

2019

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Mary Claire Simone

Santa Clara University, msimone@scu.edu

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Recommended Citation

Simone, Mary Claire (2019) "Praying for Peace: The Influence of Jesuit Values on Santa Clara Students During the Early Cold War (1945-1953)," *Historical Perspectives: Santa Clara University Undergraduate Journal of History, Series II*: Vol. 23 , Article 11.

Available at: <https://scholarcommons.scu.edu/historical-perspectives/vol23/iss1/11>

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Praying for Peace: The Influence of Jesuit Values on Santa Clara Students During the Early Cold War (1945-1953)

Mary Claire Simone

Before the American public could breathe a sigh of relief at the end of World War II, the nation was caught up in another hostile standoff. The Cold War emerged out of the opposition between two domineering forces, the Soviet Union and the United States, whose political ideologies and visions for the postwar world clashed significantly. The Truman administration acted quickly to convince Americans of the threat that the Soviets' posed to peace, stability, and democracy in the world. Appealing to patriotism to rally public support for his foreign policies of containment and deterrence, President Harry S. Truman sought to unify the nation behind his "Truman Doctrine," Marshall Plan, the Selective Service Act of 1948, NSC 68, and other measures aimed at bolstering the country's national security and efforts overseas.¹

For undergraduates at Santa Clara University, however, the primary focus of the early Cold War centered not on the democratic exigency promoted by the government but instead on Jesuit concerns. Santa Clara's Jesuit objectives sponsored the creation of moral and engaged citizens enriched with an education in the humanities and Catholic principles advocating for peace, solidarity, and the protection of human dignity. Though Santa Clara strived to produce functioning democratic citizens, these students acted first as mindful, educated Catholics. While many other universities at the time succumbed to the "era of conformity"² and enforced undergraduates' support of the federal government, many students at Santa Clara remained critical of the government's actions and were bold enough to propose their own

¹ Stephen E. Ambrose and Douglas G. Brinkley, *Rise to Globalism: American Foreign Policy Since 1938* (United States of America: Penguin Books, 1997), 82.

²Noam Chomsky, *The Cold War & The University: Toward an Intellectual History of the Postwar Years* (New York: The New Press, 1997).

political agendas. They disagreed with aims of the government that did not align with the Jesuit agenda of peace, justice, and education, and instead demanded actions inspired by moral leadership. Therefore, the Catholic and Jesuit values that permeated the atmosphere of Santa Clara had a profound impact on the students' understanding, attitudes, and responses towards the early events of the Cold War.

The Catholic and Jesuit Atmosphere

Catholic and Jesuit values largely shaped the atmosphere at Santa Clara following the end of World War II. However, the campus was not immune to the altered demographics and postwar aftershock. The dramatic increase of enrollment during the early postwar years is primarily attributed to the influx of veteran students attending Santa Clara using the GI Bill. Veterans made up two-thirds of the student body in 1946,³ adding a distinct presence to campus that was jaded by their years at war and explained their overall disinterest in trivial clubs and functions on campus. The apathy veterans displayed toward school activities spilled over into their academics as well. Many veteran students already felt educated or only wanted training in fields of science that mirrored the "courses of a practical nature... taught in the armed forces."⁴ They complained that their liberal arts classes were not teaching them the skills and information necessary for the real world, and thus displayed a disregard for the value and importance of the humanities.⁵

In spite of many veterans' negative attitude towards Santa Clara's traditions and educational values, the university's administration, provoked by the repercussions of World War II, made a huge push to implement Santa Clara's Catholic and Jesuit objectives. The postwar years demanded expansion in both

³ Gerald S.J. McKeivitt, *The University of Santa Clara: A History 1851-1977* (Stanford: Stanford University Press, 1979), 265.

⁴ "What's Wrong?" *The Santa Clara*, May 15, 1947.

⁵ Ibid.

housing and classes to accommodate for the increase in student registration. Similar advancements that took place at larger universities used this recovery time as an opportunity to secure federal funding by establishing the necessary framework for research programs in science and technology. Stanford, for example, was highly preoccupied with becoming a superior resource center for the government, equipped to handle the circumstances of the Cold War and future world conflicts.⁶ As a much smaller university with a lower probability of obtaining much federal sponsorship outside of the tuition stipends from the GI Bill, Santa Clara was not as heavily influenced by the needs of the government when crafting their development plans. Thus, during this time of change, “tradition reigned strong at Santa Clara and also in the religious order that guided almost every aspect of its development.”⁷ The recovery and expansion induced progress at Santa Clara that further promoted Catholic and Jesuit values through academic programs that emphasized religion and the humanities.

