Saint Vincent's College was founded in 1898 to serve young Catholic men. These students were taught primarily by Vincentians, and they commuted to their classrooms and labs from the urban neighborhoods of north side Chicago. In the years that followed, being Catholic, Vincentian, and urban revealed itself in ever-changing ways at DePaul University, the institution that succeeded Saint Vincent's. But the words “Catholic, Vincentian and urban” were not used to describe the distinctive character or mission of DePaul until the late 1970s. Even so, the values these words represent have deep roots in the institution's experience. In the chapters that follow my colleagues present their conceptions of DePaul's development during the 20th century, a period of rapid change in American higher education, in the Catholic Church, and in urban America. This essay summarizes the university's history, assessing what it has meant for DePaul to be Catholic, Vincentian and urban.

**Founding DePaul: The Early Years, 1898 to 1930**

Saint Vincent parish was established by the Vincentian Congregation of the Mission, on the north side of Chicago in 1875. Eight years later the Sisters of Charity of the Blessed Virgin Mary opened a parish grade school, and the Sisters inaugurated a girls' high school in 1891. Then in 1897, at the request of Archbishop Patrick A. Feehan, the Vincentians, who were known in both France and the United States for operating seminaries, agreed to establish a college and a boys' academy. The following June the charter for Saint Vincent's College was approved by the Illinois Secretary of State, for the purpose of providing a collegiate education for the sons of Catholic families on the city's north side and offering a preparatory seminary education for young men who wished to enter the priesthood. (1) This was a modest beginning for the institution that became a comprehensive university in the following century.

Enrollments grew slowly in the early years, from 70 in 1898 to 200 in 1903–1904. As other historians have noted, Saint Vincent's featured an academy and a commercial course in addition to its collegiate branch. Indeed, the commercial course enrolled the greatest number
of students, a premonition of the institution’s future commitment to professional education. But in 1903 Saint Vincent’s faced a crisis that threatened its very survival. The new archbishop, James A. Quigley, announced plans to establish Cathedral College as the preparatory seminary for the archdiocese and to allow Jesuit Saint Ignatius College to move its secondary and collegiate program to the north side. In response to this, Peter Vincent Byrne, C.M., Saint Vincent’s first president, took the institution in a totally new direction, thereby laying the foundation for a modern Catholic university. (2)

First, the Vincentians drafted a new charter, modeling it after the document that had won the Secretary of State’s approval for the newly established University of Chicago, and in 1907 Saint Vincent’s College became DePaul University. The new charter which called for the university to be operated by a board of trustees consisting of ten Vincentians and five laymen, did not identify DePaul as Catholic. At the same time, Fr. Byrne mounted a building campaign and sought outside funds to pay for the new facilities he envisioned: a lyceum, a theater and a classroom/lab building to serve both the college and the high school. The fund-raising campaign failed, leaving the university burdened with a debt of about half a million dollars for forty years. Nevertheless, plans went ahead to add a law school, even a medical school, as well

![Earliest view of St. Vincent’s church—later to become St. Vincent’s College. Fr. Smith’s “Farm” with the original fencing is seen in the foreground, circa 1875.](image)
St. Vincent DePaul Church, 1875. The building would be converted to a classroom building to house the new St. Vincent's College in 1898.
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as schools of oratory, music, pharmacy and dentistry. Patterning itself after Harvard and other elite institutions, DePaul adopted a curriculum based on a model that featured electives. And unlike most other Catholic colleges, only Catholic students were required to attend the one-hour-a-week lecture on Catholic doctrine. With the establishment of the university and new programs in engineering, enrollments increased from 138 in 1906 to 243 in 1907. (3)

Father Byrne and his successors in the university presidency were pragmatic and entrepreneurial; their primary goal was to keep the institution open. Catholic and Vincentian values were givens for them, and the school's urban identity meant fulfilling the need to educate students from Chicago. In doing this the university's early leaders created an institution that was responsive to its environment, and open to change. This early hallmark of DePaul is one that has endured.

During Father Francis X. McCabe's presidency, from 1910 to 1920, the university expanded its professional programs and opened a downtown campus. In 1911 DePaul affiliated with the Illinois College of Law, a proprietary college founded by Howard N. Ogden, a Baptist. When he died in 1915, control of the College of Law passed to DePaul. Undergraduate programs in commerce and music were added in 1913, and by 1917 a student could take classes in most fields of professional education at the downtown campus. The College of Law enrolled 235 students; commerce 160, and the evening and extension programs over 500. The uptown campus remained small in 1917-1918, serving only 115 students in the College of Liberal Arts and Sciences, 55 students in an engineering program, but over 200 in the DePaul Academy, a boys' high school. As John Rury has noted, many of the students downtown were non-Catholics. (4)

Subsequent chapters in this volume describe in greater detail DePaul's turbulent yet exciting developmental years. There was conflict with Cardinal George Mundelein over coeducation as the university responded to the educational needs of its diverse Catholic constituency and worked to extend the same opportunities to non-Catholics. DePaul's transformation into a university in 1907 and the expansion of its professional programs in the decade that followed were similar to strategies adopted by many Catholic universities. But DePaul was a special type of Catholic institution; its disagreements with Cardinal Mundelein and its receptiveness to non-Catholics influenced the university's later development and gave rise to what historian Lester Goodchild has called the ecumenical university. (5)

During the 1920s the Extension Division, which was on the downtown campus, expanded its offering of courses and degree programs in education and the arts and sciences, serving primarily to religious and lay women who were teachers. The downtown campus was also the site of the Commercial Division (including a secretarial school) and the Preparatory Division that offered evening students the opportunity to complete high school. Almost from its beginning, a substantial majority of the university's students was enrolled in programs offered on the downtown campus. (6)
As Anna Waring describes in chapter three, the university struggled to gain accreditation and visibility as an institution of higher education during the 1920s. To become an accredited institution, DePaul had to address a number of concerns raised by the North Central Association of Schools and Colleges (or NCA) and other certifying bodies. Thomas E. Levan, C.M., who succeeded the popular though controversial Father McCabe in 1920, was successful in securing North Central accreditation for the university and professional accreditation for the College of Commerce and the College of Law. But questions about DePaul's academic standing continued to linger in various accrediting bodies. (7)

