V.
THE EDUCATIONAL APOSTOLATE:
COLLEGES, UNIVERSITIES, AND SECONDARY SCHOOLS

by
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Until the 1954 constitutions, non-seminary education had never been a declared apostolate of the Congregation of the Mission. Despite this, the Vincentian Community did direct some lay colleges, especially after the suppression of the Jesuits in 1773. The Vincentians assumed direction of former Jesuit colleges at Heidelberg and Mannheim in the Holy Roman Empire, at Antoura in the Near East, and at Constantinople in the Ottoman Empire. The latter two—Saint Joseph's in Antoura (now in Lebanon) and Saint Benoît in Istanbul—are still under Vincentian direction. In the early nineteenth century, the future superior general, Eugène Boré, while still a layman, founded schools in Persia that eventually came under the supervision of the Community. Thus while this particular work was not a specific end of the Vincentian Community, neither was it entirely alien to it. The 1954 Constitutions, which included works of education as one of the ends, accepted an accomplished fact.

In the United States three major universities—Niagara, Saint John's, and DePaul—founded by and still under the auspices of the Vincentian Community, are the remnants of an ambitious nineteenth and early twentieth century movement that gave birth to seven colleges. There were and are some common threads that run among the seven. Most were established at the request of the local ordinary. All had modest beginnings and served people of a

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younger age. Most were originally connected in some way with the seminary apostolate. They were founded with some show of audacity, and they suffered, as do most educational institutions, financial difficulties. While the three aforementioned schools survived in spite of great obstacles, the others were strangled by a variety of causes. All of these schools began as ecclesiastically dependent institutions but the three in existence today evolved into autonomous ones, moving toward a greater integration into general American education. All of the ventures served thousands of young people at the expense of dedication on the part of the personnel and money from the establishing Community.

Colleges and Universities

In the nineteenth century the term “college” did not have the same meaning that it has today. It was far more elastic and was closer to the modern high school than to undergraduate education. Nineteenth-century colleges had both boarding and day students, and a few included elements of primary or middle school education and junior college. In fact, most Vincentian-directed colleges in the United States were originally boys academies.

Saint Mary’s of the Barrens

The first of these academies was opened in connection with the original Vincentian establishment in the United States, Saint Mary’s of the Barrens in the present city of Perryville, Missouri. It was begun both in response to the needs of the local people and as a means of financial support for the seminary. It was thus a mixed seminary/college, a fairly common situation in that century. The seminarians acted as teachers while pursuing their own studies. The first local students were Frederick Rozier of Sainte Genevieve and the sons of Joseph Pratte. By 1830 there were 130 students. In the years from 1818 to 1844, the six-year-program of studies included Latin, Greek, history, mathematics, chemistry, astronomy, geology, English, French, German, Italian, Spanish, Christian doctrine, music, “mental philosophy” (logic), and the various branches of philosophy. The fact that John Baptist Tornatore, Rosati’s successor as superior, opposed the teaching of art, dancing, and fencing,
indicates that these may have been considered for the curriculum, if not actually in it.

One contemporary testified to its effectiveness:

The Saint Mary's College at the Barrens, now in Perry County, Missouri, was established in 1819 by the Lazarist Fathers, under the direction of Bishop DuBourg. This college acquired a great reputation in the West and was conducted by persons of intellect, virtue and learning, who afterwards acquired national reputations. At that time Louisiana and other Southern States sent large delegations to St. Mary's.¹

Little is known about the life of the lay students at the Barrens. Some evidence comes from the autobiography of William Clark Kennerly (1824-1912), a nephew of General William Clark, the famed explorer. Kennerly was briefly a student at the college, probably in the mid or late 1830s. Incredibly, for one who had first-hand knowledge of the school, he thought that his teachers were Jesuits—there seems to have been a general assumption at that time that any priests who were also teachers must have been Jesuits.

Our parents' choice was a college called The Barrens, situated directly across the river from the little French town of Kaskaskia, since washed away by the swift current of the mighty Mississippi. This school was kept by the Jesuits and attended by boys from many states and Cuba. The discipline was not very rigid; we were allowed to smoke at any and all times, and the smoke from the black cigars which we bought outside the grounds was often so thick that one could hardly see across the room. Tobacco for small boys, however, was a step in the progress of education from the hard liquor served with their meals to the students at William and Mary College in the days when the Clark boys had been attending that institution. It was little of books that we learned here from the good Jesuits but much of nature and kindly companionship combined with a certain manliness which was to stand us in good stead when battling with the rough frontier life of afterdays.²

Kennerly went on to describe how the "very congenial" brothers took the boys on excursions to the local caves. The older boys would capture bats that they later released in the dormitories to frighten the younger boys.

As has been noted in chapter II, the college aroused the opposition of some American Vincentians and of the superiors in Paris,
who believed that it was not in conformity with traditional Community apostolates and who disapproved the mingling of lay students and seminarians. The college was suppressed in 1835, but the suppression was rescinded. The lay college students were moved to the newly founded Saint Vincent’s College in Cape Girardeau, Missouri. By mid-century, however, lay students were again being received at the Barrens, and in 1853 the charter of incorporation and the power to grant degrees were renewed. This also brought the seminary and college more firmly under Vincentian control. In 1866 the lay college building burned down, and no further boarding students were received. Day students, however, continued to attend a small academy that the Vincentians conducted for six months of each year in order to fulfill the terms of the charter and original donation.

**Saint Vincent’s College, Cape Girardeau**

This was the first of the colleges to be founded specifically for lay education. The college grew out of Saint Vincent’s Male Academy, founded by Father John Brands in 1838, just two years after the inauguration of a parish in Cape Girardeau. The idea of beginning a college there is attributed to Father Michael Domenec who believed, rightly, that an institution of higher education on the banks of the Mississippi River, the nation’s major transportation concourse, would draw students from great distances. The school was incorporated by the state of Missouri in 1843 under the name of “The President and Faculty of Saint Vincent’s College.” The following year the lay students from the Barrens were transferred to Cape Girardeau, with Father Hector Figari as president and Father John McGerry as prefect.

The first graduate was Angelo Navarro of San Antonio, Texas (29 July 1847). The next two, Charles Rozier of Sainte Genevieve, Missouri, and J. A. Leveque of Baton Rouge, Louisiana, were in 1849. The small number of graduates was apparently due to the of the courses and the high standards set for graduation.

As a lay college Saint Vincent’s was short-lived and beset by troubles. A major flood in 1844 greatly damaged the farms that supported the college. In the aftermath of the flood, epidemics spread throughout the area. At one point more than forty persons were ill, and there was scarcely anyone to care for them. Greatly
discouraged, Figari resigned in October 1844 and was replaced by Thaddeus Amat. The situation did not improve. Two Vincentian members of the faculty, Jerome Cercos and James Ricchini, died, and the student body remained small. Amat, whose experience had been mostly in seminaries, apparently had a meager understanding of lay colleges. After a year as superior he was transferred to the Barrens.

When Father Anthony Penco arrived as the new superior in November 1845, he wrote that he found a community that was "more like a corpse in the process of decay than a body animated by the same spirit." Within a few years, however, the situation had improved enough that Mark Twain could pay it a compliment, while at the same time perpetuating a long standing error. "There is a great Jesuit school for boys at the foot of the town by the river. Uncle Mumford said that it had as high a reputation for thoroughness as any similar institution in Missouri."

Still the troubles were not over. On the night of 4 January 1848 a riverboat, the Seabird, which was moored just below the college and which was loaded with gunpowder, exploded and caused extensive damage to the building. On 27 November 1850 even greater damage was caused by a tornado that ripped the roof from the main building, caused other damage to it, and destroyed several of the outbuildings. Many of the faculty and students were injured, and one slave, Old Harry, was killed. The students were sent home, and Penco began the process of reconstruction. Classes were resumed in the spring of 1851. At that time the college had fifty students from Louisiana, twenty-one from Missouri, two from Texas, two from Mexico, and one each from Illinois, Mississippi, Virginia, and Spain.

By the 1850s Saint Vincent's had begun to become a mixed seminary/college, and in 1858 it became, in theory, a provincial seminary. The lay students returned to the Barrens. The seminary proved unsuccessful, and so when a fire destroyed the lay college

*Twain was not alone in his confusion. Another noted American author, William Dean Howells, described Cape Girardeau on a journey down the Mississippi. "The Jesuit college is its chief edifice. Several of the Society of Jesus were seen taking the air, clad in long sombre coats, and touching their hats to each other at intervals, with a stately courtesy long disused among our go-ahead people." Letter to Ashtabula Sentinel, 3 June 1858.
building at Saint Mary's, the "classical" and "commercial" departments were reopened in 1866. It still, however, retained enough clerical students that it operated on three levels at the same time. By 1883 Saint Vincent's was no longer a seminary despite a few seminarians among the students. When, in that year the provincial, Thomas Smith, determined to return it to seminary status, it became virtually two institutions with parallel programs. This uneasy situation remained until almost the entire seminary department was transferred to newly opened Kenrick Seminary in Saint Louis in 1893. Secular students returned the following year, but the once large boys college had shrunk to a high school with a few dozen students at most. The province seriously considered selling the property but in 1910 turned it into an apostolic school.

The first college building was one hundred by forty feet, paralleling the Mississippi on a prominent bluff. It still stands and remains in use, though not as a school. After the damage caused by the 1850 tornado had been repaired, a second building was erected to house the growing enrollment. In 1871 a third building with chapel, aula, and recreation room was added to the complex.

Despite the troubles that beset it, including a widespread belief that the site and climate were unhealthy, Saint Vincent's enjoyed a good reputation. It could boast that "many of its graduates held prominent public positions, especially in Louisiana and not a few of them held distinguished places in the armies of the Confederacy."6

**Niagara University**

The Vincentians came to the diocese of Buffalo, New York, at the request of their former provincial and the diocese's first bishop, John Timon, C.M. The new bishop labored under many difficulties. He had only sixteen diocesan priests, poor physical plants, a heavy travel schedule, and only two religious communities: the Daughters of Charity and the Redemptorists. After failing to interest others in starting a seminary for his diocese, Timon persuaded his confreres to undertake the task. Father John Masnou, the acting provincial, sent Father John Lynch to found the seminary. In 1855 he undertook the formation of candidates at the bishop's home and in the following year moved to a vacated orphanage on Best Street in Buffalo with two faculty and six
students, thus inaugurating the seminary of Our Lady of the Angels. Niagara University traces its origins to this move of 21 November 1856.

The location was still inadequate, and since Timon had no funds, the task of finding and buying a new site fell to Lynch. In 1857 he bought the Vedder farm, approximately 100 acres located between Lewiston and Suspension Bridge. Later in the year he purchased the neighboring DeVeaux estate, 200 acres with a commanding view of the Niagara gorge. The total cost was $23,000, and Lynch had no idea where he would obtain the money.

On 1 May 1857 the faculty and students moved to the Halfway House, a tavern on Monteagle Ridge, on the land that had been purchased. At the beginning of the fall term the college and seminary had four faculty (Fathers Lynch, John Monaghan, Thomas Smith, and Denis Leyden) and twenty students. The following year saw the enrollment rise to eighty. Despite this, the new undertaking was on the brink of collapse because of a lack of money when it was saved by a timely donation from Father John Maginnis, as described in chapter II.

The seminary and college suffered another blow in 1859 when Lynch was named coadjutor bishop of Toronto. He was succeeded by Father John O'Reilly, under whom the college department was incorporated by the state of New York. It continued to function as a mixed type of seminary and college, with parallel programs for each section.