During the immediate postwar years, the university continued to enforce numerous religious requirements. Mandatory religious exposure included Catholic classes each semester, attendance at Sunday mass, retreats, and weekly chapel lectures.⁸ Additionally, standards of conduct did not tolerate any expression of attitude “that was ‘opposed to Catholic beliefs, or practices, or to the known attitudes of Catholic authorities.’”⁹ Thus, all activities on campus focused on reinforcing the tenets and beliefs of Catholicism in daily life.

Administrative efforts were most prominent in promoting proper education infused with the Jesuit mission of developing

⁶Rebecca S. Lowen, *Creating the Cold War University: The Transformation of Stanford* (Berkeley and Los Angeles: University of California Press, 1997).

⁷ McKevitt, *The University of Santa Clara*, 269.

⁸ Santa Clara University (Calif.), “Bulletin / Santa Clara University,” University Records of Santa Clara University (Santa Clara, Ca: The University, 1944-1955).

⁹ McKevitt, *The University of Santa Clara*, 272.

moral character and emphasizing lessons from the humanities. The school bulletins from 1944-1953 outlined Jesuit education in terms of educating compassionate and intellectual men with the goal of creating virtuous and educated citizens.¹⁰ Stressing the importance of an educated mind and heart, the mission statement of Santa Clara University was “to mould men after the model of the Man-God and thus form them to serve their fellowmen, their country and their God.”¹¹ Fr. Hauck, president of the university from 1951 to 1958, considered intellectual excellence to include “professional competence, moral character, and the deepening of the supernatural life,”¹² concepts that strongly influenced the knowledge, opinions, and beliefs of Santa Clara students.

Santa Clara sought to preserve the importance of the humanities, which was especially threatened by the effects of the war and jaded attitudes of the veterans. In addition to protesting against compulsory military training so as to not “interrupt the education of the young men,”¹³ the university also campaigned for liberal arts education as an integral part of achieving peace.¹⁴ Fr. Gianera and Fr. Hauck, who served as successive presidents of Santa Clara University from 1945 to 1958, attended multiple national conferences to discuss and advocate for the importance of education and liberal arts. Following the United States’ entry into the Korean War, both attended conferences to champion higher education amidst the draft¹⁵ and discuss the timely topic of “American Leadership in Spiritual and Moral Values.”¹⁶

¹⁰ Santa Clara University (Calif.), “Bulletin / Santa Clara University,” 1944-1946.

¹¹ Ibid.

¹² Santa Clara University (Calif.), Office of the President, “Papers of Hermann J. Hauck, S.J., 1951-1958,” University Records of Santa Clara University, Santa Clara University, 1958.

¹³ “Dirksen Tells Reaction to Compulsory Training,” *The Santa Clara*, January 31, 1946.

¹⁴ “Father Hauck Attends Presidents’ Conference; Sessions Emphasize Liberal Education in Science World,” *The Santa Clara*, January 17, 1952.

¹⁵ “Fr. Gianera Attends Talks in Chicago,” *The Santa Clara*, February 22, 1951.

¹⁶ “College Educators to Meet on SCU Campus,” *The Santa Clara*, October 15, 1951.

The actions of university presidents and faculty members clearly resonated with the students, who covered these campaigns of devotion to humanities favorably in the school newspaper. Echoing these sentiments with their own gratitude for their superior liberal arts education, students expressed pride in Santa Clara's Jesuit focus and capacity to instill within them the moral foundation necessary to correctly address the problems of the world.¹⁷ Overall, their belief in the positive outcomes of the embodiment of their institution's objective gave students a profound appreciation for the power of education, identifying the accumulation of knowledge and morality as the "process whereby a man becomes human."¹⁸ Jesuit education thus instilled competence, compassion, and conscience within the students, and created informed citizens while developing Catholic moral character.