As they were at many other universities, the 1920s were years of growth at DePaul. When Father Levan assumed the presidency, DePaul had just 130 students in the College of Liberal Arts and Sciences on the uptown campus. There were 440 high school pupils in the boys' academy and 120 in the girls' academy, and about a thousand students at the downtown campus. By the end of his presidency in 1930 the enrollments on the downtown campus had tripled; enrollment had peaked at nearly 600 on the uptown campus earlier in the decade. An increasing number of floors had to be rented at 84 E. Randolph to accommodate the growing student body. Father Levan also convinced the board of trustees to borrow additional funds for an arts and science classroom and office building on the uptown campus, which opened in 1923, providing relief for the overcrowded facilities. Two other projects on the uptown campus did not materialize: a science laboratory building and a gym which was to have been built on Sheffield Avenue, on land the university had hoped to buy from the McCormick Presbyterian Seminary. Failure to expand the uptown campus limited the development of the College of Liberal Arts and Sciences in the years that followed. (8)

The need for additional space in the Loop in the late twenties coincided with the peak of the real estate boom that was sweeping American cities. Five prominent Catholic laymen, including Frank J. Lewis, organized the DePaul Educational Aid Society in 1927 to raise funds for a seventeen story building at 64 E. Lake Street, on land that was to be leased for 99 years. Bonds in large and small denominations were issued, backed by the projected rental income from tenants who would occupy more than half of the building. Ordinary individuals were encouraged to buy bonds at the rectory of Saint Vincent parish. The society would own the building and turn it over to the university in 1947, after the bonds were paid off. Construction began in 1927 and in the summer of 1928 DePaul moved the first programs into its impressive new facilities. (9)

In 1928, thirty years after its founding, DePaul—like many other Catholic universities—seemed to be in control of its own destiny. Nearly 5,000 students were in attendance; new facilities had been added on both campuses; the debt was sizable but appeared manageable at $700,000, and the university and its professional programs were accredited. DePaul was meeting its goal of providing a wide range of educational opportunities for Catholic men and women, as well as the teaching religious. At the same time, the university welcomed into its programs non-Catholic students and sought support from the larger urban community. There was little
question about DePaul's Catholic identity, and in serving first generation college students at affordable tuition rates it fulfilled the Vincentian mission. Its location and the variety of its professional programs were incontrovertible evidence of its urban character. Even if the university made little mention of them at the time, Catholic, Vincentian and urban were tangible qualities at DePaul in this period.

**Manifesting the Catholic Mission in Uncertain Times, 1930 to 1944**

DePaul's second period of struggle for survival occurred during depression and war. The national economic crisis that began in late 1929 hit Chicago particularly hard, and eventually had a significant impact on DePaul. In 1932 the university's faculty and staff agreed to a 10 percent cut in pay to save the institution from bankruptcy, according to treasurer Albert F. Dundas, C.M. At the same time, the university made a decision to continue supporting intercollegiate football as a part of its athletic program, despite its cost. The demand for new office space in the Loop evaporated during the Depression, leaving much of the DePaul Building vacant for years. In 1934 bondholders filed suit, charging fraud and misrepresentation, and the building was placed in receivership. Although the debt was refinanced, DePaul's downtown property remained a financial burden for years. (10)

*St. Vincent's first student body, 1899.*
Enrollments and tuition revenue fluctuated through the 1930s, forcing a series of cutbacks, including the elimination of football in 1939. The indebtedness of 1907 that was increased with the building of the classroom building in 1923 became an annual problem, as did the financial crisis caused by the downtown building. The Great Depression put the university and its mission in jeopardy. (11)

Albert Erlebacher notes in his chapter that despite the hard times, DePaul, like many Catholic institutions, became more active in manifesting its Catholic mission. Initiated by Francis V. Corcoran, C.M., who served as president from 1930 to 1935, this renewed dedication was continued by his two successors. Father Corcoran was the first Chicagoan to head the university and the first of four successive presidents who grew up in the shadows of Saint Vincent de Paul Church. He was active in the National Catholic Educational Association and a founding member of the American Catholic Philosophical Association. (12)

In his address to the faculty in 1933, Father Corcoran placed renewed emphasis on Catholicism and on theology, philosophy and the classics.

DePaul University has been established under Catholic auspices, and its educational program and policy are determined by the general spirit of a positive and inclusive Catholic education... This does not mean that the character of the school is negative and restrictive, but rather positive and inclusive. Its appeal is primarily to Catholic students and to others who are admitted without prejudice to their religious beliefs and opinions, just as the instructional staff includes many non-Catholics... To accomplish the end of college instruction in harmony with this religious tradition, it is our purpose to develop courses of philosophy and religion to the utmost and to preserve for the classics, ancient and modern, the prominent place they have by rights occupied. (13)

It was also during the thirties that DePaul became a national leader in the field of religious education, founding The Journal of Religious Instruction in 1931. For its own students the university raised B.A. requirements from 120 to 128 credit hours, including 8 hours of religion, in 1932. Nearly half the students enrolled in evening or extension programs and one-third of those in the graduate school were members of religious orders, eliminating any doubt about DePaul's Catholic heritage among students in these programs. (14)
In 1935, Michael J. O’Connell, C.M., became DePaul’s sixth president, serving until September 1944. As president, Fr. O’Connell faced the challenges of both depression and war. He convinced the board of trustees that DePaul had to respond to the criticism of the North Central Association that the university relied too heavily on the academy’s (or high school) physical plant, especially its science facilities. On October 17, 1937 the cornerstone was laid for DePaul University’s Hall of Science. Built at a cost of $250,000, it opened in September 1938. As a consequence, the university increased its debt from $620,000 to $830,000. (15)

World War Two posed new challenges. Keeping the university open required retrenchments. Father O’Connell moved most of the uptown campus’s academic programs, except the sciences, to 64 E. Lake and leased the vacant uptown facilities to the U.S. Army for training purposes. Enrollments were reduced in any event, and the government programs housed on the uptown campus supplied a much-needed stream of income for the university.

In his last year as president, Fr. O’Connell and the board of trustees hired Stanley P. Farwell, president of Business Research Corporation as a consultant to develop a plan for DePaul in the post-war period. Farwell’s 1944 report focused on how the university could take advantage of its upcoming 50th anniversary to generate civic support and develop external resources for the university. It recommended that the board of trustees be increased to 25 members, 11 of whom would be Vincentians, eight leading Catholic lay men, and six Protestant lay men. In addition the university was urged to establish University Associates, leaders in commerce, finance, industry, and the professions, to “foster a friendly spirit of cooperation between the community and the university.” The report commented on the sad state of the uptown campus.