In 1863 Father Robert Rice was appointed to the college. Only twenty-six years old and three years a priest, he was man of great talent and natural leadership. He was almost immediately given de facto charge of the school. In 1863 the state granted Our Lady of the Angels a charter that empowered it to grant academic degrees. All of this, however, was gravely imperiled by the fire of 5 December 1864 that temporarily ended the school. The students were sent away, and there was doubt that the seminary and college would reopen. Although donations were sent by Pope Pius IX, Father Jean-Baptiste Etienne (the Vincentian superior general), and large numbers of the laity, Stephen Vincent Ryan, the Vincentian provincial, did not want to reopen the school because of its heavy debts. Rice insisted otherwise, and it was through his tenacity and zeal that it was rebuilt. In 1865 Rice was formally named president and is popularly regarded as the “second founder” of Niagara University.
Rice was apparently a rather formidable personality. He did not get on at all with Father James Rolando during the latter’s term as provincial. Rolando reported that Rice worked hard, sometimes too much, complained all the time and wrote him letters that were couched in terms that the provincial would never use with subjects. “He is American by birth and a little too American in some of his views,” commented the provincial. Rolando wanted to remove him but could not think of a likely successor. Archbishop Lynch, who as the founder of the school retained a proprietary interest in it, was also eager to remove Rice in 1876, probably because of the school’s mounting debts. Rolando, noting that Lynch had a tendency to overdo things, was content to let matters go on as they were.

Rice remained president for thirteen years. During his term the *Niagara Index*, one of the oldest student publications in the country, was begun. A notable alumnus of that time was Father Michael McGivney, the founder of the Knights of Columbus, who attended the university in 1871-1872. The university owned approximately 240 acres of land, but the cost of cultivating it outweighed what it produced. In 1877 the buildings were steamheated and lighted by gas which was produced on the campus. In that same year there were sixty seminarians and more than eighty college students. The quality of the education was highly regarded, but the debts were staggering.

In 1877 Rice suffered a physical breakdown because of strain caused by the financial crisis. On his doctor’s orders he left for Europe both for recuperation and in hope of obtaining a low interest loan for the college. During his absence Father Mariano Maller, the former provincial who was acting as commissary, or extraordinary visitor, of the superior general, made a visitation of the school. Rolando had made a visitation the year before and reported to the superior general that there was no real cause for worry about Our Lady of the Angels. Maller’s findings were quite different. He described the finances as being “in the saddest state possible.” The books were so confused that it was impossible to obtain an accurate picture of the debt. Maller estimated it at $218,572, but “I do not flatter myself that I have stated the debts exactly.” He also found the morale of the house low, its discipline relaxed, and alcohol more of a problem than in any other house of the province. Maller suggested to Rolando that Rice be replaced by Patrick Kavanagh, whom he described as good but pious to the point of scrupulosity. Rice’s death in the following year (29 July
1878) removed any problem in transferring him, and he was succeeded by Kavanagh, the first alumnus to become president of the university and seminary. His long term (1878-1894) witnessed progress amid great difficulties.

One notable achievement was the opening of a medical school. In 1883 a group of physicians in Buffalo tried to organize a medical school in that city but were unable to secure a state charter. They approached the administration of Our Lady of the Angels with the proposal that the college seek university status and that the projected medical school be an extension of it. The administration was favorable, and on 7 August 1883 the governor of New York, Grover Cleveland, signed a bill that made the college Niagara University. The change was opposed by some of the Vincentian faculty members who believed that it was a departure from Vincentian tradition and that the altered status would somehow adversely affect the seminary department, which was still considered the primary function of the school. Almost all the physicians backing the medical school were non-Catholic. There was fear that their instruction would be “unbelieving and materialistic,” even though the school’s hospital was to be one operated by the Daughters of Charity.9 The medical school proposal was accepted. The only other Catholic-sponsored medical school in the United States was at Georgetown University. Niagara University’s medical school had unusually high standards for that time, including strict entrance examinations and a minimum program of three years. In 1893 it became one of the first coeducational medical schools in the United States and four years later raised the minimum program to four years, twice the standard in most parts of the nation. In the following year the state legislature made four years obligatory for all medical schools in New York. The university also founded a law school (1887), which in 1891 also became part of the University of Buffalo. The medical school was relinquished to the University of Buffalo in 1898.

At its silver anniversary celebration in 1881, at which Archbishop Lynch was present, the school could boast that among its graduates were “three hundred priests, one hundred twenty-five physicians, forty-seven lawyers, forty professors, fifteen newspaper editors, twenty-five brokers, two hundred forty-five merchants, and many members of the legislature.”10

Whether as college, university, or seminary, Niagara was heavily burdened by debts. Kavanagh inherited these on assuming office.
By 1882 the situation had become so bad that he was besieged by creditors, one of whom demanded that the sheriff offer the property at public sale. Kavanagh appealed to a local Jewish merchant, Marcus Brown, to save the school. After obtaining the money, Brown waded through knee-deep snow to bring it to Kavanagh in an eleventh hour rescue. Brown refused all interest on the loan and though he later moved to New York City, he continued to be a benefactor of the university. Beset by fires and the need to rebuild and expand, Niagara University continued to have financial problems for some years. When Kavanagh resigned the presidency in 1894, however, the university was free of debts.

The subsequent history of Niagara was one of orderly progress, although new debts were contracted. Under the leadership of Father William Katzenberger (1919-1927), there was a good deal of reconstruction both in the physical plant and in the formation of schools and colleges. In 1925 the university borrowed $100,000 for a new faculty building and launched a fund drive for the money. The clerical faculty moved into its new building in 1927 and the students to Lynch Memorial. There were new dining facilities, the addition of the north wing to the seminary, a new seminary chapel, and a new south wing to the Hartigan Library. In 1927 the university eliminated its academy and no longer received pre-collegiate students.

Members of the faculty began giving evening lectures in the area of Niagara Falls. These lectures gave birth to the Extension School, chaired by Father Daniel Lawler. Niagara introduced its graduate school in 1928, granting masters degrees in both arts and sciences and a doctorate in philosophy. Summer sessions of the university began the following year. In 1930 Niagara formed a college of business. Soon the university was able to offer bachelors degrees in chemistry.

In 1935 the first two female students received master of arts degrees from the graduate school. The following year, the first two female undergraduate students received their bachelor degrees. In the fall of 1944, the first female day students attended classes on campus as pre-clinical nursing students of Mount Saint Mary's Hospital. This was the beginning of the College of Nursing, which was established in 1942. Female medical students attended classes at the Buffalo campus.

In 1940 Niagara University had its largest enrollment up to that time: 1440 students. In September of that year the graduate library
was opened. In the following year the administration of the seminary was separated from that of the university, with Father Francis Desmond as the first rector of the independent seminary. Also in 1941 Niagara became one of the few universities in the United States to have its own weather station.

The Second World War caused a drop in enrollment, as it did in most American universities. By March 1942 the enrollment had fallen 12.5%. A three-year course was inaugurated for students who would be joining the armed forces. Courses in science, engineering, and management were added for persons involved in the war effort. Niagara was chosen for pre-flight aeronautics. Students of the Reserve Officers Training Corps (ROTC) became privates in the army and remained in school until sent for advanced military courses.

In 1944 the enrollment at Niagara University was 2400 undergraduates and 1000 graduates, with a student teacher ratio of 17:1. At the present time, the academic divisions include arts and sciences, business administration, education, nursing, and travel/transportation/tourism. There are also pre-legal, pre-medical, pre-dental, and pre-engineering programs. An auxiliary campus, DeVeaux (which has no connection with the DeVeaux estate mentioned above), has an art gallery in addition to the regular classrooms and offices. The library has 250,000 volumes. The athletic program is known in a special way for its basketball team, the Purple Eagles.

In seeking to work according to the charism of Saint Vincent, the university has declared in its mission statement that it seeks to work for the “economically and academically disadvantaged.” There is a strong emphasis on volunteer work with the poor, handicapped, and outcast. The Opportunity Program, Community Action Program, Service Volunteers, and Saint Vincent de Paul store in downtown Niagara exemplify this emphasis. A Vincentian Education and Peace and Justice Convocation honors those who have worked for those very Vincentian goals.

Saint Vincent's College, Los Angeles

In 1852, at the request of Joseph Sadoc Alemany, at that time the bishop of Monterey, California, the Daughters of Charity in Emmitsburg sent some sisters to San Francisco to direct an orphanage, an infant asylum, and a lying-in hospital. These sisters
petitioned the superior general, Father Etienne, to send some Vincentians to be their directors. Etienne, in turn, directed the American provincial, Stephen Vincent Ryan, to supply the Daughters with some priests. In addition, Alemany’s successor as bishop of Monterey, Thaddeus Amat, C.M., (1853-1859; Monterey and Los Angeles 1859-1878) wanted the Vincentians to begin a college and seminary in Los Angeles.

In February 1864 three priests—Michael Rubi, John Beakey, and John Asmuth, their superior—sailed from New York. All three were invalids who, it was hoped, would benefit from the mild climate of California. On their arrival in Los Angeles, they had difficulties with the bishop over the question of property. Amat had originally agreed to give the Community property for the school, but by the arrival of the first Vincentians Rome was insisting that all property be held in the bishop’s name. Asmuth and his companions considered the situation to be unacceptable.

The Vincentians left Los Angeles and went to San Francisco. No foundation was possible there because Alemany insisted that they live with diocesan priests for three years and give him their rules for examination. At the invitation of Eugene R. O’Connell, the vicar apostolic of Marysville, California, two of them accepted direction of a parish in Carson City, Nevada, which at that time was in O’Connell’s vicariate. Rubi, who was pastor, built the church almost single-handed, and Beakey taught school. During that time, it seems, Amat redoubled his efforts to have the Vincentians come to Los Angeles. Rubi and Beakey stayed in Carson City until mid-1865, when difficulties with the bishop caused them to leave. Rubi went to San Francisco where he met Father James MacGill, who had been sent there by the provincial, and the two set out for Los Angeles. There they were joined by Asmuth and Beakey.

On 9 May 1865 Asmuth signed a contract with Amat for a mixed college/seminary. The land for the establishment was to be for the perpetual use of the Vincentians, and they were also to be allowed to take up a collection in Los Angeles. The bishop was free to build a separate major seminary at a later date if he wished. No provision was made for a parish because this might have prejudiced the city’s only existing one, the old plaza church of Our Lady, Queen of the Angels. This omission was to cause difficulties later on. Amat also pledged himself to contribute $1000 a year to support the Vincentians on condition that they receive four seminarians at $100 each. In addition he also pledged the revenues from a piece of land, vari-
ously valued at $20,000 to $50,000, for the support of seminarians. The bishop did not fulfill these pledges for very long. On 13 June Amat renewed his permission for the fund drive.

Since there was no land or building immediately available, the Vincentians rented a house on the old plaza in the heart of the city and there in August 1865 inaugurated Saint Vincent's College and seminary, the first institution of higher learning in southern California. The house diarist, who was probably MacGill, wrote that "poverty, hard work, suffering and little pay was the result."11 This difficult situation was worsened when Asmuth died in December of 1865 and then Beakey in March of 1866. Rubi succeeded Asmuth as superior and was in turn succeeded by MacGill.

In view of all this Stephen Vincent Ryan, the provincial, expressed his willingness to withdraw the Vincentians from Los Angeles, but the men on the scene wanted to hear from the bishop first. Amat offered them land at Pajaro, three miles from Watsonville in the north of the state, and then the San Gabriel mission. Both were refused. He then offered nine acres of land that had been given to him by the city, but it was located in an unhealthy area and had no water. At this juncture a local citizen, Ozro Childs, offered nine acres of his own land in one of the best areas of the city, and the province purchased an adjacent five acres from him. It comprised a full city block bounded by Sixth and Seventh Streets and Broadway and Hill.