The combination of the administrative push for religion and crusade for humanities-focused education inspired the students of Santa Clara to value the importance of their Jesuit education as a means of developing sound moral judgement and critical knowledge, which encouraged them to seek ways to apply these skills. Thus, the atmosphere of the campus and promotion of Catholic and Jesuit values by the administration greatly influenced Santa Clara students. An article in the student newspaper written in October of 1949 states: "The college man is not a childishly proud person, avidly striving after his own egocentric disposition; he becomes a member of the organization, the university and modifies his temperament to that of the group."¹⁹ It is clear that the students conformed to the temperament of the institution of Santa Clara University by taking on the sentiments, values, and goals of the collective mission of Santa Clara. Specifically, the institution of Santa Clara University greatly influenced the students'

¹⁷ "Educational Choice," *The Santa Clara*, September 22, 1948.

¹⁸ "On Becoming Human," *The Santa Clara*, October 28, 1949.

¹⁹ "An Institution Falls Flat," *The Santa Clara*, October 5, 1949

understanding, attitudes, and responses toward the early events of the Cold War.

Understanding

*“There is a flame of alertness flickering on our campus”*²⁰

Following World War II, a majority of the students at Santa Clara displayed a general interest in understanding international events. Facts regarding the global situation were enforced in classes and lectures, where members of the faculty and the administration delivered messages concerning current events through Santa Clara’s Catholic and Jesuit worldview. The tinted information conveyed to the students resonated with their own views and opinions on the matter, as displayed through independent club activities and debate topics, and most prominently articulated in the students’ own description of the international situation.

Santa Clara students’ understanding of postwar conflicts were directly influenced by class content and the messages of lectures. As the university expanded after the war, the number of classes offered increased, noticeably in the history and political science departments.²¹ Courses between 1944 and 1953 included an explanation of the causes of World War II, the study of international organizations and examination of the potential for peace, and a comparative political analysis of problems in Russia and Asia.²² These courses and others allowed students to have intellectual discussions with professors regarding the current state of the world.

In addition to everyday classes, multiple lectures were given on campus concerning international affairs, including Fr. Hubbard’s popular series on postwar recovery in Europe and Asia. Specialized scholars and world travelers delivered firsthand

²⁰ “Safe in the Ivory Tower,” *The Santa Clara*, January 17, 1952.

²¹ Santa Clara University (Calif.). “Bulletin / Santa Clara University.” University Records of Santa Clara University, 1945-1953.

²² Santa Clara University (Calif.). “Bulletin / Santa Clara University.” University Records of Santa Clara University, 1946-1949.

accounts of war atrocities and ongoing conflicts, such as the communist revolution in China. The general purpose of these international lecture series was to outline “world conditions... and discuss the relationship of the Catholic student and adult to these conditions.”²³ These lectures described the global situation in religious terms and emphasized the importance of a Catholic response considerate of the pervasive suffering found in war devastated areas.

Another unique aspect of these lectures was their defiance of conformity to political support of the government, sentiments that were typically unspoken at other universities.²⁴ Many of these lectures criticized the federal government’s approach to foreign policy and expressed fear of a potential World War III. In 1949, one lecture by Fr. Hubbard went so far as to denounce American foreign policy as “silly.”²⁵ Faculty and speakers not only gave students the opportunity to further their understanding and nurture a passion for awareness, but also presented them with perspectives that decried efforts by the government.

The club activities and debates hosted by student groups reveal how receptive Santa Clara students were to the Catholic and Jesuit lens their classes and lectures used to describe the world. The student newspaper chastised the initial apathy instigated by the domineering presence of veterans in 1946 and advocated for passionate student involvement in on campus gatherings and engagement with global affairs. By 1948, the students began displaying a substantial desire for student-led discussion. A student news article titled “Need Seen for Active Political Clubs on Campus” articulated the students’ desire to develop as informed citizens with strong, Catholic inspired opinions.²⁶ In 1949, the

²³ James O’Neill, “Santa Clara Prepares for New Day of Recollection,” *The Santa Clara*, February 27, 1947.

²⁴ Lowen, *Creating the Cold War University*.

²⁵ “Fr. Hubbard Confers with Symington,” *The Santa Clara*, May 4, 1949.

²⁶ John Sherman, “Need Seen for Active Political Clubs on Campus,” *The Santa Clara*, April 15, 1948.

