

CHAPTER XL

THE COLLEGES

§ I. ST. LOUIS

As early as the thirties, owing to the encroachments of business and other reasons, the original location of St Louis University, Washington Avenue and Ninth Street, had begun to take on features which rendered it increasingly undesirable as a site for the institution. In view of this the so-called College Farm property in North St. Louis was acquired in 1836 as an intended home for the boarding-school of the University, but it was never actually put to such use. Then came, in 1867, the purchase of property at Grand and Lindell Avenues as a site for the day-college. Two years later, in 1869, steps began to be taken towards the removal of the boarding-department to a new location. In the summer of that year the University authorities had under advisement two out-of-town sites, one the William C Taylor farm on the Clayton Road some ten miles from St Louis, the other a farm belonging to the estate of John O'Fallon and situated on the Iron Mountain Railroad near Sulphur Springs. Neither of these properties having been acquired, the University finally purchased in September, 1871, three hundred and seventy-six acres on the St Louis, Kansas City and Northern (later the Wabash) Railroad, in a location then nine miles west from St Louis. This property, which became known after its acquisition by the University as College View, cost seventy six thousand dollars. Elaborate plans for buildings and embellishment of the grounds were prepared at an expense of fifteen hundred dollars, but before construction began it was ascertained that the railroad contemplated a change of route by making a deflection at Ferguson so as to enter the city at the Union Station. As this left the newly acquired property without direct communication with the city, it was deemed on this account unsuited as a site for the college with the result that the plan of building on it was summarily abandoned and the whole project of locating the boarding-school out of town became indefinitely postponed.

Meanwhile, the Grand Avenue property was to remain unused for years to come. In the May of 1871 the Brothers of the Christian Schools were reported as being about to locate their contemplated new college at Twenty-fifth and Pine Streets Grand Avenue, at the very western

edge of the city and altogether outside the area of actual urban development, now seemed too remote a location for the Jesuit day-college. Accordingly, a plan to purchase another site considerably east of Grand Avenue was for a while under consideration. In the September of 1871 the sale of the Grand Avenue property as of all the University holdings, including what was left of the College Farm and two or three pieces of city real-estate, was seriously considered with a view to providing the needed means for the construction of the proposed boarding-school at College View. It was expected that one hundred and ninety thousand of the two hundred and fifty thousand dollars required could thus be raised while the remaining sixty thousand dollars would have to be borrowed. The University debt at the moment was one hundred and sixty-two thousand dollars. The Grand Avenue site continued to be held, fortunately so, as the project of a new boarding-school fell through and there was no particular need to dispose of the University holdings in real-estate.

At a meeting of the University board of consultors in January, 1874, it was learned that Father Higgins, pastor of the College Church, was hearing on all sides that the building of a day-college on Grand Avenue should be taken in hand without delay. Such a step, however, could not be taken without the approval of the Archbishop, who had not yet been approached on the subject. Early in 1878 he gave his approval to the project of a new college on the Grand Avenue site, but was unwilling that a church or even public chapel should be opened in connection with it. The following year the plan was proposed of a day-school on Grand Avenue, the building to cost ten thousand dollars, and the professors to reside at the old college. "In favor of the step was the circumstance that taxation of the property would cease. Shall we take the step or sell the property?" It was suggested as against the plan that the Archbishop would allow of no church or chapel [on Grand Avenue] to which any one of the public might be admitted, also, that our debt is now considerable and is annually increasing. But it was the opinion of the majority [of the University consultors] that the experiment of starting a school there at the expense of ten thousand dollars could be made without serious risk." For the moment, the Father General withheld his approval of the project until it could be given more mature consideration. The question of selling the Grand Avenue lot was thereupon reopened. Father Keller, president of the University, to whose initiative was chiefly due its acquisition in 1867, declared that he would never take upon himself the responsibility of selling it without a positive order from the Father Provincial. This was not given and the subsequently valuable site was thus saved for the University. The grant of a parish in the western section of the city was

finally obtained from Archbishop Kenrick in 1879. He wrote to Father Higgins, the provincial, June 30 of that year "In view of your repeatedly expressed wish to transfer your college and church to Grand Avenue and to relinquish your present parish, I hereby consent to the change and, when made, I will give you a parish in your location"

On June 8, 1883, Trinity Sunday, the corner-stone was laid of a church of stone of pure Gothic design at the Grand-Lindell corner of the college property The ceremony was made the occasion of an imposing public demonstration of Catholic life in St. Louis, a procession of thirteen thousand men from the various parishes of the city marching to the scene. Archbishop Ryan of Philadelphia laid the corner-stone and addresses were delivered by Archbishop Gross of Portland and Bishop Dwenger of Fort Wayne, the former speaking in English, the latter in German The crypt or basement as soon as finished was temporarily roofed over and opened for divine service. In August, 1892, work above the crypt was begun and, after various interruptions, carried to completion in 1897, except for the tower, which was built in 1916. The church was solemnly dedicated on January 16, 1898. On August 6, 1888, solemn high Mass with sermon by the provincial, Father Meyer, had been sung in the old College Church at Ninth and Green Streets and after the evening services of that day the church-doors were permanently closed, "not without tears," comments the Jesuit chronicler of the incident Within two years following the church had been razed together with the college buildings.

In the wake of the Civil War the boarding-school steadily declined while the number of day-students went on increasing. The question of suspending that department altogether now came under serious consideration. Though they did not in the event act upon the decision, the University authorities determined to discontinue the boarding-school at the end of the session 1874-1875, in case there was no prospect of locating it elsewhere within the next five years. The proposal was also made to lower the rate for boarders, two hundred and fifty dollars a year, with a view to increasing their numbers, which proposal, however, was not acted upon. In September, 1880, there were two hundred and ninety-four students registered, of whom only fifty-one were boarders. The actual suspension of the boarding-department came with something of abruptness On June 28, 1881, the students were dismissed to their homes with no intimation given them that such step was shortly to be taken The difficulty of maintaining college discipline in the undesirable environment of the University appears from an incident which occurred on commencement evening, June 26, 1881, when sixteen of the students, instead of proceeding to the dormitories after the exercises, drew off to the taverns of the neighborhood to carouse there until the small hours

of the morning. The alert young prefect, who in a diary touched off a notice of the incident with the expressive Latin word "*videbimus*" ("we shall see"), evidently expected that it would have as its sequel dismissal or some other dire penalty inflicted on the culprits. But the flagrant violation of college regulations was probably overlooked in view of the impending close of the boarding-school. On July 28, 1881, public announcement was made by the University that this department would not be reopened the following session. Congested quarters and a neighborhood featured by taverns and disorderly houses had made the boarding-school impossible.

On October 10, 1881 a so-called "post-graduate course" for men-students only was inaugurated, the lecturers being Fathers Meyer, Hughes, Calmer and Harts. The average attendance was fifteen and at the close of the first year of the course, March 24, 1882, examinations were held and the master's degree in arts was conferred on three of the registrants. At a meeting of the University consultants on February 1, 1887, it was voted as regarded this course that "little good had been done at a great cost of labor," that it amounted to little more than "feeding a fashion among non-Catholics chiefly," and that it tended to cheapen degrees. Still, with a "Post-Graduate Association" interested in maintaining it, it was felt that the course could not be summarily dropped and it was accordingly continued a few years longer.

The boarding-school having been suspended, a further necessary step was to solve the problem, now under consideration for many years, of a new location for the day-college. As a preliminary, the old premises, four hundred and seventy-five feet in length on Washington Avenue from Ninth Street west, had first to be disposed of. In March, 1883, nine hundred dollars a front foot was offered for the property. In May, 1885, almost a thousand dollars a foot was offered or four hundred and fifty thousand dollars for the tract. Finally, on May 24, 1886, the property was sold to Charles Green and Edward Martin for four hundred and sixty-two thousand dollars.

In 1886 an L-shaped building of stately Gothic design to house the college, academy and Jesuit faculty was begun on the Grand Avenue site, the cost of construction being met from the proceeds of the sale of the Washington Avenue property. It measured two hundred and seventy feet on the Avenue, was built of red pressed brick with stone trimmings and cost approximately three hundred and fifty thousand dollars. The plans as first drawn called for the first two stories in stone, together with other features tending to enhance the appearance of the edifice, but the cost of construction having been underestimated, it was found necessary to simplify the plans so as to bring expenses within the limit agreed to by the superiors of the order. On July 31,

1888, Mass was sung for the first time in the new college chapel by the Very Reverend Henry Muehlsiepen, vicar-general of the archdiocese of St. Louis, after which the provincial, Father Meyer, blessed the building and threw it open to the inspection of the public. On September 3 following classes were opened, the registration during the year rising to four hundred and thirty-five for the collegiate and academic departments as compared with two hundred and eighty-four, the maximum in the session 1887-1888, which was the last held in the downtown quarters. "It cannot be denied," observed a Jesuit chronicler in the eighties, "that there is great prejudice against the college on account of its location and neighborhood." The large attendance with which the new college began its career was all the more gratifying as fears had been entertained that on account of its location on the western edge of the settled portion of St. Louis and the lack of street-car facilities there might be a notable falling-off in registration. The project of a college bus-service for the accommodation of students living in the south and north ends of the town had even been considered but was dropped as too expensive to be practicable.

The opening of a Jesuit seminary or scholasticate in connection with the new building on Grand Avenue had been long under consideration before it became a reality at the end of the eighties. The Missouri scholastics had been pursuing their studies in philosophy and theology at Woodstock College in Maryland ever since the opening of that institution in 1869. In November, 1881, when the Woodstock authorities were contemplating the erection of an additional building, the question was raised whether the Missouri Province should help to finance the undertaking or should take steps towards providing for the education of its own scholastics. The latter course seemed preferable to Father Higgins, the provincial, and his consultors. Woodstock had been built at a time when Missouri had neither the financial means nor the steady flow of scholastics necessary to the creation and maintenance of a scholasticate of its own. These circumstances no longer obtained and, besides, the great distance of Woodstock from Missouri meant a steady and not inconsiderable outlay in travelling expenses. "Moreover," reads the minute-book of the Missouri Province board for November 14, 1881, "it is our intention here in the city of St. Louis to build a new college and church on the street known as Grand Avenue and it would accordingly be a matter of gratification to us if we could put up a building on the same property for the training of the scholastics."

Steps were taken to realize this plan with the construction of the new college building, one feature of which was a dining hall spacious enough to accommodate both the college faculty and the faculty and students of the future scholasticate. In the course of 1889 the two top-

most floors of the faculty or Jesuit wing, left unfinished when the lower floors were occupied in 1888, were put in readiness for a class of Jesuit scholastics, twenty in number, and their professors. The School of Philosophy and Science was thus inaugurated on September 9, 1889, the scholastics registered being all in the first year of their course in philosophy. In September, 1891, this department of the University began to occupy its own quarters in a finely designed three-story brick building of the Gothic order erected by the Missouri Province at an approximate cost of fifty-seven thousand dollars on the Lindell Avenue frontage of the University site. The building was L-shaped and extended ninety-two feet west from the parish rectory. The thirty feet at the west end of the ground on which the new scholasticate was erected were purchased by the province from a Mrs. Mattingly for seventeen thousand dollars, while the remaining section of the site, being part of the University premises, was ceded by the latter to the scholasticate in view of the remission by the province of certain interests-sums due to it by the University.

Seven years later, 1898, work was started on a building for the Jesuit scholastics engaged in divinity studies. This building, to be known as the theologate, is almost on a perpendicular line with the Hall of Philosophy and Science but with front on Pine Street. The site, which was purchased from a Mr. Thompson, was occupied by two residences. The razing of these began October 17, 1898, on November 5 ground was broken, on the 18th of the same month the first foundation-stones were laid and by the September of the following year, 1899, the five-story building of brick was ready for occupancy by the theologians. Thereafter a department of divinity was maintained at the University until the transfer of the divinity students in 1931 to St. Marys, Kansas. The theologians' building, exclusive of furnishings, cost seventy thousand dollars. In 1920 the Fraley mansion on Lindell Boulevard immediately west of the Law School was acquired and immediately fitted up as an overflow residence for the theologians under the name of Aquinas Hall.

The St. Xavier Sodality Hall at the southeast corner of Ninth Street and Christy Avenue having been sold in January, 1888, a site for a new building to serve the same uses was bought on the west side of Grand Avenue between Pine and Laclede. The building, which was of brick and two stories high with a spacious chapel in the rear, was erected in 1889 at a cost of twenty thousand dollars. It has long since ceased to be used for sodality purposes and in 1929 was remodeled and converted into quarters for the University School of Education.

In the fall of 1906 a parish school, with the Sisters of Charity of the Blessed Virgin in charge, was opened in a dwelling-house located on

the north side of Pine Street immediately east of Grand Avenue. It was purchased by the parish at a cost of approximately eleven thousand dollars. The school has since been moved to a new site also on the north side of Pine Street but some distance to the west of the first location.

The movement towards the resumption by St. Louis University of its professional departments, which began with the opening in 1889 of the School of Philosophy and Science followed by that of divinity in 1899, received its most decisive impetus with the reestablishment of the medical department in 1903. Law was introduced in 1908 and dentistry in the same year while in 1910 a School of Commerce and Finance, the first institution of its kind west of the Mississippi, was set on foot. With the restoration of its professional schools thus initiated and carried through during the period 1889-1910 the University entered on the most prosperous phase of development it had hitherto known. The reestablishment of the faculty of medicine was especially a turning-point in the University's history. In 1901 the Beaumont Medical College was merged with the Marion-Sims Medical College and in 1903 the consolidated schools were taken over by St. Louis University, a step due chiefly to the enlightened initiative of its president, Father William Banks Rogers. The financial consideration was approximately one hundred thousand dollars, of which sum one-half was collected by Father Rogers from friends of the University, the other half accruing from the sale of the remaining portion of the University's College Farm property in North St. Louis. Measures were taken from the very beginning to place medical instruction in the newly acquired school on a satisfactory basis in regard to courses, number of full-time professors and other requirements. As a result the medical department of the University rose steadily in academic efficiency and prestige and after a few years was taking rank with the outstanding medical schools of the country. The medical buildings acquired by the University were on Compton Hill, the property, an acre and a half in extent, being located at Grand Avenue and Caroline Street. A spacious and well-appointed annex was added to the group in 1921, a dental building was erected in 1922, and finally in 1927, the original buildings having been razed, there was built on the same site an imposing structure of brick adequately equipped for all the needs of thoroughgoing and up-to-date medical instruction.

The Institute of Law at its restoration in 1908 occupied quarters in the former Morrison mansion at the southeast corner of Leffingwell Avenue and Locust Street. In 1911 a new home was provided for it in a spacious residence located immediately west of the Hall of Philosophy and Science on Lindell Avenue. To the residence was added in

the rear in 1912 an annex providing class-rooms, library-space and auditorium. Finally, in 1922 the original building (but not the adjoining annex) was razed and on the site thus provided a new and attractive looking edifice of Tudor Gothic design was erected for the Law School. The law department at present (1937) maintains a day-school only. The School of Commerce and Finance, opened in 1910 under the direction of Father Joseph L. Davis, was the first institution in the West to offer high-grade and systematic instruction at the hands of experts in the theory and technique of modern business and finance. During the period 1920-1922 the United States Veterans Bureau entrusted to it the education of some four hundred ex-service men in accounting and other advanced courses. A new home for the School of Commerce and Finance was built in 1931 on a site west of the Law School on Lindell Avenue, Father Robert S. Johnston being president of the University at the time. It is an impressive structure of brick built on a scale to provide for all needs of the school, present and to come.

Meteorological observations had been taken at St. Louis University as far back as 1838 when the scientist-explorer Joseph N. Nicollet, was availing himself of data furnished him from that source. A department of meteorology was organized in 1860, on the first day of which year a new series of observations began to be entered in the records. This was in reality the first weather bureau in St. Louis. It was established at the request of the federal government, was operated by members of the Society of Jesus and continued to function until the inauguration, March 26, 1876, of a local United States government weather bureau. In 1909 the University, with the generous financial aid of Mr. F. J. Remmers of St. Louis, reestablished its department of meteorology, and on January 1, 1910, a fresh series of meteorological observations was begun under the direction of Father Bernard Goesse and Brother George Rueppel. A seismographic station has been in continuous operation at St. Louis University since October 22, 1909. Later, on the organization of the department of geophysics, work in the seismological field was placed on a more advanced basis by the construction of two additional stations, one adequately equipped as a testing-laboratory and housed in the new University gymnasium but practically unconnected with this building, the other on the grounds of the Jesuit normal school at Florissant. The St. Louis University station operates as general headquarters of the Jesuit seismological service of the United States and as such receives reports from observatories throughout the world.

University development had thus gone forward at a gratifying rate of speed, in view of which circumstance and especially because St. Louis alone of all the western Jesuit colleges was equipped with the historic faculty of divinity, the General of the Society was petitioned by the

Missouri Jesuits to declare St. Louis University the *Collegium Maximum* or "premier college" of the province. The petition was granted and the decree of Very Reverend Father Wernz conferring this distinction on the University was officially promulgated in St. Louis January 22, 1911. In 1908 the University authorities began to conduct three distinct classical high schools, St. Louis Academy (the existing high school department with quarters in the Grand Avenue building), Loyola Hall in the old Eads mansion at Compton and Eads Avenues, and Gonzaga Hall, 1437 North Eleventh Street. Gonzaga Hall was discontinued in 1917 and Loyola Hall in 1924.

For a decade or more following upon the establishment in 1910 of the School of Commerce and Finance the University opened no new departments. But with the installation in 1924 of the high school in separate quarters on the edge of Forest Park additional space was made available in the Grand Avenue building and this circumstance led to a new expansion of academic activities. Though the School of Philosophy and Science had been administered for some thirty-five years as the Graduate School of the University, its facilities in instruction were practically restricted to the Jesuit scholastics pursuing their conventional seminary studies. But in 1925 a separate and well-organized graduate school, open to all qualified students and adequate to the needs of advanced study in the capital departments of knowledge and research, was set on foot. Finally, as a measure enlarging still further the academic scope and influence of the University, an arrangement was reached in November, 1925, during the presidency (1924-1930) of Father Charles H. Cloud, by which a number of colleges in St. Louis and its vicinity constituted a merger, extra-legal in character, to be known as "The Corporate Colleges of St. Louis University." By this agreement, which went into effect in September, 1926, "the faculty members, students and courses of these various colleges were to become faculty members, students and courses of the University." Further, the Corporate Colleges, while retaining financial independence and as much educational autonomy as was consistent with the terms of the agreement, were to become integral parts of the University, which was to supervise and control the courses given in the individual colleges and, where the latter were in possession of degree-conferring charters, grant degrees conjointly with them. The institutions constituting the merger were in 1929 six in number, three junior colleges, Maryhurst Normal, St. Mary's Junior College, and Notre Dame Junior College and three senior colleges, Maryville College of the Sacred Heart, Webster College, and Fontbonne College.

The most recent steps in the expansion of the University have been

the opening of the Schools of Education (1925), Social Service (1930), and Physical Education (1931).

While the University thus underwent expansion on its academic side, the needs created by the modern institution of organized college athletics were not left unsupplied. In 1926 a gymnasium with a seating capacity of some four thousand was erected on the south side of Pine Street, not many paces removed from the arts building. In the same year a tract of land with a frontage of approximately a thousand feet on Oakland Boulevard, the southern boundary of Forest Park, was purchased as a site for a University stadium. Later, in 1929, the erection of the stadium became possible through the munificence of Mrs. Julia Maffit Walsh, who undertook to finance the project as a memorial to her son, Edward A. Walsh, a St. Louis University bachelor of arts, 1902, who died in 1928. Known as the Edward Walsh Memorial Stadium, this most recent addition to the athletic facilities of the University was brought to completion in the fall of 1930.

Only on a few occasions in its history has St. Louis University made appeal to the public for means with which to carry on its work. Father Van Quickenborne, when he started the institution on its way under Jesuit auspices in 1829, made a canvas of the public-spirited citizens of the town for contributions and with success. Almost seventy-five years had elapsed when in 1902 a similar appeal was made by Father William Banks Rogers on behalf of the Medical School. Arrangements for a campaign for funds were under way during the presidency (1913-1920) of Father Bernard J. Otting, when the entry of the United States into the World War made postponement necessary. Finally, under Father William F. Robinson, twenty-second president of the University, 1920-1924, a movement to secure an endowment-fund of three million dollars by popular subscription yielded a substantial quota of that sum. On one or other occasion the University has been remembered by friends and patrons in testamentary bequests. Probably the earliest of such benefactions was that of John Doyle of St. Louis, who in the eighteenth-sixties left a sum of approximately seventy thousand dollars to be employed by the University in the education of needy students.

