contrast to that seen thus far in Pennsylvania. New York obviously believes that the state should try to assist all accredited institutions of higher education. While it has an excellent system of state colleges, it has also gone to some lengths to preserve a balance of private institutions. The Regents explain their approach in these terms:

- Hand in hand with the development of increased public facilities must go the strengthening of the private institutions. Our system of education in the United States is characterized by a wholesome diversity. The variety of sponsorship and support reflects the pluralism of our country. In a real sense, this variety is a safeguard against any encroachment on the intellectual freedom which must be accorded our institutions of higher learning.

The plan that emerged from this approach is complex but effective. In addition to a network of low-tuition public colleges, New York has a large scholarship program, scholar incentive awards, and loan programs which help both students and institutions. The big advantage of the New York program is that it encourages diversity, freedom of choice, and progress through balanced competition between public and private education.

But the most amazing thing about this plan is how much money it saves the taxpayers. In 1959-60, for example, California (which has only 19 percent of its students in private colleges) spent $522 million in tax monies for a population of 15 million. New York spent $192 million for a population of 16½ million. To put it another way, California's per capita expenditure was $34.05 while New York's was only $11.61!

How can this be? Simple. New York had over two-thirds of its students in private colleges. The money spent on aid to these colleges was but a drop in the bucket compared to California's costs for its vast system of public colleges. By keeping its existing independents healthy, New York saves over $100 million a year of the taxpayers' money, according to "The New York State Plan," an article by Daniel D. Mc Garry in the Fall 1965 issue of the College and University Journal.

Another arresting feature of the New York program, as far as private colleges are concerned, is the work of the Dormitory Authority of the State of New York. This nontenured, public interest Board is empowered to float tax-exempt bond issues. Among other things, the Authority can construct "housing, including all necessary and usual attendant and related facilities and equipment, erected for the use of students, academic buildings, library, laboratory, classroom or other buildings or structures essential, necessary or useful for instruction in the academic program at any institution of higher education located in this State and authorized to confer degrees . . ." (Chapter 864, Laws of 1959)." The Annual Report of this remarkably effective authority should be "must reading" for every Pennsylvania law-maker.

The Dormitory Authority is another example of what a state can do once it commits itself to the ideal of aid to higher education—all higher education.

One would think that Pennsylvania might have learned from past experience that a piecemeal approach is a certain invitation to perennial strife. That vision of the future is terrifying: state colleges with ambitions and political patrons vying with each other for university status; private colleges seeking to solve their money worries by achieving the magic "state-related" formula; extension colleges fighting for a place against community colleges; the growing educational empire of the state creating a whole new world of political patronage. It must not be allowed to happen.

All of us who care about higher education—educators, parents, students — must take upon ourselves the job of being well-informed. We must encourage our legislators to plan for a balance between public and private education.

If a man wants a bigger garden, he doesn't ignore the healthy plants he has had for years, plowing them under in his haste to put in new plants. If he's wise, he plans how he can use these mature beauties to enhance his new garden. Everyone is agreed that Pennsylvania needs the new garden all right. But when the gardeners sit down with their seed catalogues in Harrisburg this winter, let us make sure they know the quality of the blooms that are already in the soil.

La Salle, Winter, 1967
LA SALLE’S MARSHALL PLAN

BY ROBERT S. LYONS, ’61

According to Joe Heyer, there isn’t a player in the nation he’d rather have. Louisville coach Bernard (Peck) Hickman calls him a “team in himself.” Bruce Hale, of Miami, says that he’s “fantastic.” Bob MacKinnon, of Canisius, sees him “destined to become a super-star.”

The object of the accolades from some of the finest basketball minds in the land is Explorer co-captain Hubie Marshall, the small, modest sharpshooter who has established himself as the college’s most prolific single-season scorer in history and who could be La Salle’s first bona-fide All American since the great Tom Gola.

Marshall is so small—just a shade over six feet—that he would be relegated to the “Little” All American class if he were any shorter. He is so modest that he spent the summer practicing every phase of the game because, as he puts it, “I need polish on everything.” This after having a season last year that dreams are made of.

Hubie averaged 26.9 points a game. No one ever scored that frequently at La Salle before. He broke Gola’s single season field goal record. He finished as the nation’s 13th leading scorer and 17th best in free throws. Twice, he tied the school single-game scoring record of 42 points. Another time he had 40 and ignored some golden opportunities to break the mark.

With a full season left, Marshall’s career total reads 1,027 points. He’s a cinch to become the greatest three-year scorer in La Salle’s history before he graduates. Gola’s four-year total of 2,461 is out of reach, of course, since Tom played in a total of 118 games. Hubie won’t play in more than 75 or 80.

It isn’t just Marshall’s scoring that has impressed opposing coaches and players, however. “Despite his high scoring average he’s a real team man,” says Miami’s Hale. “He is very unselfish and can hurt you in so many ways,” says Red McManus, of Creighton. “He works hard on defense and has a tremendous attitude out on the floor.”

Always a great shooter, Hubie’s defense and all-around play improved considerably last year and this just might have been the biggest single factor in La Salle’s upsets over NIT-bound Villanova and Temple.

Against the Wildcats, Marshall put on a beautiful six-minute defensive exhibition to help clinch the 78-70 triumph. He made three steals during that stretch, but the play that really shook the Palestine came with La Salle leading, 61-55. Hubie blocked a layup attempt in mid-air and, in the same motion, batted the ball downcourt to a teammate who went in for a field goal.

Less than a week later, Marshall’s clutch defense prevented Temple’s guards from getting the ball across the tenth line at a time when possession meant the ballgame. Hubie also had 31 that night and La Salle won, 81-80.

Playing all year against some of the toughest competition in the country, Marshall was, at times, downright fantastic. Against Louisville, he missed his first three shots then hit nine in a row with a fabulous display of outside shooting. He finished with 42 points and no one had ever scored that many against a Louisville team.

As good as he was all year, Hubie was at his best down the stretch. The Explorers returned home Feb. 1 from a rugged road swing with a 3-13 record and a nine-game losing streak. Marshall scored 40 against American U. that night and La Salle exploded for a 103-93 triumph—its first victory since the big upset over previously unbeaten Brigham Young in the opening round of the Quaker City Tournament. Twice, in the closing stages of that game, Hubie came downcourt with chances to tie or break the scoring record. Both times he was wide open for the shot. Both times he passed-off.

La Salle went on to win seven of its last nine games and finish with a 10-15 record. Marshall averaged better than 30 ppg. over the last six games and connected on 54% on his field goal attempts, mostly long jumpers. For the year, Marshall went over the 40 point mark three times, over 30 six times and over 20 in 11 contests. He scored less than 17 only once when he was held to 11 on a great defensive display by Seattle’s Plummer Lott. Hubie also led the team in assists.

Opponents tried just about every defense to stop his devastating jumper. Georgetown had three men on him—including a 6’8” center, but Marshall scored 31 against the Hoyas for the second straight year. “He’s definitely one of the great shooters in the game,” says Seattle’s Lionel Purcell. “He’ll fire in points from thirty feet out before the defense has a chance to get set.”

Perhaps the finest compliment came from coach Mackinnon, of Canisius, after Marshall had sparked a 95-91 Explorers triumph with 22 points including nine straight field goals. “Marshall had the best jump shot we faced all season,” he said. “And this is quite a statement when you consider that we (Canisius) faced many other fine guards including Jim Walker (Providence All American), Dave Bing (Syracuse All American), Steve Thomas (Xavier) and Bill Melchionni (Villanova).”

With such tremendous shooting ability, it’s only natural that Marshall is thinking in terms of the N.B.A. after graduation. Especially since the Big Five’s other sharpshooter of a year ago—Melchionni—is making it big with the Philadelphia 76ers.

“Sure, I’d like to give it a try if I’m drafted high,” says Marshall. “If Melchionni had been cut, I might have had second thoughts about it, but apparently there’s room for the little guy in the NBA.”