International Relations Club was formed, declaring its purpose “to stimulate interest in vital national and international problems through debates and lectures.”²⁷

Additionally, Santa Clara had multiple active debate clubs on campus, whose topics of contention displayed awareness to current world events and consciousness of potential developments in international relations while often reciprocating the criticism of governmental action voiced in lectures. Many debates centered on ways to overcome challenges to world peace²⁸ and which approach the United States should implement against the rise of communism.²⁹ During the Korean War, debate topics shifted heavily towards discussion of nuclear weapons,³⁰ the effects of war on education,³¹ and whether or not the United States should withdraw from international arrangements.³² The goal of these conversations was to develop a sound knowledge base that would allow for informed analysis of the global situation and ultimately inspire solutions to establish peace. Overall, the discussions of student-run organizations demonstrate how student opinions reflected of the content and tone given in their lectures and classes.

²⁷ “Formation of the IR Club Announced,” *The Santa Clara*, December 15, 1948.

²⁸ “No Decision in White Debate on Disarming,” *The Santa Clara*, December 19, 1946.

²⁹ “Senate Holds First Debate,” *The Santa Clara*, October 6, 1948.

³⁰ “Senate and House Continue Active Debating Program,” *The Santa Clara*, November 2, 1950.

³¹ *Ibid.*

³² “House Debaters Travel to St. Mary’s, Stanford,” *The Santa Clara*, May 3, 1951.



A cartoon image published in *The Santa Clara* in November of 1950 depicting Europe clinging to a cross to avoid drowning in a sea of communism. This image displays students' faith and reliance on religion to provide salvation to countries struggling against communism.³³

Coverage of international news by the student newspaper, *The Santa Clara*, reveals the most obvious influence of Catholic and Jesuit outlook on Santa Clara students. Nearly all of the articles concerning the rise of communism describe it as a challenge to Christianity rather than democracy. Titles such as “Reds’ Influence Being Battled By Christians” and “The Vatican vs Kremlin” pave the way for both opinion and news pieces that depict the atheism of communism as a direct threat to Christianity such that “Christ and the Devil are locked in open battle.”³⁴ Articles such as “Christ Shows Way to Peace” reference the messages of lectures with the assertion that the “Christian cause”³⁵ is the only hope for establishing lasting world peace. Thus, these articles call upon Catholic faith to actively combat the world evils that prevent peace.

³³ “Communism,” *The Santa Clara*, November 2, 1950.

³⁴ Leo Bailey, “Bailey Analyzes the ‘Cold War,’” *The Santa Clara*, January 18, 1949.

³⁵ “Editorial,” *The Santa Clara*, April 15, 1948.

An overall desire to remain informed encouraged both exposure and discussion of foreign affairs on campus. Supported by faculty members, Santa Clara students were granted the liberty of having controversial discussions and voice critical opinions concerning world affairs that condemned the pursuits of political leaders. This was a rare freedom at the time, as many college campuses did not allow these discussions to formally take place. Stanford, for example, asserted “social conformity and political repressiveness”³⁶ by depriving undergraduates of political speakers and religious activity. Similar restrictions at the University of Pennsylvania kept students silent by convincing them that criticism was “so far out of the mainstream you did not talk to anyone.”³⁷ Under the environment of a Catholic and Jesuit institution, Santa Clara students’ understanding of the Cold War developed independently of the position of the federal government. Thus, Santa Clara provided students with an atmosphere conducive to the acceptance of Catholic and Jesuit imperatives over those of the government.

Attitude

*“Let us face reality with the proper attitude, the Catholic attitude.”*³⁸

The encouragement of Catholic and Jesuit values on campus was greatly responsible for shaping the attitudes of Santa Clara students by generating lofty goals of world peace and international justice. The student newspaper for the academic year of 1945-46 prominently exhibited the hopes of members of the faculty, administration, and student body for stability, demobilization, and lasting peace in the world. Since these hopes were rooted in Catholic and Jesuit tenets, the students developed demands for political action that were critical of the approaches of the federal government. Opinion pieces in *The Santa Clara* emphasized the

³⁶ Lowen, *Creating the Cold War University*, 228.

³⁷ Chomsky, *The Cold War & The University*, 176.

³⁸ “Editorial,” *The Santa Clara*, December 14, 1950.