On June 14, 1914, died James Campbell, St. Louis public utility magnate, making St. Louis University the ultimate beneficiary of his estate of many millions. According to the terms of the will Mr. Campbell's widow, Mrs. Florence Campbell, since deceased, and his only child, Miss Lois Ann Campbell, were to share equally in the revenue of the estate during their lifetime, the estate being in the meantime held in trust by a St. Louis banking concern. Eventually, at the latest twenty-one years after the death of the daughter, if survived by a child or children, the trust ceases and the entire estate is to be paid over and

delivered to St. Louis University "for the erection, equipment, furnishing, maintenance and support of a hospital in the City of St. Louis or in St. Louis County, State of Missouri, for sick or injured persons and for the advancement of the sciences of medicine and surgery, the gift to the University being absolute and forever." This was truly a princely benefaction and all the more remarkable as Mr. Campbell was not an alumnus of St. Louis University nor on terms of intimacy with its faculty or any member thereof nor known in his lifetime to be interested in any particular way in the welfare of the institution. Future generations will share in the blessings of the great medical foundation which his generosity will have made available.

In 1918 the University was the recipient from Mrs. Hannah Dur-yea of a valuable piece of property in the immediate vicinity of the Union Station. A few years later a new home for the University High School was made possible through the generosity of Mrs. Anna F. Backer, who erected it as a tribute to her deceased husband, George H. Backer, a bachelor of arts of St. Louis University of the class of '69. On Sunday, April 15, 1923, the corner-stone of the George H. Backer Memorial High School building was laid by Archbishop Glennon, who noted in his address on the occasion that this was the largest donation ever made to the cause of Catholic education in the archdiocese of St. Louis. The building, an impressive one of brick in Tudor Gothic style, costing approximately three quarters of a million, stands on the south side of Oakland Boulevard directly across from Forest Park and occupies the one-time stadium grounds of the University. Classes were first opened in it in September, 1924, the Jesuit faculty resident therein having been detached by the Father General from the jurisdiction of the University and given the status of an independent community.

Twice in the fall of 1926 the University was named as a beneficiary in the disposition of large estates. On September 3 of that year died Martin Shaughnessy, St. Louis man of business, leaving in trust holdings valued at about a million and a half dollars, one-half of which amount was after the death of his widow to become available to St. Louis University for the benefit of its school of Commerce and Finance. "It is my wish," reads the will, "that in the event the University desires to erect a new building for the School of Commerce and Finance or to make an addition to the building already constructed, not to exceed one-fourth of the trust may be used for that purpose." Provision is further made for the education by the University in business branches of deserving young men and women. An interesting detail of the will is the emphasis it lays on the necessity of a practical knowledge of English as a preparation for a business career, in this connection Mr. Shaughnessy observed how in his experience he had frequently seen

persons seriously handicapped in a mercantile career for lack of adequate acquaintance with the vernacular. A few weeks later than the passing of Mr. Shaughnessy died another St. Louis man of affairs, John Fitzgerald Lee, his death occurring in November, 1926. He was a descendant of the revolutionary hero, John Fitzgerald, favorite aide-de-camp of Washington, had made studies at Georgetown, taken up law, and in his latter years become identified with Washington University, St. Louis, of which institution he was at the period of his death a trustee. To a brother and sister who survived him he left a life-interest in his estate of approximately twelve hundred thousand dollars, which after their death was to be apportioned in equal shares between St. Louis and Washington Universities. The brother and sister having died within two years of Mr. Lee's decease, the estate was in accordance with his will divided evenly between the two institutions.

Towards the construction of the Firmin Desloge Hospital a million dollars were donated through the generosity of Mrs. Firmin Desloge, Mr. Firmin V. Desloge and Joseph Desloge. Firmin V. Desloge was a St. Louis University alumnus, who died December 18, 1929. He had contemplated doing something in a large way for his Alma Mater and his heirs in accordance with his wishes undertook to determine the form his benefaction was to take. Located on a site facing the Medical School on Grand Avenue, the Firmin Desloge Memorial Hospital functions as the clinical center of medical instruction in the University.

Similar in scope to the Desloge benefaction was a testamentary bequest from Mrs. Blanche Bordley, who died April 22, 1930. Her will provided for the erection and maintenance at an outlay of three hundred and forty-five thousand dollars of a hospital for chronic invalids, the institution to be owned and controlled jointly by St. Louis University and the Sisters of St. Mary.

§ 2 CINCINNATI

With the end of the Civil War came the beginning of a new era, and a more prosperous one, for St. Xavier College. Various circumstances had combined to retard previous growth, not the least of which was the lack of adequate quarters for faculty and students. The problem was solved, at least in part, by the erection in 1867 on Sycamore Street at Seventh, southwest corner, of a four-story structure known as the Hill building, so named for Father Walter Hill, president of the college at the time. In 1885 this structure received an extension known subsequently as the Moeller building, its erection having been due to Father Henry Moeller, president of the college during the period 1884-1887. Five years later, in 1890, St. Xavier's celebrated its fiftieth

year as a Jesuit institution. The following year saw the construction of a three-story building of brick adjoining the Hill building on the south and containing class-rooms, chapel and auditorium

Until well into the new century, St. Xavier's, though it had seen seventy years and more of academic life, attempted little more than the conventional program of study obtaining in American schools of secondary and collegiate grade. There was no provision for professional or graduate instruction except for brief spells and in informal fashion. Thus in 1894 extension lectures and in 1896 some quasi-graduate courses were introduced, neither of which departments proved to be permanent. The first serious step towards extension of curricular activities took place in October, 1911, when a department of commerce and economics of college grade was established. Journalism was introduced at the same time but was later discontinued. In the fall of 1918 beginnings were made of a School of Sociology, which met with subsequent development. Finally, at the suggestion of prominent alumni, members of the Cincinnati bar, a School of Law was established, opening its doors in 1919. Summer courses, originally designed for members of the teaching sisterhoods of the vicinity, began in 1914 and were reenforced from 1918 on by extension courses, mostly of college grade, conducted on Saturday mornings throughout the year.

The William F. Poland Fund provides an endowment for the senior and junior years of the arts college. A generous measure of the fortune of Patrick Poland, Cincinnati pioneer, was bequeathed by him to his sons, Fathers John A. and William F. Poland, both of them Jesuit priests of the Missouri Province. The novitiate at Florissant became the beneficiary of Father John's share while Father William's was conveyed to his Alma Mater, St. Xavier College.

From the very beginning of the institution the restricted area of the college tract at Seventh and Sycamore, with the resultant congestion in buildings, campus and other appurtenances for the purposes of the school, gave rise to serious embarrassment. As early as 1847 the preparatory department, comprising classes of grammar or pre-secondary grade, was assigned quarters of its own in the so-called Purcell Mansion in Walnut Hills. Two years later the preparatory department was brought back to the central site, the experiment of a separate location for it having proved premature. No further attempt to locate any of the departments of St. Xavier's elsewhere in the city was made until 1906 when Father Albert A. Dierckes, president of the college, purchased property at the intersection of Gilbert and Lincoln Avenues in the Walnut Hills section of the city. Here in an old-style mansion which stood on the property a branch high school was maintained until early in 1912 when it was housed in the one-time home of the Avondale

Athletic Club, which with its spacious and attractive grounds had been purchased in the summer of 1911.

The acquisition of this choice property by St. Xavier's proved a turning-point in its career. It solved the problem of congestion, which had handicapped the college in its pioneer quarters, and afforded adequate facilities for the expansion which the institution was prepared to undergo in order to meet the growing demands made upon it by the public. The property, situated on either side of Victory Boulevard between Winding Way and Dana and Herald Avenues, was acquired from the Brogy estate in 1911 by Father Francis Heiermann, president of St. Xavier's, at a cost of eighty thousand dollars. The construction of buildings on the new St. Xavier site began only some years later during the presidency of Father James McCabe, the first of the group, Alumni Science Hall, a gift of the alumni to their Alma Mater as a memorial of the diamond jubilee of the institution, being occupied in 1920. In November of the same year the administration building, Hinkle Hall, the gift of Mrs. Frederick W. Hinkle, was also brought to completion. It is the central unit of the system of college buildings and provides residential quarters for the Jesuit faculty of the institution. Other units were added to the building group during the administration (1923-1931) of Father Hubert Brockman as president, Elet Hall, a dormitory for out-of-town students in 1924, the library in 1926, and the field house in 1928, the last-named project owing its inauguration to the enterprise of Walter S. Schmidt. A new concrete stadium, "Corcoran Field," with seating-capacity of twenty thousand was dedicated in 1929. Later in the same year a biology building, erected on a site east of Hinkle Hall, was opened to the students. St. Xavier's has been the recipient in recent years of bequests of generous proportions from two Cincinnatians, Thomas Logan and Joseph Debar.

In July, 1930, the institution, as the fitting issue of a period of noteworthy development, adopted the style "Xavier University," to which its charter and the nature of its educational program entitle it. In 1932 it commemorated its centennial year, its origin dating from the opening in 1832 of Bishop Fenwick's Athenaeum, with which institution it is organically one. Father Brockman was succeeded in the presidency of St. Xavier's by Fathers Hugo F. Slocemyer (1931-1935) and Dennis F. Burns (1935-), under whom the venerable school continued to maintain its high traditions of educational service to the Catholic youth of the Ohio Valley.

§ 3. ST. MARY'S, KANSAS

Of the frontier period at St. Mary's, when that historic Kansas center ran its picturesque career as an Indian mission and school, much

has been said at an earlier stage of this narrative. The metamorphosis of Indian school into college came at the turn of the sixties and with something of suddenness. The growth of the college on its physical side is chronicled as in milestones in the erection in successive years of the various units that go to make up the group of buildings now to be found at St. Mary's. For some years subsequent to 1878 the present faculty building was the only substantial structure on the grounds and all academic activities of the college went on under its roof. Then, adjoining the faculty building on the north was built up at intervals a series of three-story structures of stone comprising the Van der Eerden (1880), Coppens (1884), and McCabe (1898) buildings, so named from the rectors during whose incumbencies they were erected. A classroom building measuring seventy-four by forty-seven feet and fifty feet high was constructed in 1883 at a cost of sixteen thousand dollars. Under Father Henry Votel was built the infirmary, a two-story structure of red pressed brick, eighty-one by forty-four feet in size, as also the junior building (1891), ninety-two by fifty-two feet in area, three stories high, likewise of red pressed brick. The rectorship of Father Aloysius Breen, 1907-1914, saw the construction of Loyola Hall, a students' dormitory (1907), the students' chapel, the Immaculata (1907), the seniors' gymnasium (1910) and the juniors' gymnasium (1911). Father William Wallace added a highly serviceable wing to the west end of the faculty building (1915) while Father William Cogley razed the old Coppens and Van der Eerden buildings to build on their sites a spacious junior and senior dining hall, one hundred and five by one hundred and seventy feet in measure and Gothic in design (1920). Finally, Father Benedict Rodman erected (1926) on the hill on a site flanking the students' chapel on the east a classroom building of collegiate Gothic style.

As the great cathedrals of the middle ages were a concrete expression of the faith of the masses, so the St. Mary's College chapel is a testimony in stone to student piety and zeal. The inspiration came from the director of the senior sodality, Father Cornelius Shyne, who in a ringing address delivered to the students immediately before Mass on the morning of December 8, 1907, called upon them to begin to gather funds for the erection of a college chapel worthy of the institution, Gothic in style and to be known as the "Immaculata." The appeal met with ready response. Students, present and past, came forward with what measure of financial aid they could command. Excavating for the structure began March 25, 1908, the corner-stone was laid December 8 of the same year, and the finished chapel dedicated May 22, 1909. Altars, altar-railing, stations, windows and other adornments of the beautiful interior were student-gifts. Traditions are an invaluable asset

in any school, big or little, and in traditions St. Mary's was peculiarly rich. The picturesque historical background of the place, the intimacies, cordial yet dignified, between faculty and student-body, the happy amalgam of studiousness, athleticism and manly personal piety bred in the typical St. Mary's "boy," out of such factors as these did the St. Mary's tradition grow up.

And yet with a distinguished past behind it and a future of increasing educational service opening out before, St. Mary's was in the end to close its doors under the unkindly pressure of economic stress. Various factors brought about the issue, the process of financial embarrassment reaching its climax at the very time when owing to the nationwide depression the alumni and other friends of the institution were least able to come to its relief. With the commencement of June 4, 1931, St. Mary's College suspended indefinitely its activities as a liberal arts institution, and in the following August its buildings became the new home of the Jesuit theological school previously conducted at St. Louis University.

§ 4. OSAGE MISSION, KANSAS

With the passing of the Osage Indians from Kansas and the coming of the white settlers, the Osage Manual Labor School was transformed into St. Francis Institute for Boys, which dates its origin from the grant in 1871 of a state charter incorporating the institution under that name. The teachers in the Indian school had been coadjutor-brothers, the services of Brothers Thomas O'Donnell and Michael Kavanagh in this connection being particularly worthy of remembrance. When in 1869 the increasing number of white boys who attended the school made it necessary to increase the teaching-staff, Brothers James Cantwell and John Kilcullin were sent to reenforce it. In 1870 Brother Cantwell was recalled and Brother Richard Flanagan substituted in his place. On February 15, 1871, died at thirty-five Brother Thomas McGlinn, who had cultivated to an impressive degree the holy neutrality, if one may so describe it, as between life or death, which St. Ignatius inculcated on his followers. The question having been put to him as he lay dying whether he wished prayers to be offered in the church for his recovery, his answer was that he feared such a wish might be at variance with the indifference to a long life or a short one which a Jesuit is called upon to cultivate. Brother Jerome Lyons, his strength wasted after fifteen years of exhausting labor as school-teacher to the Osage, died at the mission April 24, 1871. "In this long drawn out sort of martyrdom," reads the mission chronicle, "he gave an example of the perfect religious. With his cheerful disposition he easily

made friends of everybody. The pupils loved him and taking heed of his instructions made headway in virtue and learning. He taught by word, but much more by example. He was ardently devout to the Immaculate Virgin and kindled in his scholars a desire to practice the same devotion."

St. Francis Institute, as long as it lasted, was an institution taught mainly by Jesuit coadjutor-brothers. Four scholastics, James J. Sullivan being the first of the number, were employed for one or more years in the school while the duties of principal was discharged in succession by Fathers Colleton, Van Goch, Van Krevel, John Kuhlman and, for the last eight years of the institution, Rimmel. The Institute with its two departments, boarding and day, was a business or commercial school open to such students, to cite the catalogue statement, "as cannot or will not go in for a classical education." Latin was an optional subject and apparently chosen by few.

Though the mission-farm was an extensive one, fifteen hundred acres, its market-value was not considerable. In 1889 the herd was appraised at five thousand dollars, while the acreage, which had declined in value owing to drought occurring every other summer, was not expected to bring more than fifteen thousand dollars if sold at auction. Meanwhile the institution was carrying a debt of twenty-seven thousand dollars, of which amount eighteen thousand dollars was due to the Missouri Province.

St. Francis Institute closed its doors in June, 1891. All the property, less thirty-four acres, was sold to pay off the indebtedness and the one-time mission turned over to the Passionist fathers. Father Shaffel, the last Jesuit superior, remained in charge of the parish until the following year, 1892, when together with the few confrères who had remained with him he vacated the mission in favor of its new possessors.

§ 5. MILWAUKEE

The origins of Jesuit activity, educational and ministerial, in Milwaukee have already been recorded. It was the prospect of a college and that alone which brought the Society to Milwaukee. Its execution delayed for a quarter of a century and more, the project became a reality in the early eighties. The corner-stone of a college was laid August 15, 1880, by Coadjutor-bishop Heiss on a property at the corner of Tenth and State Streets purchased for the purpose by Bishop Henni in the fifties. On August 15 of the following year the same Coadjutor-bishop dedicated the building in a religious ceremony and on September 5 of the following month registration began with thirty-five students entering their names. Before the end of the scholastic

year seventy-seven were in attendance, only four classes having been organized, preparatory, first and second grammar of the commercial department, and third academic of the classical department. The college, a brick structure of four stories and basement measuring one hundred and forty feet by sixty, was only one unit in a projected group of buildings, two other structures of similar dimensions and architectural design being planned, one to adjoin the college on State, the other on Tenth Street.

The college department was opened in 1883 and four years later, in 1887, Marquette graduated its first bachelors of arts, five in number. In an open letter of date August 17, 1884, "to the reverend clergy and laity of Milwaukee," which was translated into German, Polish and Bohemian and read in all the churches of the city, Archbishop Heiss commended the college to the patronage of the Catholic public

For the benefit of those whom God has blessed with ampler means there is in our midst an Institution conducted by members of the Society of Jesus that offers to the Catholic youth of Milwaukee the same curriculum of advanced instruction with some of the best colleges of larger and more pretentious cities. Entering now upon the fourth year of its existence, Marquette college has opened the first grade of its higher schools and accordingly the Catholics of Milwaukee need no longer look abroad or seek outside their own metropolis for an institution capable of preparing and fitting their sons to assume and fulfill with credit their respective stations or professions in life. While then we exhort all without distinction not to abate their endeavors to advance and perfect the grade and standard of our parochial schools and academies, we, at the same time, seriously direct the attention of Catholics, more favored with worldly means, to an institution where their sons will receive that religious and secular training so necessary to enable them to enter with credit to themselves, with honor to their families and with glory to their religion and their church, upon the more favorable walks and higher pursuits of life.

Marquette's first executive head was Father Joseph Rigge, who held office from June 16, 1881, to September 17, 1882, when he was succeeded by Father Isidore Boudreaux, former master of novices at Florissant. In April, 1884, Father Keller, then residing in Fiesole in Italy in the capacity of assistant to the General for the English-speaking provinces, wrote to Father Bushart, the Missouri provincial "Marquette seems to be doing well. Father Boudreaux brings a blessing on it." "Give him good men to work under him, and all will go well." A year later the condition of the college did not seem so reassuring.

The art of carrying debts was not as clearly understood in the

eighties as it came to be at a later day. Marquette's financial obligations in the first decade of its career were anything but considerable if measured by present-day standards, but they appeared at one time serious enough to create alarm and even to suggest the desperate measure of closing the institution. At a meeting in St. Louis of Father Bushart and his consultors, March 23, 1885, it was disclosed that Marquette College was not meeting the expenses of its upkeep. "Let it go on for a while longer," was the sentiment of the meeting. But at Jesuit general headquarters in distant Fiesole in Italy the institution found at this moment a friend in Father Keller. He had always carried about with him a fund of optimism and vision and the thought of retrograde steps in Jesuit enterprise was never a welcome one in his mind. "I hope the plan for raising money in favor of Marquette will succeed," he said in a letter of March 1, 1885, to Father Bushart. "It may be well to get some prominent man to speak right after the exhibition and call a meeting for next day of gentlemen who feel interested, etc. At any rate don't let the college go down, even if the Province has to supply the small deficit for a couple of years."

In 1887 Archbishop Heiss made efforts to have the German Jesuits of the Buffalo Mission, of which Father Henry Behrens was superior, assume charge of his diocesan Seminary of St. Francis. Father Behrens was ready to enter into the arrangement and so signified to the Missouri provincial, Father Rudolph Meyer, whose approval of the step would be necessary before it could be taken. Father Meyer and his consultors as also the consultors, with a single exception, of all the colleges within the limits of the Missouri province, raised no objection to the plan and there was even a general sentiment, shared by the two one-time provincials, Fathers O'Neil and Higgins, to allow the Buffalo Jesuits the entire city of Milwaukee as a field of labor with the transfer to them of Marquette College. The local authorities of that institution, however, were not in sympathy with these proposals and nothing eventually came of them.

In July, 1887, Father Stanislaus Lalumiere became president of Marquette College, holding the post until February, 1889. His long connection with Milwaukee, for he had been resident there nearly thirty years, made him the most widely known Jesuit figure in the city. He was succeeded, first, for a brief spell by Father Francis Stuntebeck, and then in March, 1889, by Father Joseph Grimmelsman. Subsequent presidents of the college down to the turn of the century were Fathers Meyer, Putten, Bushart, Rogers, and Burrowes. Meantime, the need of more ample quarters for the college was gradually making itself felt until under Father Burrowes the problem became acute. Fortunately, means to meet the critical situation were found in the liberality of Mr.

Robert Johnston, a one-time student of the pioneer St. Gall's Academy and subsequently one of Milwaukee's most successful men of business, who undertook to defray the cost of a new home for the college. Property was bought adjoining the church of the Gesu on the east and here in the June of 1905 ground was broken for an imposing four-story structure of grey pressed brick, Gothic in design and costing one hundred and ten thousand dollars. Exactly two years later, June, 1907, it was brought to completion and towards the end of the following month the Jesuit faculty took up residence in the section of the building reserved for their use while college classes were installed in the new quarters in the first semester of the session 1907-1908. The high school department continued to occupy the pioneer building at Tenth and State until the erection in 1925 of the stately Ellen Story Johnston Memorial Academy on Wisconsin Avenue at Thirty-third.