As Lester Goodchild’s comparative study has documented, the physical facilities which supported DePaul’s programs in the arts and sciences were markedly inferior to those of Notre Dame and Loyola, its two principal regional competitors. Years of financial crises had taken their toll, and the university had not been successful in raising funds. Its low tuition prevented DePaul from making significant capital improvements. And like many other Catholic universities at the time, it had virtually no endowment. (17) Father O’Connell had managed to keep the institution afloat in difficult times, as had his immediate predecessors, but much work remained to be done.
The Challenges of Growth: The O'Malley Years

As the war was drawing to a close, Comerford O'Malley, C.M., became DePaul's seventh president in October 1944. Father O'Malley had served in a variety of university administrative positions, including a term as dean of the College of Commerce. An outgoing, affable priest, he recognized the challenges, as well as the opportunities, facing the university. Post-war America was a boon for American higher education, especially for a tuition dependent institution such as DePaul—which responded quickly to meet the educational needs of returning servicemen and women. The federal government provided the resources for this boom in education under the terms of the G.I. Bill, which paid the tuition of veterans enrolled in college. DePaul had for nearly forty years offered accessible professional education for part-time students on its downtown campus and it had the space at 64 E. Lake. Enrollments skyrocketed. When the 1945 academic year opened, enrollments had nearly doubled with 8,857 students registering, including 2,384 freshmen. Over 90 percent of these students were enrolled at the downtown campus, many of them full-time, to take advantage of the G.I. Bill. The university offered morning, afternoon and evening courses. By its 50th anniversary year, 1948, DePaul was the largest Catholic university in the United States, with enrollments over 11,000, including 4,368 full-time undergraduate students. (18)

Although rapid enrollment growth strained the ability of DePaul to provide qualified instructors, and adequate academic space, it gave the university much-needed financial relief. The lingering 1907 debt was paid off, and by 1950 the university had $2.4 million in reserves. More importantly, the enrollment increases gave DePaul confidence to pursue the recommendations of the 1944 Farwell report. In 1946, on the basis of another Farwell report on the reorganization of the university, Fr. O'Malley reorganized the institution into four colleges, Liberal Arts and Sciences (LA&Sc) uptown and downtown, the College of Law, and the College of Commerce; two schools, the Graduate School and the School of Music; and the departments of drama, secretarial studies, home study, and nursing education, along with DePaul Academy. He also established the University Council to ensure greater administrative coordination and required job descriptions for each administrative and staff position. And he created the Office of Public Relations, partly to prepare for a capital campaign. (19) This was a heady time in DePaul's history; it seemed that the institution was finally ready to move forward.

Among the most important developments in 1946 was the creation of a board of lay trustees, which included both Catholic and Protestant lay leaders. In order to honor the 1907 charter and avoid controversy, the board of lay trustees was made adjunct to the board of trustees. The long standing board included 12 individuals: 7 Vincentians who held positions within the university and 5 laymen, one of whom was vice president and comptroller. The lay board included the 5 lay members of the board, plus 11 others. Ten of the lay members were presidents of Chicago corporations, including Stanley P. Farwell, Arthur J. Schmitt and Conrad N. Hilton; two were judges; and one was a prominent attorney. (20)
One of the first actions of the new board was to hire the architectural firm of Skidmore, Owings & Merrill (SOM) to recommend a facilities plan for the university. In December 1947, SOM proposed "A Plan for the Development of DePaul University" with a number of recommendations. Drastic alterations in the physical organization of the university were called for. The firm advised big changes:

[That DePaul University physically integrate the Uptown and Downtown divisions in a new building to be situated in or adjacent to the Loop. ... It is the Downtown division which is bringing recognition to the university in the educational world. ... The consolidation of these two divisions and the College of Physical Education in a new downtown building would benefit the greatest number of students and would result in increased administrative and teaching efficiency, as well as in greater prestige for the university. (21)]

The report further stated that "Since the area surrounding the uptown campus is deteriorating and is in urgent need of redevelopment, no further expansion of the university plant should be undertaken without a definite program to prevent the spread of this impending neighborhood blight." A combined campus would take advantage of the Loop location and would provide facilities for the university's full-time undergraduate students, especially those in the liberal arts and sciences. SOM continued to work on the proposal and in February 1949 completed a Preliminary Design Program for the single building. After much deliberation, the university decided that this plan was not feasible given the institution's financial status; it could not afford a new building and the conversion of an existing Loop building would preclude facilities for physical education. Furthermore, abandoning its uptown campus would sever the university's long term association with the community that surrounded Saint Vincent parish and the uptown campus. (22)

DePaul University celebrated fifty years in Chicago on Saturday, September 25, 1948. This was a milestone for the university and for Father Comerford O' Malley. The archbishop of Chicago and the chancellor of the university, His Eminence Samuel Cardinal Stritch praised DePaul as "the largest Catholic university in the world ... [that] has sought to save society from the blight of corrupting secularism." Mayor Martin Kennelly emphasized the role DePaul "has always played in the cultural, academic and spiritual life of Chicago," as well as its service to students and alumni throughout the city. (23)

An anniversary booklet published for the occasion noted that "DePaul's special contribution to the Chicago community has been to provide a university education, based on Catholic principles and available at minimum cost to whoever wished it. Most ... students come from homes
with modest incomes. The majority must earn as they learn." The booklet also listed ninety priests, one-third of whom were Vincentians, who had attended DePaul. These included Fathers William and John Robert Cortelyou, both Vincentians, and Father John J. Egan, a young diocesan priest who had graduated from the academy and spent his freshman year at the university. (24) Father Bill, a 1929 graduate of DePaul, served as dean of the graduate school in the 1960s. His brother, Father John Robert, who graduated from the university in 1943 and received his Ph.D. in biology from Northwestern University, served as professor and chair of the department of biological sciences and then as president from 1964 to 1981. Monsignor John Egan, a leading Catholic reformer, who had a long and distinguished career as an activist pastor in Chicago, joined the University of Notre Dame in 1970 as a senior fellow in theology. Later, he was appointed director of the Institute for Pastoral and Social Concerns. At the request of Cardinal Joseph Bernardin, he returned to Chicago to head the Office of Human Relations and Ecumenism. In 1987, at the age of seventy, Msgr. Egan accepted Father John Richardson's invitation to return to DePaul as special assistant to the president for community affairs. (25)