Hubie has a long way since first picking up a basketball as a seventh grader at South Brandywine Jr. High near Coatesville. The game came so naturally to him that he barely had time to practice, yet made his junior high varsity less than a year later. Then came a brilliant career at Coatesville High where he re-wrote all Ches-Mont League scoring records and made All State twice.

It was while Hubie was attending Coatesville High that his father, Philip, and coach Walter Funk, impressed on him the value of a college education. “They made me work—even harder off the court than on,” he recalls today. “They taught me that all the basketball ability in the world would be useless unless I had something to back it up.”
Unfortunately, Marshall’s father never saw him play varsity ball at La Salle. He died when Hubbie was a freshman.

Today, Hubie is doing very well as a general business major. He has been a salesman for the Kraft Cheese Co. the past two summers and expects to continue in the sales field after graduation. He has also been working part-time in La Salle’s library.

Marshall’s varsity debut in 1964-65 was excellent—by sophomore standards. Teaming with 5’9 “Little All American” Curt Fromal, Hubie helped spark possibly the best fast-break in La Salle’s history. He finished behind Fromal as the team’s second leading scorer with a 15.3 average. He was responsible for the Explorers’ most dramatic win of the year when he hit on a desperation 40 foot jumper at the final buzzer to send the Niagara game into overtime. La Salle finally won, 67-59.

In mid-season, he played in Madison Square Garden and made the Holiday Festival second all-star team. New Yorkers were quite impressed by this cool sophomore who kept La Salle in the Syracuse game with 16 of his team’s 24 points in the first half. When La Salleing round of the NIT against Detroit, they expected more of the same. It was a beautiful opportunity for a college soph to make another smash in the mecca of basketball.

Unfortunately, Hubie had the only poor game of his career that night. He took 15 shots. Only two went in. “I thought quite a bit about that game between my sophomore and junior years,” recalls Marshall. “I had to convince myself that it was just one of those things. With (Curt) Fromal gone, I knew that I would have to provide the leadership... and, of course, much of the scoring.”

Marshall practiced every chance he got that summer. He played against the best—including NBA star Guy Rodgers and other ex-collegians. “It’s quite an experience playing with those players,” says Hubie. “The great ones like Rodgers don’t try to run you into the ground. They will stop in the middle of a play to talk to you and try to help your game.”

Hubie, of course, exploded like a machine gun last year with games of 42-23-36-31 in La Salle’s first four appearances against Albright, Western Kentucky, Seton Hall and Georgetown. There was no doubt about his ability to provide either leadership or scoring.

Heyer, who made quite a hit himself with some shrewd coaching last year, can’t say enough about Marshall. “There are some like Bing and Walker who are bigger and stronger,” he says. “But I don’t think there are any better. More important, he’s a real gentleman. I couldn’t ask for better co-captains than Hubie and George (Paul).”

With the entire starting team back and some help expected from one of the finest frosh teams in history, Hubie eagerly anticipates the 1966-67 season. But don’t look for him to break many scoring records. “Sure there will be less pressure on me,” he concedes. “But we have a lot more balance this year. My average should be much lower. That’s good, because we have more shooters and should win more.”

Hubie’s favorite court is, naturally, the Palestra. The next best? “Louisville’s Fairgrounds,” says he. “I love that floor. It’s a wide open court and reminds me of the Palestra. I’d love to play there twice this year... in fact, I’ll be satisfied with nothing less.”

La Salle plays at Louisville, Dec. 23. The NCAA Finals are slated for Louisville in the Middle of March.

Now there’s real inspiration!
LA SALLE TODAY AND TOMORROW

The following is a condensation of the statements by the leaders of virtually every key area of La Salle College, given at the 1966 Alumni Leadership Conference attended by some 300 selected alumni this fall. In its entirety, it represents the College as it is today and its plans for the future.

KEYNOTE ADDRESS
By Brother Daniel Bernian, F.S.C., President, La Salle College

I hope that somewhere along the line today we'll get down to the problems of the day, and these problems are the theme of today’s meeting. Not our problems only, but the problems of our time.

I think most of us must come to the question, 'What are we?'—we say we're Catholic, we say we're private, sectarian, we say we're Church-related, Democrats and Republicans, conservative and radical. But have we ever seen in the history of definitions the non-defining of terms? I use this as the theme for the day, because people speaking of the problems of the day become very definite about what we should do or shouldn't do. I think most of us who are involved with these problems would agree without reservation that in our memory, no matter where we turn, there have never been so many uncertainties as we find today.

The problem that faces many of us today is the uncertainty of finding direction, because everyone seems to be going in a different direction with a very definite idea that they're going in the right direction. Hence, it is easy to question the relativity of truth, whether there is a positive and objective way of doing things right. This annulling fear is penetrating most of what we're doing in the world today, whether it be at La Salle College or in international politics. Who knows the right answer? There's much discussion, because there's something strange today penetrating the fibers of our social life, our political and economic life. One of the things we may not have caught is just how much this influence has crept into our educational life.

There's a strange structure in our lives today and I have an uneasy feeling that all of us will wake up a little too late to face the issue. I'm involved in five or six different state and national executive committees and one of the things that amazes me is that we're going in a different direction with a very definite idea that they're going in the right direction. Hence, it is easy to question the relativity of truth, whether there is a positive and objective way of doing things right. This annulling fear is penetrating most of what we're doing in the world today, whether it be at La Salle College or in international politics. Who knows the right answer? There's much discussion, because there's something strange today penetrating the fibers of our social life, our political and economic life. One of the things we may not have caught is just how much this influence has crept into our educational life.

There's a strange structure in our lives today and I have an uneasy feeling that all of us will wake up a little too late to face the issue. I'm involved in five or six different state and national executive committees and one of the things that amazes me is that we're going in a different direction with a very definite idea that they're going in the right direction. Hence, it is easy to question the relativity of truth, whether there is a positive and objective way of doing things right. This annulling fear is penetrating most of what we're doing in the world today, whether it be at La Salle College or in international politics. Who know the right answer? There's much discussion, because there's something strange today penetrating the fibers of our social life, our political and economic life. One of the things we may not have caught is just how much this influence has crept into our educational life.

There's a strange structure in our lives today and I have an uneasy feeling that all of us will wake up a little too late to face the issue. I'm involved in five or six different state and national executive committees and one of the things that amazes me is the lethargy of the people who could get hurt most by the things that will happen in the next ten years. I get riled-up about some of the editorials in many of our papers, which speak of the education of your children. This is your problem because they're your children. I get riled-up when I see that intelligent people—and I mean presidents of colleges, fathers of families, and presidents of companies—read the papers and see that so much will be done for private schools and they're so naive they don't realize that this does not include any institution that is a church-related institution.

The federal government has more or less accepted the fact that two-thirds of Pennsylvania's private institutions that are private are church-related—and most of these are Catholic.

In a sense, the swift currents around us today are washing away the very foundation of what we've been complacently sitting on. There has always been an ideal of a dual system of education, of public and individual systems of education. But somewhere along the line the separation of church and state—which we as Americans very much believe in—has been used as a weapon against colleges like La Salle. And I think this thing we're involved in is creating a rot in the rock-bed of American education. And in a sense it could corrode the foundation on which America exists. Anybody in business already knows it's going in that direction.

In some sectors, 'freedom' has come to mean compromise, really in a sense a cowardly espousal of the untrue, often taking one side when you know you can't honestly take either side.

You may not realize it, but we are in pretty critical times—and I'm not talking about Vietnam, but a problem facing us that most are not even aware of, much like a rip tide that bathers do not suspect. Within the next three years we may be faced with a very critical decision about Catholic education; I'll be surprised if you're not faced with a very critical decision about where your sons and daughters are to be educated—about whether you have a choice where that will be! It's been predicted that our (Catholic) institutions will fail because they won't be able to face-up to the problems posed by public education in the U.S.