The erection of the Grand Avenue building marked a turning-point in the fortunes of Marquette. For a while it was assumed by the authorities in charge that the institution, though now housed in enlarged and more advantageous quarters, had no other destiny in store for it but to pursue its modest program of undergraduate collegiate instruction. But the university idea was abroad among the midwestern Jesuit colleges, largely, in consequence of the concrete demonstration made of it by the opening of a medical department in St. Louis University in 1903. Father Alexander Burrowes, who became president of Marquette in 1899, and with him Father Henry S. Spalding, dean of the college, were strongly taken with the idea that the institution should no longer restrict itself to the single department of arts and sciences but should metamorphose itself into a university with schools directly preparing students for the professions. In June, 1905, Marquette celebrated with appropriate ceremony the twenty-fifth anniversary of its foundation, one of the speakers on the occasion being Reuben Gold Thwaites, historian and scholarly editor of the well-known series, the *Jesuit Relations*. In August of the same year Archbishop Messmer of Milwaukee expressed in a local paper his satisfaction at the news that Marquette was preparing to assume a university status.

Milwaukee should welcome such a branching out as is suggested for Marquette College. A university leaves an impress upon the entire community. Madison University is too far away from Milwaukee for this city to reap the full benefits to be derived from the atmosphere of that institution. But in Madison everyone is benefited by the presence of the university in that city. What a state university does for Madison, a university located here would do for Milwaukee. No need of the city is greater than the need for a university or better facilities for higher education.

Steps towards the establishment of professional schools in connection with Marquette began accordingly in the course of 1905. The college had been incorporated by special act of the legislature in 1864 and a charter obtained empowering the trustees to confer such literary honors and degrees as they might deem proper. In 1907 a new charter placing the college on a university basis was obtained from the state. With the change of name, so a Jesuit domestic chronicler wrote with a touch of enthusiasm, "Marquette University exults like a giant to run its course." In 1907 the Milwaukee School of Medicine with its departments of dentistry and pharmacy became affiliated to Marquette. On June 1, 1908, the Milwaukee School of Law and in October of the same year the Law School of Milwaukee University were acquired by purchase and their students entered in the Marquette Law School, which began its career in the fall of 1908 with Judge James G. Jenkins, an eminent member of the Milwaukee bench, as dean. In October, 1908, the Engineering School opened classes under the direction of Professor John C. Davis as dean of the department. Two years later, in October, 1910, it occupied quarters of its own in a building acquired by the University for twelve thousand eight hundred dollars and located on Sycamore Street in the rear of the administration building. In October, 1910, began the Robert A. Johnston College of Business Administration, named for the donor of the new college building on Grand (later Wisconsin) Avenue, whose widow generously undertook to finance the new school of economics in its opening years. In September, 1910, the Wisconsin Conservatory of Music became attached to the University as an affiliated department. The connection, however, was severed in the course of the scholastic year and in May, 1911, the Marquette University Conservatory of Music was opened in a rented building on Tenth Street. Meantime, in 1910 courses in newspaper work, which developed into the College of Journalism, had begun to be offered by Father John Copus, who had much newspaper experience in his pre-Jesuit days to look back to.

In November, 1912, the unsatisfactory conditions which had long prevailed in the Milwaukee Medical College, affiliated with its three departments of medicine, dentistry and pharmacy to Marquette since 1907, came to a head. This was a proprietary college operated for revenue and subordinating to such purpose the medical education of the students, who in consequence became restive and ill-disposed towards the institution. In view of the unpleasant situation Marquette in December, 1912, dissolved its connection with the Milwaukee Medical College and forthwith acquired for some eighty thousand dollars the property, buildings and good name of the Wisconsin College of Physicians and Surgeons. The Marquette Medical School thus began its

career as an institution owned and administered by the University authorities. Most of the professors and students of the defunct Milwaukee Medical College were secured for the new school, the efficiency of which was increased by the addition to its faculty of several full-time professors. Moreover, on January 17, 1913, the University leased for a period of six years, to begin the following February 1, at an annual rental of nine thousand and five hundred dollars, the buildings of the one-time Milwaukee Medical College. These included the quarters occupied by the dental and pharmaceutical departments of the University, a building which housed the Training School of Nurses, and a hospital of seventy-five beds known as "Trinity" and located at the southeast corner of Ninth and Cedar Streets. Ten years later the University obtained by purchase Trinity Hospital and the building of the Nurses Training School.

Within the ten or fifteen years following the acquisition of the Medical School in 1912 the expansion of the University in material means to facilitate its work went on apace. In 1917 under the presidency of Father Herbert Noonan (1915-1922) the extensive Plankinton property, two blocks in extent and lying between Grand and Clybourn Avenues and Fourteenth and Sixteenth Streets, was bought for one hundred and sixty-four thousand dollars. Two spacious dwelling-houses which stood on the northern extremity of the property were fitted out as quarters, one for an eye, ear and throat hospital of forty-five beds, the other for the Conservatory of Music. At the southern end a concrete one-story building was hastily erected in 1918 to serve as barracks for the Marquette students in training for the World War. The cost of the structure was one hundred and fifty thousand dollars, of which sum one hundred and twenty-six thousand dollars were refunded by the government to the University after the armistice. Later, in 1922, the foundations were put to use in the erection of the gymnasium. In the same year was erected a dental building, also on the Plankinton property.

In 1910 the Law School began to occupy a rented building at the southwest corner of Grand Avenue and Eleventh Street, which with the site was later, June, 1912, purchased by the University. In 1924 the old building was wrecked and on the same site an impressive structure of Tudor Gothic design erected for the exclusive use of the Law School. In 1924 on property adjoining the Gesu on the west, was built a four-story science and administration building similar in design to the Law School. This completed an imposing series of academic buildings along the Grand Avenue line, comprising Science Hall, the Gesu, the arts building and the Law School. The Law School building, Science Hall and the Ellen Story Johnston Memorial Academy were features of a

construction program initiated and carried through by Father Albert Fox, president of the University, 1922-1928

To finance the elaborate program of physical expansion undertaken by Marquette appeals were made to the public on various occasions. A campaign to this end for a half-million dollars inaugurated in November, 1915, attained its objective. Among the major subscriptions were Mrs. Ellen Story Johnston's of one hundred thousand dollars, one of twenty-five thousand dollars by James J. Hill, the railroad magnate of St. Paul, who shortly after died a Catholic, and one of twenty thousand dollars by members of the Uihlein family of Milwaukee. Pledges aggregating one hundred and twelve thousand dollars were also received from the Society of Foresters, the Knights of Columbus and the Catholic Knights of Wisconsin. In 1918 a second campaign with a view to securing a million dollar endowment for the Medical School was attempted and with success. The Carnegie Foundation of Washington, through its head, Dr. Pritchett, pledged a third of a million on condition that the other two-thirds be raised by popular subscription. By September 1, 1919, this goal had been reached and accordingly on October 3 of the same year the Carnegie Foundation issued to the University a check for \$346,666, the interest for one year being added to the amount originally pledged. Dr. Pritchett had been led to interest himself in the needs of the Medical School on the occasion of a visit paid to it in May, 1918, at the invitation of the president of the University, Father Noonan. He expressed himself as especially pleased that the school was regulated by principles of sound ethics, a great need, so he felt, in days when fundamental standards of right living were everywhere being ignored. His assurance of a third of a million on behalf of the Medical School having been received on this occasion, the University undertook to have the other two-thirds in hand by the following September. The desired amount not having been subscribed at that date, the Foundation generously extended the period to September 1, 1919, on which day, as has been stated, the necessary \$666,666 in pledges had been secured. Outstanding subscriptions were members of the Cudahy family, fifty-seven thousand dollars, Frederick Vogel, Jr., twenty-five thousand dollars, Charles Pfister, twenty thousand dollars, Allis Chalmers Co., twenty-five thousand dollars. The million-dollar endowment-fund thus provided for the Medical School is administered by a legally constituted board of trustees consisting of the president of the University, the treasurer of the same, the rector of the University church (Gesu), the regent of the Medical School, and six non-Jesuit members. The most recent addition to the Marquette building-group is a new home for the Medical School, erected in 1933 during the presidency of Father William M. Magee.

§ 6. CHICAGO

The Chicago fire of 1871 sweeping away from its point of origin on De Koven Street near Jefferson through the central and north side districts of the city left the Holy Family parish practically untouched. So it was that the newly-opened college of St. Ignatius could tender its hospitality to Bishop Foley as also to the children of the Catholic orphanage after their homes had been laid in ashes. The period of the great conflagration saw the Holy Family parish almost if not quite at the peak of its growth with more than four thousand children attending its schools and well-nigh twenty thousand souls sharing in the ministrations of its pastors. In the late eighties and early nineties the parish reached its high-water mark in membership, counting at this period probably some twenty-five thousand souls. These were especially the days of big-scale parochial organization as evidenced in the immense sodalities, the crowded schools, the impressive confirmation-day parades. Then in the nineties began the debacle. The phenomenon of shifting population that marks the growth of all large American cities was staged with appalling completeness within the limits of the parish. The old Irish stock that made up the original membership of the parish was in the end almost entirely displaced by other racial elements. Of these the Russian Jews formed the van, pouring into the eastern sections of the parish in great numbers in the early nineties and gradually pushing westward until they crept up within the shadow of Holy Family steeple and even passed beyond it. All that was typical in the movement was found concentrated in the Ghetto, a patch of Russian Jewry from overseas set down in the locality of Jefferson and Maxwell Streets. With the first decade of the new century Italian immigrant families began to move into the new parish displacing the Jews in large numbers and sending them further west. Only a minority of the Holy Family parishioners were able to maintain their homes in the disturbed conditions created by this local migration of the nations. Father Copens calculated in 1909 that only a fourth of the families found in the parish in its best days had remained. The rest had moved away, settling most of them in the newer parishes of west side Chicago, which they helped to build up and in which they continued to maintain the traditions of loyal Catholic faith and practice in which they had been steeped.

With the once highly flourishing Holy Family parish thus breaking up before their eyes and the locality becoming less desirable as a center for their education work, the Chicago Jesuits began to look around for a new site in which to start afresh with college and parish. Already in 1888 a branch-school had been opened in a rented residence on North LaSalle Avenue. A parish in connection with it not being

authorized by the diocesan authorities, the school was discontinued in 1890. In the March of 1902 the consultors of St Ignatius College were requested to communicate to the provincial, Father Grimmelsman, their views regarding the project of a new Jesuit college in Chicago. All commended the project, a location in Austin or Oak Park at the western limits of the city, if such could be obtained and the Archbishop's consent to a parish secured, being especially favored "Our position on the West side," wrote Father Edward Gleeson, "is in a deteriorating neighborhood and may some day have to be abandoned like old St. Louis University, it does not at present command the field. Steps should have been taken twenty years ago Shall we now take steps for twenty years hence?" Father Tehan believed the time to be especially favorable for securing a new site. "A building boom second only to that after the great fire and the consequent rapid increase in value of real-estate shows Chicago to be in an era of great prosperity."

In May, 1902, Father Martial Boarman was approached by Father Francis Henneberry as to the possibility of the Jesuits taking over his parish of Corpus Christi in exchange for their parish of the Sacred Heart Corpus Christi parish was at the time one of the most promising in the city, the church site at Forty-ninth Street and Grand Boulevard being described by Father Boarman as "the finest spot in Chicago." Nothing, however, came of this proposed arrangement nor of any other effort made just then by the Jesuits to better their location. It was not until four years later, in 1906, that the movement for a new site had practical results. On March 9, 1906, Father Henry Dumbach, rector of St. Ignatius College, having previously secured the approval of the provincial, Father Henry Moeller, as also of the General, Father Luis Martin, purchased from the Chicago, Milwaukee and St. Paul Railroad twenty-five acres of land situated at Devon Avenue and Sheridan Road in Rogers Park, two miles south of the northern limits of the city. The property abutted on Lake Michigan, was nine miles directly north of St. Ignatius College, and cost \$161,255, of which sum one-half was paid in cash and the rest assumed as debt. There was no particular development in progress at the moment in this locality. It was largely open country with a few residences scattered sparsely over its extent. But the growth that ensued there during the two decades 1906-1925 was phenomenal, few chapters in the history of real-estate development in Chicago recording anything more remarkable.

Archbishop Quigley had assured the Jesuits a parish before they proceeded to establish themselves in Rogers Park. Its territory lay between the two existing parishes of St. Ita's and St. Jerome's, which accordingly were called upon to part with portions of their own terri-

tory. This arrangement Archbishop Quigley sanctioned only after having obtained a decree of authorization to this effect from the Congregation of Bishops and Regulars. A frame church built on Sheridan Road at the western edge of the property was opened at the beginning of March, 1907, with Father Louis Kellinger in charge as pastor of the new parish, which was named for the Jesuit founder, St. Ignatius Loyola. The church cost twelve thousand dollars and a rectory continuous with it, the same amount. These structures stood until the erection of an imposing new church at the intersection of Glenwood and Loyola Avenues, which was solemnly opened to public worship, September 16, 1917, Father John B. Furay being at the time president of Loyola University.

The academy building, the first unit of the group of structures that rose in succession on the new site, was begun in the August of 1908 and first occupied in September of the following year. It was in Mission style, measured one hundred and twenty by eighty feet and cost eighty thousand dollars, an additional ten thousand dollars being expended in grading and improving the adjoining grounds. It was erected under the supervision of Father Dumbach, whose name it now bears, and who, before it was brought to completion, was succeeded as president of St. Ignatius College by Father Alexander J. Burrowes. The science and engineering building, the munificent gift of Michael Cudahy, one of a group of brothers who attained to national prominence in the packing industry, was built in 1911. It was followed by other units, the faculty building, 1922, the gymnasium, 1923, and the library, 1930, all these structures being grouped on the North Side campus. The first two units were erected during the presidency of Father William Agnew (1921-1927), the library during that of Father Robert M. Kelley (1927-1933). The library, the gift of Edward A. Cudahy, brother of Michael Cudahy, donor of the science and engineering building, was built by him as a memorial to his wife, Elizabeth M. Cudahy. It is an edifice of distinguished design and a type of modern library-construction at its best.

By the will of Charles C. Copeland of Libertyville, Illinois, who died in 1923, the University acquired some hundred acres of valuable property situated in the vicinity of that town.

The evolution of St. Ignatius College into a university was due largely to the enterprise and foresight of Father Burrowes, ardent devotee of the idea that the time had come when the larger Jesuit schools in America should broaden their scope by equipping themselves with professional departments and in such other ways as were practicable advance to a university status. In 1909 St. Ignatius College adopted the style, "Department of Arts and Sciences of Loyola Uni-

versity," which department was some years later moved to the North Side campus. In 1908 the Lincoln College of Law was established with quarters in the Ashland Block in the loop district. In 1909 the Illinois Medical and in 1910 the Bennett School of Medicine became affiliated to Loyola, which in 1917 acquired the property and equipment of the Chicago College of Medicine and Surgery. The university department of medicine is now installed in a well appointed building of its own on Lincoln Street in the great hospital district of the West Side. In 1911 engineering was started, but was later discontinued. A School of Sociology was established in 1914 under the direction of Father Frederic Siedenbureg and subsequently proved itself one of the most active departments of the University. Loyola University Press was founded in 1912 by Father William Lyons and the Jesuit scholastic, Austin G. Schmidt, mainly with a view to the publication of textbooks. Commerce and Finance began in 1924 while in the preceding year the Chicago College of Dentistry, one of the largest and best organized dental schools in the country, had become affiliated to the University. Finally a Graduate School was organized in 1926 and with law and sociology was assigned quarters in the Downtown or University College building on Franklin Street, which was acquired by the University in that year. With this expansion of academic activities, extending over a decade and a half since the formal organization of the University in 1909, went a normal increase in registration, the student-body in the session 1936-1937 numbering 5,175.

In 1936 an Institute of Jesuit History, designed to promote study and research in the history of the Society of Jesus in the United States, was inaugurated by Father Samuel K. Wilson, president of the University.

§ 7. OMAHA

In one or other way the Society of Jesus has found itself linked in historical association with most of the important cities of the Middle United States. The name, Omaha, in the shortened form of Maha appears in print for the first time in the series of western Indian tribes indicated on the Marquette map which accompanied the famous missionary's *Recit* as published in the Thevenot edition of 1681. The first priest to visit the site of Omaha and there say mass was probably Father Peter De Smet and this sometime during the period 1838-1840 when he was attached to the Jesuit mission of Council Bluffs on the Iowa side of the Mississippi. De Smet was also the first nineteenth-century priest to penetrate into what is now Nebraska, his journey of 1840 over the Oregon Trail bringing him through the southwestern portion

of the state. Thirteen years later, in 1853, the first claim on the Omaha terrain was staked out, the Indian title to the land having been extinguished only a short while before.

On August 13 of the following year the frontier village saw its earliest church services, which were conducted by the Reverend Mr. Cooper, a Methodist clergyman. Just a year later, in the summer of 1855, Father Emonds came over from the Iowa side and in the Hall of Representatives in the territorial capitol celebrated the first Mass in Omaha to the great joy of the score or more of resident Catholic families. Also in 1855 Bishop Miége, Vicar-apostolic of the vast territory between the Missouri River and the Rocky Mountains, made his first visit to Nebraska, on which occasion he was in Omaha. "An encouraging letter from Governor Cum[ming] had confirmed me in the plan I had already made of visiting the principal places in the territory that year." From Council Bluffs the Bishop was taken across the Missouri to Omaha in a canoe "Mr Cum[ming] told me that two lots had been reserved for a Catholic Church and that more could be secured if necessary. Being well pleased with the site of Omaha, I promised to send a priest there as soon as possible, and meanwhile I requested Father Treacy of St. John's opposite Sioux City, on the Nebraska side, to do what he could for Omaha. In the spring of 1857 I went up again, found a little brick church built, but not plastered and made the acquaintance of the excellent Creighton family and promised to obtain for Nebraska a resident vicar-apostolic, which was done the following year through the provincial council of St. Louis." *

St Mary's Church, the little brick structure, twenty-four by forty feet, of which the Bishop writes, was the first house of worship built in Omaha. It stood at the northeast corner of Eighth and Howard Streets on two lots donated by the Nebraska and Iowa Ferry Company, was begun in the spring of 1856 and dedicated by Father Scanlan of St. Joseph in August of the same year. In 1858, on recommendation of Bishop Miége and the Second Provincial Council of St. Louis, the Holy See erected the northern part of Miége's district into the separate Vicariate-apostolic of Nebraska, naming as vicar an Irish Trappist monk, Father James M. O'Gorman. Father De Smet was the choice of the St. Louis Provincial Council for the dignity, but on protest from the Jesuit General the Holy See failed to ratify the nomination. It is interesting to note that De Smet held for a while the powers of vicar-

* In compiling this sketch of Creighton University the author has utilized, in addition to unpublished material, Father Michael Dowling's *Creighton University Reminiscences of the First Twenty-Five Years* (Omaha, 1903) and Father Patrick A. Mullens's *Biographical Sketch of Edward, John A., Mary Lucretia and Sarah Emily Creighton* (Omaha, 1901)

general in the new vicariate, as is attested by a document of April 20, 1864, under Bishop O'Gorman's signature "As the Rev. F. De Smet is travelling up the Missouri and through the northern parts of the Vicariate of Nebraska and as it may not be possible for me to visit those places for a time, I give to him the power and authority of Vicar General to correct any abuses he may find in his way, to grant dispensations where it be necessary and to do and prescribe what may be fitting as occasion may arise."