Committees were organized on the basis of nationality for a fund-raising campaign. Like most such campaigns it produced more talk than money, but the diarist noted that "Americans, Jews, and Germans" did donate.12 Los Angeles County contributed $1000 and the city $500. The city's donation was contested by some local citizens, who took the matter to court. They secured an injunction against it, but it was overturned by a higher court. Another $5000 was borrowed from the Hibernia Bank of San Francisco. On 29 July 1866 Amat laid the cornerstone for the new college. Rubi designed the building and supervised its construction. In March 1867 the first mass was sung in the college chapel after the students and faculty had moved into the new building. In September 1867 the college, now strengthened with four more Vincentians, opened "with a fair number of boys."13

In 1868 the college had fifty-three boarders and nine day students. In the following year it was incorporated by the state of California, and the Vincentian provincial, John Hayden, visited the
house after crossing the country by rail. In 1870 the enrollment declined because of an outbreak of smallpox in the city. Two years later the enrollment fell again because of drought. In that same year, 1872, MacGill wrote of the students that the Vincentians were endeavoring "to instill into their young minds love of God religion and the church and in no part of the Earth is it more needed than here in California, where there is so much liberty and so much vice." Contrasting the beginnings of the college in 1865, when there was not a foot of ground, a house, nor a cent of money, he spoke of a fine college, property valued at $50,000, an orchard with 200 orange and lemon trees, and, most importantly, it was all free of debts.

The 1870s were difficult years for the college. In 1875 there were only three priests on the faculty and no brothers. One of the priests was in ill health and another was an alcoholic. In contrast Our Lady of the Angels at Niagara in that same year had twelve priests and ten brothers. By the following year enrollment in Los Angeles had fallen to fourteen boarders and forty day students, most of whom did not pay tuition. The Vincentians were barely able to make ends meet. In 1871 Father Michael Richardson was appointed treasurer and seven years later became superior. He inherited a difficult situation but was able to guide the college out of this troubled period.

At the same time relations with Amat had deteriorated to the point that the very future of the college appeared to be in jeopardy. At some unknown time he had complained to Hayden, the provincial, about the unbecoming conduct (unspecified) of some of the Vincentians. In 1870 he had a more serious complaint. He wrote to Etienne that an express condition of the contract had been that there should be no public church at the college, because it was intended to be a petit séminaire and the seminarians were to be kept apart from the laity. In addition the one local parish was poor and could not put up with competition. Amat had just laid the cornerstone of his new cathedral when he heard that the Vincentians at Saint Vincent’s had opened their chapel to the public. In addition he heard rumors that they were planning to build a church. Some people thought that they were going into deliberate competition with the cathedral, and the Vincentians believed that their Community privileges permitted this.

In 1875 Amat renewed his demands that the Vincentians not admit the faithful to mass in the college chapel, contending that it
was a private, not a semi-public oratory. Since the college was facing a personnel crisis at the time, the provincial, Father Rolando, felt that a time of decision was at hand. Amat was not only demanding that the Vincentians close their chapel to non-students, but he also wanted them to confine themselves to teaching at the college, something that they were reluctant to do. At the same time he did not hesitate to invite them to preach in the cathedral, a task they carried out without recompense. The college needed to be expanded. The sale of some of the college lands would have paid for new buildings, but the Vincentians were reluctant to undertake this in view of Amat's ambiguous attitude. In 1876 the provincial council decided to withdraw from the college, but the decision was not implemented. Nor, it appears, did the Vincentians close the chapel doors.

By 1879 the situation had improved somewhat, and Richardson, who had been appointed superior the year before, reported that there were five priests in the house, four of them in good health. Enrollment had declined again because of hard times. There were forty students whereas normal attendance was sixty. The priests undertook no duties outside the college. They helped the sisters, if invited. "Our relations with the clergy of the Diocese are most cordial. The Rt. Rev. Bishop [Francis Mora] frequently visits us and in numerous ways evinces his good will towards us." As will be seen, these good relations did not last.

During the 1870s and 1880s, enrollment varied from thirty to sixty, according to the prosperity or lack of it, of the citizens of Los Angeles. Though the college remained free of debts, life was still spartan. Thanksgiving of 1883 "brought neither turkey nor recreation." In December the city was lighted by electricity for the first time, and the following year brought indoor plumbing to the college.

From the beginning, it appears, the seminary part of the program had been secondary to the collegiate one and by 1886 had all but disappeared. At various times the standard curriculum included Latin, reading, spelling, bookkeeping, penmanship, mathematics, rhetoric, elocution, dictation, geography, engraving, history, composition, geometry, French, German, Spanish, and catechism. In 1885 chemistry and bible history were added. Commercial or business offerings seem to have been especially popular. Discipline presented a problem. Father Aloysius Meyer complained at one point that the prefect had lost all control of the students. In 1883 a boy was
expelled for biting the prefect. In 1885 one of the boys ran away, was reclaimed and whipped. He ran away again, was recaptured, whipped, and locked in a room until his father could come to claim him.

There were also ongoing problems with Amat’s successor, Bishop Francis Mora (1878-1896). In 1885 he issued a series of demands that no outsiders be allowed to attend mass in the chapel, that the students whose families lived in the city should not make their first communion in the chapel, and that students make their Easter duty at their home parish or in the cathedral. Mora was circumspect enough to send this list to the superior general, Antoine Fiat, in July of 1885 to ask if any of the demands contradicted the privileges of the Congregation of the Mission. Fiat turned them over to some experts who declared that all the demands did so, with the exception that day students could be required to make their Easter duty away from the college.

In September the provincial, Father Thomas Smith, sent Fiat a rebuttal of Mora’s demands. He pointed out that Mora, like Amat before him, had failed to pay the annual $1000 that had been promised. With some exaggeration he accused Amat, and still more Mora, of forcing the Vincentians to give up the college because by forbidding public access to the chapel they were depriving the Community of the “rare and modest gifts that we were receiving from them.” Smith also recounted the numerous times that Mora had declared the college to be worthless and expressed his desire to get rid of the Vincentians. Smith denied that there was an agreement that the Community would not open a public church, but he also denied that there was any intention to do so. It was impossible, he wrote, for the Vincentians to remain in a situation in which the bishop was so hostile. He concluded by suggesting that the matter be taken to Rome.

A month later, Father Meyer, the superior, supported some of Smith’s accusations. He wrote Fiat that the Community had a large house on an extensive lot in the heart of the city but that “our usefulness is entirely confined to the walls of our college.” Enrollment was down because of the small number of Catholics and because “the Bishop and clergy of the diocese are not our friends and never were. They not only take no interest in our College, but work against it, at least indirectly. The Bishop will not permit us even what our Privileges grant us.”
In January 1886 Smith went to Los Angeles on the advice of his council in order to reach an accommodation with Mora. He found the college to be free of debts and fairly prosperous. The principal difficulty was that it was too close to the cathedral, so he suggested that the only solution was to move the college and ask Mora for a church, though not necessarily a parish, where the Vincentians could exercise their ministry. He consulted with the college's house council and they agreed. It was believed that the sale of the college property would supply enough money for the purchase of land and the construction of a new college and church. Smith went to see Mora, who agreed to the proposal. On 25 January 1886 he issued an edict that gave the Vincentians a "quasi-parish" whose boundaries extended from east, west, and south of Twelfth Street. The decree did not define what a quasi-parish was.

In June 1886 the college property was sold for $100,000. New property was quickly secured at Grand and Washington, a cornerstone laid, and construction begun (24 August 1886) on a new college and church. The new college building, which cost $60,000, was less spacious than its predecessor. The whole process of construction moved with surprising rapidity. The first mass was sung in Saint Vincent de Paul church on 25 January 1887, and classes opened in the new college building on 7 February.

The halcyon days of Saint Vincent's College were during Meyer's two terms (1884-1893; 1894-1898). It had long since lost any semblance of being a minor seminary. In 1884 Meyer had reported to the superior general that the Vincentians lived a retired life. "We have no intercourse with the outside world; all our work is confined to the walls of our college." The enrollment was about ninety, thirty of them boarders. Meyer called them all good boys but without any inclination to the priesthood, for which there were no students at that time. He described the students as "like our country...a mixed nature: Mexicans, Californians, French, German, English, Dalmatians, Americans." In 1891 he sounded a more pessimistic note:

My confreres and I follow almost the same path, sacrificing our life and our talents in teaching letters to a certain number of worldly and ungrateful boys, most of whom stay in the college only by force; young people without faith, having no love or fear of God, Americans and Mexicans imbued with ideas of independence and liberty...here in Southern California a part of the population has an indifferent and apathetic character, as in all hot countries.
He repeated his earlier observation that in California there was no inclination to the priesthood. Only one native of California had ever been ordained, and he was found dead in his room on the morning of his first mass.*

Meyer, a well known and respected civic figure, died on 2 February 1898. On 25 February Father John Linn became superior and was succeeded in 1901 by Joseph Glass. Glass was twenty-seven years old and had been a priest for only four years. He was a graduate of the college, which had been his home after the death of his mother when he was thirteen. As a Vincentian scholastic at Saint Mary's of the Barrens, he had been a protege of Father William Barnwell, through whose influence he received his position. His direction of the college was to be tumultuous and controversial.

Externally the college seemed to be flourishing. By 1905 it had more than 300 students and some expansion of the physical plant. It was the "envy of the University of Southern California and Occidental College." In 1911 Glass claimed that in his ten years as superior the enrollment climbed from 170 to 319 and that more degrees and diplomas had been conferred than under all his predecessors.

This success, however, stood on a precarious financial base. Saint Vincent’s had been debt free throughout most of its history, but Glass plunged it deeply into debt. He did this principally through land speculation. He purchased land in Los Angeles, in the Rancho La Cienega (the present Baldwin Hills), and in the San Fernando Valley. Some of these land purchases were quite shrewd—for example, the Baldwin Hills property, which cost $46,000 in 1905, was sold for $165,000 six years later. The difficulty was that the land market was volatile and subject to the vagaries of the economy. Glass was also denounced to the superior general for mixing personal and house funds indiscriminately, of buying land in his own name with community funds, and of forging the name of one of the college’s lay professors as a co-signer for a loan. It was widely believed, and with some plausibility, that Glass engineered the Vincentian withdrawal from Saint Vincent’s College in order to hide his financial mismanagement, cover a debt of more than $400,000, and because the banks would no longer support him in

*It has proved impossible to verify this story or identify the person in question.
his ventures. The number of accusations against Glass and the stature of some of those who made them, such as Francis Nugent and Charles Souvay, gives them great weight. In fairness it should be mentioned that Glass had the opportunity to refute these charges and never adequately did so.

The opportunity for relinquishing the college was given to him by Bishop Thomas Conaty of Los Angeles (1903-1915). Conaty had formerly been rector of the Catholic University of America in Washington, D.C., and had dreams of duplicating that institution on the West Coast. To that end he proposed adding a graduate school to Saint Vincent's and converting the college into a university. Initially Glass favored the idea. In November 1905 plans were announced for "making St. Vincent's college one of the largest institutions of learning in the United States." Glass purchased eighty-five acres of the Rancho La Cienega from E. J. "Lucky" Baldwin as the projected site for an expanded institution capable of accommodating 1000 students. Realistically the Vincentian Community did not have the resources in money or manpower to undertake such a venture. When Glass and the provincial administration had second thoughts about the project, Conaty remained adamant. When Conaty gave the Jesuits a parish in Santa Barbara in 1908, even though they agreed not to open a college in Southern California for ten years, the move seemed to be an attempt to pressure the Vincentians into expanding Saint Vincent's. The effect, however, was just the opposite, since the inevitability of a Jesuit establishment became a leading argument for withdrawing the Vincentians from the college.