No one at the time of the university's anniversary celebration could foresee the challenges which lay immediately ahead. Within two years, DePaul faced its gravest crisis since early in the century when Archbishop Quigley had announced that he was establishing his own preparatory seminary and was allowing St. Ignatius College to move to the city's north side. The North Central Association's study of DePaul's finances in 1947-48 revealed the university's shaky financial and academic condition compared to other universities that granted graduate degrees. In its accreditation visit in 1949-1950, the visiting team recommended that DePaul lose its accreditation because of its financial instability, its small number of faculty with doctoral degrees, its low per-student expenditures, and its inadequate library. The NCA Board of Review, which included a former Loyola president, Samuel Knox Wilson, S.J., approved the recommendation, as did the annual conference of the NCA on March 21, 1950. (26)

The university community was shocked by these developments. Father O'Malley reacted quickly. Within weeks, he staved off immediate loss of accreditation and negotiated a one-year delay in which to respond to inaccuracies and to address legitimate criticisms. The NCA's major concern was the ratio of the number of students to the number of full-time Ph.D. faculty. In autumn 1950 the NCA team granted DePaul a two-year extension. By 1952 the university had significantly increased its library budget and had added thirty Ph.D. faculty members, increasing that number from 48 to 78 and the percentage from 25 to 43. The crisis had passed but DePaul's reputation had suffered. This contributed to an enrollment decrease from 9,700 students in 1949 to 6,300 in 1953. (27) The actions taken to save DePaul also moved the university closer to the mainstream of American higher education.

Despite the NCA crisis, DePaul's Catholic and Vincentian identity remained intact during these years. Father O'Malley, like his two immediate predecessors, had received his doctorate in theology from a Roman university. Like them, he continued to emphasize DePaul's Catholic
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tradition. Father O'Malley noted in the 1949 DePaulian that students at DePaul were formed in the values that flowed from the charity of Saint Vincent de Paul and the wisdom of Saint Thomas Aquinas. In effect the intellectual underpinnings of the university were Thomistic philosophy and theology. As historian Philip Gleason observed, this was quite characteristic of Catholic universities of this period. It was also reflected in DePaul’s faculty; the majority of instructors in the departments of both philosophy and theology were Dominican priests—perhaps the leading proponents of Thomistic philosophy. (28)

In his 1950 address at the Freshman Convocation, O’Malley emphasized that DePaul was a Catholic university, first according to the religious meaning of the term and second in a broader sense, developing its programs to address a universal commitment to education. For O’Malley, religion and philosophy were the two keys to all knowledge and in this respect DePaul was quite similar to other Catholic universities. The curricular commitment to religion and philosophy led to the creation of the Department of Theology in 1959 and the requirement that students take four, two-credit hour courses. In 1951 the Visitor (and provincial) of the western province, James W. Stakelum, C.M., recommended that efforts be made to hire Catholics to the faculty. Although many Catholics were hired during O’Malley’s presidency, both he and the university remained committed to the provision of the 1907 charter that a religious test would not be applied in the hiring process. It does appear that only Catholics were hired for certain programs, but this policy was not applied to the university as a whole. Furthermore, O’Malley supported the establishment of a chapter of the American Association of University Professors in 1946, resulting in a more harmonious faculty-administration relationship at DePaul than at some Catholic institutions during the fifties and sixties. (29)

DePaul manifested its Catholic identity in other ways as well. In the 1950s, Arthur Becker, dean of the School of Music since 1921, urged DePaul to request affiliation with the Pontifical Institute in Rome to certify the quality of its sacred music program. Once the School of Music was granted this affiliation, DePaul University achieved canonical status. This meant that the university was subject to the Church’s magisterium and the authority of the local archbishop; and the Pope made DePaul one of four pontifical universities in the United States, joining Georgetown University, Catholic University and Niagara. In the mid-seventies the university voluntarily relinquished its canonical status as an affirmation of its independence. (30)

As president, O’Malley linked the mission of DePaul to the mission of the Vincentians. In 1948 he stated, “DePaul has always attracted the students of modest income and presently charges the lowest rate of tuition of any university in the Chicago area. It will always do this in conformity with the spirit of Saint Vincent de Paul.” (31) Two years earlier, he wrote: “DePaul University is not a research institution, it has sought to maintain a sound and thorough going teaching standard supported by a high philosophy of education. . . . It must be kept in mind that the university should be a vital force in Education—academic and professional—in Chicago.” (32)
Lack of adequate facilities on both the uptown and the downtown campuses continued to plague the university and remained one of the NCA concerns still to be addressed. When Stanley Farwell was again asked to review the facility needs of the university in 1950, he identified and estimated the respective costs of seven options that would meet DePaul's space needs, including downsizing the student body, expanding the current sites, or identifying a new site for a combined campus. The direction of DePaul's future in this regard was hardly clear. (33)

During the early fifties, Fr. O'Malley asked the university's lawyers whether DePaul could or should stay in the 64 E. Lake facility after its lease expired in 1960. Though the building was large enough to allow for significant expansion, the legal entanglements were many. Should the university move its day program of liberal arts and sciences from the uptown campus to the suburbs? Or should it purchase McCormick Theological Seminary, which was considering relocating? Instead, DePaul moved aggressively to improve existing facilities on both campuses, through a $5.5 million capital campaign that was inaugurated in 1953. Frank Lewis, a successful businessman and Catholic lay leader, generously underwrote the purchase of the seventeen story Kimball Building at the southwest corner of Jackson and Wabash Avenues in 1955. After investing $1.5 million in remodeling, the university renamed it the Lewis Center. (34) The university, with $650,000 raised in the first phase of its campaign, announced that an all-purpose auditorium to be known as Alumni Hall would be built, with ground breaking planned for autumn 1955. (35) It was a major effort to remedy the lack of facilities on the uptown campus; and it was the first new building in nearly twenty years and only the third added since the building boom of 1907 that gave DePaul the Lyceum, the Theatre, and the Academy Building. More important, Alumni Hall was to be the first of a number of planned facilities: a library, a science research center, and an annex to the Liberal Arts Building. All of these improvements were intended to make DePaul a university with a strong and dynamic College of Liberal Arts and Sciences. (36)