I think all of us are dedicated to a clear focus of what is the right way for our schools. The problem I hope we can get to is how La Salle College can be one of the best points of focus on the problems; how La Salle College can become the best Catholic bulwark of what we believe and what we want our children to believe. One thing we at La Salle all agree upon: we want La Salle College to be, if not the best Catholic college in America, at least the best in the East. We think we're well on our way to this goal. The real essence of this Leadership Conference is that you
know what we're doing, what we want to do, and how much we need you. If you're not involved with us, we'll be standing alone, knowing where we're going but not knowing why.

ACADEMIC DEVELOPMENT

By Brother Daniel Burke, F.S.C.
Vice President, Academic Affairs

We've had a long siege of academic Self-Study and several evaluations—three evaluations to be exact—in the last year and one-half. The first was by a group of independent distinguished educators to review the self study, followed by the Middle States Association of Colleges, and this spring by the State Department of Education.

You may have heard indirectly that we had very complimentary reports from each of these groups. What have we learned from these evaluations? In many cases, we've learned a factual basis for a number of things we've been taking for granted or merely suspected. All told, we're in a much better position now than we were four or five years ago to influence the way we are growing, to select our objectives and stimulate our own growth.

A brief summary of our Self Study would seem in order:

La Salle College is an urban college located in North Philadelphia on the edge of historic Germantown. It was founded in 1863 as a private institution related to the Roman Catholic Church. It is under the sponsorship of the Christian Brothers. Since World War Two, the College has expanded rapidly; in the last 16 years some 15 new buildings have been added to the campus. The Evening Division was founded in 1946 and a separate School of Business was established in 1955. Degrees are offered in some 20 majors, which include the basic arts, science and business subjects.

One feature of La Salle's programs is a certain balance among numbers of students majoring in various departments, with perhaps larger numbers than is usual at Catholic colleges in arts and social sciences.

The day division faculty during 1965-66 was composed of 166 full-time and 30 part-time teachers; this year we have 177 full-time teachers. In the Evening Division, there are an additional 120 part-time teachers. The Day Division faculty includes 147 laymen, 13 Christian Brothers, 17 priests. Nearly 40 percent of the faculty now hold doctor's degrees. Their salary scale is listed on the honor roll of the 1965 American Association of University Professors' report of faculty salaries; some 250 colleges and universities are on that list. The student-teacher ratio is now 1 to 17; of 630 Day Division classes, 53 have less than 10 students and only 12 have more than 50 students.

The student body comes from 150 private and public schools in the Philadelphia area and the Northeast section of the country, where 45 percent of American Catholics are concentrated. In the current freshman class, 65 percent are from the first and second quintiles of their high school classes. Median scores on the College Board exams were 520 in the verbal, 536 in math, 485 in English achievement.

Among our graduates, the first career choices vary considerably, according to program. Among science majors, some six out of seven proceed to graduate or professional schools. In business, the largest number of graduates go immediately into business careers. Majors in humanities and social sciences divide roughly into three equal groups: those proceeding to graduate schools, to teaching, social work or the Peace Corps, or to business or military service. Our graduates are accepted by some 70 graduate or professional schools, about half of them win graduate fellowships or scholarships.

The College Library has about 120,000 volumes now. Three years ago it began a special project to strengthen its basic collection. A thriving honors program, a study year in Switzerland, an exceptional drama group, a large teacher-training program, a substantial calendar of concerts and lectures are special elements in a design for education which, despite the growing size of the College, continue to give emphasis to good teaching, training in basic skills, and a broadly-based liberal education.

What is La Salle now, and what is it projecting for the future? La Salle today is many things—a city college, a Christian college, a liberal arts college, a Christian Brothers' college, a pre-professional school. By way of summary it's a multi-purpose institution. For the future, we must continue to be much what we are today, but we must be all of these things with an intensity, an excellence which are still to be achieved. In an age of renewal in the Church, we want to explore in greater depth our character as a Christian college, a college dedicated to teaching both sacred and secular subjects on the most advanced, vital and contemporary levels. We are committed to this despite the growing pressures mentioned by Brother Bernian.

In a period of very rapidly increasing knowledge, we are seeking to enrich the learning of our students with more intensive curricula and more advanced methods of...
teaching. In a time of critical social issues and challenges to the ideals of freedom, we seek to help students to a more mature and socially-meaningful life on the campus, and to a greater sense of commitment.

La Salle will remain an area college; this perhaps is our basic secular characteristic. We are devoted primarily to the Delaware Valley and, as far as our resident students are concerned, to the Northeastern section of the country. But we are hoping for greater diversity as far as our boarding students are concerned. There will also be a larger proportion of residence students on the campus; new dorms have just been completed for an additional 200, and it is hoped that they will bring the experience of even more diverse backgrounds to help in the education of our local students.

The program of the Evening Division and the Summer sessions will be enriched and diversified. The Graduate Program in Theology will be expanded, as it was this past summer, from 40 students to about 150. However, at least for the present, we are not going to attempt other graduate programs. Rather we want to invest all of our resources toward the very highest possible level of undergraduate education.

What about size? Our self-study projects moderate growth of the Day Division to about 3400 in ten years; we are presently about 3000. But significantly greater expansion in the Evening Division and the Summer School is seen. By 1975, we will probably be enrolling a total of 10,000 students, compared to our total of about 7,000 presently.

What about overall quality? It's almost impossible to compare institutions; it can't be done systematically or scientifically, and of course, it's very relative. For ourselves, we have to describe ourselves as being in the upper part of the middle range. There are about 60 four-year colleges in the State; I think it's very safe to place La Salle in the first 20, perhaps higher. Some of the straws in the wind are things like Woodrow Wilson Scholarship winners; this past year we had three, while Bryn Mawr had six, Temple had two, Dickinson had two. One can't rely too heavily on things like this, but I think they are some growing indications that we are a very good college now, on the verge of becoming a great college.

The Self-Study has served to emphasize a fact which I think hasn't gotten as much attention as some other developments on the campus, and that is simply that the College over the years has culled together a very solid faculty.

Goals for the future of our faculty are to continue to accelerate their development, perhaps introduce a little more diversification and specialization of background than we've had in the past, to provide our teachers with more opportunities for professional development and, eventually, to have something like 50 to 60 percent of the total faculty with doctoral degrees. It will be a struggle as the number of schools increase, community colleges in particular. Salary scales are projected which we hope will remain competitive as we move into competition for new talent that becomes intense. If you are after a young man just out of graduate school who has had a national fellowship, let us say, you are competing with the Ivy League and with the elite small colleges for this talent — and you are competing against higher salary scales. So it is going to be a job.

ARTS AND SCIENCE CURRICULUM

By Brother G. Robert Doran, F.S.C.,
Dean, Arts and Science

It is a very interesting thing to compare the curriculum of La Salle College as it is today with what you remember. Think, perhaps, of our biology department, whose mainstay and bulwark, Dr. Holroyd, we still have with us. The biology department that you knew consisted of Dr. Holroyd, Brother Alphonsus, and maybe a lab man. Now our biology department consists of six men, all of them with their Ph.D's, and our biology students have to make a choice whether they will study radio biology, physiology, taxonomy, or aquatic or terrestrial ecology.

Or how about our English department. The one you remember probably consisted of Brother Felician Patrick, Brother Edward Luke and, perhaps, Brother Dominick Luke. Now, we have something like 32 sections of freshman English, 25 men in the department. When we're looking for a teacher now, we don't just look for an English instructor, but for a specialist in medieval literature, or in Chaucer, or in the romantic movement.