In 1909, as a result of a fire that destroyed a large part of Santa Clara University, the Jesuit provincial, Father Herman Goller, seriously considered transferring that institution to Los Angeles. Conaty discouraged the idea, but Glass and other Vincentians saw it as a clear alternative to the Vincentian involvement in Saint Vincent's College. Glass, Patrick McDonnell (the house treasurer), and Thomas Finney, the provincial, began a campaign to have the province give up the college and return its personnel to the Community's primary function, the home missions. Glass wrote about the discouragement of the priest faculty who were involved in a work that they did not want and for which they were ill prepared. He also pointed out the probability of the Jesuits' opening a college in southern California in competition with Saint Vincent's.
By January 1910 Finney and Glass had made the decision to withdraw from the college. Finney warned Glass to prepare himself for an avalanche of criticism. On 17 May of that year Glass wrote to Fiat to explain why the college should be closed, emphasizing the need to undertake the parish missions and the inevitability of the Jesuit competition. The latter reason sounded plausible, but while the Society of Jesus wanted to open a foundation in the Los Angeles area, it did not have the manpower to do so in 1910. A week after Glass’s letter Finney wrote to Fiat, formally proposing the closure of the college in order to free men for the parish missions. Fiat gave permission on condition that Finney have the approval of his consultors. The provincial polled three of them by mail and argued the fourth, Musson, into agreement when the latter was reluctant to give his approval. By June of 1910 Finney could inform Glass that all the consultors and all the superiors but one had agreed. The holdout was Francis Nugent, who said that he would agree to the withdrawal only if DePaul and Dallas were also dropped. Finney seemed to lean toward that same opinion when he told the superior general that the closing of Saint Vincent’s would be a strong argument for closing the other colleges, though in fact no serious move, or even consideration of a move, was ever made in that direction.

The decision to give up the college was reached before any definite commitment had been received from the Jesuits. Glass claimed that in the summer of 1910 he received a promise from Goller that the Jesuits would assume the direction of the college as an organic continuation of the Vincentian school. The Jesuits’ intention appears to have been to use the old college buildings for a year and build a new one on the Baldwin Hills property. In August 1910, however, Goller wrote Conaty that it would be almost impossible for the Jesuits to assume the college immediately and suggested a year’s delay. The entire situation changed when Goller died on 5 November 1910. Under his successor, Father James Rockliffe, Jesuit opinion turned away from moving Santa Clara to Southern California.

In early July Glass wrote to Finney that “I firmly believe that it is the beginning of a new and better era for our Congregation in this province.” Despite this he urged caution and suggested that Bishop Conaty not be informed until January 1911. He also proposed June 1911 as the target date for the closing because the additional time would enable him to get the college on a better
financial footing. Finney agreed to the postponement but advised informing the bishop earlier since rumors of a possible closing were already beginning to circulate.

Finney did not take his own advice and delayed for a long time before informing Conaty. In September 1910 he offered an attack of malaria as an excuse for delay. In that same month he prepared a draft of a letter to the bishop in which he cited the missions as the primary reason for closing the college. Anticipating the objection that newer and less secure colleges should be closed first, Finney wrote that the financial outlay and curriculum demands in Los Angeles were greater than in other places. By November Finney had still not sent the letter. Glass suggested that it be sent to him for hand delivery to the bishop. This Finney finally did on 22 November, though it was backdated to 12 September. It is uncertain, however, when the letter actually reached Conaty since his only existing reply to it came in the following February.

On 23 February Glass, alleging that the newspapers had gotten wind of the story, formally made public the withdrawal of the Vincentians from Saint Vincent’s College. The news came as a general shock. Among the Vincentians Fathers Michael Richardson, a former president, and William Ponet expressed the strongest opposition. Glass denounced them both to Finney. “Father Richardson had the boldness to go down to the Vicar-General and to him express his bitter sentiments concerning the change.” He called him “a source of considerable scandal to the confreres by his bitter denunciation of the authorities in the Congregation.” Of Ponet he wrote “he not only called into question the motives assigned for this decision, but actually—and it seems maliciously—attributed false reasons for the change.” He demanded that the provincial transfer the two men immediately. Finney obliged, sending telegrams to Richardson and Ponet to report to Saint Louis.

On 24 February Conaty acknowledged the decision. Saying that the news had come to him like a thunder clap out of heaven, he wrote:

At the same time I cannot fail to again express the great surprise which came to me when I received your letter of instructions. There has been between the Vincentian Fathers and this diocese a very strong bond of union which has grown stronger with the years. During my association with St. Vincent’s I have been anxious to help
in every way possible toward the greater success of the college for I
felt that it stood for the highest expression of our educational work
and I lost no opportunity to strengthen in every way the hands of
those in authority and aid them to the larger development of that
college work upon which your Fathers were anxious to enter. I
always found it a pleasure to work with them and I was proud of
their successes.

In my own name and in the name of the diocese I wish to express
my sincere gratitude for the noble service which St. Vincent's College
has rendered to the church, not only in this community but throughout
[sic] this state. . . . That so good a name as St. Vincent's may continue
to live with us and be associated with our diocese, I have asked that
those who succeed you shall work under the name of "St. Vincent's
College."26

In March 1911 Father David Phelan, editor of The Western
Watchman (an authoritative, but not official, newspaper of the
archdiocese of Saint Louis), phoned Father Michael Ryan, the
rector of Kenrick Seminary, saying that he had received a letter
from Glass to the effect that the Province was going to close all its
colleges. Ryan informed Finney who hurriedly telegraphed Glass to
recall any such letter to the Catholic press. Glass replied that his
only statement had been to the Los Angeles diocesan paper. Finney
agreed with that statement, but he seems to have had growing
doubts about Glass. He wrote Glass that he had had an interview
with Richardson and Poneto. "I was expecting to have a disagreeable
interview but such was not the case. They said very little, and I like­
wise. I was astonished at the mildness and affability of Fr. Michael
[Richardson]."27 For the first time the provincial indicated his wish
to come to Los Angeles, though he never actually did so.

In April 1911 Glass was dealt a thunderclap of his own. Rockliffe
informed Conaty and Glass that the Jesuits would not accept either
the college building or the direction of a full collegiate program.
Instead, they would proceed according to their tradition by drop­
ning the college years and beginning a new institution with the first
two years of high school. If this was unacceptable, the Jesuit prov­
incial suggested that the Vincentians continue the direction of the
college. Equivalently this meant that Saint Vincent's College would
be terminated, and an entirely distinct institution would be initiated
according to Jesuit traditions. Glass was upset not only over what
he considered to be reneging on a promise, but also because he was
now cast in the role of the man who had closed the college.

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Rockliffe was adamant about not accepting a college program. Conaty's efforts at compromise were only partly successful. The Jesuits agreed to open with a full four-year high school in September 1911. Despite Conaty's express wish that the new institution be called Saint Vincent's, the lack of continuity between the two schools made that impossible. In 1918 it formally became Loyola high school and university. The board of trustees and the parish of Saint Vincent de Paul remained in existence. Glass stayed on as pastor of the parish until his appointment as bishop of Salt Lake City in 1915. How or why a relatively obscure pastor in Los Angeles was given that post is not clear. At his death in 1926 the diocesan finances were found to be in a thoroughly muddled condition. Glass's bequest to Saint Vincent's parish was a debt that in 1919 reached over $200,000. Interest payments alone were $1640 a month, and the superior, Father James MacRoberts, had to borrow $20,000 in three years just to meet them. Father Patrick McHale, the superior general's commissary on special visitation, commented “just how one succeeded in accumulating a debt of this kind in this city is the secret of Msgr. Glass, at present the Bishop of Salt Lake.” The secret remained his because no financial records have survived from Saint Vincent's College. The accusation that Glass deliberately destroyed them is quite plausible.

The suddenness and unexpectedness of the closure caused endless speculation. The belief grew, and was widely accepted, that Saint Vincent's had been sacrificed to save DePaul and Dallas. According to one observer, “Why is it,” they ask, “that the most effective college and the one that is longest established, is handed over so that the confreres and money can be placed in the two schools that have no future?” The claim that the parish missions would benefit from the closing rang hollow, since no priest from Saint Vincent's ever went on the mission band, nor was the work of the missions augmented in any way. Six of the college faculty remained in the parish, one went to Kenrick Seminary in Saint Louis, and the rest supplied for manpower shortages in other houses. The situation was well summarized by Father Charles Souvay, who later became superior general. “It would be interesting to know on whom the responsibility for this critical situation [in Los Angeles] falls and I believe that an attentive study of what was done there would not contribute to putting a halo on the present bishop of Salt Lake City.”
There was no single cause for the demise of Saint Vincent's College. It was due in part to the fact that Los Angeles, which had tripled its population in one decade, had outgrown the small high school and college that the Vincentians directed. Bishop Conaty realized the need for something more in the way of Catholic education, although his dream of a second Catholic University of America on the west coast was unrealistic and was certainly never realized by Loyola University. The resources of the Vincentian Community would not have permitted them to undertake such a venture. All of this dovetailed conveniently with Glass's desire to cover his own speculations and financial adventures, although he was probably sincere in seeing the missions as an alternative. The longstanding oral tradition that Saint Vincent's College was sacrificed to save the University of Dallas cannot be documented. It should be noted, however, that despite claims advanced by Finney and Glass that withdrawal from Saint Vincent's would presage the phasing out of the other colleges, this did not happen. In fact it was never seriously considered. On the contrary, the Province clung tenaciously to Dallas and DePaul despite the financial drain. Finney and Glass may well have been manipulating each other—the former to help the other universities, the latter to extricate himself from a difficult situation. The eventual demise of Saint Vincent's College was probably inevitable, but in 1911 it was neither necessary nor unavoidable.

The tawdry nature of the closing of Saint Vincent's College after forty-six years of existence should not obscure the fact that it was an important and pioneering venture. It was the first institution of higher learning in Southern California and was the only one for fifteen years. Even when it no longer held a monopoly, its prestige remained high. Graduates of Saint Vincent's featured prominently among the state's leaders. Alumni testified to their esteem and affection for the school, feelings that were shared by many Vincentians.

Saint John's University

John Loughlin, the first bishop of Brooklyn (1853-1891), became acquainted with the Vincentians when they were in charge of the archdiocesan seminary of New York at Rose Hill and he was a priest of the archdiocese. In 1865 he approached Stephen Vincent
Ryan, the Vincentian provincial, and asked for a Catholic college for his diocese “where the youth of the city might find the advantages of a solid education and where their minds might receive the moral training necessary to maintain the credit of Catholicity.” He also hoped that the college might attract candidates for the priesthood. The provincial assembly of 1867 accepted the offer on condition that suitable land be found for the site of the proposed school. The selection of the site was turned over to a noted Catholic layman, Cornelius Dever, who found a large area of farmland which, though sparsely settled, was in the path of future development. The land was purchased in November 1867 for $36,000.

In that same year Father Edward Smith (a cousin of Thomas Smith, the future provincial) was sent from Saint Vincent’s parish in Saint Louis to begin fund-raising. He was soon joined by Father James McNamara, and before the college was undertaken the two founded a parish called Mary, Queen of the Isles. On 28 May 1868 ground was broken for the college, with E. Lewis Lowe, the governor of Maryland, as the principal speaker. He spoke of “a college for the education of the youth of Brooklyn, without distinction of religious belief, political opinion, or social condition.” In the following September the parish received a permanent pastor, Father John Quigley, and Smith devoted himself exclusively to preparing for the opening of the college.

The College of Saint John the Baptist, named for the bishop’s patron, opened on 4 September 1870. The speaker for the occasion was the noted convert and controversialist, Orestes Brownson, who gave a long lecture on papal infallibility, the burning question of the day. The president of the new institution was Father John Landry, an austere creole from Ascension parish, Louisiana. The building consisted of five classrooms, faculty quarters, and an auditorium. The initial enrollment was forty boys, but by the end of the year it had swelled to 150. The curriculum included Latin, Greek, religion, French, German, algebra, geometry, surveying, astronomy, and geology. Unlike the other Vincentian-directed colleges, Saint John’s was a day school from the beginning.