DePaul's $1.5 million fund raising campaign for Alumni Hall culminated in a building with a basketball arena seating 5,500, a swimming pool, a cafeteria, and a number of classrooms with offices for the physical education faculty. The university's nationally prominent Blue Demons basketball team, led by Coach Ray Meyer since 1942, had previously played in "The Barn," the 1907 Theatre Building converted into an arena. The student cafeteria had been a quonset hut informally named Wangler Hall, a legacy of the WWII military presence on campus. And the physical education program, which became part of DePaul in 1947 when it took over the American College of Physical Education, had occupied the old, dilapidated Turner Hall on Diversey Avenue. (37)

The last decade of O'Malley's presidency was a time of transition. The Lewis Center and Alumni Hall marked the end of one phase of the O'Malley presidency and the beginning of the
process that led to the major strategic decisions of the 1960s. The university would focus on redefining DePaul's academic mission, developing the Lincoln Park campus, and strengthening the liberal arts and sciences.

**Emerging as a Distinctive Catholic University, 1955 to 1981**

The effort to rebuild DePaul's reputation as a high quality institution and to develop and retain a professionally competent faculty, fell to John T. Richardson, C.M., who was appointed dean of the graduate school in 1954. Father Richardson, ordained in 1949, had a doctorate in theology and an M.A. in sociology. He had served as dean of studies at Kenrick Seminary in Saint Louis. His tenure at DePaul was characterized by his support for faculty scholarship. In 1955 the North Central Association authorized DePaul to award post-masters, specialist degrees and certificates in education and mathematics. Father Richardson became executive vice president and dean of faculties in 1960, and in 1981 he was appointed DePaul's ninth president. Altogether, his work represented more than four decades of influence that transformed DePaul into a nationally recognized university. (38)

By the 1950s national consensus on what it meant to be a Catholic university began to come apart. Although DePaul resembled other Catholic institutions in many ways, its Vincentian values, especially its openness to students and faculty of all faiths, underscored its distinctive identity as it competed with the best Catholic and non-Catholic universities and colleges in the United States. Charles Strain notes in chapter eight that curricular innovation began at DePaul with Richardson's vision of DePaul as a university not only in substance and name, but also in its Catholicism and Vincentianism. His leadership was apparent in a two-year self-study begun in 1959, which was so critical that some within the university wished to suppress it. Father Richardson, a strong advocate of improved academic quality, argued that the self-study would force the university to adopt a comprehensive development plan that would serve it for the next twenty years.
As part of the self-study, Fr. O'Malley appointed Fathers Richardson, William Cortelyou and Theodore Wangler to revise the university's statement of purpose. Richardson used this as an opportunity to propose four goals, designating them theological-philosophical, academic, student body, and public service. Constituting a revision of DePaul's mission statement, these divisions marked the beginning of DePaul's transformation. Their formulation became a source of creative tension within DePaul, between being a university in the purely academic sense of the term, and one that is also Catholic, Vincentian and urban. One of the major innovations in the statement of purpose was its emphasis on public service, which eventually became an integral part of DePaul's mission. Richardson suggested to his fellow committee members that under this goal "we should consider . . . the service that a University like DePaul must contribute to the community it is serving." (40)

The final self-study document, released in 1961, stated, "DePaul, then, is and has been a Catholic, urban University [with 71% of its total student body being Catholic]. Hence, its purposes and task must be understood in the light of these facts." And it concluded with a clear vision of the university's future. "This [study] represents a vigorous restlessness—even impatience—for DePaul's attainment to the circle of universities of first rank. With the continuation of this spirit, the desire for greatness that has characterized the university for the past decade, DePaul will move ever closer to this goal until it has attained it—and attain this goal, it will." (41)

A major issue raised in the 1961 self-study involved the distance between DePaul's goals and the reality of reaching them. The self-study pointed out that "Its [DePaul's] stated orientation was to the sons and daughters of the 'poor to struggling families' . . . In practice, however, DePaul appears to serve largely the middle-income group." Ninety percent of its students live in the city of Chicago, slightly more than half attend at night. Many of the day students also work. The study also stated, "The commuter-school image still seems to be the prevailing one in the mind of many Board members. DePaul is this, but it is much more. What is needed is a more balanced image." (42)

Redefining DePaul's academic mission meant strengthening the liberal arts and sciences. This in turn meant that new facilities were needed on the uptown campus, a recurring theme in DePaul's history and one that touched on DePaul's relationship with the larger Chicago community. DePaul's quest for academic recognition and distinction was unquestionably frustrated by the institution's inadequate buildings and other features of its infrastructure. These three issues, the lack of facilities, the need for interaction with the larger community, and the quest for higher academic quality, have shaped DePaul's mission as a Catholic, Vincentian and urban university, especially since the 1950s. Though fund-raising was difficult in the mid-1950s, two options that the university refused to consider were increasing the tuition and undertaking significant new debt. Father O'Malley felt that raising tuition betrayed DePaul's mission of offering educational opportunities at the lowest price possible. As for borrowing funds, few wished to repeat the nightmare of the 1907 debt that had taken forty years to pay off. In October
DePaul University buildings, including a portion of St. Vincent DePaul Church as they looked in 1904.
1955, the University Council discussed the possibility of using federal grants to build housing in Lincoln Park for its 25 or 30 out-of-state music students and 70 foreign students. This housing could also be used by the religious students who came to DePaul in large numbers during the summer. It was recommended "that the university take the necessary steps to provide housing facilities for students and faculty." (43)