Hence, it is a very interesting thing to compare the curriculum of your day and today. Curriculum does change; it changes to meet the needs of that particular time. The curriculum you studied was a successful curriculum. You were taught by giants. Some of those men I've mentioned, and many others you can remember, perhaps didn't have Ph.D's — in some of our departments now every single member has his Ph.D. — but the men who taught you, perhaps with only a B.A. or M.A., were indeed giants. And your success is the greatest tribute to what they taught and how they taught it.
In facilities and financial matters, La Salle has advanced as well as it has in all other divisions of operation. There are needs, and the question is, how does one report these needs? If we are in need of money or additional facilities, the need must have been generated by some internal or external force. Is it numbers of students, facilities diversification, or is it something that must be done to remain in the competitive field?

Let's reflect back just a little bit. About 35 years ago, La Salle had all of the facilities that other colleges and even universities had. We had a science department, business and liberal arts departments, a student lounge, a cafeteria, etc.

But at the end of World War Two something happened; someone released the flood waters, and we've had it ever since. Education since that time has become a tremendous task. All institutions have gone into much building, development, fund raising, student aid, and much academic development. We have followed or, in many cases, led the way.

La Salle was the first institution in the Philadelphia area to construct a student union building. This was in 1959, the very first in this area. Many an institution has patterned their building after ours. The U.S. government has also followed this building plan.

La Salle was also the very first in this area to construct a science building, and this may come as a shock to many of you. Many have followed since then, just a short time ago in 1960, And La Salle was the first among the Catholic institutions to construct an independent library building in 1953.

But the question today is, where do we go from here? To follow our self study and support our needs, the financial area has developed a ten year projection. It runs until 1975. What it contains might surprise you a bit; I know it will surprise some of my old friends, because in their time the annual expenditure for college operation was equal to only two or three weeks today!

In the ten year projection we have attempted to translate the objectives of the self study into a ten year forecast of enrollment by class and school, tuition costs and income therefrom, probable academic salaries, instruction...
Operating costs will increase to $9 million by 1975

and other staff requirements, new faculty needs, new facility needs, major alterations and improvements, capital financing and other major areas of operating costs and total income and expenditures.

It is intended that this projection be a guide, rather than a goal. Some of these predictions may change. It is possible that increased enrollment may supplant tuition increases, or it might be the other way around. It is also possible that new teaching devices might reduce the teaching requirements, although I doubt it. On the other hand, a reduction in the student-faculty ratio would require a greater number of instructors. Capital gifts, facility grants, or long-term low-interest loans from the federal government or state might reduce the amount required for our annual debt service. Also, an extensive state scholarship plan could increase the supply of applicants far beyond our present figures.

I won't attempt to go through all of this projection, but I would like to point out the important numbers. Our total projection in enrollment until 1975 is 10,000 — approximately 3400 day students, in the evening about 3600, and in the summer sessions about 3600. Regarding tuition, the next increase will be in 1967-68, an increase from $1020 to $1150 for business and arts and from $1100 to $1250 in science. In 1969-70, it will increase, respectively, from $1150 to $1300 and $1250 to $1400. In 1972-73, it is forecast that it will increase from $1300 to $1400 and $1400 to $1500. Again, I must point out that these figures may be valid for only two years — especially in a climate of inflation. In the evening division, the tuition will be increased in 1967-68 from $25 to $27 per credit hour. In 1970-71, it will become $29, and in 1972-73 it will be $32 per credit hour.

As to faculty salaries, it has been noted that we are on the honor role of the AAUP, and we are very conscious of the need to properly compensate our faculty. For full-time day professors, it is projected for 1975 that a full professor will make $17,000, associate at $14,000, assistant $11,000, and instructor at $9,000, in round numbers. Our projection indicates that full-time salary costs will rise from $1.5 million last year to $2.3 in 1975. This compares to $470,000 as recently as 1958.

Today we have a total of 661 on the overall payroll. In 1975, we expect to have 831 employees, again an indication of change. Total salaries and wages now are $3.2 million as compared to about $5 million in 1975.

Student aid is a very important item of college education. For example, of our $5 million tuition income, approximately $2 million comes from a source other than tuition. State scholarships in Pennsylvania and New Jersey now total about $100,000, and this could increase very rapidly. We also make about $500,000 in loans available under the National Defense Student Loans program; Economic Opportunities loans total $40,000; bank loans $400,000; cash grants $50,000; college funds appropriations, $400,000; sponsored scholarships, $100,000; campus employment, $100,000, and federal work study programs, $100,000.

Our facility needs are a problem. We have projected a general classroom building, a building of approximately 100,000 square feet, to include about 50 classrooms of various sizes, including lecture halls, faculty offices, etc., the most modern of classroom structures. We have also projected a physical recreation building, which we need very much with a growing number of residence students. It will include a swimming pool, bowling alleys, handball courts, possibly an indoor track, and probably a 7500-seat field house.

The three-dormitory complex just completed is an extension of our original residence halls design and I'd guess you'd have difficulty distinguishing between the old and new in their design. We also need a maintenance building, to include storage areas, workshops, receiving areas, and large equipment storage areas. Also just completed is the restoration of the college auditorium into a modern student chapel, which follows precisely the recommendations of the Vatican Council on the liturgy. Another projection is an extension of the library or a new library. We have altered the library, increasing its student and stack capacity, and made it fully air conditioned. In dollars and cents, all this costs some $8 million.

How about income? Where are we getting the money? Our projection indicates an increase in tuition fees by 1975 of the present $4 to $7 million. In gifts and grants, we project an increase from $356,000 to $475,000 in the services of the Brothers. From alumni and others, we project an increase from $190,000 to $350,000 per year in 1975. In endowment funds, we have gone from zero in 1955 to $2.5 million this year, and we project an increase to $6 million in 1975. Our total income, including all sources such as campus store and residence fees, is projected from $6 million to $9 million in 1975. Our total debt is expected to rise to $14 million in 1975, compared to $8 million today. Our annual debt service will go from $450,000 today to $1 million per year in 1975. This is based upon 100 percent mortage; it does not include capital
governments. This is the entire picture of finances and facilities, as well as we can project them, from now to 1975. With the exception of a few grants we receive from the federal government for certain pieces of equipment, we do not receive a dime from either the federal or state governments—we don't consider aid to students as a contribution to La Salle, for operating purposes.

As to whether the Pennsylvania Master Plan will be of help to us, it depends upon you. It is possible that it could become a key for change; if sufficient disturbance is raised, it is possible that consideration could be given to a change in Pennsylvania's Constitution, which specifically forbids the state from making contributions to a Catholic institution. If this happens, perhaps there can be some assistance to church-related institutions. But this is up to you and the rest of the voters of the State of Pennsylvania.

DEVELOPMENT AND PUBLIC RELATIONS
By John L. McCloskey
Vice President for Public Relations

Part of the report written by the evaluators of the Public Relations Area two years ago, begins, "La Salle is not beset by any acute public relations problems. It is well regarded by the general public as far as can be determined. Visibly, it gives an impression of growth and vitality, new construction is very much in evidence, enrollments are up, it is fiscally sound, business seeks its graduates in increasing numbers, its faculty is better paid and it will get better. Internally, the college is animated by a momentum, an elan that is inspiring and edifying to the outsider. La Salle is alive, dynamic, confident and steadfast in purpose. One senses this among the lay faculty, administration, the students and the Brothers."

This impression, while flattering, is not without danger to La Salle. As the report later states, any institution can fall into the rut of complacency. But I think what you've heard is indicative of the fact that La Salle is not riding the tide.

It might be well to note three basic conditions of any successful development program. First, you need a well-documented academic blueprint, which is unfolding before you. Second, you need a date, a time when these objectives should be accomplished. Third, and very important to you, a hard core of persons who believe in the institution and its programs, and are willing to spend the time and effort to see that the goals are realized.

In 1959, we discontinued annual giving to start the Centenary Campaign, which was the first capital gifts drive of the 1950s. The total cash received was $717,000 for the overall Centenary effort. There was a broadened base of support in this program, with 2469 alumni participating in the campaign over four years. This was a good beginning toward programs that lie ahead.

