Catholic Schools

Diocese Paces Nation On Enrollment Gain

The Diocese of Rochester with its plans for the immediate erection of four new high schools is pacing the phenomenal growth of Catholic high school education throughout the nation.

This observation backed up by a wealth of interesting statistics is presented by Monsignor Charles Mahoney, diocesan school superintendent, in a current bulletin issued to diocesan teachers.

He points out that Catholic high school enrollment in the United States has increased each year since 1920. From 1928 to 1950 the Catholic high school enrollment went from 5.7 per cent to 8.1 per cent of the total high school registration in the nation.

During this 22 year period, Catholic high school enrollment increased 132 per cent. In the same period, public high school enrollment gained only 41.7 per cent.

THE FOLLOWING FIGURES issued by Department of Education of the National Catholic Welfare Conference, are of interest:

School Year Ended	Catholic	Public	Non-Catholic Non-Public	Total
1920	1,230,458	2,234,695	131,013	2,495,656
1930	2,811,269	4,456,708	131,280	4,799,257
1940	2,811,138	6,686,257	126,540	7,123,060
1950	3,656,272	5,326,000	160,428	8,340,000

These statistics point to impressive gains already accomplished. If we look into the future every thing indicates that Catholic high school enrollment in the United States will continue to grow through the remaining years of this current decade.

THE ESTIMATED CATHOLIC high school enrollment is forecast in the following figures:

School Year Ended	Estimated total W.A.S.E. Stud.	Estimated Percentage of Total W.A.S.E. Enrollment which will be in Catholic High Schools	Estimated Cath. H.S. Enrollment
1951	3,162,000	9.3	871,266
1952	3,162,000	9.5	885,969
1953	3,262,000	9.7	907,511
1954	3,262,000	9.9	924,266
1955	3,277,000	10.0	955,700
1956	3,282,000	10.3	998,139
1957	3,305,000	10.4	707,744
1958	3,322,000	10.6	981,813
1959	3,366,000	10.8	974,928
1960	3,369,000	10.9	910,041

According to these figures the estimated Catholic high school enrollment for 1960 will be approximately double that of 1930. There were 656,272 pupils enrolled in 2,180 Catholic high schools in the year of 1950. The above estimate forecasts that by 1960 we shall have 910,041 or close to a million students registered in the Catholic high schools of this country.

This encouraging picture of nationwide progress in Catholic high school education is reflected also here in our own Diocese of Rochester. At the present time we have a total of 4,260 students receiving a Catholic high school education in this diocese. The breakdown of schools and their enrollments, as listed in our diocesan school directory, is this:

Rochester: Academy of the Sacred Heart—48; Aquinas Institute—1,464; Holy Angels—9; Nazareth Academy—1,230; Our Lady of Mercy High School—378; St. Agnes High School—114; St. Andrew's Seminary—96; St. Joseph Commercial School—182.

Auburn: Holy Family High School—192. Elmira: Elmira Catholic High School—272. Geneva: De Sales High School—261. Hornell: St. Ann High School (9th year)—34. Livonia: Bishop Kearney of the Society of the Divine Word—37. Williamson: Palmyra High School—106.

THIS YEAR WE ARE beginning the construction of four new Catholic high schools in our diocese. These are: McQuaid High School for boys (1,000) and the new St. Agnes High School for girls (900) in Rochester; Mt. Carmel High School for boys and girls (300) in Auburn; and Notre Dame de Lourdes High School for boys and girls (300) in Elmira. Last week the Diocese announced the purchase of 70 acres in Brighton on which will be built one of the new Catholic high schools for the Rochester area.

When these four new high schools will provide for a [illegible] **than our diocesan program of high** [illegible] **will enable us to give Catholic high school** [illegible] **4,260 more students or practically** [illegible] **of these now.**

[illegible] the increased Catholic high [illegible] **the national fore-** [illegible] **for Catholic high school** [illegible] **is playing a** [illegible] **Catholic school education** [illegible] **we shall be able** [illegible] **boys and girls who are** [illegible] **Catholic high schools in**

About These Study Clubs

JOSEPH BREIG

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A reader in a western state has written to me to describe the miserable spiritual condition of the parish in which he lives.

The condition, I believe, is not at all uncommon. But it is not hopeless. I would like to propose a solution—a solution which I have seen getting results.

The western reader says that although his fellow-parishioners are prosperous, they give little to the Church. Some do not even have their children baptized.

There is no parish school, and only about half the children attend the Saturday religious instructions, which at best would give them only elementary knowledge — and appreciation — of their Faith.

IN SUCH conditions, we Catholics cannot restore the world to Christ. And restoring the world to Christ is our job.

The conditions, described by the western reader — conditions which are by no means continued to the western part of our country—can be corrected only if we get at the root of the difficulty.

The root is not in the children, or in the pastor. The root is in the parents. It is in the home.

Destroy Christian family life, and you destroy all. The enemies of God know that. The home is the focal point of their attack.

HOW CAN the home be restored?

Christian homes can be restored by Christian study clubs, or discussion clubs, or whatever you want to call them. I mean Christians meeting in homes for the purpose of re-Christianizing homes.

I know that this method works. I have seen it working for many years. Not only will it work, but it is a lot of fun. People who go into it with tongues in cheeks and fingers crossed become, in a matter of weeks or months, enthusiasts.

There is nothing at all difficult about it. It is as easy as rolling off a log—as easy as getting together for an evening of bridge or for any other pleasant social purpose.

YOU START with, say, three couples; certainly not more than six couples. They meet in the home of one of the couples the first week. The next week, they go to somebody else's home. And so on.

The gatherings are devoted in part to study, but not in the classroom sense; in part to discussion, guided but not dominated by the best-informed member, and in part to happy Christian sociability, with whatever refreshments may be considered suitable.

You get a priest to help you get started, and to provide guidance as you go along—if that is possible. If not, you can get along without a priest, although certainly you will want at least to consult one from time to time, and have one visit your meetings whenever possible.

YOU CAN BEGIN your meetings with whatever subject, and whatever literature, is most suitable for your group. You may hit on exactly the right thing from the start, or you may have to experiment a bit.

Some clubs have been very successful with the Confraternity Edition of the Catechisms. Others have started with the life of Christ. Still others have simply launched the meetings by encouraging members to talk questions—and then leading the discussion.

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