Father Theodore Wangler, who represented the university on the Lincoln Park Conservation Association, a consortium of neighborhood organizations, reported that federal urban renewal funds, available to the community, made DePaul eligible to buy improved land from the city inexpensively. As a consequence, the board of trustees authorized hiring a planner. (44) In Wangler's formal presentation to directors of the Lincoln Park Conservation Association in May 1961, he argued that DePaul should be included in the first phase of the urban renewal process. DePaul was more than a Catholic university; it was an asset for and a partner with the larger urban community. "Private institutions are a strong anchor for the future building up of the area because of their stability and because they are willing to expend millions of dollars in improvement and expansion," he observed. The Housing Act of 1959 provided that special consideration be given to urban universities, and he warned that for DePaul to survive it must expand. "If DePaul is not included in the first project, we will come up to 1963-1965 hamstrung by the lack of facilities for college students who wish to enter... When we speak of DePaul's needs we are not speaking in a selfish sense, because we are a semi-public institution serving the needs of the Lincoln Park Community, Chicago, and the nation," he argued. DePaul's active support of the Lincoln Park urban renewal program was its demonstration of solidarity with the community and a reminder to the association that many DePaul alumni were involved in Chicago politics. (45)

Barton-Aschman Associates, who were the planners the board of trustees had selected in 1959, presented a completed DePaul plan in May 1961. It called for acquiring a major portion of the land surrounding the university to support an anticipated increase in enrollment in LA&S and Physical Education from 1,200 to 2,000 students. It also provided sufficient space to build a science building, a general classroom building, a library, a 400 seat performance hall, and two residence halls, 350 beds for men and 250 beds for women. (46)

In December 1961 DePaul began purchasing land under the urban renewal process to implement its plan, and before the end of 1962, the university announced its campaign, "The Program for Greatness". Twelve million dollars were earmarked for a science center, a library, classrooms, a student union, an auditorium and a residence hall, $11 million for faculty salaries and distinguished professorships, $2 million for student scholarships, and $250,000 for community service programs, the latter a pragmatic response to the university's partnership with the neighborhood and the city and a manifestation of its Vincentian mission. A press release emphasized the university's commitment to community service:
In the latter years of O'Malley's presidency, Fathers Richardson and John R. Cortelyou, chairman of the department of biological sciences, were the voices of the future. Their informal leadership became official in 1964 when Cortelyou was appointed president and Richardson was reappointed executive vice president, continuing a unique partnership that guided the university for nearly thirty more years.

Cortelyou's presidency transformed DePaul. Within the first three years of his tenure, the university approved a new curricular design, established DePaul College (a general education program for all undergraduates), gained approval to offer doctoral programs, and opened the Schmitt Academic Center. In chapters 7 and 8 Thomas Croak and Charles Strain discuss the implications of these developments. A series of articles in The Chicago Tribune in 1965 described the excitement in the air at DePaul. The Tribune gave admiring coverage to DePaul's building plans in Lincoln Park and its academic programs, describing the College of Law as "the mother of the city's top lawyers." The articles also mentioned that over half of DePaul's graduates in the sciences went on for Ph.D.s and noted further changes at DePaul, such as the new curriculum and the quarter system. Selected faculty members singled out for special coverage included philosopher Gerald Kreyche, psychologists Glen Jensen and John McCauley, chemist Robert Miller and physicist Edwin Schillinger. (48)

Father Richardson, first as dean of the Graduate School and then as executive vice president, was committed to encouraging faculty to be practicing scholars and researchers as well as effective teachers. All academic programs had to be of high quality, and supported by key faculty and administrators. He worked particularly to strengthen the College of Liberal Arts and Sciences. Father Cortelyou, trained as a research scientist at Northwestern, also pointed out the importance of scholar-teachers to DePaul's survival as a university.

Both Richardson and Cortelyou acknowledged the importance of funding if DePaul's academic mission and the strengthening of its arts and sciences programs were to be successfully undertaken. An increasing number of federal programs offered a ready source of support for DePaul's quest for improved academic quality. The decision to actively pursue federal funding
gave rise to considerable dialogue over the purpose and mission of DePaul. The emphasis on research, the establishment of doctoral programs, and the acquisition of land in Lincoln Park on which to build new facilities, all challenged and shaped what came to be called DePaul's Catholic, Vincentian and urban character.

Despite the commitment of Richardson and Cortelyou to research and the sciences, some in the university and the Vincentian community expressed concerns about this emphasis. James A. Fischer, C.M., provincial of the Western Province of the Congregation of the Mission (1962–1971) and chairman of DePaul's board of trustees (1962–1967), argued that disproportionate attention to the sciences meant that the already weak departments of philosophy and theology were being unduly neglected, thus endangering DePaul's Catholic and Vincentian values and identity. Later, when funding problems required ranking the proposed facilities, the science research building program was assigned a lower priority. In an effort to salvage some of its projects, the university combined the library and liberal arts classroom/office, and designated the student center and a dormitory as the next two projects, postponing indefinitely the construction of a science research center. (49)

Raising building funds during the capital campaign went slowly, and the university relied increasingly on federal funds to fulfill its academic plans. Between 1965 and 1967 Fathers Wangler and Cortelyou lobbied the Lincoln Park Conservation Association (LPCA) and Chicago's mayor to include DePaul in the second phase of the neighborhood urban renewal plan so that the university could proceed with its planned growth by buying additional land. Father Wangler referred to DePaul's decision in 1952 to stay in Lincoln Park and a promise by then Mayor Kennelly that the city would do everything possible to keep DePaul in the city. In January 1967 Cortelyou wrote Mayor Richard J. Daley expressing concern and disappointment over the city's delay in
implementing Phase II of the Lincoln Park area plan. He emphasized DePaul’s commitment to remain in the community was based on the assumption that it could expand. It had already spent $1 million on property and $4.5 million on a new facility. (50)

The 1967 North Central accreditation report provides insight into the importance of federal funds and the role of borrowing in reshaping the university. It reported that the construction of the Schmitt Academic Center was the first of more than $11 million in facilities that would be completed by 1973. The Schmitt Center was made possible through a $1.4 million Title I grant and a $2 million Title III loan. Federal grants and loans would also be necessary to complete the other planned facilities. By 1966 DePaul had again turned to borrowing, as well as to federal grants, to support its academic goals. In that year, the debt had increased to $2.6 million. This was equal to approximately half of the tuition revenue generated that year. (51)

The LPCA’s urban renewal plan included DePaul’s expansion plans and generated considerable criticism from groups within the Lincoln Park community, as well as from some faculty and students. The poor, many of whom were African American and Puerto Rican, mobilized in opposition, as urban renewal threatened their homes and businesses. To address some of these concerns, Father Cortelyou, in a memorandum to Father Richardson and the six deans...
in October 1967, called on the university to open its doors to the community as it was opening the doors of the new Schmitt Academic Center,

"Now that the Arthur I. Schmitt Center is no longer a dream but a reality, I believe it is time to give some serious consideration to the fact that it is not an entity unto itself, ... It is an entity in the Lincoln-Park Community of new dimensions and enhanced stature. It is the university in an identifiable community in contrast to the university Lewis Center, which can be identified in one sense as being located in a faceless community. ... It is a function and a commitment of the university to make its contribution to the community. Particularly true is this for an urban community. ... You may be concerned that what I am requesting is going to make the university a social agency. In its broadest interpretation, this may be so. But the heart of what I am requesting is the bringing of people into the university to acquire learning experiences which they may carry back into the community and translate them into social action."