We've come back to annual giving again, and this last year was the first full year since before the Centenary Campaign. This year, $184,900 was given, which was $4,000 more than predicted. However, again, this is only a good beginning of a program which must accelerate much more rapidly in the next decade than in the last ten years.

How can the pace be accelerated? We're introducing a new program during the coming year, known as the deferred gifts program, under the chairmanship of Joseph Quinn, of the board of trustees. Its objectives will be to encourage bequests of wills and other types of gifts over a long-term basis, which we wouldn't be asking for in an annual giving campaign.

The 1966 annual fund has opened under the chairmanship of John P. Ryan. The committee seeks to increase giving, not only in dollars but in numbers. Their goal is 2,000 contributors, still a small figure from over 10,000 alumni. But we can't take this in leaps, it has to be done by personal solicitation. I'm optimistic that it's going to be much better than last year's program, with your help.

In addition, we hope to expand our efforts in solicitation of corporations and philanthropic foundations. I might mention that over 300 corporations match the gifts of alumni contributing to the college. Keep that in mind when you're soliciting or contributing; you can double your gift if your corporation will match it.

What can you do, specifically, to help our development program? Well, without question you can contribute in dollars. Even more valuable, is your contribution of time and talent, your knowledge of other people and organizations. Two recent grants from large corporations were made possible by alumni opening the doors to these gifts. You are very valuable to us in opening the door to foundations and corporations, to accompany us on solicitations if your status is such that it may help. Or you may know someone who can help us acquire such gifts. You should also be knowledgeable on the Master Plan, because such decisions will affect us greatly.

—continued
LaSalle, Today & Tomorrow —continued

Greater student freedom & responsibility

In conclusion, remember one thing: each of you is the Number One man in public relations for La Salle College. When you talk about La Salle, the person asking believes you. The more you know about us, about how we are today, the better you can do that job. We're asking you to do that job to the best of your ability, and if you participate in development as well, you'll be doing everything you can for La Salle. We must expand our efforts through personal communications, and I'm sure success will follow — both in time, talent and money.

LA SALLE STUDENTS TODAY
By Dr. Thomas N. McCarthy
Director, Counseling Center

Over the past ten years a number of changes have occurred in the student body. Among the more noteworthy are the great increase in enrollment, a sharp rise in the ability of students, the appearance of different kinds of student financial problems than have existed in the past, and a new emphasis on student rights and responsibilities in governing their own affairs.

In the fall of 1956, when the 350 members of the class of 1960 matriculated at the College, enrollment in the day division stood at 1,860. This fall, 775 registered with the class of 1970 and day division enrollment is 3,100.

During this ten-year period, while the College has more than doubled in size, the ability of incoming students has also increased substantially.

The College has always been blessed with bright students who have made outstanding records as undergraduates and later in their chosen careers. During the recent expansion of the College there was a certain amount of lugubrious concern that the College might suffer a scholastic decline, but careful planning on the part of all concerned has resulted in just the opposite happening. The proportion of academically talented students in each incoming class has risen at a striking rate. For example, the proportion of these students in the class of 1960 was about seven percent of the total entering class, while it was over 20 percent for the class of 1969.

This three-fold increase in bright students has also been paralleled by a sharp decline in students of modest scholastic aptitude. Whereas ten years ago nearly one-third of the entering students would have been so classified, today these students constitute less than five percent of the entering class.

These changes in student ability are affecting the climate of the College in several ways. For one thing, the curriculum has been revised to allow the faculty to gear academic requirements to the capabilities of a more academically advanced student body. A side effect of these increased demands has been to place students of all ability levels under greater pressure to keep pace than was formerly true.

Another effect has been to make it more difficult than ever for a student to hold a part-time job for more than a few hours a week. Freshmen are counseled not to work at all, and upper division students who have acceptable records are advised to limit outside work to a maximum of fifteen hours. Even that much is frowned on.

The old and, at La Salle, long-cherished tradition of students working their way through college is gradually being replaced with a pattern of full-time involvement in studies and the cultural, social, and recreational life of the campus. This is resulting in different kinds of financial pressures on students and their families.

In the past, students have often been able to help meet tuition and other expenses — for books, lunches, travel, dating, pocket-money, and the like — by part-time employment, so that the typical graduate left La Salle relatively free from debt. By contrast, today one-quarter of the students currently enrolled at La Salle have educational debts totalling nearly one-half million dollars in federal loans alone. If the present pattern continues, it is expected that within two years more than one-third of the students will graduate with debts from federal and state loans averaging $3,000 per student. La Salle alumni are already carrying nearly $1 million of indebtedness to the federal government through the National Defense Student Loan Program.

The long-term consequences of this heavy indebtedness are only dimly seen now, but it is expected that further education, career choices, family plans, and alumni participation in College development, all will be adversely affected for some time to come.

One of the more interesting changes, which has been developing on campus for some time, is a concerted effort on the part of students, faculty, and administration to create structures enabling students to have greater freedom and responsibility in governing their own affairs. Much has already been accomplished in this area, and more is on the immediate horizon.
“Hell hath no fury like a woman scorned.”
—William Congreve.

Scores of educational institutions that were overtly or inadvertently dedicated to male superiority have opened their doors to women students since the British playwright’s caution was issued in 1697.

Among the more recent casualties—most on a limited admission basis—have been Villanova, Princeton, Manhattan, St. Joseph’s (Phila.), Georgetown, et al.

Soon, however, still another fortress of masculinity, La Salle College, will fall before the onslaught of distaff wiles. La Salle, a men’s College since its founding by the Brothers of the Christian Schools in 1863, will welcome women students to its evening division starting with the spring term.

The College now has an overall enrollment of just over 6,000 students, half of them attending evening program courses. The evening division was the first Pennsylvania evening college accredited to grant degrees when it was initiated in 1946.

Brother Emery Mollenhauer, F.S.C., Ph.D., dean of the evening division, announced the new policy and added that the women—like most of the college’s evening students—will be required to follow a degree oriented program.

La Salle’s evening students, with rare exception, are required to roster courses only in their sequence toward a bachelor’s degree—not as isolated course offerings.

“We have recognized a community commitment to meet the needs for higher education in the metropolitan area,” Brother Emery said. “A significant portion of the prospective students in the area are, of course, women. You can’t continue to move forward today if you rely entirely on precedent.”

A rather weighty precedent there was too, since the Christian Brothers were prohibited from teaching women until Vatican Council II set the stage for a change at a recent international meeting of the Christian Brothers, where the question was permitted to be “solved on the local level.”

The Roman Catholic teaching order had been founded “to teach boys and young men” by St. John Baptist de La Salle, a 17th century French priest who was canonized by the Church in 1900.

Actually, at La Salle the matter has been rather tenuous for the past four years, because the college received special permission to admit nuns as students and to hire several women teachers since 1962.

But there is no mistaking the impact the new coeds will have on the La Salle campus. Not the least of the consequences anticipated by Brother Emery are an increase in overall enrollment (ordinarily, about 350 enrollees are expected at mid-year); a dramatic rise in matriculation in the liberal arts program, which was begun in 1962; more teachers will be needed, and a new program of extracurricular activities for women is planned.
Shalom La Salle

For the first time in anyone's memory at La Salle College, a class has been post­poned to permit the professor to conduct services for the Jewish holidays.

The professor is Rabbi Bernard S. Frank, of Congregation Beth Or in Mt. Airy, the first Rabbi to be a resident lecturer at the college. The lectureship is sponsored by the Jewish Chautauqua Society, with the cooperation of the Philadelphia Archdiocesan Commission on Human Relations and La Salle's theology department, headed by Brother James Kaiser, F.S.C., chairman.