United Nations over the U.S. government as the sole institution necessary for world peace,³⁹ the need for responsible international control of atomic power rather than the continuation of Truman's deterrence policy,⁴⁰ and the imprinting of moral values on world leaders.⁴¹ The student newspaper's requirements for peace stressed that "the moral character of the person, therefore, is of paramount importance,"⁴² which emphasized the students' belief in the integral role morality and religion would play in the successful establishment of a peaceful postwar world.

However, Santa Clara students' optimism regarding the possibility of peace waned throughout the years as communism persevered and efforts by the federal government failed to implement international stability. Thus, the hopes forged in Christian and Jesuit values led Santa Clara students to express worries about the rising influence of communism and frustrations with failings of government leaders to successfully establish peace and justice.

Between 1947 and 1950, *The Santa Clara* published many articles covering the advancement of communism, often articulating concerns about the expansion and power of the "totalitarian menace."⁴³ When Russia won control of Czech in 1948, the newspaper ran an article comparing the event to the beginnings of World War II,⁴⁴ indicating an alertness and fear for the potential of a third World War. In addition to external communist threats, the students were also worried about the presence of communists in the United States. Expressions of paranoia regarding a communist infiltration of the U.S. government were common on campus during the late 1940s. Further, articles published in 1949-1950 encapsulated the elevated

³⁹ Philip Patton, "International Parade," *The Santa Clara*, June 2, 1949.

⁴⁰ "Does the U.S. Lead in Atomic Power?" *The Santa Clara*, February 23, 1950.

⁴¹ "Peace Again," *The Santa Clara*, March 13, 1947.

⁴² "Christ Shows Way to Peace," *The Santa Clara*, February 19, 1948.

⁴³ "War Relief," *The Santa Clara*, March 4, 1948.

⁴⁴ "Another 1939?" *The Santa Clara*, February 26, 1948.

dismay of students, who were upset that peace remained elusive and anticipated another global war.

With these worries regarding the expansion of communism came a list of expectations put forward by the students to the national government to address the escalating problem and eventually reach the solution of peace. Failure to achieve these high expectations inspired dissatisfaction among the student body.⁴⁵ Many editorials in *The Santa Clara* reveal disgust with failed peace attempts and careless action by leadership in foreign relations. Others indicate a personal sense of helplessness many students felt towards productive action to peace.⁴⁶

On the eve of the Korean War, the students consistently displayed a loss of faith in the government's power. A reflective piece published in December of 1949 lamented the "loused up"⁴⁷ state of the world and expressed doubt in the effectiveness of U.S. efforts to enhance global conditions. After the Soviet Union developed atomic weapons, the student newspaper published articles questioning whether the United States had ever held nuclear dominance, ultimately doubting the power behind U.S. deterrence policy and expressing distrust in the government's capability to successfully manage nuclear weapons.⁴⁸

Between September 1950 and the ceasefire ending the Korean War in 1953, Santa Clara students experienced a dramatic shift in attitude. The initial optimism for peace that was consistently challenged since the end of World War II officially shattered when the United States entered the Korean War, and the Selective Service Act and Truman's declaration of emergency in December of 1950 reinstated the draft. Frustrations inspired by animosity and disgust towards the federal government escalated as a result of the draft laws and government actions; a large degree of

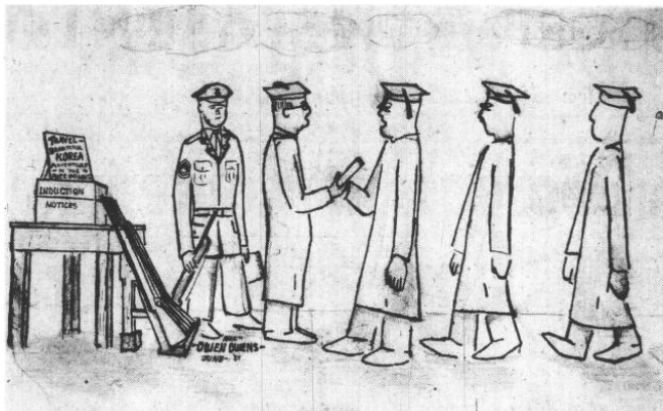
⁴⁵ Chomsky, *The Cold War & The University*.

⁴⁶ Bob Carmody, "A Real Doubt: Has Anyone A Workable Peace Plan?" *The Santa Clara*, March 8, 1950.

⁴⁷ John Igoe, "Dear Vince," *The Santa Clara*, December 7, 1949.