The new school was incorporated by the state of New York in September 1871. Because of growing enrollment, an administration building was built and opened in September 1873. Landry resigned because of ill health in 1875, and after a brief interim Father Patrick O’Regan was named the second president. Landry, however, continued to be a member of the faculty and the board of trustees.
O'Regan was succeeded in 1877 by Aloysius Meyer, who has already been mentioned in connection with Saint Vincent's College in Los Angeles.

Meyer's primary concern was the maintenance of academic standards, but he had also to face the very real problem of indebtedness. When Maller visited the college in 1877 he had high praise for Meyer but found a debt of $167,657. To all appearances the college was prospering. "The [original] building was adequate both for the college and the confreres and despite the fact that they already had a large debt to pay, by what means and in what spirit of adventure I don't know, they began and completed a second set of buildings." Meyer worked strenuously to eliminate the college's debts. His public relations efforts helped to raise the enrollment after a drop during the panic of 1873. In the scholastic year 1880-1881, the curriculum was reorganized with the four years of college being given a distinct status and identity. Saint John's was thus one of the first Vincentian colleges to have such a clear distinction. This also led to the conferring of the bachelor's degree, the first of which was awarded in 1881. The lower years formed Saint John's Preparatory School which, during more than ninety years of existence, was an important source of vocations for the Eastern Province.

Meyer resigned in the following year and was succeeded by Father Jeremiah Hartnett. During his term, in 1894, a new parish church was built and the named changed from Mary, Queen of the Isles, to Saint John the Baptist. The diocesan seminary was also added to the college and opened in 1891. It was housed on the college campus but functioned as a distinct entity under a director of seminarians.

Hartnett completed his term as president in 1897. He was succeeded by James Sullivan, who had formerly been director of the diocesan seminary. As a result he concentrated a great deal of his attention on it. In 1901 he returned to being director of the seminary and Patrick McHale succeeded him. In 1906 the charter was revised and Saint John's was authorized to have college and high school departments, a school of theology, and any other professional schools that might be considered necessary. In effect Saint John's College was now Saint John's University, though the latter name was not officially adopted until 1933. In the following years, there was steady progress, especially during the presidency of Father John Moore (1906-1925). In 1908 the school of education was founded. In 1913 the college extension and graduate programs
were inaugurated, and Saint John’s became coeducational. Pre-
medicine courses were introduced in 1917, and in 1925 the law
school, one of the most important in the state, was founded.

Moore died in 1925 and was succeeded by Father John Cloonan.
In 1926, as the result of a building program undertaken by
Cloonan, Saint John’s had a debt of $600,000. Both Cloonan and
Father Frederick Maune, the provincial of the Eastern Province,
hoped that Bishop Thomas Molloy of Brooklyn would help the
school. Despite his desire to remove the diocesan seminary from the
university and appoint a diocesan rector, Molloy was very favorable
to the school. Even if such help were not forthcoming, Cloonan
and Maune believed that the debt would be retired in seven to eight
years.

In 1927 a new building was erected to house Saint John’s Prep.
It continued to be governed by the board of trustees of the
college/university until 1958, when it secured a separate charter and
its own board. The Prep was forced to close in 1972 when the
decline of the neighborhood raised fears for the safety of the
students, whose numbers declined in consequence. The university
later (1981) affiliated with the former Mater Christi High School in
Long Island City, by providing academic advice and other
assistance. The school was legally renamed Saint John’s Prepara-
tory School and four of its sixteen board members are from the
university, which, however, has no other responsibility or control.

Cloonan remained as president until 1931, when he was
succeeded by Thomas Ryan, who resigned four years later because
of ill health. With the official change of name to Saint John’s
University, the first Ph.D. programs were inaugurated. In 1936 the
first land was purchased in Queens, laying the groundwork for the
eventual transfer to that area. Because of difficulties caused by the
war years, it was not until 1955 that classes were begun at the
Queens campus. In 1971 an additional campus was acquired on
Staten Island.

Edward Walsh succeeded Ryan and was president until 1942.
After him William Mahoney guided the university through the
difficult period of the war. In 1947 he was succeeded by John
Flynn.

Saint John’s, like many other schools in the United States, was
a victim of the tumult of the sixties. A group of disaffected faculty
accused the administration of limiting academic freedom and
inaugurated a faculty strike that lasted for a year and a half. The
American Arbitration Association found that the university had not placed limitations on academic freedom or free speech but, in buying up the contract of a faculty member, had not acted according to its own procedures as spelled out in the statutes.

In 1985 Saint John's, with an enrollment of 19,000, was the largest Catholic university in the United States and remains, as it has from its founding, totally a day school. About half that enrollment was women. The academic divisions include the liberal arts and sciences, business administration, education and human services, law and para-legal, pharmacy and health sciences. There are also programs of continuing education and programs leading to associate degrees. The law school, which is noted for its journal, The Catholic Lawyer, has for some years been first in the nation in the percentage of graduates passing the national bar examination on the first attempt. Special programs include facilities for television production; the College Europa, an overseas program based in Budapest; the Institute for Asian Studies (with a special emphasis on Chinese and Japanese programs); and the Institute of Advanced Studies in Catholic Doctrine, a canonically erected catechetical institute. The library has 1,200,000 volumes.

In the early forties Saint John's brought quality to basketball under the leadership of coach Joseph Lapchick. Since that time the Redmen have continued to challenge the leaders and have been in the top ranks in recent years.

Saint John's has tried to implement its Vincentian charism by reaching out to the academically and economically disadvantaged. One important means to this end is a tuition rate that is kept deliberately low, one of the lowest in the nation. Another area of impact has been in its alumni, which include a disproportionately high number of judges, lawyers, legislators, and, as of this writing, the governors of the two most populous states in the union.

*DePaul University*

When Saint Vincent's church was opened in Chicago in 1876, Bishop Thomas Foley hoped that the Vincentians would also begin a college for day students after the model of Saint John's, then in Brooklyn. His hope was not fulfilled. His successor, Patrick Feehan, seventh bishop and first archbishop of Chicago (1880-1902), had had extensive contacts with the Vincentian Community.
In his native Ireland he had attended the Vincentian school at Castleknock and in Saint Louis had been the last rector of the Carondelet seminary (1854-1858) before it was returned to Vincentian direction. In Chicago he showed a great interest in Catholic education and was especially eager to help the large number of immigrant Irish and Germans. Although the Jesuits had founded Saint Ignatius College (now Loyola University) on the west side in 1870, Feehan wanted to have a school on the rapidly growing north side. He also hoped that such a college could prepare candidates for the diocesan priesthood.

In November 1897, on the occasion of the dedication of the new Saint Vincent’s church, Feehan met with Thomas Smith, the provincial of the Western Province, and asked him to establish a boys school on the north side. He had previously refused to allow the Jesuits to move there. Smith suggested that the old church on Webster and Osgood, unused after the construction of the new one, be refurbished and used for the school. The suggestion was accepted, and Smith levied a tax on the fourteen houses in the province ($20,000 for the larger ones, $10,000 for the smaller ones) to subsidize the proposed Saint Vincent’s College.

Smith, who had showed himself apathetic about the opening of Kenrick Seminary in Saint Louis, demonstrated unwonted energy in establishing Saint Vincent’s College. A new floor was added to the old church for the college hall, classrooms were put in the former worship area, and cramped quarters were added for the coming faculty. On 30 June 1898 he secured a charter from the state of Illinois. Because he did not have a professional faculty for the college, he brought Father Thomas Finney, the future provincial, and six scholastics from Saint Mary’s of the Barrens to staff it. They moved into what one of them described as “that bleak building unblessed by a single architectural beauty.”

The school opened on 5 September 1898 with Smith himself acting as president until January 1899. Saint Vincent’s College was intended to be both a preparatory school and a preparatory seminary. The latter purpose did not long endure.

Smith appointed as his successor-Father Peter Vincent Byrne, a scholarly man who was deeply influenced by Cardinal Newman’s *The Idea of a University*. Though a staunch believer in the values of a classical education, he sought to combine traditional liberal arts education with professional programs. He also undertook an extensive program of expansion. In 1904 he built a new administra-
In 1906 he added departments of mechanical, electrical, and civil engineering. In 1907 he appointed lay persons to the university's board of trustees.

In that same year, Byrne constructed the Lyceum, actually a theater that contained no pillars and had upholstered seats for over a thousand persons. With its mural canvases and octagonal dome, it was the talk, not only of the town, but of the country. One paper carried the headline "Priest's Theater a Beauty." This first theater on a Catholic college campus aroused intense debate and received negative notices from the apostolic delegate and cries of alarm from the Vincentian superior general. As a scheme to make money, however, it failed.

One reason for Byrne's expansionistic policies was the growing conviction that the college had to stand on its own. Archbishop Feehan's successor, James Quigley (1903-1915) was an alumnus of Our Lady of the Angels in Niagara, former bishop of Buffalo and as such chancellor of Niagara University. This background was of little help to Saint Vincent's College. In 1905 Quigley established Cathedral College as a preparatory seminary, thus removing any dimension of priestly formation from Saint Vincent's. On 24 June 1906, without giving any reasons, he informed Father William Barnwell, at that time the provincial of the Western Province, that he had given permission to the Jesuits to move Saint Ignatius College to a site on the north side of Chicago. This put the two schools on the same side of the city and thus in more direct competition. Barnwell protested but Quigley, a typical ecclesiastical autocrat of the time, answered that "I consider myself perfectly free to give the Jesuit Fathers or any other Fathers permission to establish a college on the North Side of Chicago, notwithstanding any protests to the contrary." Barnwell never saw this rude letter, for he died on 25 January, the day after it was written. The provincial council decided not to contest the action. Byrne, however, responded by securing a revision of the charter, and Saint Vincent's College became a university in 1907, two years before Loyola. Byrne wanted to call it the University of North Chicago, but Thomas Finney, Barnwell's successor, insisted on something more Catholic. Father Justin Nuelle, the prefect of studies, suggested DePaul, and that has been its name ever since. The charter required that two-thirds of the trustees had to be members of the Congregation of the Mission, but Byrne also appointed five lay persons, a move that
made DePaul unique among American Catholic educational institutions.

The changes caused by the presence of another school on the North Side compelled the Byrne administration to re-evaluate DePaul’s mission. Byrne wanted to bring DePaul fully into the mainstream of American education, especially by introducing the elective system. The revised charter forbade any religious test for entrance and so the university was open to Catholics and non-Catholics alike. The latter were not required to take any religion courses or attend any religious services. Religion courses became an extra-curricular affair and, in fact, religion was de-emphasized to an extent that caused concern among provincial authorities. DePaul was very much an open, American university.

All of this cost a great deal of money. The college had been in debt from its founding. By 1908 Byrne had erected four buildings and hired numerous additional faculty at high salaries. The financial panic of 1907 hurt enrollment and made money difficult to obtain. Byrne, an excellent theorist, was a poor administrator, as he had already demonstrated as rector of Kenrick Seminary in Saint Louis. By 1908 the university had a debt of $574,112 which increased in the following years. Byrne resigned in May 1909 and was succeeded by Father John Martin.

In the fall of 1909 Father Emile Villette, the treasurer general of the Congregation of the Mission, made a special visitation of the Vincentian houses in the United States. He reported that DePaul University “in consequence of very important construction, undertaken after a manner neither sufficiently prudent nor conformable to the method of proceeding in use in the Congregation, finds itself in very difficult financial embarrassment.” In actual fact the university’s credit rating had been totally lost. To restore it Finney and Villette went to the Mercantile Trust Company in Saint Louis and arranged a short-term, unsecured loan of $100,000. “Without doubt the situation of the house of Chicago remains difficult; according to all appearances it will remain so for a long time to come. But at least its credit has been restored, its annual receipts exceed notably its current expenses and interest to be paid each year.” Villette was being naive. Byrne’s debt was not paid off until the 1940s.