The Chautauqua Society, founded in 1893 by a Philadelphian—Rabbi Henry Berkowitz, sponsors speakers and resident lecturerships at colleges and universities across the U.S. to "create better understanding of Jews and Judaism through education."

Seven other Catholic colleges and universities are sponsoring such lectureships this fall: Fordham (N.Y.); Xavier (Ind.); Xavier (Ohio); St. Louis University; St. Mary's (Ind.); Portland (Ore.); Notre Dame (Ind.), and St. Joseph's (Calif.)

Rabbi Frank is conducting a course on "The Development of Jewish Religious Thought" for a class composed of 18 La Salle juniors and seniors. An elective offering that will be repeated during the spring semester, the course is a survey of the Jewish religion, including discussion and analysis of Jewish theology, religious practices, ritual and customs.

Brother Daniel Bernian, F.S.C., La Salle president, said the lectureship "is in harmony with the work and vocation of an urban Catholic college in our time."

"As a Catholic college," Brother Daniel continued, "La Salle seeks opportunities to implement the spirit and the letter of the Vatican Council's decrees, which exhort Catholics to promote the spiritual and moral goods found among all men, through dialogue and collaboration with the followers of other religions."

Rabbi Frank is equally enthusiastic about the lectureship.

"One of the greatest reasons for discontent, fear and indecision in man is lack of information," Rabbi Frank said. "The purpose of my course at La Salle is for educational intent in the true ecumenical sense—that is, to disseminate information about Judaism, in order to remove any misconceptions and untrue statements. It is my experience of a lifetime, and it is for me the greatest challenge that I have yet faced in my Rabbinate. We must succeed if we are to become one brotherhood with love and concern for all men, as the creation of God."

Brother James Kaiser praised the JCS for sponsoring the lectureship.

"We are deeply indebted to the Jewish Chautauqua Society for sponsoring a course in Judaic thought, and especially pleased to welcome Rabbi Frank to our staff," Brother James said.

Tuition Rise in '67

Rising costs will cause La Salle to increase its tuition in 1967, it was announced by Brother Daniel Bernian, F.S.C., president.

Tuition and fees will be raised to $1150 for arts and business students, and $1250 for science program students. Current costs are $1020 and $1100, respectively. Residence fees will remain at $900 per year. All increases are effective in September, 1967. La Salle's last tuition increase was in 1964.

"Like most people today," Brother Daniel said, "we are confronted by the rising cost of nearly everything. It costs more to construct buildings and to maintain them. It costs more to keep our present faculty and to attract new ones.

"Since tuition is the college's main source of income," Brother Daniel continued, "we have no other choice but to increase our tuition charges. We sincerely regret the necessity for this increase, but under current conditions there is no present alternative."

A Wilder Year

A Thornton Wilder Festival will highlight the 32nd season of the Masque of La Salle College, which opened with Wilder's Pulitzer Prize winning "Our Town," Dec. 2-11, in the College Union Theatre.

Directed by Sidney MacLeod, the Masque will also present three one-act plays by Wilder from Feb. 24 to Mar. 5, and the year will conclude with "The Skin of Our Teeth," another Pulitzer winner, Apr. 28 to May 7.

Other highlights of the year will include a special issue of FOUR QUARTERS, La Salle's faculty literary magazine, devoted to Wilder's works, and a showing of the movie based on the author's prize winning novel, "The Bridge of San Luis Rey," in March.

A Grain of Salt

Charges that the "new freedom" in the Roman Catholic Church since Vatican Council II has lessened authority in the Church "may have some validity," the editor of a leading Catholic magazine told a La Salle audience this fall.

Daniel Callahan, associate editor of Commonweal Magazine gave his remarks to a capacity audience of 400 La Salle students and faculty members in the College Union Theatre. The talk was part of the college's continuing concert and lecture series held through the academic year.

"Many Catholics now accept authority with a grain of salt," Callahan said. "They do not simply accept without judgement what is said. But this may be misleading, for the Church is being taken much more seriously now."
"When nasty laymen criticize a Bishop," he continued, "he is criticized because he is not doing what he is supposed to do. It is a way of saying that the authority is taken with such seriousness that it is to be criticized if it doesn't measure-up to its own proclaimed standards."

He decried what he called "the backlash" of the Catholic heirarchy in response to freedom in the Church. "We can't have renewal in the Church without dissention and some confusion. That is the price of renewal," he said.

**Wanted: New Writers**

Four Quarters, the College's faculty literary magazine, has been chosen by the National Endowment for the Arts to take part in a program to encourage young writers, it was announced by Brother E. Patrick Sheekey, F.S.C., editor.

The NEA has selected some 100 "little" literary magazines to stimulate works by promising new writers for an annual literary anthology, which will be published with the cooperation of several large publishing houses, among them Harpers, Random House, Doubleday, Viking, Grove Press, Anthenum and Farrar-Straus, over the next few years.

Each author whose work is selected for the anthology will receive up to $1000 and the nominating magazine will be awarded a $500 grant.

The chief purpose of the program, Brother Patrick said, is to "give wider recognition to the best poems, stories and critical essays appearing in the nation's little magazines."

**Warns of German Nationalism**

A revival of French nationalism under President De Gaulle could lead to resurgent nationalism in Germany, a member of Britain's Parliament told a La Salle audience this fall.

Norman St. John-Stevas, an M.P., author, critic and lecturer, gave his remarks to a student-faculty program under a visiting lectureship sponsored by the Danforth Foundation.

"President De Gaulle's foreign policy," St. John-Stevas contended, "has been largely a negative one. Its successes have been negative in nature, such as expelling NATO from France and keeping Britain out of the Common Market. It is extremely difficult to find a positive foreign policy action."

"De Gaulle's domestic policy, however, has given much economic and political stability to France," he added.

St. John-Stevas warned that French nationalism might engender a revival of German nationalism and, he added, "... as long as Britain is excluded from the Common Market, it will be dominated by Germany, which has a much stronger economic base than does France."

**New Evening Program**

La Salle's evening division has initiated a special pilot program in the behavioral sciences conducted by visiting lecturers.

The program is held in cooperation with the Sisters of the Good Shepherd and consists of four courses conducted one night weekly by local psychologists and psychiatrists.

Courses offered are Psycho-Physiology, Psychology of the Exceptional Child, Interviewing and Counseling Techniques and Juvenile Delinquency (Thursdays, starting November 10).

Conducting the program are Dr. Carlton W. Orchinik, psychologist for the Philadelphia County Court; Sister Mary of Our Lady of Charity Kohl, psychological consultant, Provincial House of the Good Shepherd; Frank R. Ryan, director of social services, Tekakwitha Hills School, and Dr. Freerk Wouters, assistant professor of psychiatry, Jefferson Medical College.
H. Blake Hayman, M.D., prominent Bucks County physician, has been elected to the College's board of trustees. He has received an honorary degree from La Salle and the annual President's Medal for "the person who has done the most for La Salle College," both in 1964.

James B. Madison has been appointed assistant to the president of S. F. Durst Co., manufacturing pharmacists in Philadelphia.

Army Lt. Col. John J. Luxemburger, Jr., has been assigned to the office of the assistant chief of staff for force development in Washington. He recently returned from a NATO assignment in Heidelberg, Germany.

William G. Snyder is the newly appointed executive director of the redevelopment authority of the City of Nanticoke, Pa. Thomas M. Walker has been appointed wholesale representative for the Wellington Co., Inc.

L. Thomas Reifsteck, director of career planning and placement at the College, has been elected vice president, college relations, of the Middle Atlantic Placement Association.

Spurgeon S. Smith has been named assistant to the district director of the Internal Revenue Service in Boston, Mass. Spurgeon S. Smith has been named special services and trade section head in the sales services department of Smith Kline & French Laboratories. Robert Vasoli, Ph.D., has been named director of graduate studies in sociology at the University of Notre Dame.