When Bishop Miége on his visit to Omaha in 1857 made the acquaintance of the "excellent Creighton family," the two brothers Edward and John A. Creighton had been residents of the growing western town for about a year. Born in Ohio of Irish parents, Edward in 1820 and John A. in 1831, they had before going west engaged successfully in telegraph-construction, a business then in its best days when whole sections of the country were waiting to be linked together by the marvellous electric wire. So far-reaching was Edward Creighton's reputation in this field of enterprise that when in 1860 the project of an overland telegraph system to the Pacific was taken up by eastern capitalists he was commissioned to undertake its construction. Two independent companies, one working east from California to Salt Lake City, the other west from Omaha to the same terminus, cooperated in the venture, Edward Creighton being charged with the building of the westward line. Adventure, personal hardship and all the perils of the wilderness, including a six-hundred mile reconnoitering trip on horseback across the mountains in the depth of winter, enter into the story of this great engineering feat, which in the end was successfully accomplished. It was in reality a work of national significance and congress had subsidized it to the extent of four hundred thousand dollars. At Fort Bridger October 17, 1861, the two sections completing the circuit between Salt Lake City and Omaha were completed and on that day Edward Creighton sent a message to his wife in Omaha. "This being the first message over the new line since its completion to Salt Lake, allow me to greet you. In a few days two oceans will be united"

Later, the two Creightons, Edward and John A., always closely associated as partners in various enterprises, went on from one business success to another whether in further telegraph building, hauling and selling of merchandise in the mining-camps of Montana, stock-raising or banking. Edward became founder and president until his death of the First National Bank of Omaha. He was only fifty-four when on November 5, 1874, he fell on the floor of his bank under a paralytic stroke and passed away two days later. He died intestate and his fortune went to his devoted widow, née Mary Lucretia Wareham, a native of Dayton, Ohio, and sister to Sarah Emily Wareham, the wife

of John A. Creighton. While circumstances had left Edward Creighton without an education of higher grade, he was fully alive to its advantages and the vision of a free college in Omaha to be financed by him was a cherished dream of his latter years. Happily, the dream was shared by his wife, who planned that it was not to be left frustrated by her husband's premature death. When Mary Lucretia Creighton died, January 23, 1876, she left in her last will and testament the sum of one hundred thousand dollars for the erection and maintenance in Omaha of a "school of the class and grade of a college," the entire property with an endowment-fund to be turned over by the executors to the Catholic bishop having jurisdiction in Omaha, and to be retained by him and his successors in office in trust for the educational purpose designated in the will. The three executors, John A. Creighton, James Creighton, a cousin of the preceding, and Herman Kountze, accordingly bought property on a hill at what is now Twenty-fifth and California Streets, erected a building and on July 1, 1878, conveyed the entire property and securities to the Right Reverend James O'Connor, Bishop O'Gorman's successor as Vicar-apostolic of Nebraska.

Bishop O'Connor, though he had accepted in due legal form the responsibility of administering Mrs. Creighton's trust, did so only after he had made definite arrangement with the Society of Jesus to take in hand and conduct the proposed college. He wrote April 15, 1877, to the provincial, Father Thomas O'Neil, provincial superior in St. Louis

I had hoped to be able before leaving on my visitation to run down to St. Louis and have a talk with you about the "Creighton College," a portion of which is to be erected in Omaha this summer. I find, however, that it will not be possible for me to do so.

This college, as you may already know, is to be built and endowed by funds left for the purpose by a wealthy lady of this place who died two years ago. The bequest will eventually amount, I am told, to about two hundred thousand dollars. One hundred and seventy-five thousand are now available. The will provides for fifty thousand being expended for the purchase of the grounds and for the erection of the buildings that will be at first needed and for the conveyance to me of said buildings when finished, as also the remainder of the bequest to be by me perpetually invested for the benefit of the institution.

My intention from the first has been to ask the fathers of your Society to take charge of it. Having, however, been led to suppose that they would be unable to do so for some years, owing to a want of members and feeling that for four or five years the college could be nothing more than an ordinary day-school for which it would be difficult to provide teachers, I concluded to defer making formal application to you for fathers till a portion of the scholars would be prepared to enter on a collegiate course. With this view

I invited Father Finotti to take temporary charge of it, acquainting him with my ultimate intention in regard to it

But a careful examination of my surroundings and of the whole subject has satisfied me that it will be exceedingly difficult for me to conduct the establishment on the proposed plan and I have accordingly concluded to ask you if it would not be possible for you to take charge of it from the start. A couple of fathers or even one would be sufficient at first as they could employ secular teachers till such time as you could send a sufficient number of your new members

I shall be only too happy to give you all possible security against being disturbed by myself or my successors in the possession of and the administration of the institution. The will does not admit of my giving you an absolute title to the college or the investments, but I could lease the former to you, say, ninety-nine years, which practically would be equivalent to an absolute title and the will binds me and my successors to use the interest of the investment for the support of the institution

Will you, then, oblige me by letting me know at your earliest convenience if there be any likelihood of your being able to take charge of the college next September or October? This point settled, the details of any arrangement to be entered into between us, can, I think, offer no serious difficulty . . . I should have said that the Creighton College is to be a day college and is intended to give an education free of charge. The annual revenue will be from twelve to fifteen thousand dollars

When Father O'Neil laid Bishop O'Connor's proposal before his consultors, May 11, 1877, they expressed themselves unanimously in favor of its acceptance. The following month the provincial at the Bishop's suggestion visited Omaha to inspect the property and confer with the latter on the arrangement it would be desirable to make in assuming charge of the college. His impressions were distinctly favorable and on August 7 he submitted to his consultors a private contract to be entered into between himself as representing the Society of Jesus and Bishop O'Connor. The contract met with the approval of the Bishop as he wrote to Father O'Neil August 15

Your favor of the 13th inst is just now received. I am perfectly satisfied with the terms of the contract you propose and shall sign it whenever you please. There will be no difficulty as to the grade on which the college will be commenced as I consulted the lawyer who drew up Mr. Creighton's will on this very point last fall and as the Executors understand that for a few years it must necessarily be nothing more than an ordinary parochial school

The contract entered into by Bishop O'Connor and Father O'Neil, though without legal character, is an instrument of significance, constituting as it does a sort of fundamental charter for the Jesuits as

regards the exercise of their activities in the diocese of Omaha. As the preamble reads, it concerns "the establishment of the Society of Jesus in the above mentioned diocese or vicariate, into which territory it is admitted through the good-will of the aforesaid Rt. Rev. Vicar-Apostolic in order that in the city of Omaha and his district it may exercise its ministry and do other works for the salvation of souls according to its institute." The contract insured to the Jesuits "without price the free use and ownership for the space of ninety-nine years of the property known as 'Creighton College' with the buildings now erected or in future to be erected on the same ground with the option of renewing the contract after the lapse of that period for another ninety-nine years under the same conditions and so on forever." Moreover, they were to receive every year the revenue accruing from the endowment-fund, were to be free to charge tuition if the revenue did not meet the cost of upkeep, were to be allowed in connection with the college a so-called collegiate church, i e, one without parochial rights and obligations, and, finally, were to be assigned a parish church when the Catholic population of Omaha should have increased to such an extent as to necessitate the establishment of a third parish in addition to the two (St. Philomena's and St. Mary Magdalene's) actually existing.

The Jesuits having accepted the direction of Creighton College, Bishop O'Connor was impatient to see them arrive in Omaha. He wrote November 7, 1877, to Father O'Neil

I have been greatly annoyed and embarrassed by the delay in finishing the college. I hoped that, if not finished, it would at least be in a condition to enable you to open classes in it by the first of this month. Now, however, I am convinced that it is useless to even speculate on the duration of work in Omaha. Only a very few reliable contractors are to be found here. Mr McGonigle has been on time with his part of the building and so has the bricklayer, but those who undertook to furnish the stone delayed so long to fill their orders that the roof, though the frame is up, is not yet finished. . . . What would you think of opening the schools in January even though the building be not finished? I think one story can be made quite comfortable when the windows and doors are in. Six months are a considerable portion of the average time boys spend at school and I should be sorry to see the youth of this town lose it. Two generations of boys have already grown up here without Catholic education. Besides, I am very anxious for other reasons, to have one of your fathers in this city as soon as possible. I think it most advisable that the Father who is to take charge should come up early next month and that you yourself should pay us a visit before hand to make arrangements for his future residence. It will be for you to say whether or not he should take up his quarters in the college or rent a house as near it as possible. Though eight hundred houses are said to have been put up in the city during

the last spring and summer I am told there is hardly one for rent here. This, however, will not make much difference as ten rooms will be available in the college, some or all of which can be made ready for occupancy. I shall be a happy individual the day you take possession here.

On December 6, 1877, Father Roman A. Shaffel arrived from Chicago to make preparations for the opening of the college. A little cottage next to St. Catherine's Academy was fitted up and here Father Shaffel resided as chaplain of the academy and spiritual director of other local communities of sisters until the college was ready for occupancy. Towards the end of July, 1878, the first retreat of the clergy of the diocese took place in the college building under the direction of Father Walter H. Hill, S. J. Finally on August 22 of the same year the Jesuit faculty of the college arrived in Omaha. It consisted of Father Hubert Peters and the scholastics Augustin Beile, Michael Eicher and William Rigge, who were followed a few days later by two lay-teachers, Mr. Edward A. O'Brien and Mrs. Hall, both from Chicago.

The college opened on Monday, September 2, 1878, with one hundred and twenty students in attendance. Father Shaffel was president and prefect of studies, and Father Peters, prefect of discipline, while the classes were in the hands of the scholastics and lay teachers. How elementary was the organization of studies may be judged from the circumstance that the most advanced of the classes, Third Humanities, was in many respects on a level only with the higher grades of the present-day grammar school.

Such was the humble entrance which Creighton College made into the academic world. That it began its career under Jesuit auspices was due to the zealous initiative of Bishop O'Connor. "[He] was," said Father Edward Higgins, Father O'Neil's successor in the office of provincial, "a man of large ideas [and] looked to the college as destined to do a most important work and to exercise a widespread influence on the future of the Catholic Church not only in the city of Omaha but in the whole of Nebraska and the neighboring states. His enthusiasm on this point was catching. One could not listen to the eloquent expressions of his views without sharing in them to some extent. He had succeeded in persuading Fr. Weld and Fr. General [Beckx] that an immense field for good was opened to the Society in this new state and that the opportunity must not be neglected."

The formal agreement in writing which Bishop O'Connor had made with Father O'Neil was of a merely private nature though, as the Bishop was later advised by his attorney, it should not have been

entered into without approval of the court. The only thing to do, as the Bishop found it altogether impossible to conduct the college himself and had in fact already brought the Jesuits to Omaha to assume charge of it, was to transfer the entire trust to them in due legal form. As a preparatory step in the process, Creighton University, a corporation "with divers departments of which Creighton College shall be one," was organized on August 14, 1879. In his petition to the court resigning the trust, the Bishop represented that "there is a certain corporation called Creighton University, organized (August 14, 1879) according to the laws of Nebraska, that the trustees of this University are the same persons with whom he made the agreement already referred to, that they are men of long experience and great learning peculiarly fitted to discharge the trust, which they are willing to accept, that they and their successors are certain to be members of the Church under whose supervision Mrs. Creighton wished the college to be placed, and that her purpose will be fully gained by substituting them for himself as trustee." The court accepted the Bishop's resignation, transferred the trust to Thomas O'Neil and other Jesuits under the name of Creighton University, and released the Bishop and his successors from all further responsibility in the matter as soon as he should have executed a deed of transfer of the property and trust-funds to Creighton University, though requiring at the same time that the trustees on the first day of July of each year report both to the Bishop of Omaha and the president of the University touching the administration of the trust-funds during the preceding year. Moreover, the court ruled that "inasmuch as the testatrix was moved to make the request by her affection for her late husband and designed the school to remain forever in his memory, it shall not be permissible for the University to change its name or that of the College so as to omit the family name from the title by which either University or College shall be known either in law or common parlance." Finally, in accordance with the court's decision, Bishop O'Connor on December 4, 1879, conveyed by deed of trust to Creighton University all the property and securities of Creighton College and the Society of Jesus thus entered into full legal possession of the institution.

The original fifty thousand dollars set aside in Mrs. Creighton's will for the support of the college had been increased by the division of the residue of her estate, so that when Creighton University accepted the trust the endowment-fund stood at one hundred and forty-seven thousand, five hundred dollars. Father Higgins, who was provincial at the time the transfer was made, penned in later years his recollection of the affair

When I entered in office in 1879, we had to determine whether we would accept the trust in definite legal form or not. Though there was some difference of opinion about it, the prevailing sentiment was in favor of it. Father Converse, Provincial Procurator, examined into the financial conditions and reported in favor of it. Fr. General recommended that we comply with the Bishop's urgent request . . . As to the sufficiency of the endowment at that time, we were all satisfied that it would be enough for all needs for some years, and under Father Shaffel's administration and for some years longer, it was more than enough. To provide a larger income in the future, the charter of the College allowed us to charge a tuition-fee if that should become necessary. John Creighton was a party to the transaction of transferring the Trust from the Bishop to our Society and was very urgent with us to consent. He also agreed to the clause in the charter providing for a tuition-fee, but he said distinctly and significantly that it would never be done and Fr. O'Neil and myself understood this to mean that it would never be necessary. We did not take this as binding him legally or even morally to increase the endowment, but we looked upon it as an intimation, though not a promise, that he would come to the aid of the college when it should need help. He has done so very nobly.

Creighton University started out bravely on its career without suspicion of any economic or financial crisis ahead. Down to the early nineties Omaha seemed to be borne along securely enough on a tide of economic development and prosperity with real-estate values growing in most encouraging fashion from year to year. At the same time the town was still wearing many of the earmarks of a frontier settlement and the condition of its thoroughfares was especially such as to elicit unflattering comment from visitors who made their acquaintance. Father James Dowling, vice-president of Creighton in the early eighties, recorded in later years the unhappy adventure that befell him and a Jesuit friend when they essayed to journey in a carriage from the college to the Bishop's residence at Ninth and Harney Streets.

The crudity of outward appearances reflected the average economic status of the residents. "The parents of the boys," wrote Father Michael Eicher in reference to the student-body at Creighton in its opening years, "belonged for the most part to the working class. Many of them lived in the poorer quarters of the town and not a few of them were poor." All in all, as Father Higgins recalled in later years, the prospects of a Catholic college in Omaha were anything but alluring. "We knew that many years must elapse before the classes could be filled. There were no Catholic schools in Omaha and of course we could expect but few boys from the public schools. The first years then were devoted to the teaching of the lower classes and the College was only a grammar school preparing the boys for the Academic or high school course."

The first threat against the life of the college came, not from financial embarrassment, but from the vexing problem which had beset the western Jesuits all through their history, lack of adequate personnel. At St. Louis, August 21, 1882, Father Leopold Bushart, the provincial, discussed weighty matters with his consultors, Fathers Meyer, Higgins and O'Neil. "Reverend Father Provincial," so ran the minutes of the meeting, "read certain passages from the Institute on dissolving houses and colleges, also a letter he had recently received from Reverend Father General about interrupting the studies of theologians of the fourth year and assigning the Fathers of the 3rd probation to various charges in the college of Chicago. He directed the consultors to communicate to Reverend Father General in writing their opinion as to what ought to be done. Owing to scarcity of personnel was it not necessary to suspend for a while or dissolve altogether one or other college? All agreed that the college in Omaha might be dissolved unless the Right Rev. Bishop and the patrons of the college be satisfied with a few lower classes until it be possible after some years with an increase of personnel to equip and maintain the higher classes." A solution of the problem appears to have been under consideration in a contemplated transfer of the college to the German Jesuits established in the United States with headquarters in Buffalo. In May, 1883, negotiations to this end were being carried on between St. Louis and Buffalo and fathers of the latter jurisdiction were dispatched by their superior to visit Omaha and look over the ground. Their report was unfavorable, the endowment-fund for one thing not being considered adequate to the support of the college, and in the end the Buffalo Mission declined to take it over.

Father Shaffel was succeeded in August, 1880, as president of the college by Father Thomas Miles, who filled the post three years, being replaced in September, 1883, by Father Joseph Zealand. Under the latter's administration Greek, which had for some time been a prescribed subject of the classical or standard curriculum of the college, was dropped in deference to widespread prejudice among the students against classical studies of any kind. At the same time, it was explained to the public that this was a provisional arrangement only, though it met with the cordial approval of Bishop O'Connor, who was reported to have said that friends of the college complained that, in view of local circumstances, it was stressing the classics unduly. Evidence of this feeling is at hand in the fact that in 1884 the classical course was discontinued altogether, a quite radical departure for a Jesuit college to make. In that year announcement was made by Creighton University to this effect.

Although the college is fully prepared to give a thorough education in the classical course and in higher departments of science, yet, as experience has taught the faculty that parents do not leave their sons long enough at college to be more fully educated in the advanced studies, we have endeavored to accommodate ourselves to the present wants of the public and have selected a course of instruction which, completed in four years, will fit the student for a practical business life, for literary or scientific pursuits. We shall, however, hold ourselves ready to advance the standard whenever a sufficient number of students fit for still higher studies present themselves.

It is interesting to read the comment made on this educational program by Father Joseph Keller, the General's assistant for the English-speaking provinces. He wrote from Fiesole in Italy, where the General was at that time residing, to Father Bushart, the provincial: "Your plan of studies for Omaha has come. It is not much like the *Ratio Studiorum* but for a few years it can be allowed to go on. Of course it is well understood to be only temporary and [to] last only as long as necessary and to be succeeded by the regular course as soon as possible." Luckily for Creighton's academic prestige the makeshift curriculum thus introduced as a concession to what seemed a public preference for an immediately practical rather than a cultural type of education was of short duration. Three years later, a rigorously classical course of seven years' work, three of secondary and four of collegiate grade, was announced as obligatory on all registrants. With this turning-point in its academic career Creighton acquired and thereafter maintained the status of a normal Jesuit college. It graduated its first bachelors of arts in 1891.

The scientific departments of Creighton University were made possible almost entirely through the munificence of John A. Creighton. Other benefactors, notably John A. McShane, aided in their organization, but Mr. Creighton's gifts were so liberal and recurrent that without them these departments could not have been either set on foot or maintained. In the fall of 1883, when he was first approached on the subject, he signified his willingness to finance the installation of the needed scientific equipment, physical, chemical, astronomical and photographic. In August, 1885, the direction of the scientific departments was taken in hand by Father Joseph Rigge, who soon acquired local prestige as a popular lecturer and writer on scientific subjects. He was especially drawn towards chemistry and it was in his laboratory and at his own hands that the earliest analysis of Wyoming petroleum is said to have been made. The *Scientific American* carried a paper from his pen on "The Wyoming Coal Fields," while the *Omaha Daily World* for December 4, 1886, presented a valuable article of his with drawings and maps on "Omaha as a Coal Point." As an expert chemist

he was earnestly solicited by the Omaha Board of Public Works to take an active part in investigating the origin of a disastrous local fire. His report on the subject embodied results of his own experiments on the causes of the corrosion of water and gas mains together with suggested remedies for the evil. In this line of investigation he appears to have been a pioneer, as the *Scientific American* was at pains to point out.

Father Joseph Rigge's nine years at Creighton bore fruit in raising the reputation of the college in the natural sciences to a high level. But he had the Jesuit idiosyncrasy of caring more for human souls than for scientific advancement and in 1895 found his way from Cincinnati to British Honduras, Central America, there to labor among the Maya Indians.

The year 1896 saw Father Joseph Rigge's brother, Father William Rigge, arrive in Omaha to occupy the chairs of physics and astronomy, which he retained almost up to his death in 1927. It was especially as an astronomer that William Rigge was to achieve distinction. The University's first astronomical instrument, a five-inch equatorial telescope, was among the many valuable gifts with which John A. Creighton had enriched the scientific department in 1884. In the early winter of 1885 arose the observatory built at Mr. Creighton's expense and furnished with clock, chronograph and electric outfit by Mr. John A. McShane. A circular brick building with revolving roof, it stood two hundred and fifty feet north of the main entrance to the college. In the fall of 1886 the college built an addition to the observatory to house a three-inch transit instrument which it acquired through the generosity of John A. Creighton. The astronomical work at Creighton initiated by Father Joseph Rigge was taken up and carried forward through long years with distinguished success by his brother, William. Besides lecturing on astronomy he accomplished a great amount of research work in the subject and contributed technical articles to current astronomical reviews, such as the *Astronomische Nachrichten*, *The Astronomical Journal* and *Popular Astronomy*. His attainments in the field eventually became known in academic circles in Europe and he was elected a Fellow of the Royal Astronomical Society of England. The fruits of long years of research were embodied by him in two published works, *Graphic Construction of Eclipses and Occultations*, 1924, and *Harmonic Curves*, 1926. With a machine, in the devising and perfecting of which Father William Rigge was engaged for a period of ten years, may be drawn seven billion distinct harmonic curves, compared with nine hundred and thirty-seven, which was the maximum number previously possible.

After the retirement of Father Zealand from the presidency of Creighton in 1884 the post was occupied in succession down to 1899

by Fathers Hugh M. P. Finnegan, 1884-1885, Michael P. Dowling, 1885-1889, Thomas Fitzgerald, 1889-1891, James F. X. Hoeffler, 1891-1895, and John F. Pahls, 1895-1898. Creighton University in virtue of an act of the Nebraska legislature, of date February 27, 1879, giving the University authorities power to "erect, within and as departments of said institution, such schools and colleges of the arts, sciences and professions as to them may seem proper," opened its first professional department, the Medical School. It owed its inception to the liberality of John A. Creighton, who besides providing the funds for its upkeep until it became self-supporting, housed it in a spacious building erected by him for the purpose at the northwest corner of Fourteenth and Davenport Streets. This building was first occupied in October, 1898. Building, furniture and equipment represented an outlay of about eighty thousand dollars.