⁴⁸ "Does the U.S. Lead in Atomic Power?" *The Santa Clara*, February 23, 1950.

“loose talking and emotionalism”⁴⁹ present on campus indicated the students’ distress.



Both of these images, taken from successive graduation editions of *The Santa Clara* in 1951 and 1952 respectively, show Santa Clara graduates walking forward to receive their diploma and then their gun. These cartoons comment that graduates were susceptible to the draft and likely to be deployed to Korea upon their exodus of the university.⁵⁰

As the student newspaper noticed hope plummeting on campus due to the “cloud of war, fear, and doubt,”⁵¹ articles were written to combat the “swelling of frustration and pessimism”⁵² by rallying school spirit, increasing excitement for education, and promoting continued efforts to seek peace. The student reporters attempted to rein in negative emotions with messages imploring positive outlooks: “We need less protest against evil, and more

⁴⁹ “Father Hynes Explains Draft Deferment Tests,” *The Santa Clara*, May 3, 1951.

⁵⁰ *The Santa Clara*, June 16, 1951; *The Santa Clara*, June 14, 1952.

⁵¹ “Great Expectations,” *The Santa Clara*, September 13, 1950.

⁵² “Editorial,” *The Santa Clara*, December 14, 1950.

faith in human goodness... less reforming of others, and more transforming of ourselves; less talking about peace and more living the life of peace.”⁵³ These efforts of emotional management of Santa Clara students promoted positive attitudes by reminding students of the continued need to work towards Catholic and Jesuit goals of peace.

Response

*“The Solution must be had by simple labor done with a faith in God”*⁵⁴

Since Catholic and Jesuit values heavily impacted the understanding and attitudes of Santa Clara students, it is not surprising that the students’ responses to global affairs and recommendations for international actions were similarly inspired. Student reactions stemmed from their discontent with how the current crises were being handled, and so to redirect efforts towards their goal of world peace, the students suggested personal actions that conformed to Catholic and Jesuit standards of behavior, which consistently advocated for prayer and education.

What can now be considered the “Pray for Peace” movement at Santa Clara began in 1945, when renowned world traveler Fr. Hubbard gave a lecture to the students concluding that the world needs prayer.⁵⁵ Following that talk, articles published in the student newspaper instructed students that the “power of prayer”⁵⁶ would enlighten the world leaders, inspire Russian conversion, and ensure peaceful solutions to the world’s problems. Students were told that praying the rosary was “the first thing that we must do as Catholics”⁵⁷ to establish peace. Many articles in *The Santa Clara* guaranteed peace through “the explicit promise of Our Lady of

⁵³ “Faith Needed,” *The Santa Clara*, November 9, 1950.

⁵⁴ “The Younger Generation,” *The Santa Clara*, November 8, 1951.

⁵⁵ “Father Hubbard Proclaims Christian Principles as Only Hope for Lasting Peace,” *The Santa Clara*, December 13, 1945.

⁵⁶ “A Victory for Prayer,” *The Santa Clara*, April 22, 1948.

⁵⁷ “Another 1939?” *The Santa Clara*, February 26, 1948.

Fatima”⁵⁸ and called for “the Christians of the world to unite in the practice of devotion.”⁵⁹ Therefore, students’ understanding of world affairs in terms of a religious battle greatly influenced their ideas for solutions.

The 1949-1950 academic year saw the largest devotion to prayer to counter the growth of communist influence and solve world conflicts. Rising fear and frustration toward the national government's inability to quell the rise of communism and establish peace four years after the end of World War II escalated the intensity of the students’ prayer initiative. Articles titled “Fatima, You and the Rosary” appeared in multiple editions of the student’s newspaper, articulating the imperative for the students to combat their feelings of helplessness with prayer.⁶⁰ Additionally, this was the first school year that knew of Soviet atomic power. One article, titled “Lent, H-Bomb, and You,” approached the sense of fear and helplessness inspired by the possibility of nuclear annihilation with the calming suggestion of prayer.⁶¹

Alongside the prayer movement, an increasing devotion to the uniquely Jesuit education offered at Santa Clara gained momentum during the early years of the Cold War. Students’ Catholic duty was constantly called upon during charity drives and extended into their daily lives through their political actions. Lectures and clubs encouraged students to communicate their informed opinions to their congressmen. In addition to referring to voting as a Catholic tenet,⁶² writers in the student newspaper often implored the student body to make educated decisions while voting. Students were reminded to vote for “Christian principles,”⁶³ and thus their civic actions were predominantly driven by religious values rather than democratic incentives.