Thomas Lynch, '62 (left) and Frank Blatcher, '56 (right), chat with 76er's general manager Jack Ramsay, speaker at a downtown alumni luncheon club event this fall.
Joseph F. Donnelly received an outstanding and quality increase award for his performance of duties as procurement assistant with the Philadelphia procurement division of the Army Electronics Command. John B. Kelly has been promoted to the new position of financial analyst for Sealtest Foods' eastern division, which covers five states and the District of Columbia. He has been accounting supervisor in the Baltimore district and will move to the division general office in Philadelphia.

Theodore B. Ellerkamp, Jr., is a Peace Corps volunteer working in the Philippines. Ronald C. Giletti was elected Treasurer of the Sigma Phi Lambda Alumni. John P. Lavin was promoted to market research analyst at Atlantic Refining Co. Jerome J. Mastal, a missile launch officer at Malmstrom AFB, Mont., was recently promoted to the rank of Captain. John F. Richardson, Jr. was elected president of the Sigma Phi Lambda alumni. Marriage: William S. Mitchell to Catherine Dolan.

Joseph R. Brennan was elected secretary of the Sigma Phi Lambda alumni. Robert F. Farrell received a master of arts degree from Syracuse University. He majored in the education of emotionally disturbed children. Francis X. Gindhart has been admitted to the Pennsylvania Bar Association. Gerald C. Kirsch received a master of science degree in library science from the Drexel Institute of Technology. Lt. Robert T. Pinizzotto is at Phan Rang AFB in Viet Nam. Richard Snyder was admitted to the Pennsylvania Bar Association. Frank Steinitz was elected vice president of the Sigma Phi Lambda alumni.

Dennis L. Angelisanti has been commissioned a second lieutenant in the U.S. Air Force at Lackland AFB, Texas. William S. Hansell has been transferred to Atlanta, Georgia, for his second year with Volunteers in Service to America (Vista). He has been named Vista Leader for the states of Georgia and Alabama. Paul Minehan, the greatest distance runner in La Salle's history, has been appointed assistant track and cross country coach. James T. Parsons is serving with the Peace Corps in Ecuador. Marriage: Joseph A. McDonald to Mary Veronica Crowley.

Richard G. Ballard has been named probation officer for Burlington County, New Jersey. Michael Deres, Edward B. Elenausky and Frank Kalisiak are serving with the Peace Corps. Deres is educational assistant in Iran, Elenausky and Kalisiak are teaching in the Philippine Islands. Donato Giusti, Jr., received a master of education degree in secondary education from Pennsylvania State University in September. Joseph G. Henrich received a M.A. in English from Lehigh University in October. Walter J. Okon has been commissioned a second lieutenant in the U.S. Air Force at Lackland AFB, Texas. John J. Smoluk was promoted to the rank of Army first lieutenant in Hawaii.

Richard P. Daly is working with the Peace Corps in Bogota, Colombia. R. Jeff Donohue recently completed a six week course in New Brunswick, N.J., in preparation for a sales career in the hospital and professional division of Johnson & Johnson. Theodore T. Karas has been commissioned a second lieutenant in the U.S. Air Force at Lackland AFB, Texas. Marriages: Richard V. Hopenhauer to Rosemary McKeon; Otto T. Nebel, III, M.D. to Sandra Jean Sauerwein.
1966 LA SALLE ANNUAL FUND

La Salle College has been described in a recent television presentation by a College administrator as “a good College on the verge of greatness.” La Salle has followed the high road of academic excellence that has earned it a place among select colleges in the nation. For more than one hundred years, the Christian Brothers and a growing number of dedicated lay faculty have fashioned a record that makes La Salle a center for challenging education. In 1966, La Salle is a complete entity—a Catholic College, a Christian Brothers College, a Liberal Arts College, a pre-professional school, with day, evening, and summer sessions, a graduate program in theology and a variety of workshops and institutes.

La Salle as other institutions of higher education has faced the complicated problems that go with rapid increases in enrollment and course offerings. You can see some measure of the impact of these changes from the following comparisons:

<table>
<thead>
<tr>
<th>PROFILE OF GROWTH</th>
<th>1954</th>
<th>1964</th>
<th>1974</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Enrollment</td>
<td>2,490</td>
<td>5,900</td>
<td>6,980</td>
</tr>
<tr>
<td>Day</td>
<td>1,320</td>
<td>3,000</td>
<td>3,600</td>
</tr>
<tr>
<td>Night</td>
<td>1,170</td>
<td>2,900</td>
<td>3,380</td>
</tr>
<tr>
<td>Total Faculty</td>
<td>89</td>
<td>271</td>
<td>364</td>
</tr>
<tr>
<td>Student Aid</td>
<td>$104,310</td>
<td>$293,292</td>
<td>$443,000</td>
</tr>
<tr>
<td>Faculty Salaries</td>
<td>$468,173</td>
<td>$1,333,060</td>
<td>$3,062,100</td>
</tr>
<tr>
<td>Total Budget</td>
<td>$1,132,720</td>
<td>$4,690,900</td>
<td>$7,327,800</td>
</tr>
<tr>
<td>Number of Buildings</td>
<td>8</td>
<td>17</td>
<td>22</td>
</tr>
<tr>
<td>Income from Gifts and Grants</td>
<td>$83,215</td>
<td>$157,900</td>
<td>$300,000</td>
</tr>
<tr>
<td>Christian Brothers</td>
<td>$28,302</td>
<td>$201,441</td>
<td>$400,000</td>
</tr>
</tbody>
</table>

The college depends upon unrestricted contributions to meet its annual budget of $6 million. The '66 Annual Fund has been programmed to accept an annual increasing share of this need. The success of the effort will be measured by your personal involvement.

La Salle's spectacular growth has been achieved within the framework of these objectives:

- liberal education with depth of study
- quality programs for day and evening divisions
- balanced courses of study for students planning graduate work
- high academic standards in conjunction with research facilities
- increased services to the community

Despite a difficult fiscal task, the present budget of the College is $6 million. The College has grown and advanced in its mission to send forth alumni to become leaders in medicine, teaching, business, and many other fields. Your help, and that of many other friends and College alumni, is vitally needed to keep pace with the demands of our changing world. Thomas H. Huxley offered an appropriate challenge that fits La Salle College’s '66 Annual Fund Program for faculty and lectureship funds. He said, “The rung of a ladder was never meant to rest upon, but to hold man's foot long enough to enable him to put the other somewhat higher.” You can assist La Salle toward the next rung.

Annual giving this year is being focused toward the La Salle College faculty... to improve faculty salaries, to raise additional funds for more teachers, and to bring still other noted educators to the campus in the form of visiting lectureships. Your contribution will help carry forward this most important growth in the academic life of your College.
THE HOLROYD FUND
A Tribute to Excellence in Teaching

The ritual has been repeated thousands of times in the past 46 years. "The Good Doctor" settles into his chair, pulls the flame down into the bowl of his pipe and his office slowly fills with swirls of blue fragrance . . . a signal that talk can begin.

The student who has come to rub minds with Dr. Roland Holroyd — and the thousands who have come before him — may seek advice, may have a technical question, or may just want to listen to a fascinating potpourri of thoughts, experience, travels and memories.

Dr. Holroyd ranges easily from his first days at La Salle College in 1920 as a part-time instructor, to the present. He may say with a smile, "I deny emphatically that I go back all the way to Methuselah . . . He retired the year before I came to La Salle."

Dr. Holroyd's influence on nearly 6,000 students shines through his philosophy of teaching: "Education at La Salle has never been an intellectual broth cooked-up to be spoon fed to students. The art of teaching is making a student want to learn. The familiar aphorism that you can lead a horse to water but you can't make him drink, is untrue. You can make any horse drink if you salt him first. So, the student's interest must be salted. It takes time and patience, a love of subject and of the student, too."

He has not changed his colorful ways. He is "salt ing" his students as successfully as ever . . . he still delivers his lectures in an academic gown . . . and although his classes have tripled in size, he still gives challenging essay-type examinations.