From the beginning of the Medical School in 1892 until the completion of the new building classes were temporarily held in the old St. Joseph's Hospital at Twelfth and Mason, which had been vacated on the opening of the new Creighton Memorial Hospital at Tenth and Castellar. This noble institution had been founded in 1888 by Mrs. Sarah Emily Creighton, who bequeathed to the Franciscan Sisters of the Perpetual Adoration fifty thousand dollars towards the construction of a new building. John A. Creighton, deeply interested in this project of his devoted wife, determined to make it in every way a suitable memorial of her. Besides donating the ground on which the hospital stands, he added one hundred thousand dollars to the original bequest, thereby insuring the erection of one of the largest and best equipped hospitals in the West. It was largely John A. Creighton's interest in the hospital which turned his thoughts to the founding of a medical school as a supplementary institution. In the presence of Father Hoeffler he entered into an agreement with Mother Xavier, superior of the Franciscan sisterhood, by which all the clinical material and facilities of the hospital were to be reserved in perpetuity to the faculty and students of the John A. Creighton Medical College. What an advantage this was for the student-body may be inferred from the circumstance that St. Joseph's Hospital, Creighton Memorial, has for years treated more cases than all other Omaha hospitals combined. The Medical School, which counted in its first year only thirty-six students, representing six states, had in 1900 a registration of one hundred and forty-three. It was among the first institutions devoted to medical education in the United States to require a four year course, which it did in October, 1896.

While the opening of the Medical School by Father Hoeffler was the most notable advance in the development of Creighton University

that had hitherto taken place, his administration was marked by two unpleasant situations that checked for a while the onward march of the institution. These were the anti-Catholic agitation fostered by the American Protective Association and the first stages of a general economic depression which reacted almost disastrously on the University finances. The recurrence at intervals of waves of anti-Catholic feeling sweeping over the country is a familiar phenomenon in the history of the United States. As the healthy organism can throw off recurrent attacks of disease, so the American body politic has always emerged from these visitations without serious impairment of its general attitude of fairness and toleration towards all religious creeds. The A.P.A. movement raged with particular violence in Omaha in the eighteen-nineties. Curiously enough, the association which had constituted itself the special pattern of loyal Americanism, was controlled largely by Scandinavians scarcely conversant with English and by recently arrived Orangemen from Canada. The A.P.A. local organ, *The American*, inveighed early and late against the Jesuits. On the other hand the Omaha *Bee* and the *Parish Messenger*, the latter edited by the Episcopalian clergyman, Rev. John Williams, carried on a lively defence of the Catholics. At the peak of the excitement Father Hoeffler, always a popular preacher and lecturer, delivered a masterly lecture on "The Jesuits," which appeared in the *Bee*, while Father Thomas E. Sherman spoke on "True Americanism" in Exposition Hall before as large and representative an audience as ever gathered in Omaha, the reception-committee comprising seventy-five of the most prominent non-Catholic citizens of the town. Father Michael Dowling penned these lines on the subject

While the religious war was on, the bigots did all they could to harass the religious institutions as well as John A. Creighton and other Catholic property owners, by opening streets, changing grades, ordering paving, curbing, guttering and other expensive municipal improvements, which filled up special taxes beyond measure and endurance at a time of great financial distress. This petty persecution affected St. Joseph's Hospital, the Poor Clares and Creighton College. An attempt was made to open 24th Street the whole length of the college grounds, taking the entire strip of 526 feet from the college property and allowing a ridiculously trifling compensation for the land and none at all for the ruin of the observatory site and for disfiguring the property by cutting diagonally across the whole college front. This project was thwarted by vigorous protest.

Like every other movement in the United States having for its object the baiting of the Catholic Church, A. P. Aism gradually weakened and disappeared leaving the object of its attack none the worse for the experience.

As though the fanaticism of the nineties was not distress enough for the University to endure, there was added to it all the anxieties and embarrassments of a period of financial depression unprecedented in the West. The panic, for such it was, broke suddenly in 1893, at which time Father John Mathery was treasurer of the University. "People whose credit was the best," he afterwards recalled, "were unable to meet the interest due to the college and loans were recommended to us which should never have been made. However, as our friends acted in good faith, no blame can be attached to them. The exaggerated value of property that remained in the minds of some until 1893 was the cause of this. Subsequent events showed how we were mistaken in putting implicit confidence in men who did not realize the probable extent and duration of the financial crisis." As example of the abnormal rise and subsequent collapse of real estate values in Omaha, the case may be mentioned of seven acres of land in the western section of the city and south of the Sacred Heart Convent which were acquired by Father Shaffel in the early eighties for less than twelve hundred dollars. In 1887 this property was disposed of for thirty-five thousand dollars, at an increased value, therefore, of thirty-fold. Fifteen years later the same property would gladly have been parted with by its owners at one-half or one-third of that amount.

A good part of the Creighton endowment-funds was invested in mortgages on Nebraska real-estate. When the borrowers defaulted on their payments, the only course left the University to recover its money was foreclosure. This it had sometimes had recourse to, but the property coming into its hands in deteriorated condition and at a time when rents and real-estate values had decidedly slumped failed in most cases to cover the value of the loan. "The crash came so suddenly," according to Father Dowling, "that no one seemed prepared for it or had time to provide against it. Such was the depreciation in values that loans secured by property valued at three times the amount of the investment was found to be almost worthless as soon as the panic had performed its work. Insurance companies, loan and trust companies, bankers both local and eastern threw upon the market at almost any price large blocks of property which came to them by foreclosure." The effect of the disaster upon Creighton University was that by 1899 the original Creighton bequest of one hundred and forty-seven thousand, five hundred dollars had been rendered largely unproductive. At one time the interest from the foundation-funds was running as high as thirteen thousand dollars, probably scarcely half of that amount could be counted upon in the period of depreciation which began during Father Hoefler's presidency, reached its climax under his successor,

Father Pahls, and continued with diminishing force into Father Dowling's second term as head of Creighton.

The darkest days the institution ever knew came when Father Pahls was rector. Yet with resources crippled, friends apathetic or hopeless, a gloomy outlook on every side, he still managed to hold his forces together and keep the college going. The faculty barely managed to subsist on the diminished foundation revenues and whatever aid or income from other sources was available, it was necessary even to draw on the endowment funds to the extent of eleven thousand dollars to meet current expenses. John A. Creighton did not himself escape the pressure of these troubled times. The erection of the medical school at the very height of the depression put a drain upon his purse greater than had been anticipated and his holdings in real-estate and securities shared in the current depreciation. Father Pahls was aware of all this and accordingly forbore, unwisely perhaps, to appeal to him to come to the rescue of the University. The tide turned with the coming in 1898 of Father Dowling to fill again the post of president of the University. Between him and John Creighton existed the most genuine of friendships, founded on mutual esteem and confidence and broken only by death. The first step taken by Father Dowling after being installed as rector was to draw up and submit to Mr. Creighton a financial statement of the University, in which it was pointed out that at least seventy-five hundred dollars a year of additional income would be required until matters could be placed on a more satisfactory basis and the eleven thousand dollars taken from the endowment fund restored. Various methods of escape from the prevailing impossible situation were suggested, among them, the surrender by the Society of Jesus of the trust and its withdrawal from Omaha, the charging of tuition, the suspension of either the academic or collegiate department, and the temporary closing of the college. Happily, it was unnecessary to have recourse to any of these extreme measures. Father Dowling's statement on the financial crisis was the first intimation given to Creighton of the desperate straits to which the University was reduced. At once he came forward handsomely and supplied the deficit in the revenues, thus enabling the University to carry on with its program of work. From that moment the institution as a result of John A. Creighton's continued benefactions worked up steadily to a position of financial soundness from which it has at no time since receded. He conveyed to it properties known as the Deere Plowe Building and the Creighton and Arlington Blocks. In 1906 he made over to it the Byrne-Hammer building, which represented a money-value of four hundred thousand dollars. Finally, after his death on February 7, 1907, the University became the recipient through his last will and testament of nearly

three million dollars, thereby finding itself placed on a comfortable financial basis though with subsequent programs of development even this munificent sum was not to be adequate to all needs.

In Father O'Neil's agreement with Bishop O'Connor it was stipulated that the Jesuits were to have a collegiate church and, when the needs of the Catholics of Omaha demanded it, a parish church also. The parish church came first. On May 15, 1881, Father Shaffel assumed charge of Holy Family parish, which was worshipping at the time in an unfinished structure consisting of a mere basement of stone almost on a level with the street. A new brick church, constructed partly out of the materials of the old, was begun by Father Shaffel in April, 1883, and dedicated in October of the same year. It stood on Izard Street near Seventeenth. The upper part of the structure was used for a church, the lower part for a school, and in the rear of the church was the residence, all practically under the same roof. At Twenty Seventh and Decatur Streets was built in July, 1887, a small frame school to accommodate the children living in the northwestern part of the parish. In 1881 the parish-limits, which included practically the whole northern half of Omaha, were defined and the deeds of the property made over to the Society of Jesus in the name of Creighton University in pursuance of an agreement between Bishop O'Connor and the provincial, Father Higgins. But while the Holy Family parish and its property, including lots, house, church, school, etc. were thus conveyed to the Jesuits, the agreement specified that the property thus acquired was to be "owned, held and administered by the same Fathers for the use and benefit of the said parish and congregation of the Holy Family." The Jesuits were therefore trustees rather than absolute proprietors of the property in question.

Early in 1883 Father Shaffel was appointed by the Bishop vicar-general of the diocese of Omaha. The appointment did not meet with the approval of Father Beckx on the ground that members of the Society of Jesus ought not in accordance with their rule be invested with ecclesiastical dignities. But Bishop O'Connor on appeal to the Holy See received an answer overruling the objections of the Father General. Father Shaffel remained vicar-general until his removal to Osage Mission, Kansas, in July, 1889. He was succeeded March, 1889, in the pastorate of the Holy Family by Father Francis Hillman. Meantime, the parish had steadily grown, numbering four hundred and fifty families in 1891 with two priests in attendance and this after St. Cecilia's parish on the west and the Sacred Heart parish on the north had been cut off from its original territory. Under Father Hillman occurred an incident which strained relations for a while between the parishioners of the Holy Family and Creighton University, though

it was in no wise a check on the substantial spiritual results achieved through the zealous ministry of Father Hillman himself and Fathers Lagae, A. K. Meyer and Koopmans. In April, 1892, Father Hillman with the approval of the provincial, Father John P. Frieden, acquired for thirty-seven thousand dollars a half-block at Twenty-first and Charles Streets, purposing to use it as a site for a new church, school and residence. As the church was not incorporated, the property was purchased and held in the name of Creighton University. Then came the hard times, which left the property badly depreciated. The parishioners, as also Bishop Scannell, Bishop O'Connor's successor in the see of Omaha, refused to ratify the purchase as a parish-contract, though Creighton University had acted as a mere agent or proxy for the parish and could not according to its charter assume any responsibility in the affair. The outcome was that the debt was assumed by Father Hillman's Jesuit superior in the name of the Missouri Province, which paid over thirteen thousand dollars of the principal due, while the parish paid interest on the debt to the amount of forty-five hundred dollars. These sums were retained by the original owner, who finally after considerable litigation was induced to cancel the deed of sale and take back the property, then valued at about one-half the twenty-eight thousand dollars still claimed by him. When the Holy Family parish passed into the hands of the Bishop in 1897, it was free from debt and had besides a balance of fifteen hundred dollars, which was likewise transferred to the Bishop.

The throng gathered on the Creighton College grounds June 26, 1887, to witness the ceremony of laying the cornerstone of the new collegiate church of St. John was the largest that had ever assembled for a Catholic function in Nebraska. Bishop O'Connor, Governor Thayer, Mayor Broatch, and other dignitaries were present. The silver-trowel with which the stone was laid and which Father Dowling, rector of the University, delivered on the occasion to Mr. Creighton bore the inscription "Presented to John A. Creighton by the Faculty of the College as a remembrance of the day, June 26, 1887." St. John's on the Hill was of stone and Gothic in design and cost fifty thousand dollars exclusive of decorations and furnishings. There was practically no debt on the structure at the time of its dedication by Bishop O'Connor, May 6, 1888, the feast of St. John before the Latin Gate, on which occasion an impressive sermon was preached by the Jesuit provincial, Father Rudolph Meyer. The cost of construction had been met from the sale for thirty-five thousand dollars of a piece of Omaha property purchased by the Jesuits a few years before, from John A. Creighton's donation of ten thousand dollars, and from other contributions in money.

The status of St John's in the first years of its career was that of a so-called collegiate church. Confessions were heard and services held, which the Catholics of the city were free to attend, but the fathers serving the church had none of the rights or duties of priests in charge of regular parishes, no weddings, baptisms or funerals being held therein except by special leave of the Bishop. "A collegiate church," so Father Dowling wrote, "was then an unknown and little understood factor in ecclesiastical circles in the West and soon proved itself more than unwelcome. Without parochial responsibility, though receiving the support of the faithful, it was considered to have no *raison d'être* whatever. As early as 1893 it was a subject of lively discussion and considerable reproach." In view of numerous complaints on this head Bishop Scannell finally advised Father Fitzgerald, the provincial, that it was his wish that the fathers confine their ministerial labors to hearing confessions and saying early Masses in St. John's. Father Fitzgerald readily acquiesced in the Bishop's wish but shortly an arrangement was reached between the two by which St. John's was to be constituted a parochial church on condition that the Jesuits relinquished the Holy Family parish. On January 7, 1897, Bishop and provincial signed an indenture covering the terms of this agreement, and on January 10 following a letter from the Bishop was read in the churches affected by the new arrangement. The letter designated a certain territory cut off from pre-existing parishes which was thereby "constituted a parish and put in charge of the Jesuit Fathers of Creighton College." A legal opinion obtained from Judge J. M. Woolworth declared that Creighton University, as trustee of Creighton College, "might neither sell nor lease the church and the property on which it stood so as to permit it to be held as is usual with parish churches in the name of the bishop or a church corporation; but it might super-add to the uses of the Collegiate church the uses and duties of a parish church." Acting on this opinion of one of Omaha's most competent lawyers, himself not a Catholic, the University trustees in compliance with the Bishop's grant, resolved January 9, 1897, that "to the uses of the Collegiate church of St. John's be added those of a Parish Church and that the Fathers assigned as priests of said church shall have and enjoy all the rights and privileges of and shall discharge all the duties of parish priests within the boundaries as aforesaid, assigned by the same Bishop." Finally, pursuant to a further resolution of the same board of trustees the Holy Family Church property was on January 11, 1897, conveyed by a quit-claim deed to the bishop of the diocese.

Father Joseph Meuffels was named the first pastor of St. John's, now serving the joint uses of a collegiate and parish church. Imme-

diately on his arrival he organized Sodalties of the Blessed Virgin for married women, young ladies and school children. The Holy Family branch school-house, located at Twenty-fifth and Decatur, was moved to a lot opposite St. John's Church where it housed the parish school, which was opened in September, 1897, under the Sisters of Mercy with seventy-eight pupils in attendance. In 1900 the frame school was moved to the rear and in front of it on California Street was erected a new two-story school building of brick, costing approximately twelve thousand dollars. The new school was inaugurated with a parish entertainment January 22, 1901. As a further step in parish development a church corporation for the purpose of holding the school and other parish property by due legal tenure was organized November 21, 1900, under the name of St. John's Roman Catholic Church of Omaha. In March, 1921, a new parish rectory of stone was ready for occupancy. It stood on ground immediately adjoining on the east the new church sacristy built in 1923, in which same year the church itself was notably enlarged beyond its original dimensions.

The first two decades of the new century witnessed a remarkable growth of the university idea in the major institutions controlled by the St. Louis Jesuits. Creighton shared fully in the movement and within a few years the Medical School, already in operation since 1892, was reenforced by other professional departments. The Law School opened in 1904, taking up quarters the following year in the building known as the Edward Creighton Institute, which the University had erected on Eighteenth Street opposite the City Hall. In 1921 the school moved to the handsome four-story and splendidly appointed structure provided for it at the Twenty-sixth Street entrance to the University campus. The Omaha College of Pharmacy was merged with the University September 1, 1905, and soon after the Creighton School of Pharmacy occupied a building of its own erected on a site adjoining the Medical School. The department of dentistry was inaugurated in 1905 in the Edward Creighton Institute. In 1921 this department was given adequate quarters in a structure similar in design and dimensions to the Law School building and situated like the latter at the California Street entrance to the University campus. Both law and dentistry buildings were units in a program of construction planned and carried through by Father John F. McCormick, president of the University, 1919-1925. In 1920 a School of Commerce and Finance was organized, quarters being found for it in a building at the southeast corner of Cass and Twenty-fifth Streets, and some years later a School of Journalism was opened under the direction of Father John Danihy, who brought with him to Creighton the experience born of the management through long years of a similar department at Marquette University.

Other steps in the physical development of the University were the erection of the gymnasium (1915) and the stadium (1925) and the remodeling (1930) of the faculty-building, which was given an impressive front on California Street.

Father Michael P. Dowling (second term, 1898-1908) was succeeded in the office of president of Creighton by Fathers Eugene Magevney (1908-1914), Francis X. McMenamy (1914-1919), John F. McCormick (1919-1925), William J. Grace (1925-1928), William A. Agnew (1928-1931), Patrick J. Mahan (1931-1937), and Joseph P. Zuercher (1937-).

In 1928 Creighton University rounded out a half-century of life. Its growth during that period was all that its founders and promoters could have desired. As compared with the hundred and twenty students who gathered in the class-rooms of the old main building the opening day of the school, September 2, 1878, the University at the opening of the 1935-1936 session counted a student-body of 2,264 distributed between high-school, college and professional departments. During the fifty years that intervened between the two historical landmarks, thousands of Creighton graduates had gone out of the institution to do their share of the world's work whether in the ministry, medicine, dentistry, pharmacy, law, education or in business and commercial life. One cannot easily estimate the influence they have exercised in their respective communities for social betterment and the higher things of life. Such influence is to be classed among the imponderables and one can only conjecture as to its range, which in any case has been far reaching. It has been pointed out, to cite the instance only of the Medical School, that the sound ethical standards which have dominated its teaching have reacted visibly on the medical profession of the entire Northwest.

§ 8. DETROIT

The Jesuits opened their first house in Detroit in 1877. Prior to that date they never had a church or mission within the actual limits of the city though its site was often passed by the early missionaries of the Society as their birch canoes carried them up the Detroit River to the missions of the Upper Lakes. When de Lamothe Cadillac set out from Three Rivers in the summer of 1701 to found a permanent settlement at Detroit, he was accompanied by two priests, Constantine De L'Halle, a Recollect, who was to minister to the troops and the French settlers, and François Vaillant de Gueslis, a Jesuit, who was to work among the Indians. The latter shortly after his arrival at the new settlement withdrew in consequence of a disagreement with Cadillac. Thus no Jesuit mission was set up at the foundation of Detroit as had been

planned. Cadillac's prejudices against the Jesuits, who had ideas of their own as to what was best for the Indians, kept them out of his settlement though it was the declared wish of Louis XIV that "the mission of Detroit be served by the Jesuit fathers." At a later period the Jesuits opened the Mission of the Assumption among the Huron Indians near the site of Sandwich, Ontario, directly across from Detroit on the south side of the Detroit River. But Cadillac's settlement was frequently visited by Jesuit missionaries and the parish registers of St. Anne's, the historic Detroit church of the Recollects, record sacraments administered by Father de La Richardie and other eighteenth-century members of the Society.

Two Jesuits of note in the history of early American travel were at Detroit while the French flag still floated over it, Fathers François Xavier Charlevoix and Joseph-Pierre de Bonnécamps. The latter, who accompanied Céloron's expedition of 1749 down the Ohio, was a visitor in the autumn of that year. He took the latitude of the place "in Father Bonaventure's courtyard," finding it to be $42^{\circ} 38'$. "I remained too short a time in Detroit," de Bonnécamps wrote in his journal, "to be able to give you an exact description of it. All that I can say to you about it is that its situation appeared to me charming. A beautiful river runs at the foot of the fort, vast plains which only ask to be cultivated, extend beyond the sight. There is nothing milder than the climate, which scarcely counts two months of winter [?]. The productions of Europe, and especially the grains, grow better than in many of the cantons of France. It is the Touraine and Beauce of Canada." Still another Jesuit associated with eighteenth-century Detroit was Father Du Jaunay, who was in charge of the Ottawa Mission at Arbre Croche at the time of Pontiac's famous conspiracy. He was the bearer of a letter from Captain Etherington, commandant at Michilimackinac, to Major Gladwyn of Detroit soliciting aid against the Indians. Parkman recounts the incident in his *Conspiracy of Pontiac*, naming the Jesuit Jonois by mistake for Du Jaunay.