Martin fared little better than Byrne and lasted only fifteen months. In June 1910 he borrowed $25,000 for DePaul from a local bank. It is unclear whether Finney knew about the new loan, which
violated a recent decree from Rome on debts and every instruction
that had been received from the superior general, but it is clear that
the provincial council had not been consulted. When some of its
members learned of it, they denounced the action to Antoine Fiat,
the superior general. Fiat remonstrated with Finney, who
summarily removed Martin in August or September 1910.

The replacement was Father Francis X. McCabe. This appoint-
ment required some deft maneuvering by Finney, who habitually
described McCabe to Fiat as a man who failed to observe the
Vincentian rule, introduced laxity into the houses where he was
stationed, and did not arise on time in the morning. The advantage,
as Finney insisted, was that he loved the Community, was capable,
and worked hard. McCabe organized the schools of music,
commerce, and law and later moved the latter two into a downtown
building. He also opened DePaul to Catholic women seeking accre-
ditation as teachers in 1911, the first Catholic university in the
United States to begin coeducation. Paradoxically, this came about
at the suggestion of Archbishop Quigley. It became fully coeduca-
tional in 1916. In 1912, following a procedure long in effect at
Niagara University, he asked the archbishop of Chicago to become
the chancellor of the university. The animosity between the univer-
sity and the archbishop had abated. In that same year the college
of commerce was established, the first in Chicago and the first at
a Catholic university. In 1913 the Chicago Loop campus was estab-
lished.

During the World War I DePaul, like many other schools,
suffered the loss of students to the military. It survived the depriva-
tions of the war period, and in 1920 it had 1500 students. In that
year Father Thomas Levan, one of the original six scholastics of
1898, became the president. In 1923 he created a lay advisory
board, and enrollment doubled to 3000. In that same year the
Liberal Arts and Sciences building was constructed. Another
building, the "Loop Building," was constructed in 1928 for the
University but never fully entrusted to it because of weak financing
and the Depression. In 1923, in accord with a practice that had
become almost universal in American education, the high school
section was separated from the college and university departments
and Father William Ward became the first principal of DePaul
Academy. It closed in 1968.

In 1930 Father Francis Corcoran was named president. Under
him the departments of drama and theology were established, and

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the administrative structure was reorganized. The "Little Theatre" became an outstanding educational and entertainment center. DePaul also opened a nursing school and department of elementary education. The latter had as its initial purpose the training of religious who were destined to become teachers. Corcoran was succeeded in 1935 by Father Michael O'Connell under whom the university's enrollment reached 6000. He established an endowment fund and erected a new science building (1937-1938).

O'Connell was president during the difficult days of World War II when again the military siphoned off both students and faculty. He succeeded, however, in obtaining military programs for the university. The Army Specialized Training Program, which dealt with communications, chemistry, accounting, and personnel management, contributed substantially to DePaul's survival. This military education was under the direction of Father Comerford O'Malley, the dean of the College of Commerce.

In the immediate post-war period DePaul paid off its debt, realized a surplus in its operations, and had become the nation's largest Catholic university. In 1946 a board of lay trustees was formed. In 1949, however, DePaul faced one of the most serious crises in its history when its accreditation with the North Central Association was threatened with revocation. In a story that is both strange and difficult to unravel, a visitation team, which included a priest, made this recommendation after an inspection of the institution that many at DePaul regarded as cursory at best. Their recommendation was initially accepted but then rejected by the decision making body of the Association. The crisis had good effects, however, in that the university quickly moved to improve its library facilities and the quality of its faculty. During the next few years, thirty-seven new doctorates were added to the faculty. In that same year the first doctoral programs were inaugurated, thus completing the trend toward a research oriented university.

In the 1960s, DePaul began to emphasize research as well as instruction. This, in turn, required both money and administrative changes. Within the university, the faculty became more scholarly, while outside the university the concerns of the post-sputnik era focused the nation's attention on the need for more university-centered research. This in turn led to increased federal funding of grants for research, equipment, and building loans. In 1967, with the approval of James Fischer, the provincial of the Western Province, the control of the university passed from the board of
trustees (two thirds of whom were Vincentians), to a board of trustees composed predominantly of lay people. At the request of the university, the Holy See in 1973 rescinded the 1957 canonical erection. DePaul decided to forego this special ecclesiastical status because it permitted inroads into institutional autonomy and weakened the university’s eligibility for government financial support.

In 1986 DePaul’s enrollment exceeded 13,000, and the university operated on an annual budget of almost eighty million dollars. More than 90 percent of its faculty had terminal degrees, and the student-faculty ratio was 17:1. A little over 90 percent of the freshman class was from the Chicago metropolitan area, and almost 30 percent were from ethnic or racial minorities. An interesting indication of the university’s outreach is the fact that only 58.2 percent of these freshmen were Catholic. In addition to the programs ordinarily found in a university, DePaul has a School for New Learning, begun in 1972, which is designed to offer a competency based degree program for adults twenty-four years of age and older. It was the first such school in a Catholic university. In recent years DePaul has led the way for all colleges and universities in Illinois in assisting Hispanics in the pursuit of higher education. Since 1981 it has offered four separate programs to the Hispanic community with the support of four foundations. Two of these programs are offered through the Hispanic Alliance, which DePaul organized in cooperation with Loyola University of Chicago and Mundelein College. It also initiated Project STEP, partly financed by the Joyce Foundation, which is intended to improve the quality of inner city high schools.

DePaul has long been famous for its basketball teams, which have helped to bring it national attention. Part of the university’s public face has been represented by coach Ray Meyer, who retired in 1984 after guiding the Blue Demons to 724 victories.

DePaul University has always had the reputation of being a school for students of modest means, the great majority of whom must work to meet expenses. The revised charter of 1907 stipulated that no test of religious persuasion could be required for admission or for faculty hiring. This was especially helpful to Jews, who were subject to discrimination and quotas at other universities, particularly in professional schools such as law. It is not known when blacks first began to enter DePaul, but there was never any formal exclusion of them, as there was at some other Catholic universities.
Bishop Joseph S. Glass, C. M., Salt Lake City, Utah
DePaul was the first Catholic university in the United States to admit women on an equal basis with men. Today, it still remains "urban by design" and seeks to serve the economically and socially disadvantaged.

The First University of Dallas

Of all the institutions of higher learning inaugurated and conducted by the Vincentian Community, none has a more appalling or tragic history than the University of Dallas.

Like so many of the others, it was undertaken at the request of the ordinary, in this case Edward Dunne (1848-1910), the second bishop of Dallas. Having known the work of the Vincentians when he was a diocesan priest in Chicago, he was eager to have them in his diocese. His offer of a college and parish was accepted first by Father Thomas Smith and then by Father William Barnwell on behalf of the Western Province in 1905. A short time later twenty-four acres of wooded land were purchased in the north of the city for $20,000.

Barnwell and the provincial council were determined that the Vincentian entry into the new venture would be a cautious one. It was decided that $40,000 would be raised by loans from the houses of the provinces, another $40,000 in a fund-raising campaign, and a final $20,000 would be borrowed on the land and furnishings of the college. At least one house, Saint Stephen's in New Orleans, refused to make the loan.

Father Patrick Finney was appointed the first superior and president. One of four brothers who were priests in the Congregation of the Mission, he was a man of boundless, and sometimes variable, enthusiasms but lacked a good managerial style. His theoretical grasp of financial practice was good, his execution was not. After his arrival in Dallas, he was told by a group of local businessmen that the plans for the school were entirely too small and that they would raise $25,000, a promise that was never kept. Finney accepted this at face value and committed the province to pay the $100,000 for building a school twice the size of what was originally planned. Barnwell was aghast and rebuked Finney sharply. Two months later Barnwell died.

His successor was Father Thomas Finney, Patrick Finney's older brother. This proved disastrous because it removed whatever
restraint there was on Patrick Finney. For the next eleven years he was a free agent, with the result that both the college and the province were caught in an ever mounting spiral of debt. In order to finance the construction of the college building, Patrick Finney entered into a complex agreement with a Chicago-based insurance company (which had also lent money to DePaul). The deal ran into trouble almost immediately when the insurer tried to change the terms of the agreement, failed to forward payments, and finally went out of business altogether. Before doing so, it sold Finney's debts to a number of banks.

At Dunne's suggestion, the new school was called Holy Trinity College, and it opened in September 1907. It was housed in a magnificent building four stories high and with a southern facade of 370 feet. It was at first only a high school, with an opening enrollment of eighty-eight which rose to 160 by 1910. During its first years the college was beset by numerous problems, including a recession, a drought, and an outbreak of illness. American entrance into World War I hurt it still more by draining off students and faculty.

The worst blow was the death of Bishop Dunne in 1910. His successor was Joseph Lynch, the first episcopal alumnus of Kenrick Seminary in Saint Louis, who was bishop from 1911 to 1954. Whereas Dunne had been an active supporter of the college, Lynch was indifferent to it. He offered little or no support, would not help it in its financial difficulties but insisted on holding the Vincentians to the letter of their contract with the diocese.

Supposedly it was at the suggestion of Bishop Dunne that the name of the school was changed to the University of Dallas in 1910 in order to prevent that name from being appropriated by a group of non-Catholics. In theory this meant that it could now offer collegiate courses in the proper sense. By 1915 three primary grades had been added for the sake of students from rural areas, and there was a smattering of students on the junior college level. In 1916 the university granted an M.A. and in 1917 an unearned Ph.D. degree to its vice president, Father Marshall Winne.

One of the principal problems was Patrick Finney's disorganized administration. He was absent from the university for long periods, insisted on doing all important things himself, and kept poor records. Worst of all, however, was the debt. The deficit for the year 1909 was $30,000, and the total debt, insofar as it was known, was $296,056. No financial records exist from the Finney years, perhaps
because his personal papers were destroyed by his brothers after his
death. One of Finney's schemes for making money, turning the
college laundry into a commercial one, backfired and cost the
college more money than it made. Another scheme, purchasing and
developing a tract of land called Lorna Linda, was sound in theory
but, as will be seen later, failed in practice.

In 1917 Patrick Finney suffered a breakdown and was hospital­
ized for almost a year. Father Marshall Winne, the vice president,
took over the day to day operation of the university. Because there
had already been hints of trouble, the provincial council named
Father Thomas Levan as president pro tem (while at the same time
he remained superior of Saint Vincent's College in Cape Girardeau)
and sent him to Dallas to investigate the situation.

Levan's report was a shock to the council and, apparently, to the
provincial. The University of Dallas had a debt of over $700,000
and a yearly deficit of $25,000 to $30,000. The council sent Levan
to inform Bishop Lynch of the situation and seek his help. Both the
bishop, and later his consultors, rebuffed the Vincentians. Levan
recommended to the council that the university be closed and its
assets sold to satisfy its creditors. This was rejected both by the
council and by Bishop Lynch, who insisted that the Vincentians
fulfill the contract under which they had come to Dallas.