Father Cortelyou also established an Ad Hoc Committee on Community Interaction. DePaul's deans were asked to contribute to the inventory of university services to the community, to encourage faculty to move into the neighborhood and to develop activities that focused on the Lincoln Park area. At the same time, the university created the office and position of Community Coordinator. This office served as an information nerve center, promoting interaction between the university's programs and the community, organizing, for example, recreation activities in Alumni Hall for the children of the community.

The 1960s are covered in later chapters in this volume. In chapter eight, Charles Strain discusses the importance of the Curricular Design that was adopted in 1964. It became the foundation for the new university which was destined to transform DePaul into an institution that would draw national attention. In the words of a university report, the new curriculum was designed to "utilize the resources of the metropolitan area, which, in effect, constitute the total university campus. It is in this environment that the person will discharge his personal and social responsibility." The report also argued that an expected consequence "of being enrolled in a university founded by the Vincentian Fathers is evidence of the acceptance of selflessness as a present and future way of life, in the family, in vocation and in society. The notion of service within and without the university shall be considered to be a productive end of curricular offerings."
The plan redefined the roles of the philosophy and theology, calling on these disciplines to be the integrating force within this Catholic university. The plan provided the academic link to the newly emphasized public service responsibilities of the university; it supported an intellectual environment that gave rise to the doctoral programs in philosophy, psychology and the biological sciences. Philosophy was expected to impact the entire curriculum because of its importance in general education; psychology linked research/learning and public service, and the biological sciences represented the importance given to the sciences and to pure research.

The mid-sixties were an exciting time for the university and for American society at large. Revolutionary changes in the Catholic Church and in the nation mirrored internal changes at DePaul. Vatican II supported the vision of Richardson, Gerald Kreyche, the chairman who transformed the department of philosophy, William Cortelyou, who set the stage for the transition from theology to religious studies, and a group of young economists who enthusiastically endorsed and supported the Church's social teachings. Many of the new faculty saw themselves as activist-scholars championing the cause of peace, justice and civil rights. In doing so they believed they were living the values of Saint Vincent de Paul.

The campus plan for Lincoln Park had to be completed if the vision of Richardson and energetic faculty members was to become a reality. These faculty members established the university's academic reputation. DePaul University would no longer be seen simply as a commuter institution with 90 percent of its students being taught on the Loop campus. The new Lincoln Park campus, formerly known as the uptown campus, with the Schmitt Academic Center, the Stuart Student Center, and DePaul's first residence hall, made it possible to expand enrollments in the College of Arts and Sciences and the School of Education. Enrollment growth provided the resources to increase significantly the number of doctorally trained faculty. The innovative general education program, the three doctoral programs with the possibility of more to come, and the increased support for research made DePaul attractive to many prospective faculty members.

As DePaul prepared for its 1967 accreditation visit, the sense of anticipation contrasted sharply with the air of fear and trepidation that had engulfed the campus during the visits of the 1950s. By 1966 the administration and the faculty, proud of their accomplishments, eagerly awaited the expected affirmative response. The "new" DePaul was also reflected in its revised statement of purpose. "DePaul University is founded on Judaic-Christian principles and continues to assert the contemporaneous relevance of these principles to higher education. The university expresses these principles especially by passing on the heritage of Saint Vincent de Paul which inspires perfection of the individual person through purposeful involvement with other persons and social institutions." One of DePaul's goals in its 1967 self-study was "To pursue learning that provides a direction for a moral and aesthetic life, for a dedication to the service of other persons, and for responsible involvement in various communities and institutions." The report also
explained the new role of faculty within the university: "In a sense here has been change in purpose; namely, to consider the faculty and students as learners together, rather than the teacher and those who are taught." (55) DePaul's mission statement, emphasizing Judaic-Christian principles, instead of those of Saint Thomas Aquinas, and the heritage of Saint Vincent, was clearly separating DePaul from many of its Catholic peer institutions.

The four NCA visitors, all from state universities, were impressed with DePaul during their May 15–18, 1967 visit. Their positive report endorsed moving ahead on doctoral education, as long as DePaul addressed the concerns listed in the final report. There were no surprises. The university would have to increase the budgets for those departments involved in doctoral education, to establish a graduate council, to create a university-wide research fund, and to build an endowment. The report noted a number of weaknesses, including the lack of internal collaboration and too much departmental and program autonomy, resulting in the failure to innovate in many areas of the university. Concern for students was expressed. Dormitories were needed; students should be allowed to participate in university governance. The report also commented on the high rate of attrition among students, "DePaul is essentially a metropolitan Chicago university. . . . The combined work and course load of some students is too heavy. This may be a factor that contributes to the heavy drop-out and alarming course change record." (56)

As with the larger society, the rosy enthusiasm and self-confidence of the mid-sixties began to turn into pessimism, disenchantment and conflict within five years. As the tensions mounted in the larger society, and especially in the Lincoln Park community, Father Cortelyou reminded the university community that DePaul's mission was public service and not community action and that it served all of Chicagoland. Because DePaul was a university, it was compelled to operate from a basis of policy and its chief contribution was in the area of education. The service programs most mentioned were those of the Mental Health Center and the School of Education, especially programs with Oscar Mayer School. (57)