At the opening of the eighteen-forties Father Verhaegen, Jesuit vice-provincial in St. Louis, received earnest invitations from Bishops Rese of Detroit and Purcell of Cincinnati to open colleges in their respective cities. As it was impossible to accede to the wishes of both prelates, the Father General decided in favor of Cincinnati. Detroit was to go without a college of the Society until the seventies when Bishop Borgess took up the idea of a Jesuit house in Detroit with the exiled German Jesuits who had organized an American mission with headquarters in Buffalo. But they were in no position to make the attempt and the church which he offered them in his episcopal city later went to the Franciscans. The Bishop next turned to the Jesuits of St.

Louis, who agreed to accept his invitation, but not before they had obtained definite approval for the step from the Buffalo Jesuits, to whom the entire state of Michigan had been assigned as territory by mutual arrangement of the American superiors of the order. The consent of the Father General had also been obtained "Your Reverence thinks with his consultors," he wrote to the provincial, Thomas O'Neil, February 16, 1877, "that the wishes of the Right Reverend Bishop of Detroit ought to be acceded to and a start made with a college. I agree with your Reverence as I am convinced that competent instructors are available."

On April 5, 1877, Father O'Neil laid before his consultors the agreement he had made with Bishop Borgess. Its main provisions were that the Bishop ceded to the Jesuits the parish of SS. Peter and Paul with a title in fee-simple to the parish property and buildings, which included rectory and church, the latter still standing in its original location at the northeast corner of Jefferson Avenue and St. Antoine Street, that the Jesuits as a condition of the gift were to "establish and maintain in the said city of Detroit a college and a school for the education of youth", that they were to be free to make any change deemed necessary in the location of said college or school, with the right to organize a parish in the new location, that, further, they were to be at liberty to sell or dispose of the property conveyed to them, should they judge it advisable to do so, provided, however, both parties to the contract agreed that the Church of SS. Peter and Paul was "no longer needed for the Catholics within the present limits of said congregation", that, finally, if such sale of the property in question was ever made, the Jesuits were to expend the proceeds of the sale "within the diocese of Detroit."

On June 1, 1877, four Jesuit priests arrived in Detroit to inaugurate the work of the Society in that city. At their head as superior was Father John B. Miége, who, after receiving episcopal orders as Vicar-apostolic of the Indian Territory and spending over twenty years in that charge, had resigned his vicariate, doffing all episcopal insignia and even the title of bishop. A residence on the south side of Jefferson Avenue on a lot one hundred by two hundred feet was acquired for twenty-three thousand dollars, enlarged by an additional story, and, as the home of Detroit College, received its first students in September, 1877. Eighty-four registered the first year. When the number of students passed the two hundred mark additional quarters for the institution became imperative. A residence with a lot fifty-three by two hundred feet on the same side of the avenue as the church and rectory but separated from them by three intervening dwellings was accordingly purchased for thirteen thousand seven hundred and fifty dollars

and in May, 1885, began to house the collegiate department. Finally, all the property adjoining the rectory on the east for some two hundred feet having been purchased by the college, the site was used for the erection of a new building on a scale adequate for all needs, so it was thought, of both high school and college departments. Father John P. Frieden, president of Detroit College, financed the new structure with subscriptions which he had obtained to the amount of fifty thousand dollars from friends of the institution. Named superior of the Missouri Province in March, 1889, he left the task of actual construction to his successor, Father Michael Dowling, who was well fitted for the responsibility placed upon him. Foundations were laid in August, 1889, and just a year later, August, 1890, the new building was ready for occupancy. It provided class-room and other needed space for the students as also living quarters for the Jesuit faculty. The architectural merits of the new Detroit College met with praise from the press, one local print describing it as "a college building that would compare favorably with any similar institution in the land." But within two decades the ever-growing student body was taxing the capacity of the spacious structure. A wing at the east end running back to Larned Street was accordingly added to the main building in 1907 by Father Richard Slevin, president of the college, 1907-1910. Within it were recitation-rooms, six in number, science laboratories, lecture-rooms and a gymnasium.

On the retirement of Father Slevin from the presidency in December, 1910, his duties were taken over by Father William Hornsby, who continued to discharge them until the installation of Father William F. Dooley as president in July, 1911. The college charter of 1881 expiring in 1911, Father Hornsby secured a new charter by which the institution was incorporated as a university. Having received from Mrs. T. P. Hall a gift of fifteen thousand dollars with which to purchase property for an engineering school, he was able to announce at the commencement exercises of June, 1911, the opening of that department in the fall.

The administration of Father Dooley proved to be a turning-point in the history of the University of Detroit. With the session 1911-1912 was begun the department of engineering, which was conducted on the cooperative plan, with four complete courses in engineering, chemical, civil, electrical, and mechanical, each extending over a period of five years. Later, in the fall of 1912, was opened the Law School, which from the beginning was privileged to recruit for its faculty the best legal talent of the city. In 1915 was erected on the south side of Jefferson Avenue directly across from the college building an imposing fire-proof concrete and stone structure, one hundred by two hundred feet

in dimensions and Gothic in design. This improvement represented an outlay of one hundred and seventy-five thousand dollars and was designed to house the engineering and law departments. Its construction from funds generously furnished by the brothers, John and Michael Dinan, sometime students of Detroit College, was a feature in the program of expansion which Father Dooley had adopted during the brief period (1911-1915) that he was president of the institution. Called by death at the peak of his usefulness, he had written his name into the history of educational enterprise in Detroit as one who envisaged and began in part to realize a Jesuit center of instruction in the arts and sciences proportionate to the city's growing needs. Under his successor, Father William T. Doran (1915-1921), the program he initiated was faithfully carried through. Commerce and finance was added in 1916 and a School of Aeronautical Engineering, first of its kind in America, was opened in 1921. In 1918 a students' chapel, dedicated to St. Catherine, was erected at the southeast corner of St. Antoine and Larned Streets, a gift to the University from Michael and John Dinan, who had financed the engineering building.

Under Father John P. McNichols, who took over the administration of the University October 2, 1921, a plan was devised and carried through involving the transfer of the arts department and some at least of the professional schools of the University to a less congested and more attractive section of the city. Early in 1922 the University bought for two hundred thousand dollars a tract of sixty-four acres at Six Mile (now McNichols) Road and Livernois, to which was added by purchase in 1927 an adjoining lot of eleven acres. Of the purchase-money, forty thousand dollars were furnished by the Dinan brothers. This fine property of seventy-five acres offered adequate sites for the university buildings, which according to architects' plans were to number eighteen. Of these structures seven had been erected before the end of 1927, the stadium, power-house, faculty, commerce and finance, engineering, general science, and chemistry buildings. The group is set off by a stately campanile one hundred and seventy-five feet high built with students' contributions as a memorial to University of Detroit men who died in the World War. All buildings on the campus are in a modified Mission style of distinguished appearance, the material used being a buff-colored durable sandstone. The corner-stone of the faculty building, the first unit of the group erected, was laid by Bishop Gallagher May 30, 1926, and on June 27 of the following year the faculty took up residence in the building. On the following day Father George Reno said Mass in it, the first celebrated on the new University campus. A major step in the development of the University was the erection in 1931 of a University High School on South Cambridge at Cherry

lawn The most recent professional school to be opened is that of dentistry (1932).

A stadium erected on the new site with funds supplied by the University Athletic Association was opened in the fall of 1923. Named Dinan Field in honor of the two brothers who had lent notable aid to the University by their benefactions, it offered ample facilities for the athletic activities of the students. Among more recent services of the Dinans to the cause of Catholic education has been their gift to the Jesuits of a valuable tract of land, a hundred acres in extent, lying along Nine Mile Road, a mile and a half beyond the northern municipal boundary of Detroit. Conspicuous also as a benefactor of the University of Detroit was Mrs. Ellen Campau Thompson, who at her death left the institution a legacy of notable proportions.

Father Henry W. Otting (1855-1928) spent the last twenty years of his life in Detroit, beginning his work there at the age of fifty-three. His most important scholastic achievement was the organization and successful development of the School of Commerce and Finance of the University of Detroit. Associated with him at every stage of the work as dean of the school was John A. Russell, member of the first graduating class of Detroit College, and a man of many contacts with the business life of the Michigan metropolis. When Father Otting was taken off by a sudden demise, June 11, 1928, Dean Russell pronounced his eulogy at the University commencement of a few days later, saying in part

And so there came to this University of Detroit in a city and state which became industrial and commercial in the highest degree and almost overnight, an imperative call to train young men and women in the mysteries of commerce and industry. To that call this University responded for its community, as many sister schools did for theirs, by erecting a School of Commerce and Finance, to train men and women for business. The direction of that school, as its regent, was confided to Father Otting. Its field was all unexplored. There were few models to be followed. Even he himself, beyond a fine training in economics and logic, was unfamiliar with the courses which must compose its curriculum. But with the humility that ever accompanieth wisdom, with that sense of the proportions that can be developed by an earnest man at sixty years of age, with the tolerance that scholarship in one field inspires for scholarship in another, with the vigor of a contestant among the Olympians, with the gentleness of a mother to her infant son, and, I fondly surmise, with an abounding faith in the efficiency of prayer, Father Otting took up his work.

He gathered about him a group of earnest and competent teachers of the mysteries of business. They were drawn from the practical life of our city. He gave them his respect and to the last man of them, they gave him theirs.

The economic crisis of 1929 and subsequent years took heavy toll of the University of Detroit. The elaborate program of construction inaugurated in 1926 and in considerable measure carried through left the institution burdened with an indebtedness of major proportions, which could be borne with ease in more prosperous days but in actual circumstances created a heavy handicap under which the University had still to contrive to carry on with its educational program. Thus the University proceeds to do under the presidency of Father Albert H. Poetker, who was given this charge on the premature demise of Father John P. McNichols in 1932. As to Father McNichols, a dispensation of Providence interposed a world-wide crisis in the economic order between him and the adequate realization of his admirable plans, but the circumstance leaves undimmed the memory of the abounding energy and enterprise of which the plans were born and which have left the University of Detroit permanently in his debt.

§ 9. DENVER

With the transfer in 1919 of the Jesuit houses in Colorado to the Missouri Province the latter acquired the College of the Sacred Heart in Denver. The beginnings of this institution go back to the opening in 1878 of a Jesuit college of the same name in Las Vegas, New Mexico, with Father Salvatore Personé as first rector. Presently Colorado began to look up as a field for Catholic education with the result that Bishop Machebeuf of Denver invited the Jesuits to cultivate this field also, which they began to do by establishing in 1884 a school at Morrison, Colorado. It soon became obvious, however, that Denver, already populous and forward-looking and with more prospect of continued development than any other locality in the Rocky Mountain region, was the logical place for a school of collegiate grade. The Las Vegas and Morrison schools were accordingly closed and a third institution under Jesuit auspices to take over and continue the work of the other two establishments was founded in Denver in September, 1888. It bore the name of the College of the Sacred Heart and was installed in a newly erected four-story structure of stone, three hundred by eighty feet, which stood on a tract of forty acres at the northwestern municipal limits of Denver. Father Salvatore Personé, first rector of the Las Vegas college, was also first rector of the Denver one. The physical environment of the new school had much to recommend it, among other features a climate of known salubrity and an attractive site with panoramic views reaching to the eastern slopes of the Rockies. As the registration grew, fresh facilities for carrying on the work of the school were added. Lowell Hall, a private residence subsequently converted

into a dormitory, was acquired in 1891. A gymnasium was built in 1912 and a stadium in 1924, the latter erected on a new campus of forty acres adjoining the original campus on the east and obtained by purchase in 1922. Finally, Carroll Hall, a students' dormitory built of brick and terra cotta and collegiate Gothic in style, was put up in 1925 under the rectorship of Father Robert M. Kelley. First incorporated November 27, 1893, under the title "College of the Sacred Heart," the institution later changed its name to Regis College, the articles of incorporation being amended to this effect by the board of trustees April 19, 1921.

Presidents of Regis College in recent years have been Fathers Aloysius A. Breen (1926-1932), Joseph A. Herbers (1932-1934), Robert M. Kelley (1934-). Under them, despite a serious handicap of inadequate financial means, the institution continued to pursue, with satisfaction to the public, its program of educational service to the youth of Colorado and adjoining states. What was described by the editor of a local paper as "the outstanding literary event in the history of the Rocky Mountains" was a Rocky Mountain Catholic Literature Congress held in Denver in November, 1933. It was organized and sponsored by Regis College.

During the period 1919-1923 died in Denver three nonagenarians, Fathers John B. Guida, May 23, 1919, Dominic Pantanella, May 24, 1922, and Francis Xavier Gubitosi, September 7, 1923. In Trinidad, on December 30, 1922, died a fourth nonagenarian, Father Salvatore Personé. All four had begun their ministry in Colorado in the days of the gold-seekers and had come to be closely identified with pioneer Catholicism in the Rocky Mountain region. The steady and self-effacing labor through long years, whether in education or the sacred ministry, of these and other Jesuit priests of Italian birth cooperating with them is an interesting example of what the immigrant elements of the country have contributed to its making in culture and other ways.

§ 10. PRAIRIE DU CHIEN, WISCONSIN

On the dissolution, September 1, 1907, of the mission maintained for a period of years by Jesuit fathers from Germany with headquarters in Buffalo, three of the four colleges which they had opened were incorporated in the province of Missouri. These were Sacred Heart College, Prairie du Chien, Wisconsin, St. John's College, Toledo, and St. Ignatius College, Cleveland. Prairie du Chien, two miles north of the junction of the Wisconsin and Mississippi Rivers, where in 1673 Jolliet and Marquette first came upon the great "Father of Waters," can claim a rich fund of historical associations. It came by its name, as usually

explained, from the circumstance that on its site or in its locality was settled a band of Fox Indians with their chief, *Le Chien*, "The Dog." The town itself, which is of French origin, dates from about 1783. In the mid-fifties of the past century the Milwaukee and Mississippi Railroad reached the Mississippi River at what is called the Lower Town of Prairie du Chien and preparations were made to erect there a terminal station. Thereupon a lively real-estate boom was forthwith set in motion in the locality. In the enthusiasm that followed a joint stock-company constructed at a point approximately a half-mile east of the railway terminus a large three-story frame hotel known as the *Brisbois House* and costing fifty-six thousand dollars. As a hotel it proved a failure. It became a government hospital during the Civil War and after the war a private school under the name of *Prairie du Chien College*, which like the hotel also ended in failure. The building then passed into the hands of a resident of *Prairie du Chien*, *John Lawler*, who offered it to the Jesuits for a college. *Father Arnold Damen*, who acted as intermediary in the affair, reported the offer to *Father Coosemans*, the provincial, by whom after taking advice of his councillors it was refused. This was in July, 1869. *Mr. Lawler* then succeeded in having the *Brothers of the Christian Schools* occupy the building and conduct an institution in it under the name of *St. John's College*. The institution was maintained for only five years, closing its doors in 1876. Four years later, in 1880, *Lawler* conveyed the property and improvements as a gift to the *Jesuits of the Buffalo Mission*, who in the fall of 1880 opened on the site the *College of the Sacred Heart*, with *Father William Becker*, founder and first president of *Canisius College*, *Buffalo*, as its first executive head. The usual classical course of both secondary and collegiate grade was offered and there was a commercial course besides. Only sixty-one students registered the first year, of whom twenty-five were day scholars. But the attendance grew with the years, necessitating the erection in 1884 of a brick building which later bore the name of *Kostka Hall*. The faculty during this period numbered more than one member who later achieved distinction in academic circles, among them *Father John Hagen*, internationally known as an astronomer and the director for many years of the *Vatican Observatory*. He established a meteorological observatory at *Prairie du Chien* and there began his important published studies on the variable stars. The first classical students were graduated in 1884, among them *Joseph Busch*, who later became *Bishop of St. Cloud, Minnesota*.

As an institution of undergraduate study the *College of the Sacred Heart* was discontinued in 1888, the buildings being thereupon occupied as a novitiate and, for three years, as a scholasticate of the *Buffalo Mission*. In May of that year the superior of the *Buffalo Mission*,

Father Henry Behrens, and the rector of the Sacred Heart College, Father Anselm Leiter, had laid before Bishop Flasch of La Crosse their plans for the transformation of the college into a novitiate. This step, so they represented, had been necessitated by the meagreness of their personnel, which made it increasingly difficult to maintain an adequate teaching staff. The Bishop agreed to the change, reluctantly withal, and expressed an earnest wish that the Jesuits would at the first opportunity establish a college in La Crosse, the diocesan see. This wish was never realized, but in 1898, after the Buffalo Mission had conducted its noviceship and other training schools for a decade at Prairie du Chien, the College of the Sacred Heart was reopened to the great satisfaction of its former patrons and friends. Father Anselm Leiter, the first president of the restored college (1898-1901), was succeeded by Father Ulrich Heinzle in 1901 and by Father Joseph L. Spaeth in 1904. Under the latter the growing registration necessitated the erection of an additional structure. This, three stories in height with a frontage of two hundred and forty feet, was built of yellow pressed brick with white stone trimmings. The new unit, subsequently known as Campion Hall, extends east of and on a line with the two buildings of earlier date. Father Joseph Horning, president during the period 1909-1911, added a large wing in 1910 to Kostka Hall while his successor, Father George A. Kister, erected in 1915 the dormitory building, Pere Marquette Hall. Tudor Gothic in design and built of dark brown and rough finished brick with white terra cotta trimmings, it became a notable addition to the existing group of buildings. An attractive college chapel, also designed on Tudor Gothic lines, was erected during the presidency of Father Aloysius Rohde. It was solemnly blessed under the invocation of the Queen of Angels by Bishop McGavick of La Crosse on June 2, 1925.

In 1913 the corporate title of the college became "The Campion College of the Sacred Heart." The institution is now conventionally known as Campion College in memory of the Oxford scholar and Jesuit, Blessed Edmund Campion, who sacrificed his life for conscience sake under Queen Elizabeth. St. Gabriel's, the Prairie du Chien Catholic parish, was taken in hand by the Jesuits in 1913.

Campion College discontinued its college department in June, 1925, since which time it has functioned only as a secondary or preparatory school. This change was deemed advisable in view of the difficulty felt in maintaining the college registration up to a satisfactory level and meeting other requirements of the standard college. On June 4, 1925, a letter of the Jesuit General decreeing the important change was read in all the student dining-rooms of Campion College. Since this date all the resources of the institution have been concentrated on

developing it into a well-equipped and academically effective preparatory school

§ II. CLEVELAND

The south shore of Lake Erie is not without its Jesuit associations of the colonial period. The earliest known religious services within the limits of Ohio were those conducted by missionaries of the Society for a band of Huron Indians settled near the site of Sandusky. Here a mission was maintained for a while in the middle eighteenth century and here apparently was built the first chapel or church on the soil of the future state. The first Jesuit known to have visited northern Ohio in the nineteenth century came up on a ministerial trip from St. Xavier College, Cincinnati, in 1844, holding services in Sandusky and elsewhere. Later Father Weninger and after him Father Damen preached missions in some of the Cleveland parishes. A Jesuit residence was opened by the Buffalo Mission in 1880 with Father Michael Zoeller as local superior. On July 10 of that year Bishop Gilmour, who had invited the Jesuits to open a college in Cleveland as soon as circumstances should permit, put his signature to this document "The Fathers of the Society of Jesus are hereby appointed pastors of St. Mary's of the Assumption. They will take charge of the church on August 1st, prox subject to all the laws of diocese of Cleveland guiding and directing the government of congregations and seeing that all things are done for the glory of God." The Assumption was a German parish on the West Side of Cleveland, the church, a large one of brick, being at the southwest corner of Carroll Avenue and Thirtieth Street. The project of a college, which Father Zoeller took bravely in hand, was slow to mature, it was not until 1886 that the institution, which was named for St. Ignatius, opened its doors. The college building was a four-story structure of brick of unusually solid construction and was planned by a Jesuit coadjutor-brother, who also supervised its erection. It stood directly across from the church on Thirtieth Street. Father John Neustich, associated with the beginnings of Canisius College, Buffalo, arrived in 1886 to become first vice-rector of the new college and pastor of St. Mary's Church, Father Zoeller returning thereupon to Toledo, where he was installed as local superior.

The educational venture made by the Jesuits in Cleveland was not long in justifying itself. The registration grew rapidly and within a few years complete high school and college courses were in operation. The institution commanded for its purpose a field probably unique among the Catholic colleges of the United States. Cleveland had within a short radius several large and rapidly growing towns, as Akron and Youngstown, which like Cleveland itself were for a long period of years

without Catholic institutions of higher grade for young men. The result was that the student-body of St Ignatius was recruited not only from Cleveland itself but from these outlying towns. The college department especially developed to a gratifying degree, its registration of students who followed the normal undergraduate courses leading to the bachelor's degree exceeding in the pre-war period and even later that of any other Jesuit college of the Middle West.