With the province on the brink of bankruptcy, Charles Souvay
wrote to the superior general in Paris, that the provincial and his
council had known nothing of the Dallas debt. "It was, then, from
top to bottom a reign of an inconceivable incoherence." He
concluded:

The Visitor [provincial] does not seem to realize that his brother was
of such inconceivable disorder and extravagance in his administra­
tion; that he is, materially, gravely responsible for the disaster of that
house and directly of the province. I dare say that his sickness has
been providential. Otherwise we would most likely still be in
ignorance of the precipice that he has dug under our feet. And I
would dare to add that the most efficacious measures should be
taken to make sure that M. Patrick Finney, if he lives a hundred
years, will never again be appointed a superior. \(^{38}\)

As acting president of Dallas, Levan struggled to find some way
to extricate the university from its debts. Unknown to him, Thomas
Finney and the council were planning to appoint him permanent
president of the university in the hope that, once faced with the
accomplished fact, he would accept the position. Word leaked out, however, and Levan loudly opposed the plan. As Thomas Finney admitted, “it was to demand heroism.”[39] The mantle of heroism was thereupon given to Father Marshall Winne (October 1918). Both the university and the province were given a reprieve in the form of a $200,000 loan from the Daughters of Charity.

Father Winne’s term of office (1918-1922) was difficult and frustrating. A long-anticipated fund drive was undertaken. Bishop Lynch refused to write a supporting letter until a committee of laypersons, including some influential protestants, persuaded him to do so. His letter (9 February 1919) was notable for its lack of enthusiasm. Many of the diocesan clergy were actively hostile to the drive. It was an overall failure. In 1920 the primary school grades were discontinued. Efforts to draw more students by means of scholarships simply lowered the income available from tuition.

One of Winne’s crosses was the university’s treasurer, Father Hugh O’Connor. O’Connor was constantly dabbling in various schemes to rescue the university, including a fund-raising campaign in the diocese of Galveston that he undertook without the bishop’s permission. Worse still was his involvement with a shady oilman named J. J. O’Malley. In February 1922 O’Connor sent out letters of solicitation, inviting people to invest in O’Malley’s drilling activities, with the university receiving one-fourth of the profits. O’Connor’s letter quoted a number of prominent Dallas businessmen in support of the venture. Unfortunately these endorsements were either false or exaggerated. O’Malley was eventually arrested for mail fraud, and the university suffered a great deal of embarrassment. Winne wrote to Thomas Finney, “I am absolutely discouraged and disgusted.”[40] Winne was relieved of his office in June 1922, and O’Connor was transferred to Chicago to become a fund raiser for DePaul University.

After two other candidates had turned down the office, Father William Barr was appointed president. He served for only one year. The reasons for the brevity of this appointment are not known. In August 1923 Father Thomas Powers was named to succeed him. He set out to reinvigorate the university, especially by introducing coeducation. This project failed, probably because of opposition by Bishop Lynch. Powers also secured a “Class A” rating for the university from the Association of Texas Colleges. While it brought prestige, it also required that a minimum enrollment be maintained
and that college and high school faculties be kept separate. This, in
turn, demanded more financial outlay.

Powers lasted only two years. In 1925 he was removed for reasons
that are not now clear. Thomas Finney gave a number of excuses,
one of which was entirely convincing. In September 1925 the prov-
incial and his council appointed Father Walter Quinn as president
but two months later named him director of novices at Saint
Mary’s Seminary in Perryville, Missouri. Father Thomas Carney
succeeded him. The University of Dallas thus had the dubious
distinction of having had three presidents within one year, a fact
that was not lost on Bishop Lynch or the people of Dallas.

Carney was young, thirty-three, and talented but also of a sensi-
tive and moody nature. The university was to be a calamitous
experience for him, in part because Patrick Finney returned to
Dallas in order to salvage it. In 1908 Finney had purchased some
choice property, later called Loma Linda, which he now proposed
to develop. In 1924 and 1925 he secured his brother’s permission to
proceed with the development himself. Barr, then the superior at
the Barrens, heard about this and sent letters to the provincial
consultors, begging them to rein in Finney and stop the project. His
efforts failed. Finney again acted as an independent agent and was
able to speak for the university without being attached to it. He
formed a group of advisors and investors and within a short time
the first tract, called Section I, was completed and incorporated as
part of the suburb called University Park. Almost immediately the
bottom fell out of the Dallas real estate market, with values
declining by 13 to 30 percent. Within a year the Loma Linda project
had a debt of $465,430.

Carney chafed under a situation he could not control. It changed
dramatically in March 1926 when Thomas Finney resigned as prov-
incial and, after Michael Ryan’s refusal of the post, Barr succeeded
him. Carney took advantage of the change of administration to
assert his authority over Loma Linda and to remove Patrick Finney.
The two had a loud confrontation at the university, but Carney
prevailed. Carney then was able to persuade Edward Doheny of Los
Angeles (whom Carney had known when he was an assistant at
Saint Vincent’s parish) to pay the interest on the university’s debt.
In 1926 he eliminated the senior college program, the boarding
students, and the athletic program.

In March 1927 as the banks began to close in on the university,
Carney suffered a nervous breakdown. Barr, Levan, and the provin-
cial council again turned to Doheny who assumed the university's debt on which he would hold bonds for ten years. It was not a donation because the province was obliged to repay him at the end of that period. Shortly thereafter the province was able to sell the remaining Loma Linda property, and the university's debts had been temporarily settled.

All of this was too late to help Carney. Barr was hostile to Carney, whose appointment he had opposed, and was insensitive to the young man's sufferings. In July 1927 he summarily removed him as president. Carney was shocked, and when he hinted that he might appeal to the superior general, Barr forestalled him by writing a generic letter of denunciation filled with vague charges and innuendos. In August Carney asked for his release from the Community and after being forced to wait for several months, was granted it. He entered the diocese of Galveston where he became a pastor and monsignor and gained a nationwide reputation as a speaker on radio's Catholic Hour. He died in Texas on 1 November 1950. The whole procedure reflects little credit on Barr.

The next, and last, president of the University of Dallas was Father Charles McCarthy. The college department was now completely eliminated, and only the high school remained. In May 1928 Barr and his council determined to close even that and extricate the province from its last involvement with the university. He informed Lynch of the decision but received no answer. A second letter conveyed again the decision not to reopen the high school in September 1929. Lynch then began a strange, last ditch campaign to save the high school, but it was too little and too late. In a letter bristling with indignation, Barr announced the final withdrawal but emphasized that the Vincentians would retain the parish (the present Holy Trinity), which they owned outright. On 1 February 1929 the provincial council reiterated that the province would under no circumstances consider reopening the college.

Still the matter was not ended. At the end of 1928 Barr had to deal with an anonymous denunciation to Rome of the Vincentians and their work in Dallas. It almost certainly seems to have been the work of Bishop Lynch. Barr responded with a strong and lengthy statement, and nothing was heard of the denunciations again, perhaps because the demise of the university was by then an accomplished fact.

The bad management of the University of Dallas continued to the end in the disposition of the property. After some other offers
for the land and building had fallen through, Lynch offered to assume the current debt of $157,000 and take the land. The offer was accepted, and on 27 May 1929 McCarthy signed a formal transfer to Lynch with a restrictive covenant that it could be used for white people only. What McCarthy omitted or forgot to tell Lynch was that he had let out an option to some other buyers, who now sued to gain control of the property. Lynch demanded and obtained from the province security against possible loss. The courts awarded the land to the second group of buyers on condition that they raise sufficient money to pay for it. When they failed to do so, it reverted to Lynch.

The bishop had intended to use the building for a diocesan high school, but in 1930 a girls' orphanage moved into the building. In 1941 the Jesuits opened a high school and three years later purchased the property from Lynch for about the same amount that he paid for it. In 1963 they sold it for a handsome profit and used the money to build a new high school elsewhere. Within two years the original building had been torn down. The Western Province vacated the title University of Dallas in 1954 and the present institution of that name has no organic connection with the one directed by the Vincentians.

In retrospect it can be seen that the University of Dallas was doomed to failure from the beginning. There were not enough local resources to support a college, much less a university. In 1905 Dallas was a small city with a small Catholic population. The project was launched on an extravagant scale and on the basis of a misunderstanding about the province's financial responsibility. Patrick Finney had many winning qualities, especially in the field of public relations, but he was not suited to be the chief executive officer of an academic institution. The top level of administration was characterized by great instability: between 1917 and 1929 there were six different presidents. Once the province had been committed to the university, there was great reluctance to admit failure and withdraw. The unhappy coincidence that the two Finney brothers were president and provincial was damaging to both the university and the province and made any admission of failure highly unlikely.

Extrinsic factors, such as recessions, drought, epidemics, and the collapse of the real estate market worsened an already bad situation. The hostile, or at best indifferent, attitude of Bishop Lynch was another negative factor. His reluctance to become financially involved in such a venture was quite understandable. His insistence
on holding the province to the letter of the contract was not.

The University of Dallas was a classic example of throwing good money after bad. Unfortunately, in its descent it almost carried the province with it. This was clear to many, such as Levan, who strongly advised severing the Community's involvement with it. In 1918 one of his confreres wrote to him that attempts to maintain the university were "throwing money at the birds. There is no power on earth that can make the University of Dallas succeed and I do not see the sense of going deeper into debt." Unfortunately such advice was not heeded, and the province skirted the edge of disaster.

Secondary Schools

In addition to the academies that acted as feeder schools for the universities, the American Vincentians have also been involved in secondary school education. In some cases this meant parochial high schools attached to Vincentian parishes, such as Verrina High School at Saint Stephen's in New Orleans, Pius X High School at Our Lady of Mount Carmel in Roseto, Pennsylvania, Saint Vincent's High School at Saint Vincent's parish in Kansas City, Missouri, and Saint Vincent's High School in Perryville, Missouri. In addition they have conducted a number of Catholic high schools that were officially Vincentian works. Those of the Eastern Province in Panama are dealt with in chapter VI. Vincentian-directed high schools in this country are treated here in the order of their foundation.

Saint John Kanty Prep

For some long time, Polish pioneers had wished to establish an institution of higher learning in the diocese of Erie, Pennsylvania. In 1909, the rector of Saint Stanislaus church, Monsignor Andrew Ignasiak, formed a committee for this purpose. Eighty acres southeast of Erie were purchased and the school was dedicated in the autumn of 1912 by John Fitzmaurice, Bishop of Erie (1899-1920). John Kanty Prep was placed under the patronage of the fifteenth century Saint John of Kanty, a student and professor at Jagellonian University, Cracow. The ownership and management of the school
was in the hands of the Vincentians of the Polish vice-province. Originally the program consisted of four years of high school, and one of college and hence the school was called John Kanty College. The college year was dropped because of conscription in the two world wars. The first president, Father George Glogowski, served from the inception of the school until 1920, a period of continual growth. Over the years Kanty grew physically, and the expanding faculty was housed in a new building. Kanty was clearly a college preparatory school, accepting only those students moving toward college, law, medicine, engineering, or theology. Although tuition was charged, much of its support came from alumni, benefactors, and the Mission and Novena Band of the Province. Even though Saint John Kanty Prep stood at its peak academically and athletically and enjoyed its highest enrollment, the financial burden on the province continued to mount. With regret the province closed the school in 1980 after sixty-eight years of service.

Saint Thomas More High School

Cardinal Dennis Dougherty, archbishop of Philadelphia (1917-1951), founded Thomas More High in 1936 as an annex to West Catholic Boys High School, at that time the only Catholic high school for boys in Philadelphia. From 1936 to 1953, it was staffed by diocesan priests and from 1953 to 1957 by a mixed faculty of religious. In 1957 the Vincentians were invited to take over the administration and staffing of “Tommy’s,” as it was known, with Father John Cusack as principal. By 1975 the enrollment had dropped severely because of population shifts. The school had a heavy annual deficit and the archdiocese could not afford the needed repairs of the building. As a result the school was closed and the students transferred to West Catholic Boys High School, which now had room for them. Six Vincentians went along to help in the transition process for one year. In 1976 the Vincentians moved to Archbishop Wood High School. The last principal of Tommy’s, Father Frederick Gaulin, had been a member of the first freshman class of 1936.
Archbishop Wood High School

Named for James F. Wood, the first archbishop of Philadelphia and founded in 1964, this school was originally staffed by the Fathers of the Immaculate Heart, a Belgian community headquartered in Virginia. At that time, the United States Steel Corporation had inaugurated a corporate division in the county, thus attracting a suburban movement in that direction. Many other industries, large and small, followed USS's example. Archbishop Wood High School in Warminster was founded to meet the needs of this suburban migration. The school is part of the secondary school system of the archdiocese so that students attend Wood according to the diocesan divisions of parishes in Bucks and Montgomery counties. The Vincentians took over the school's administration in 1976 when the Immaculate Heart Fathers withdrew because of a shortage of personnel. The school was then staffed by the two communities, together with diocesan clergy and laity. Because of a lack of personnel, the Vincentians decided to withdraw from the school at the end of the 1985-1986 academic year.