RECOGNITION NOW

Roland Holroyd is one of La Salle's great teachers. His contributions to the College, the community, and to nearly 6,000 students now ripples out to unknown people and places.

It was Henry Adams who said: "A teacher affects eternity; he can never tell where his influence stops."

Why wait to honor this example of teaching excellence?

THE HOLROYD FUND

A fund is now being established at La Salle to create an endowed lectureship in honor of Dr. Holroyd. This fund will make it possible to bring four outstanding lecturers to La Salle each year. Here is your opportunity to recognize Dr. Holroyd's years of inspirational teaching . . . and to have a part in bringing other great teachers to La Salle College.

The visiting lecturers will be eminent authorities in biology, Dr. Holroyd's own chosen field. They will enhance the La Salle reputation and tradition of teaching excellence and will bring a cross-fertilization of ideas to La Salle students.

A LIVING TESTIMONIAL

In this day and age, too few students can experience the miracle of sitting on one end of a log with an inspiring teacher on the other end . . . the kind of experience that has become a Holroyd hallmark. The Holroyd Fund will make possible an ongoing tribute . . . a living testimonial. A memorial need not be fashioned in brass or stone. Charles Townsend Copeland believed, "... the best memorial is some beneficent thing or function that shall bear his name."

YOUR TRIBUTE TO DR. HOLROYD

You can honor this great teacher by contributing toward the establishment of the Holroyd Fund as your annual giving to La Salle College this year. At the same time, you will be increasing the educational experience available to the campus community.

By pledging $100 or more to the Holroyd Fund for the year 1966, you automatically gain or retain membership in the Century Club of La Salle College.
THE CENTURY CLUB

The Century Club was founded in 1960 by a group of alumni and friends. The Club has as its objective the advancement of La Salle College and its educational aims through financial aid.

By their gifts to the Annual Fund, members of The Century Club support La Salle's program of continual commitment to scholastic excellence, sustained academic development, a curriculum suited to the needs of the community and the nation. Equally important, Century Club members provide both inspiration and example for alumni and friends of La Salle who participate in the Annual Fund.

The term of membership extends for one year from October, 1966 to September, 1967. Gifts of cash, securities, or property having a value of one hundred dollars or more are acceptable.

Within The Century Club itself, there are opportunities for leadership in three membership groups, which are:

TRUSTEES—Gifts of $1,000 or more
DIRECTORS—Gifts of $500 or more
MEMBERS—Gifts of $100 or more

You may enclose full payment with your contribution card, or you may make a pledge to be paid in semi-annual or quarterly installments.

For the year 1966, The Century Club takes great pride in providing the leadership for the establishment of the Holroyd Fund. Those who wish to allocate their Century Club contribution to The Holroyd Fund will become charter patrons of this Fund with their names recorded as such.

In appreciation of their alumni leadership and service to La Salle, Century Club members are accorded the following special recognition:

- Engraved membership cards are issued.
- The Annual Report of The President is sent to each member during the year of his membership.
- All Century Club members are invited as guests of the College to an annual reception held in their honor.

La Salle '65 Annual Fund
(October, 1965 to September, 1966)

DONORS—1177
PARTICIPATION—12%

<table>
<thead>
<tr>
<th>Class of</th>
<th>No. of Contributors</th>
<th>Total Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1904</td>
<td>1</td>
<td>$100.00</td>
</tr>
<tr>
<td>1910</td>
<td>1</td>
<td>$100.00</td>
</tr>
<tr>
<td>1916</td>
<td>2</td>
<td>$60.00</td>
</tr>
<tr>
<td>1917</td>
<td>1</td>
<td>$100.00</td>
</tr>
<tr>
<td>1919</td>
<td>2</td>
<td>$102.00</td>
</tr>
<tr>
<td>1920</td>
<td>1</td>
<td>$100.00</td>
</tr>
<tr>
<td>1922</td>
<td>2</td>
<td>$200.00</td>
</tr>
<tr>
<td>1923</td>
<td>1</td>
<td>$10.00</td>
</tr>
<tr>
<td>1924</td>
<td>2</td>
<td>$20.00</td>
</tr>
<tr>
<td>1926</td>
<td>1</td>
<td>$100.00</td>
</tr>
<tr>
<td>1927</td>
<td>3</td>
<td>$120.00</td>
</tr>
<tr>
<td>1928</td>
<td>2</td>
<td>$35.00</td>
</tr>
<tr>
<td>1929</td>
<td>2</td>
<td>$135.00</td>
</tr>
<tr>
<td>1932</td>
<td>1</td>
<td>$500.00</td>
</tr>
<tr>
<td>1933</td>
<td>1</td>
<td>$25.00</td>
</tr>
<tr>
<td>1934</td>
<td>1</td>
<td>$10.00</td>
</tr>
<tr>
<td>1935</td>
<td>6</td>
<td>$190.00</td>
</tr>
<tr>
<td>1936</td>
<td>6</td>
<td>$260.00</td>
</tr>
<tr>
<td>1937</td>
<td>3</td>
<td>$210.00</td>
</tr>
<tr>
<td>1938</td>
<td>16</td>
<td>$929.68</td>
</tr>
<tr>
<td>1939</td>
<td>12</td>
<td>$1050.00</td>
</tr>
<tr>
<td>1940</td>
<td>9</td>
<td>$370.00</td>
</tr>
<tr>
<td>1941</td>
<td>6</td>
<td>$1265.00</td>
</tr>
<tr>
<td>1942</td>
<td>9</td>
<td>$760.00</td>
</tr>
<tr>
<td>1943</td>
<td>10</td>
<td>$810.00</td>
</tr>
<tr>
<td>1944</td>
<td>6</td>
<td>$345.00</td>
</tr>
<tr>
<td>1945</td>
<td>3</td>
<td>$135.00</td>
</tr>
<tr>
<td>1946</td>
<td>8</td>
<td>$1120.00</td>
</tr>
<tr>
<td>1947</td>
<td>3</td>
<td>$135.00</td>
</tr>
<tr>
<td>1948</td>
<td>34</td>
<td>$1105.00</td>
</tr>
<tr>
<td>1949</td>
<td>44</td>
<td>$1468.50</td>
</tr>
<tr>
<td>1950</td>
<td>38</td>
<td>$1190.00</td>
</tr>
<tr>
<td>1951</td>
<td>37</td>
<td>$920.00</td>
</tr>
<tr>
<td>1952</td>
<td>48</td>
<td>$1573.00</td>
</tr>
<tr>
<td>1953</td>
<td>30</td>
<td>$970.00</td>
</tr>
<tr>
<td>1954</td>
<td>39</td>
<td>$833.00</td>
</tr>
<tr>
<td>1955</td>
<td>42</td>
<td>$1165.00</td>
</tr>
<tr>
<td>1956</td>
<td>42</td>
<td>$1372.00</td>
</tr>
<tr>
<td>1957</td>
<td>52</td>
<td>$1228.00</td>
</tr>
<tr>
<td>1958</td>
<td>53</td>
<td>$1362.00</td>
</tr>
<tr>
<td>1959</td>
<td>51</td>
<td>$2320.00</td>
</tr>
<tr>
<td>1960</td>
<td>43</td>
<td>$784.00</td>
</tr>
<tr>
<td>1961</td>
<td>64</td>
<td>$900.00</td>
</tr>
<tr>
<td>1962</td>
<td>77</td>
<td>$1283.00</td>
</tr>
<tr>
<td>1963</td>
<td>67</td>
<td>$894.82</td>
</tr>
<tr>
<td>1964</td>
<td>86</td>
<td>$1298.50</td>
</tr>
<tr>
<td>1965</td>
<td>74</td>
<td>$1067.00</td>
</tr>
</tbody>
</table>
LaSalle, Today & Tomorrow