The capacity of the original college building, which housed both high school and college departments, was eventually overtaxed by the growing numbers of registrants. To relieve the strain as also to secure a footing on the populous East Side, Cleveland's major business and residential section, a branch high school was opened in the fall of 1907 on property which the college acquired on Cedar Street at One Hundred and Tenth. This forward step was taken by Father George Pickel, the last president of St. Ignatius College during the period it was attached to the Buffalo Mission. Bishop Horstmann, Ordinary of the diocese, indorsed the step, giving the Jesuits written permission August 31, 1907, "to open and conduct a branch school comprising high school or courses of study on the so-called East Side of the city of Cleveland." Loyola High School, as the modest institution was named, numbered during the first year of its career only twenty-three students, who were housed in an old residence that stood on the premises. The erection in 1909 of a one-story structure of brick met for the moment the needs of the school. But within a few years the school had quite outgrown its actual situation in class-room space and other facilities and a new site in a more desirable quarter of the East Side was eagerly sought for. Difficulties were met with in realizing this plan and Loyola High School accordingly suspended classes in June, 1922, the property being subsequently sold. St Ignatius thus became once more the only Jesuit school of secondary grade maintained in Cleveland. It is remembered of the one-time Loyola Academy that, though poorly housed and inadequately equipped in material appointments, it steadily elicited from the student-body a remarkable measure of loyalty and affection.

Meanwhile, the west side institution, both college and high school departments, had continued to prosper. During the period 1920-1924 the college registration rose from one hundred and twenty-five to three hundred and twenty-seven, students entering from states as remote as Iowa, Massachusetts and Arkansas. A gymnasium was built on the college campus in 1913 and a separate library building provided, but the only guarantee for the college's future, so it was ultimately felt, lay in acquiring on the East Side or beyond a tract of land ample enough to provide for all subsequent development and even for the growth of the institution to university stature. The transfer of the college to the eastern

section of the city was now accepted by all concerned, administration, friends and patrons of the college and student-body itself, as the logical and necessary step to take if the institution was to realize to the full its program of educational service to the people of Cleveland. Steps towards realizing this project were finally taken by the purchase in the spring of 1923 of forty-five acres in Shaker Heights, one of Cleveland's most forward-looking suburbs. The property measured eight hundred feet on Fairmount Boulevard and was within a half-hour's trolley-ride of the Public Square.

Following shortly on this important purchase announcement was made in May, 1923, by Father Thomas J. Smith, president of St. Ignatius College, that new articles of incorporation had been obtained from the Ohio state authorities whereby the institution, dropping its original name, was to assume the title of Cleveland University. The only condition limiting this grant was that at least one department of professional grade be started within a period not to exceed eight years. Not to discard altogether the auspicious name under which the institution had prospered in the past, it was planned to designate the department of arts and sciences, "St. Ignatius College of Cleveland University" and under this name the seniors of the session 1922-1923 were graduated.

The general satisfaction evoked among the students and friends of the college by the adoption of a name which seemed to presage its entrance into a far wider field of usefulness than it had previously known received an unexpected check when it became known that a group of citizens had long contemplated the merging of certain non-Catholic local schools into a municipal institution to be known by the identical name of Cleveland University. Although the authorities of St. Ignatius College had come by the new title of incorporation honorably and legally, a circumstance which no one called into question, pressure to induce them to renounce it was brought to bear upon them from various directions and with such insistence as to make it difficult not to yield. The title of Cleveland University was accordingly formally relinquished, especially as this step was represented to be a necessary condition for obtaining aid in certain quarters in a financial campaign to be launched on behalf of the institution. The title, John Carroll University, was thereupon adopted in memory of the distinguished sometime member of the Society of Jesus and patriot of revolutionary days who became the first of the long line of Catholic prelates in the United States.

Not long after the acquisition of the Shaker or University Heights property, steps were taken by the Jesuits towards the organization of a parish in the district, a temporary church under the title of the Gesu being erected in 1926 with Father Francis J. Rudden in charge as

pastor. A parish school with the Sisters of Notre Dame lending their services as teachers was likewise opened. At length, under the administration of Father Benedict J. Rodman as president, the problem of financing the transfer of John Carroll to the new site began to be solved by the relatively successful issue of a drive for funds conducted early in 1930 with the sympathy and support of Bishop Schrembs of Cleveland and of all classes of citizens irrespective of religious affiliations. Construction of a group of buildings of impressive architectural design was begun on the University Heights property and work on them carried to a degree where it became possible, with the session 1935-1936, to occupy them for college purposes.

§ 12 TOLEDO, OHIO

Toledo, on the Maumee a few miles above its outlet into Lake Erie, has had a Jesuit house since 1869. Its first association with the Society of Jesus was made as early as 1749 when Father Joseph-P. de Bonnécamps passed with Céloron's party down the Maumee after its notable expedition through the interior of Ohio. Other Jesuits both before and after de Bonnécamps very probably passed by the site of the future Toledo as they voyaged up or down the Maumee, which in connection with the Wabash and the intervening portage was a favorite route of travel between the Great Lakes and the Mississippi River. The first Jesuits actually to exercise the ministry in Toledo appear to have been the missionaries, Fathers Weninger and Damen, to the latter of whom Bishop Rappe of Cleveland made known his desire that the Society establish itself somewhere in his diocese, preferably in Toledo. The same prelate on the occasion of the Second Plenary Provincial Council of Baltimore, 1866, had called on Father Coosemans at the Jesuit college in that city to petition him to establish a residence in Toledo with the privilege of taking over one of the local parishes. Father Coosemans alleged to Bishop Rappe his lack of men for any such undertaking and subsequently reported the affair to the General, Father Beckx. Not the Missouri Province but the Mission of Buffalo was destined to inaugurate Jesuit work in the growing town on the Maumee. In 1869 a few fathers of this mission on invitation from Bishop Rappe began to reside in Toledo as pastors of St. Mary's Church on Cherry Street.

Toledo was not and is not today a city numbering in its population any large percentage of Catholics. It is accordingly not surprising that many years passed before the project of a college was taken in hand. When this was done in 1898, Bishop Horstmann wrote on April 28 of that year to the superior of the Buffalo Mission, Father Theodore Van Rossum: "It is with the greatest pleasure that I send you my pub-

lic and official approval of the formation of a Jesuit college in the city of Toledo, begging God to bless the work, which I feel sure will be for the glory of God and the spiritual and temporal welfare of the young men of this growing city." Property was secured at the northwest corner of Walnut and Superior Streets and, in the spacious old residence which stood on it and which housed both faculty and student-body, the first session of St. John Berchmans College began in September, 1898, Father Peter Schnitzler, pastor of St. Mary's Church, being rector of the institution. As the registration grew, a building was erected immediately adjoining the old residence, followed in 1907 by another building several stories in height which afforded ample space for class-rooms and other needs. Two years later, 1909, Westminster Church was purchased and converted into a gymnasium. The Pomeroy residence at the northeast corner of Walnut and Huron Streets was bought and through other purchases nearly the entire block on which the college buildings stand came into the possession of St. John's. The school was incorporated under the name of St. John's College on May 22, 1900. Subsequently, on August 29, 1903, the charter was amended so as to allow a new incorporation of the school under the name of St. John's University. As a first step towards realizing the new status of the school opened up to it by the revised charter, a department of law, operated at night only, was established in 1909. After a career of fifteen years this department was discontinued in 1924. Much of the development of the school in its earlier years was due to Father Francis Heiermann, who became president in 1905 and continued to fill the post until 1911, when he was succeeded by Father John A. Weiland. With a view to the transfer of the college to a more suitable location Father Francis X. Busch, president of St. John's (1918-1924), acquired in 1921 from the Catholic diocese of Toledo twenty-six acres facing Ottawa Park on the western edge of the city. The property, which had an ample frontage on Manhattan Boulevard, offered every advantage as a contemplated site for a new and greater St. John's. Funds wherewith to build on the new site were not, however, available, and the college perforce continued to occupy its original location, which had at least accessibility in its favor. Meantime, the Jesuit parish of the Gesu had been organized at Ottawa Park and before the end of 1923 numbered one hundred and thirty families. A new school building on Parkside Boulevard was occupied in September of that year, while the school auditorium was blessed as a temporary church by Bishop Schrembs of Cleveland on October 24 following. Successors of Father Busch in the presidency of the college were Fathers Jeremiah J. O'Callaghan, William H. Fitzgerald and Gerald A. Fitzgibbons.

When in 1923 St. John's College rounded out the first quarter-

century of its career, it had given fifty priests to the diocese, not including those of its alumni who were then studying for the diocesan priesthood or had entered the Society of Jesus or other religious orders.

The depression of the nineteen-thirties bore heavily on St. John's. Pyramiding annual deficits and inability to obtain financial aid from outside sources owing to the hard times created a situation from which there was no escape except by suspending the college as a Jesuit institution. This was done with the close of the scholastic year, 1935-1936, the buildings being leased to the diocesan authorities, who undertook to continue the college under a new name and charter.

§ 13. KANSAS CITY, MISSOURI

"The mouth of the Kaw" saw the establishment in 1821 of a trading-post of the American Fur Company out of which the future Kansas City, Missouri, was to grow. By the logic of geographical position at the great southwest bend of the Missouri that locality was destined to assume importance as an outfitting station and point of departure for Santa Fé trader, Rocky Mountain trapper, California gold-seeker, Oregon settler and other elements in the tide of human travel which in the mid-decades of the eighteen-hundreds moved westward across the Great Plains. The first Mass on the site of the future city was said in the August of 1828 by a diocesan priest from St. Louis, Father Anthony Lutz. The first resident priest, Father Benedict Roux, labored there during the period, 1833-1835, while after his departure the few Catholic families that made up the population of the place were served by the Jesuit fathers Van Quickenborne, Christian Hoecken, Point, Verreydt and others, chiefly from the mission-centers among the Kickapoo and the Potawatomi. There was accordingly a tradition of Jesuit ministerial activity "at the mouth of the Kaw" to recall when the fathers of the Society, at the invitation of a vigorous frontier prelate, the Right Rev. John A. Hogan, Bishop of Kansas City and St. Joseph, returned in the eighties to lend their services again to the Catholics of the locality.

On December 31, 1885, Father Henry Schaapman accompanied by Brother Francis Melchers arrived in Kansas City to inaugurate the Jesuit program of work. The property chosen for the contemplated church, to be named St. Aloysius, lay at the southeast corner of Prospect Avenue and Eleventh Street and was obtained by purchase the following January 6. Meantime, an agreement bearing date New Year's Day, 1886, and signed by Bishop Hogan and the father provincial, Rudolph Meyer, declared that the prelate "for himself and his successor or successors in office forever doth covenant, stipulate and agree to

admit the members of the said Society of Jesus into the diocese or dioceses under his ecclesiastical jurisdiction with the right of exercising therein the duties and functions of the sacred ministry conformably to the Canon Law of the Roman Catholic Church, the decrees of the Plenary Councils of Baltimore and the Provincial Councils of St. Louis, the statutes of the same diocese or dioceses of Kansas City and St. Joseph and the constitution and privileges of the Society of Jesus." On April 5, 1891, took place the dedication of a church of brick, which still serves the needs of the congregation.

It was the prospect of a college and not particularly the opportunity offered for the parochial ministry that drew the Jesuits to Kansas City. Accordingly soon after their arrival they bought property for the purpose on the west side of Prospect Avenue directly across from the church. When in 1888 a condition arose which made it unlikely that the plan of a Jesuit college in Kansas City could ever be realized, Father Meyer wrote to Father James Dowling, local superior, that without a college, at least a prospective one, the Jesuits had no reason to remain in the city and would be obliged in consistency to withdraw. No step was taken towards the erection of a college until the arrival, twenty years later, March 4, 1908, of Father Michael P. Dowling, as superior of the residence. Together with Father Meyer, superior of the Missouri Province for the second time, he had approached Bishop Hogan and disclosed to him that the Jesuits were now prepared to realize the purpose that had brought them to Kansas City by opening a school of higher education. The Bishop was ready to sanction the measure, though he objected to the site proposed as being too close to the college already opened by the Christian Brothers. But he left them free to select a position anywhere in the southern part of the city on the farther side of what was known as Brush Creek. Pursuant to this understanding Father Dowling on February 4, 1909, purchased twenty-five acres on Troost Avenue between Fifty-second and Fifty-third Streets. The property, which belonged to the Peers estate, cost fifty thousand dollars. It was Father Dowling's intention in acquiring it to dispose of half of it or less in case the money available from this source should be needed for the erection of the building. On July 1, 1909, Father Meyer agreed in a signed document to deed over to the Bishop without delay the church and school property at St. Aloysius and at the expiration of ten years to transfer to him the parish itself. In return for the parish thus to be surrendered the Jesuits were to be assigned at once a new parochial district having as limits Forty-ninth, Fifty-seventh, McGee Streets and Woodlawn Avenue. In 1919, when the ten years had expired, Bishop Lillis, successor to Bishop Hogan in the see of Kansas City, requested

the Jesuits to retain possession of St. Aloysius parish. They still continue to serve it.

In deference to the supposed circumstance that the first Catholic church in Kansas City was named for the Apostle of the Indies the new Jesuit parish in the southern part of the city was designated St. Francis Xavier's. The first parochial mass was celebrated August 1, 1909, by Father Michael J. Ryan in a small house which stood at Fifty-ninth Street and Troost Avenue on the property acquired for the college. On August 1 was administered the first baptism in the parish, also by Father Ryan. In September, 1909, the latter's duties as pastor were taken over by Father Eugene Kieffer, who in the same autumn erected a joint church and school building at an outlay of eight thousand dollars. The following year Father Ryan was again in charge of the parish and so remained until September, 1913. During this period and under Father Ryan's direction, work was started on the college building, the material for the structure, a hard lime-stone, being quarried on the premises. The abundance of free native stone in the neighborhood suggested to Father Dowling the name of Rockhurst College as an appropriate one for the new institution and under this name it was chartered by the Missouri legislature September 17, 1910.

Lack of funds hampered the construction of the new college building from the first and interruptions of the work were frequent. A gift of twenty-five thousand dollars from Louis M. Sedgwick of Kansas City enabled Father Dowling in the spring of 1914 to bring the walls up to the required height, but they had to be left roofless for a while for lack of money to continue operations. Finally, a sum of fifteen thousand dollars collected in the city by Father Dowling and an equal sum borrowed from the Missouri Province made it possible for Father Aloysius A. Breen, who was in charge at Rockhurst after June 1, 1914, to roof in the building and make the first story ready for occupancy. Meantime, February 13, 1915, Father Michael Dowling, was overtaken by death. By the founding of Rockhurst College he had rounded out a notable series of educational enterprises associated with his name. His remains were borne to Omaha there to rest by the side of his devoted friend John A. Creighton, whose interest and substantial aid he had engaged during long years on behalf of Creighton University and with whom he shares the distinction of having made of that institution a center of light and leading for all the Northwest. Father Dowling was succeeded as superior of the Jesuits in Kansas City by Father Aloysius A. Breen, who, with residence at St. Aloysius, of which he was pastor, directed the fortunes of the incipient college.

On July 27, 1914 Father Patrick Harvey arrived at Rockhurst and immediately set himself to the task of visiting the parishes of the city

and recruiting students for the college. On registration day, September 15, forty-two students presented themselves, which number increased by two in the course of the year. Father Aloysius Breen as principal, together with Father Harvey and a scholastic, Walter Roemer, as instructors, constituted the staff. First-year high, thirty students, was taken care of by Mr. Roemer and second-year high, seventeen students, by Father Harvey. On October 15 the Jesuit faculty first occupied their living quarters in the new building. As income from tuition-money was almost negligible, the most pressing problem that beset Rockhurst in its inaugural year was how to meet the living expenses of the faculty. Mr. Sedgwick again relieved the situation, contributing towards this object two hundred and fifty dollars monthly from October on. Further, he came forward with a generous gift of twenty thousand dollars towards completing the upper stories of the building. The institution came into being with no little measure of personal discomfort and even hardship on the part of its managers, but within two or three years it had settled down to a process of steady and healthy growth. Its first high-school graduates, eleven in number, received their diplomas June 21, 1917. The following summer the sum of forty-one hundred and ten dollars was collected from friends of the college for physical and chemical equipment, making possible the inauguration of college classes. In September, 1917, one hundred and sixty-eight students were registered, eleven of them for college. In June, 1921, Rockhurst sent forth its first bachelors of arts. Meantime, 1919, the scientific equipment had been further enlarged through a gift of five thousand dollars from Jozak L. Miller. Dowling Hall, a two-story structure of brick serving the uses of the college department, was erected in 1922, Father John A. Weiland being at the time president of the institution. Under succeeding heads, Father Arthur D. Spillard, William P. Manion and Daniel H. Conway, Rockhurst College has steadily made gains in academic efficiency and prestige.

§ 14. EAST ST. LOUIS, ILLINOIS, AND SUPERIOR, WISCONSIN

In 1909 the Jesuits at the invitation of Bishop Janssen of Belleville established themselves in East St. Louis, Illinois, a prosperous and growing town directly across the Mississippi from St. Louis with a population at the time of approximately sixty thousand. Here seemed to be a promising field for an educational venture and it was this prospect which attracted them to East St. Louis. The Bishop offered a parish and bought property for a church and parish school in a district known as Alta Sita, where the Jesuits in the spring of 1909 also acquired a tract of land as a site for a future high school. Another property located

in the East St. Louis quarter known as Landsdowne had been previously purchased, but was later judged to be unsuitable as a school-site. The Alta Sita property measured about six hundred feet square and cost seventeen thousand, five hundred dollars, the purchase-money being advanced by the provincial, Father Rudolph Meyer. On June 21 Father Theodore Hegemann and the coadjutor-brother, Michael Figel, took up their residence in a rented house, in which the day before, Sunday within the feast of St. John Francis Regis, the first parochial mass was celebrated. On August 15, 1909 Bishop Janssen laid the corner-stone of a brick building which was to serve as a combination church, parish school and presbytery and also as a temporary residence for the Jesuit community. The building was completed in the fall of the same year at a cost of twenty-two thousand dollars and the first Mass therein was said by the provincial, Father Meyer, on the fourth Sunday of Advent. It was solemnly blessed by Bishop Janssen on the feast of the Holy Trinity, 1910. Father Meyer chose for the patron of the new parish the Jesuit saint, John Francis Regis, to whom Father Van Quickenborne and his pioneer confrères had shown a particular devotion. On September 7, 1910, classes began in the projected high school, which in view of future development was chartered by the State of Illinois as Regis College. A freshman class of sixteen students, with Father Henry Milet as instructor, was conducted in the parish-building the first year. The registration ran to thirty-four in the session 1911-1912 and to forty in the session 1912-1913. Eventually two instructors of the Society and a lay teacher were employed on the staff. Meantime a modest dwelling of brick was leased as a home for the Jesuit group of four resident in East St. Louis. But the location of the school, not easily accessible from other quarters of the town, put a damper on its development. As means were lacking for acquiring another site, it was decided to suspend the institution, which was done at the close of the session 1912-1913. Father John Driscoll arrived in the summer of 1913 to take the parish in hand and remained in charge until 1919 when it was definitely transferred to the diocesan clergy. The Jesuits had resided in East St. Louis ten years and with their departure the once apparently promising Regis College passed into history.

The same year that saw the Jesuits launch their educational project in East St. Louis saw them launch a similar project in Superior, Wisconsin. This was a town which boasted at the time a population of some forty thousand, but only a short distance away across the St. Louis River was Duluth, Minnesota, which counted its eighty-five thousand and was looking forward to still greater gains. Bishop Augustine F. Schinnerer of Superior had an abounding faith in the future of his episcopal city, dreaming of it as the seat of a college, and he invited the Jesuits to help

him make his dream a reality. On October 9, 1909, Fathers Albert Dierckes and John Driscoll arrived in this rapidly growing city and were guests for a few days at the Bishop's residence. Then, October 14, came the coadjutor-brother, Cornelius Donahy. The following day the three Jesuits moved into St. Patrick's rectory, the understanding being that the fathers were to administer the parish of that name, then sixteen years in existence, until such time as they should be assigned a parish of their own as the Bishop had agreed to do. Father Dierckes was local superior of the little Jesuit group and Father Driscoll pastor of the church. In June, 1912, Brother Donahy met death by drowning while a third father, who had been residing in Superior in the intervals between his engagements as a preacher of parish missions, was withdrawn. From this time Father Dierckes, whose regular occupation had been that of travelling missionary, began to reside permanently in Superior and to lay plans for the future school.

During the few years the Jesuits were in charge of St. Patrick's something was accomplished towards putting the parish on a better basis. Soon the number of communions showed a notable increase and eventually only a few of the parishioners were found neglecting their Easter duties. There was no parish school, the congregation being in no position to finance one, and all that could be done in a religious way for the children was to give them catechism on Sundays, which service was rendered by the pastor, assisted by the nuns of a neighboring convent. By 1913 the devotion to the Sacred Heart had taken a strong hold on the congregation. "Whatever success we have had, spiritual or temporal," wrote one of the fathers, "seems without doubt to be due to this devotion. The most important outcome has been the frequency of communions."