⁵⁸ “Editorial,” *The Santa Clara*, April 15, 1948.

⁵⁹ *Ibid.*

⁶⁰ “Fatima and the Rosary,” *The Santa Clara*, February 23, 1950.

⁶¹ “Lent, H-Bomb, and You,” *The Santa Clara*, February 15, 1950.

⁶² “Absentee Ballots,” *The Santa Clara*, October 3, 1946.

⁶³ “It’s Your Country,” *The Santa Clara*, February 26, 1948.

Awareness of world events was considered a necessary component of education at Santa Clara. One particular editorial from 1948 adamantly addressed the need for engaged students:

Perhaps it is an ideal situation for the student to withdraw from the world for four years to study the ideas and events of man's past. But today's world is far from ideal. And the almost daily occurrences of world-shaking events does not permit the cloistered retreat for the man who next year or the year after must go out into the world to face the situation as it exists.... He must know what their policies are and how they have evolved. He must be able to criticize and to assume leadership if necessary.⁶⁴

More than ever before, Santa Clara students realized the direct connection between their education and their own capacity to establish a better postwar future. Acknowledging this fact enhanced their appreciation for the Jesuit education, which nurtured knowledge and faith and inspired societal application.

Once the Korean War began, the shocked and disheartened students altered their actions to world situations. Virtually no articles were published that promoted prayer as a solution, and all calls for donations were replaced by pleas for participation in blood drives to send to U.S. soldiers on the front lines. The student body turned away from prayer and based their responses solely in the acquisition of education. The students argued that educated leadership, defined in Jesuit terms by "conscientious concern"⁶⁵ and enlightened diligence to the global circumstances, was essential for the instigation of peace. Thus, the newspaper compelled each student to fulfill their obligation as "a responsible Catholic man"⁶⁶ to properly utilize their voting rights and to take

⁶⁴ John Sherman, "Need Seen for Active Political Clubs on Campus," *The Santa Clara*, April 15, 1948.

⁶⁵ "Citizen Students," *The Santa Clara*, September 13, 1950.

⁶⁶ "Register! It's Your Right," *The Santa Clara*, February 21, 1952.

the initiative to write to their congressmen regarding the “discriminating and illogical” draft laws.⁶⁷ Additionally, the student newspaper increased the number of publications encouraging students to remain passionate and engaged in their education. These articles served to remind students of the importance of remaining focused on their studies and taking full advantage of the educational opportunities currently denied to their counterparts serving in Korea.

Immediately following the end of World War II, students and other members of the university advocated extensively on behalf of the power of prayer to solve the world’s crises; however, the faith and support of this movement did not survive the initial impact of the Korean War. During the same time period, an even larger campaign was launched to support the importance of attaining a Jesuit education to develop compassionate, competent, and conscientious citizens, which persevered throughout U.S. involvement in Korea.

Conclusion

The distinct characteristics of the Catholic and Jesuit environment at Santa Clara University provided the students with a unique experience during the early events of the Cold War. Due to the absence of restrictions posed by political conformity, which influenced other universities at this time, Santa Clara students were given the opportunity to cultivate their own understanding, attitudes, and responses towards world affairs during this volatile period. The combined effects of this freedom coupled with the Catholic and Jesuit atmosphere of the campus encouraged students to reflect the values of their academic institution, regardless of the position of the national government. Pieces published in the student newspaper indicate the deep impression Santa Clara’s Catholic and Jesuit values had on the students’ outlook and

⁶⁷ John Maloney, “How About A GI Bill For World War III Vets!” *The Santa Clara*, March 8, 1951.

reactions to world events leading up to and throughout the Korean War. Above all, these articles illustrate the confidence the students felt towards the power of faith and knowledge to bring individuals to “arrive at correct conclusions”⁶⁸ and trust that “education that will mean victory or defeat.”⁶⁹

⁶⁸ “What Value Catholic Education?” *The Santa Clara*, September 13, 1950.

⁶⁹ “Editorial,” *The Santa Clara*, December 12, 1950.