Central Catholic High School

When the Vincentians opened the minor seminary for the Southern vice-province in Beaumont, Texas, they hoped to establish a parish and to assist in staffing the local Catholic high school. Both of these were viewed as potential sources of vocations. The local high school had been recently built from funds raised by Bishop Wendelin J. Nold of the diocese of Galveston-Houston. Called Central Catholic High School, it was the successor of the old Saint Anthony High which the population had outgrown. The three upper classes had come from Saint Anthony in 1961, complete with the traditions of that school. Central Catholic was staffed by laity and nine Dominican nuns from Houston. The Vincentians took charge of the administration, discipline, religion courses, and counseling. Father Lawrence Leonard was named the principal. The arrangement between Central Catholic and the Vincentians lasted but three years and was terminated in 1964. In 1965, the name of the school became Monsignor Kelly Catholic High School.
Bishop Brady High School

Now named for Matthew Brady, bishop of Manchester, New Hampshire, (1884-1903), it was founded as Saint John's Parochial High School at Concord in 1930 by Monsignor Jeremiah Buckley. Brady High, inheriting the students and administration of Saint John's, began operation in September 1963 in an attempt to add space, expand curriculum, and provide a regional facility. In 1980, because there were no members of religious communities on Brady's faculty, Bishop Odore Gendron asked the Vincentians of the New England Province to join the staff. In 1982, Father John Sledziona became principal of the school. Brady's drama department has won the New Hampshire State Championship five times. Brady is also prominent in social studies and athletics. The Vincentians withdrew from the administration in 1986. Two confreres remain on the staff as school chaplain and chairperson of the English department.

Unrealized Institutions

Besides the institutions that actually came under Vincentian direction, there were other offers that were not accepted. In 1899 Bishop Alexander Christie of Oregon City (now Portland), Oregon, offered the Western Province a building and ten acres, worth $100,000, for a college. The provincial, Thomas Smith, refused the offer on the grounds that seminaries and missions were the proper apostolates of the Vincentians. In 1905 Bishop Thomas Bonacum of Lincoln, Nebraska, asked the Vincentians to undertake a college and parish in his diocese. The proposal was held up because of difficulties in clearing a land title and when Bonacum suddenly died, his successor withdrew the offer. Bishop Dunne of Dallas, at the time that he proposed the establishment of Holy Trinity College, also asked the Vincentians to found a college and direct a parish in nearby Fort Worth. The parish was Saint Mary's, but the college proved a more difficult matter. Questions of manpower and money made it impossible for the Vincentians to proceed with the college so the province and the parish were ready to take advantage of an offer of property by John B. Laneri. He donated to the property to Saint Mary's church on condition that a school, to be called Laneri College, be founded there that would be open "to all
deserving white boys of Fort Worth, Texas, irrespective of their religious beliefs." The Brothers of the Sacred Heart were given charge of the school which, though it was under the supervision of the parish, was never a formal Vincentian apostolate. Laneri College came to an end in 1929.

Summary

As has been mentioned, most of the colleges and universities founded or directed by the Vincentians in the United States originated with the wish of a local bishop and were tied to the concept of priestly formation. None of them, in the beginning, was a college or university in the modern American sense. Often the education was at three levels: a combination of junior and senior high school, some college courses, and sometimes a department of commercial studies. In 1888 the ages of students at Saint Vincent’s College in Cape Girardeau ranged from nine to twenty-two. Such a disparity was not unusual at that time. Students ordinarily made their first communions and were confirmed at the schools. The atmosphere was very much like that of minor or boarding seminaries in more recent times. Students rose early, usually at five. They followed a set schedule of study, class, and spiritual exercises. The times of communion were set in the calendar—for example, in Dallas the sacraments were to be approached on the first Sunday of each month. Daily life was highly regimented. In Dallas students finished their time in the study hall to the sound of a bell and marched to class silently in ranks. Not all students adapted equally well, and runaways were not uncommon. A boy of seven ran away from Saint Vincent’s College in Los Angeles, and in Cape Girardeau letters from parents urged the president to receive their errant sons, told of runaways, and encouraged the faculty to be strong in discipline.

The financing of these institutions was precarious from the beginning. Institutional support at the provincial level seems to have been stronger in the Eastern Province than in the Western. All of these establishments had to weather severe financial crises at different times in their history. Three of them—Niagara, Saint John’s, and DePaul—have achieved financial stability, are in the mainstream of American education, and seem to have assured futures. Why did they endure and Saint Vincent’s in Los Angeles

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and the University of Dallas fail? The answer was not entirely financial for in 1909 DePaul had a higher debt than Dallas. Undoubtedly one answer can be found in the quality of leadership. Where the chief administrative officers were competent, the school managed to survive and then prosper.

One notable change in the administration of the universities presently under Vincentian direction has been the shift in administration from provincial authority to greater local control. Though the Community remains firmly in charge of all three universities, the nature of this control has undergone modification in terms of greater subsidiarity and more lay involvement. Just a few decades ago substantial changes of programs, borrowing of money, and construction of new buildings required the approval of the provincial and superior general and their councils. The provincial appointed not only the administrators but also the faculty members. The first change came with the universities' increasing control over appointments to the faculty. From there the balance of control has shifted to the university itself.

All of the Vincentian universities have tried to retain an emphasis on liberal arts as the core of the learning experience. Vocational and professional programs, however, have become increasingly prominent, in great part because of the needs of graduates entering the modern American work force. At Saint John's and DePaul law was the first and probably the most important professional program. The universities also stress free access between faculty and students, and for that reason a conscious attempt is made to keep the teacher-student ratio low or at least to avoid the impersonalism of large class sizes. All of them have been strongly oriented toward serving the economically and socially disadvantaged or minorities.

The three universities have recognized that the challenge of the future is to maintain both quality and their distinctive character—that is, not to be so much in the mainstream as to be unrecognizable as Catholic or Vincentian. All of them have sought to identify and emphasize their distinctively Vincentian charism. In 1981 the Conference of Vincentian Universities was organized by the confreres of DePaul, Niagara, and Saint John's. Since 1985, Adamson University of Manila and DePaul College of Iloilo City in the Philippines have become active members. One of the Vincentian universities hosts an annual meeting for the purpose of reaching a deeper understanding of, and mutual cooperation in achieving, the distinctive Vincentian mission in these institutions.
The Conference is relatively unstructured, without by-laws or officers, and acts as an open forum for clarifying the Vincentian charism.

The Vincentian universities today share some common characteristics. They have a more mixed and heterogeneous student body than they did in the days of the Catholic ghetto. There is more control at the local level and a greater sense of shared responsibility in decision making. The role of individual Vincentians tends to be more in administration and campus ministry than in classroom teaching, though this clearly varies from school to school. All have achieved a level of financial security and fund-raising capability. They are academically competitive and have a strong influence in their local communities.

It is clear that Vincentian attitudes toward lay colleges and universities as apostolates have always been divided, or ambivalent at best. They lay outside the formal works of the Vincentian Community throughout most of its history. Opinion within the Community was rarely neutral. In 1840 Joseph Rosati, writing his history of the Vincentians in the United States, composed a lengthy apologia for lay academies, such as the one he had started at the Barrens. Official opinion, on the other hand, was consistently hostile and suspicious, though apparently reluctant to take any definitive action. On the basis of available evidence, it seems that this hostility was shared by many Vincentians in other apostolates. Lay education was seen as undermining, or competing with, proper Vincentian functions, especially the parish missions. The anti-intellectual strain in Vincentian life may have aggravated these feelings, as did the fact that most American Vincentians lacked the training necessary for such work.

Despite all this, Community authorities showed a willingness to accept, or consider accepting, these institutions. Understandably, policies in this regard were not consistent. In 1899, Thomas Smith, who had been on the first faculty of Niagara University and who had undertaken a college in Chicago only one year before, refused a college in Oregon on the grounds that it was not a proper apostolate. The 1954 Constitutions removed this ambiguity by specifying colleges and universities a true Vincentian work. At the 1968-1969 General Assembly there was an attempt in the opposite direction. Strong support for the colleges and universities came from confreres in third world countries who saw them as effective means of evangelization. At the 1980 General Assembly there was...
an attempt to overturn the 1968-1969 decision but it failed. Statute 11, paragraph 3, of the 1984 Constitutions and Statutes affirm their place among the Community's apostolates. "Schools, colleges, and universities, according to local circumstances, should admit the poor to further their human development. Thus by affirming the value of Christian education and by giving a Christian social formation, a deep concern for the poor will be instilled in the students, according to the spirit of our Founder."

In the present state of research there is no sure way of gauging with total exactitude the effectiveness of these schools nor their contribution to Catholic and national life in the United States. The evidence at hand indicates that the impact has been strong, positive, and very much in accord with the injunction of the new Constitutions.

ENDNOTES

1. Firmin Rozier, *Rozier's History of the Early Settlement of the Mississippi Valley* (Saint Louis, 1890), 6, 126
3. Saint Vincent's College, One hundred anniversary publication, Cape Girardeau, DRMA, uncatalogued.
4. Penco to Etienne, 23 November 1845, DRMA, Penco Papers, vol. 1.
6. One hundred anniversary publication, as in note 3 above.
7. Rolando to Fiat, 12 May 1875, GCUSA, series C, reel 3, item 22.
8. Visite de M. Maller 1878, GCUSA, f. 42.
9. Rubi to Fiat, 17 September 1883, GCUSA, series D, roll 2
11. Diary of Saint Vincent's College, Los Angeles, 184, DRMA.
12. Diary, 186.
15. Richardson to Fiat, 13 November, 1879, AGC, Etats-Unis, Maison: Los Angeles.
16. Diary, 171.
17. Smith to Fiat, September 1885, AGC, Etats-Unis: visiteurs. This letter exists in the French translation only.
18. Meyer to Etienne, 15 October 1885, AGC, Etats-Unis, Maison: Los Angeles.
19. Meyer to Fiat, 10 November 1884, ibid.
20. Meyer to Fiat, 18 February 1891, ibid.
27. Finney to Glass, 30 March 1911, DRMA, Finney Papers.
29. Rapport de J. J. Martin, supérieur de Cape Girardeau, avril 1911, GCUSA, series B, roll 5, item 618.
30. Souvay to Verdier, 6 January 1919, GCUSA, series D, roll 2.
32. Ibid., 14.
33. Visite de M. Maller, f. 45.
35. Quigley to Barnwell, 24 January 1906, DRMA, Barnwell Papers.
37. Ibid.
38. Souvay to Verdier, 28 May 1918, GCUSA, series D, roll 2.
39. Finney to Verdier, 1 April 1918, DRMA, Finney papers.
40. Winne to Finney, 22 March 1922, DRMA, Finney papers.
41. Martin Hanley to Levan, 4 February 1918, DRMA, University of Dallas papers.
42. Transfer of property, 7 April 1924, Archives of the Diocese of Dallas, Lynch papers.