In the interim steps were being taken towards beginning the college. A lot two hundred by three hundred feet at Hammond and Twenty-first Streets, an undeveloped part of the city, was acquired for \$9094.12, the Missouri Province supplying the purchase-money. This location was regarded as satisfactory for the purpose in view, which was to provide a site for the college and at the same time a nucleus of growth for the parish which the Jesuits hoped to organize. A charter for the new institution, to be known as Allouez College, was obtained from the state authorities of Wisconsin, Father Driscoll being named president and Father Dierckes treasurer of the corporation. Some distance east of Superior is the site of the old Jesuit mission of La Pointe, identified with Father Claude Allouez, who lives in history as the "Apostle of Wisconsin." It was his name that the new school was to bear. Pending the collecting of funds sufficient to erect a permanent structure, a house was purchased by Father Dierckes for thirty-two hundred dollars and

fitted up temporarily for the reception of students in the fall of 1914. A survey of the situation indicated that some hundred students would register for the opening session. Everything seemed to be moving smoothly toward a successful start when on October 8, 1914, Father Dierckes was found dead in his room, having to all appearances passed away while engaged in prayer. The sad occurrence halted preparations, other difficulties presented themselves and Allouez College was never actually set on foot. Finally, in 1916 Father Driscoll, who had remained in Superior after the death of his associate, was recalled and St. Patrick's parish was thereupon restored to the Bishop together with the new Jesuit parish of the Immaculate Conception, which Father Driscoll had begun to organize.

§ 15. OPENINGS IN THE EDUCATIONAL FIELD

While America was in the pioneer stage of development with all sorts of needs in the ministry and in education to be supplied, repeated attempts were made by western prelates to introduce the Jesuits into their dioceses. Details of some of these attempts have been recorded on preceding pages of this history. Further instances in point, of early or more or less recent date, will here find mention.

Bishop Cretin had hardly been named to the see of St. Paul when he appealed (*c.* 1852) to Jesuit headquarters in Rome for missionaries to work among the Indians of his diocese. Moreover, St. Paul, at the moment only a new-born frontier town but big with promise of future growth, would be open to the Society. "The diocese of St. Paul can offer a vast field to the zeal of the Jesuit Fathers under still another aspect. They can found a college at St. Paul, which will shortly be a very important town. It will soon have more than 100,000 souls. The climate is quite healthy and admirable, the soil is fertile. It would be well to come and seize some important post before our innumerable Protestant ministers come to take possession of the best ones." The Bishop of St. Paul in this petition to the Father General notes that he had already appealed to St. Louis but that the answer from that quarter was always "no men." "What houses of France or America can send us five or six men?" Cretin's letter ends on a note of fervid appeal "In the name of Jesus whom you love, in the name of Mary, your Mother, so tender and dear, in the name of St. Joseph, in the name of your great saints, St. Francis Xavier, St. F. Regis, St. Louis Gonzaga and St. Stanislaus, acquiesce in my wishes and obtain for us some of your good missionaries, whom I have always regarded as the most capable of ecclesiastical workers."

Nothing came of Cretin's effort to enlist the Jesuits for service in his diocese though he had previously succeeded in engaging the vice-provincial in St. Louis to attempt a mission among the Winnebago, a venture which quickly proved abortive. Some twenty-five years later Bishop Grace, Cretin's successor in the see of St. Paul, was eager to have the Jesuits establish themselves in his episcopal city. Again, in January, 1884, came still another invitation to the Jesuits from the diocesan authorities of St. Paul to open a house in the Minnesota metropolis. The answer from St. Louis had again to be a negative one.

Indiana on more than one occasion called for the Jesuits. The instance of Terre Haute has been told. Mention, too, has been made of Bishop Bruté's offer to them in 1839 of the site of Notre Dame University, and of Bishop de la Hailandière's invitation to them in the early forties to open a college in Indianapolis. Subsequent efforts to bring them to that city are on record. In the March of 1877 Bishop de St. Palais offered Father Thomas O'Neil, Missouri provincial, the seminary property in Indianapolis together with St. Joseph's parish, which was carrying a debt of nineteen thousand dollars. On advice from the Father General the offer was declined presumably because the debt seemed too heavy a burden to assume. Twenty years later Bishop Chatard proposed to the Jesuits that they establish themselves with college, church and parish in the extreme northwestern part of the city. Property for church and college at Thirty-fifth and Meridian Streets was to be had for twelve thousand dollars. Father Fitzgerald, the provincial, commissioned four fathers, Michael Dowling and Joseph Grimmelsman among them, to examine the offer on the ground and report on the advisability of accepting it. They reported unanimously against acceptance, chiefly on the ground that the location was too remote from the settled portion of the town. By one of the visiting fathers it was described as "a neighborhood of cornfields and pastures." Very likely it so appeared at the moment, but the rapid and often arbitrary growth of American cities has repeatedly belied the forecasts of the shrewdest. Today the Indianapolis locality in question is one of typical urban development. At the time, however, lacking all means of communication with the city, the locality could easily have seemed an unpromising one for a day-school. While this offer was under consideration, it was credibly reported that Father Alerding, pastor of St. Joseph's Church, was willing to cede his parish to the Jesuits if this were an inducement to them to settle in Indianapolis. But no such step was taken by the Jesuits in 1897 nor on the one or two subsequent occasions when efforts were made to have them open a house in Indianapolis. In 1903 the United States arsenal property and buildings in that city were on the market and could be

acquired for one hundred and fifty-four thousand dollars. Here was a tempting opportunity to seize and the authorities of the diocese advised the Jesuits to act. But the price demanded, though apparently only one-third or one-fourth the actual value of the property and its improvements, was a staggering one for the fathers, who had to be content to see this fresh opportunity slip. In 1909 and 1910 the question of a college of the Society in Indianapolis again came to the fore, but as on previous occasions led to no positive results.

The first Jesuit house to be established in the state of Indiana (the Terre Haute residence of the fifties was only an experiment) dates from 1934, in which year Very Reverend Father Charles H. Cloud, provincial, accepted on behalf of the Chicago Province of the Society of Jesus Mr. Charles Ballard's splendid gift of his property, the West Baden Hotel, West Baden Springs, Indiana, with all its appurtenances, including the beautiful grounds of several hundred acres. The hotel building now houses, under the name of West Baden College, the School of Philosophy of the Chicago Province of the Society of Jesus.

At intervals in the course of the years additional openings in the educational field presented themselves, but in most instances no advantage could be taken of them. Thus invitations came through the respective bishops of the dioceses to establish Jesuit schools in Lincoln, Nebraska, Grand Rapids, Michigan, Nashville, Tennessee, East St. Louis, Illinois, Superior, Wisconsin, Oklahoma City, Oklahoma, and Sioux Falls, South Dakota. The East St. Louis and Superior invitations were accepted, but the schools started in those centers proved abortive. One Jesuit educational undertaking of relatively recent date, which was initiated as promising a service of major proportions to the Church, remains to be chronicled.

In the fall of 1921, Archbishop (later his Eminence, Cardinal) Mundelein of Chicago, opened a theological seminary of the archdiocese on a spacious property adjoining the small town of Area (now Mundelein), Lake County, Illinois. The teaching and spiritual training of the students were committed from the beginning to the Society of Jesus, which now has a staff of seventeen fathers in residence at the seminary. Father John B. Furay, S. J. has filled the two posts of superior of the Jesuit group and director of studies since the institution began. Beautifully landscaped grounds and an imposing series of newly constructed buildings of colonial design, adequate to every need of faculty and student-body alike, make of the Mundelein Seminary of St. Mary of the Lake at once an attraction to the eye and a fitting home for the young ecclesiastics whom it is devotedly engaged in equipping for the ministry.

§ 16. CURRICULA AND STANDARDS

In previous chapters of this history some idea has been given of the organization on their academic side of the mid-western Jesuit colleges in the pioneer stage of their development. One feature especially of these colleges calls for comment here, namely, the continuity which, until the first or second decade of the current century, they maintained between secondary and collegiate instruction. In fact hardly any hard and fast line at all was drawn between the high school and the college as distinct units in the educational scheme. The twentieth-century American high-school is today featured by a four-year program of study and an entrance requirement of eight grades of primary education satisfactorily completed. Moreover, it is conceived as a self centered and independent unit in the American educational system and not as a mere preparatory step to the college, to which, however, it is the obviously logical and necessary approach. But this conception of the high-school did not always obtain in the United States and was in fact a gradual evolution of circumstances extending over a long stretch of time. At St. Louis, as also at Cincinnati, Chicago, and other midwestern cities where Jesuit schools had been set up, undergraduate instruction in the classical course was carried on as late as the eighties as a six-year unit with no very precise line of demarcation between secondary and collegiate instruction. As to class-nomenclature, the style in vogue at the parent school, St. Louis University, was in the main followed also in the other Jesuit schools of the Middle West. Beginning with the session 1858-1859 the classes in the "classical course" of St. Louis University bore the names, Philosophy, Rhetoric, Poetry, First Humanities, Second Humanities, Third Humanities. At a later period the three last-named classes were designated First, Second, Third Academic. What is ordinarily understood as secondary or high-school education was therefore the business of the classes labelled Humanities or Academic. The high school was accordingly functioning all the time in these Jesuit institutions as a department of secondary education, though not standing apart in administration from the department of arts and sciences, with which in the public mind it was largely identified. All the registrants, whether of secondary or collegiate grade, were officially described as "college students," fledglings of the first year of secondary instruction being thus on the same level as college seniors, so far at least as their classification in the student-body was concerned.

During the period 1887-1920 the Missouri Province schools underwent a marked process of reorganization and development. Two main movements featured this process, one towards academic uniformity for all the members of the group on the basis of a common program of

standards and curricula, the other towards a closer rapprochement on the scholastic side of the schools in question to the non-Jesuit schools of the country. Previous to 1887 the seven Missouri Province schools (St. Louis, Chicago, Milwaukee, Cincinnati, Detroit, Omaha, St. Mary's), had been handicapped, so it was felt, by a lack of uniformity in curricula and other scholastic conditions. These schools were administered in more important matters from the same center, St. Louis, their professors were frequently shifted from one school of the group to another, and, moreover, as Jesuits, had all been similarly trained and prepared for their educational careers. It was desirable, therefore, that the seven schools be coordinated in keeping with traditional Jesuit educational procedure. The situation as it stood prior to 1887 has been described in these terms "The names of the classes differed in different colleges, the three highest classes were commonly called Philosophy, Rhetoric, and Poetry, though Humanities or Belles Lettres held attraction for some instead of Poetry. Some colleges graduated their students after six years, some after seven. The High School classes were called Grammar or Academic or Humanities with first, second and third prefixed. Most colleges had a preparatory (pre-high school) class, some, two. A boy who had finished the sixth grade was fit for entrance into Third Academic or First Year High."

These disparities in the programs of the midwestern Jesuit schools were rectified by a uniform course of studies, which appeared in 1887. It owed its origin largely to the initiative of the father provincial, Rudolph Meyer, a man of wide experience in college management and keen interest in Jesuit educational problems. A provincial congregation of 1886 having requested him to appoint a committee of fathers to prepare a uniform plan of studies to be made mandatory on all the colleges, the request was complied with and the committee's report under forty-five distinct heads transmitted by Father Meyer to the colleges, June 2, 1887. It was put into effect the following September. It represented in substance a closer approximation than had previously obtained to the official Jesuit educational program of the *Ratio Studiorum* and it stressed especially, at least in the study of Latin, Greek and English, the three progressive pedagogical steps of the Ratio, namely precepts, models, practice. The names adopted for the classes were Philosophy, Rhetoric, Poetry, Humanities for the college, First, Second, Third Academic for the academy or high school; Preparatory (pre-high school), First, Second, Third, Fourth Commercial Arithmetic was prescribed in the first two Academics and geography in all three. Algebra was begun only in First Academic. For graduation in the college, which meant obtaining an A B, Latin and Greek were prescribed as also calculus and astronomy. All in all the study-course of 1887 was

one of marked rigidity, practically no elbow-room at all for electives being allowed. In comparison with the public high schools, entrance requirements were set at a lower level, students being admitted into Third Academic from the sixth grade of the grammar-school. For such as presented themselves from the eighth grade, a special class was provided, which enabled the student with the aid of extra coaching in Latin and Greek to finish the classical course of the academy in two years. While the instruction supplied by the academic classes was of a substantial and worth-while kind, in content and other respects it differed by a wide margin from the type of instruction imparted in the average secular high schools. These latter insisted on the eight-grade requirement and were in a position accordingly to eliminate English grammar, arithmetic and geography from their schedules. Moreover, and this was a capital difference, they were organized on a four- and not on a three-year basis. The Jesuit academy and the American high school, apart from any consideration of their relative efficiency as agencies of secondary education, were still rather disparate things. So obvious did this soon appear that some of the schools in the Jesuit group began to designate Humanities a high school class, thus reducing the college classes to three.

Inquiries made after the 1887 course of studies had been a year in operation revealed that it had afforded general satisfaction. A program of studies issued in 1893 in the provincialate of Father Frieden showed no very important departures from Father Meyer's program of five years before. In fact, it was not until almost twenty years later that attempt was made to revise the latter in any substantial way. Meantime, changes of far-reaching importance were taking place in the educational world. Parochial schools were not only rapidly increasing in number but their standards were steadily mounting higher. In 1902 the boys enrolled in the eighth grade of the St. Louis Catholic parish schools totaled only about fifty; in 1920 their number had risen to seven hundred and fifty-eight. The parish schools were thus being palpably strengthened on the academic side and pastors had become interested in seeing the students complete under their control the eight full grades of elementary education. Moreover, Latin and Greek, particularly the latter, were everywhere losing ground, especially in institutions under state control. Out of these conditions of general unsettlement in the educational field rose the movement to adjust the Jesuit schools in some reasonable way to the standards and scholastic organization obtaining with a rough sort of uniformity in secular high schools throughout the country. In 1904 St. Louis University High School introduced a four-year program of work though it continued with the other secondary schools of the

Missouri Province to require for admission only six grades of elementary instruction.

The policy of adjusting Jesuit educational practice to actual environment and needs may be said to have received official recognition in the general congregation of 1906, which made this significant pronouncement: "Under present conditions a new revision of the *Ratio Studiorum* is not to be attempted. Not even the *Ratio* of Father Roothaan can be satisfactorily carried out on account of the special needs of different countries. For this reason the provincial Superiors after consultation with their advisers and the most approved teachers should devise plans of studies for their Provinces and for the various districts in which the same conditions prevail." Father Henry Moeller, the Missouri provincial in attendance at the general congregation of 1906, was quick to act on the suggestion emanating from that body. Committees were named and set to the task of outlining courses of study both for high school and college which, without yielding anything of an essential nature in the traditional educational practice of the Society, were to parallel outside educational programs to such extent as circumstances might seem to make expedient. The result of this movement initiated under Father Moeller was the appearance under Father Meyer, provincial for a second period (1907-1912), of the course of studies of 1911, followed by the so-called supplement of 1912. The outstanding feature of this new course was that it prescribed an eight-year schedule, four years in high school and four years in college, for all schools of the province without exception. Moreover, it enjoined on the schools the adoption of the eight-grade requirement for admission into the high school. Prior to this period the three-year course was still in operation in certain colleges of the Middle West, while the course of 1893, the last previously issued, had provided for only three years of high school work.

Under Father Burrowes, provincial during the period 1913-1919, the perfecting process to which it was expected the new course of 1911 would be submitted as time went on was taken up and carried through with vigor. Early in 1914 he projected a revision of the high school schedules then in force with a view to bring them into alignment with the standardized schedules followed with more or less of uniformity in the public secondary schools of the country. The revision was to affect the study-programs of the province high schools not so much *qualitatively*, with reference to their content of assigned class-matter, as *quantitatively*, with reference to the number and distribution of class-periods and subjects of study. A preliminary draft of four distinct courses, classical, English, commercial, and scientific, all outlined in harmony with the principle that no student was normally to carry more

than four subjects, was drawn up and subsequently, in the summer of 1915, unanimously approved by the principals of the high schools in a meeting at Campion College, Prairie du Chien. It was then issued in printed form to the high schools with the express commendation of Father Burrowes. As a result of the introduction of this course of 1915 the number, character and distribution of studies in the present-day schedules of the midwestern Jesuit high schools became of the same general type as those obtaining in the public high schools. The prevailing system of credits and unit-courses was adopted, a minimum of sixteen unit-courses being required for a high school certificate and the conventional class-names and catalogue nomenclature introduced. The criticism of oddity, ill-timed conservatism, and overloaded study-programs sometimes directed against the schedules formerly in vogue in the midwestern Jesuit high schools had place no longer.

Though the course of studies of 1915 was concerned chiefly with the high school, it made valuable contributions towards organizing the college courses along legitimate modern lines. Requirements for the various academic degrees were definitely stated and the college courses organized on the principle of semester hours. Yet, as no definite and clear-cut statement of the courses offered in the various subjects of study was yet available for insertion in the catalogues, steps towards meeting this need were taken by Father Burrowes's successor as provincial, Father Francis X. McMenemy. The work of a commission appointed by him to study the problem was embodied in a report issued in June, 1920. This document, the provisions of which were made mandatory for the ten colleges under the jurisdiction of the Missouri provincial, represented a far-reaching and decisive step in the movement that had been going on for several years within the province to organize its colleges on what may be called the American plan. The report in 1920 listed nearly two hundred courses with descriptive comment, besides formulating according to the accepted system of majors and minors the requirements for the various academic degrees. A letter of Father McMenemy accompanying the report expresses the hope that "the newly drafted college curriculum, preserving as it does the substance of the *Ratio* while it interprets our traditional system in the terms of current educational procedure, may under God be the harbinger of a new season of prosperity and growth for the college departments of the Province."

Thus within little more than a decade the process of adjusting the Jesuit schools of the Middle West to current educational conditions was brought to a satisfactory head. The transformation was effected, however, at the expense of certain features which were long considered to be highly important if not vital in the Jesuit educational system but

which a truer understanding of the *Ratio Studiorum* revealed to be not necessarily of its substance. The view was taken, a view that had met with the indorsement of the Father General, Francis Xavier Wernz, that the *Ratio* is essentially a body of administrative and pedagogical detail rather than an organized system of curricular studies in the modern acceptation of the terms. Hence alleged departures from the *Ratio* in the newly introduced courses of study were such in appearance only, the substance and spirit of the document remaining in the meantime intact. What is significant, Father Wernz laid it down that even obvious departures from the *Ratio* might be allowed if circumstances warranted the step. "St. Ignatius, it is clear," he wrote in 1910, "did not introduce new methods, but used those which he found ready at hand. Let us do the same." This declaration was made by Father Wernz in connection with the approval which he gave to the so-called system of branch-teachers as distinguished from that of class-teachers. The branch-teacher handles, as a rule, one subject only, Latin it may be or English, going from one group of students to another, while the class teacher deals with a single group of students, whom he instructs in successive periods in various branches of the curriculum. The latter system had been traditional among the Jesuits and the departure from it in the Missouri program of studies in 1915 was noteworthy as indicating the general trend towards a closer approximation of Jesuit practice to current educational procedure. Father Wernz was himself an advocate of the system of branch-teachers in the arts college as making for better instruction as also for the development of the professors into specialists in their respective fields.

Another break with tradition was registered by the elimination in 1919 of Greek as a required subject for the A.B. degree. For a decade prior to that date the Missouri Province had on various occasions gone on record, now in a provincial congregation, now in meetings of the prefects of studies, as favoring the abolition of obligatory Greek in the classical course. A Latin-English course, with a modern language or other subject substituted for Greek, was desiderated as a concession to the increasingly large proportion of students who were ready to carry Latin but were reluctant to add Greek to the burden. Jesuit schools the world over when free to follow their own programs had been accustomed to require Greek also for all students taking Latin. The situation, however, in the Middle West, was such as to make this arrangement a hardship on numerous earnest students, an unnecessary one, so it was felt, with the result that with the Father General's permission obligatory Greek ceased after 1919 to be a curricular feature of the midwestern Jesuit schools, whether secondary or collegiate. As a final comment on the educational programs now obtaining in these in-

stitutions, it may be added that a limited electivism came to replace the rigidity of earlier schedules. A further outcome of their reorganization along the lines indicated has been that they were thereby placed in a position to meet the requirements of the standardizing educational agencies now in the field and be entered in their lists of accredited schools. The spirit now animating the Society of Jesus in the United States in the conduct of its numerous institutions is embodied in the slogan of the all-American meeting of Jesuit college deans at Prairie du Chien in 1921, "every Jesuit college a standard college"