John Rury in his chapter recounts the events surrounding the take over of the Schmitt Academic Center (SAC) in May 1969 by the Black Student Union. Some faculty members began to voice doubts about the quest for academic quality if it seemed to conflict with Vincentian values. In response to the sit-in at SAC, fifty-three faculty members sent a memo to the board of trustees and the officers of the university that called on "DePaul to take action to insure that the poor of the Lincoln Park area are able to remain in the area and thus enjoy the benefits of its renewal. . . . A University named 'DePaul' can do no less." One faculty member, long active in the affairs of Lincoln Park, sent a personal letter to Father Cortelyou urging him to move beyond the LPCA, which was viewed as representative of the middle class against the poor. He suggested that the university purchase the Alexian Brothers land instead of moving south of Belden, that it support the efforts of the poor to obtain low-income housing in the community, and that it cooperate with Waller High School to establish a pipeline for minority stu-
The Lyceum building as it looked in 1937, the site of DePaul's uptown library and some administrative offices.
dents. He concluded, "I pray that God will give you strength and wisdom in these trying times and guide you in the important decisions that you have to make. I hope that you know that I am at your service completely." (58)

The Campaign for Greatness ultimately failed to generate enough external support to complete the campus plan. Only three buildings were built, the Schmitt Academic Center, the Stuart Student Center, and Clifton Hall, the first large residential facility on campus. The science faculty members were especially frustrated because of the failure to raise the funds for the much needed science research center, along with a significant reduction of federal support for science research and science students because of the war in Vietnam. The Ph.D. in biology became largely a program on paper, with very few students.

By the mid-seventies, many in the university asked what was happening to the institution's Catholic and Vincentian presence. Some believed that the newly created department of religious studies and the doctoral program in philosophy had failed to become the integrating disciplines necessary for a Catholic university. They lamented a decline in the number of Vincentians on the faculty because of new hiring processes and the shrinking number of available Vincentians. And symbolic of the disappearance of visible manifestations of Catholic identity was DePaul's voluntary rescission of its canonical status as a pontifical university in 1974. Fathers Cortelyou and Richardson had requested this in the mid-sixties because of the fear of losing federal funds, and out of concerns for academic freedom. (59) Still, this decision exacerbated fears about the university's changing identity.

The Vincentians of the midwest province were concerned about their larger mission, as well as their role at DePaul. Some questioned the decision to create a lay-dominated board of trustees, even if it was done to insure eligibility for federal and state funds and to increase external support for the new DePaul. The deleting of the word "Catholic" in DePaul's statement of purpose and the replacing of theology courses by classes that studied religion as a cultural phenomenon increased the concerns. It was also difficult for Vincentians outside of the university to understand the argument of Fathers Cortelyou, Richardson, and Bruce Vawter, the newly named chairperson of the Department of Religious Studies, that Vincentian candidates could only be appointed to the full-time faculty following a national search and with the approval of the faculty. (60) In the move to improve academic quality and to emphasize the university's ecumenism, fears about the institution's changing identity persisted.

During the summer of 1975, a team of five representatives from DePaul attended a two-week seminar in Colorado, sponsored by the Danforth Foundation, titled "Values in Higher Education." The five included two Vincentians, Edward Riley and John C. Overcamp, and three lay faculty, Patricia Ewers, chairperson of English, Gerald Kreyche, chairman of philosophy, and Andrew Kopan, professor of education. This led to the naming of Father Riley to head a committee to look at DePaul as a Catholic university. The committee recommended increasing the number of Catholics on the faculty, hiring of individuals whose values were
similar and supportive of the values of the university, reestablishment of a department of theology, creating an active Catholic ministry program, and offering more courses that focused on Catholicism. (61)

These discussions coincided with the collection of data to support a larger self-study being undertaken in preparation for the North Central Accreditation visit in 1976–1977. These data indicated that in 1976 only about half of the full-time faculty were Catholic with 20 percent identifying themselves as Protestant and 10 percent as Jewish. This was in contrast to twenty years earlier when nearly 70 percent were Catholic and just 2 percent were Jewish. Fifty-six percent of the students were Catholic; 75 percent of the day students but less than half of the part-time and professional students. Clearly, DePaul was changing in subtle but significant ways. (62)

Another response to the concerns over identity was a memo which outlined a plan by which the Vincentian presence could be enhanced through carrying out service to the poor. Two propositions were discussed. The first was that "DePaul has from its foundation continuously served the poor as one of the university's distinctive religious/social purposes." This would be continued through extending professional services offered by the university to the poor and through the active recruitment and retention of students who could not otherwise afford a college degree, by providing increased institutional aid and work-study opportunities. The second proposition was that the service, especially professional, to the poor should be done under the aegis of the Vincentians at the university. Thus, the number of Vincentians on campus would increase as these outreach programs increased. In the end, however, greater recruitment of minority students was implemented but not the other recommendations. (63)

At the same time, yet another committee, a majority of whom were Vincentians, did a study of the Vincentian presence within the university. The study concluded that there was little awareness of the Vincentian heritage at DePaul or the manifestation of specific Vincentian values, such as service to the poor, trust in the providence of God, charity, humility and simplicity. As a result, the committee made five recommendations. The first was to make definite public statements to the entire university regarding Vincentianism and how it applied to the daily operation of the institution. The second was to make use of university publications to communicate the Vincentian story. There were recommendations to increase the number of Vincentians at the university and to strengthen University Ministry. And finally the committee suggested the university review the curriculum to determine the influence of Vincentian ideals. Clearly, the university's Catholic and Vincentian character could no longer be taken for granted. (64)

This study led one Vincentian to conclude that DePaul had "quietly slipped from being a Catholic university to being a private-independent university with no one quite aware that it happened." (65) Thus, it seemed to some that the mission had succumbed to the quest for greater quality and academic recognition. But not everyone agreed. On looking back at the changes of
the 1960s and 1970s, Charles Strain suggests in his chapter that it is important to see the pervasive professionalization of Catholic higher education—represented at DePaul by Father Richardson’s vision—not as a form of secularization, but as a manifest sign of a willed commitment to carry out the educational mission of Catholic universities from within the heart of the surrounding culture.

Yet, while the various reports documented the pessimism of many about the future of DePaul’s Catholic and Vincentian character, they resulted in the inclusion of strong statements on the importance of DePaul’s Catholic and Vincentian identity in the North Central accreditation report and the linking of this identity to the urban mission of the university. Such statements provided the framework for discussing these issues during the 1980s.

The North Central self-study report gave the university the opportunity to articulate the link between its religious values and its urban presence. This connection was emphasized in the opening section:

DePaul's most distinguishing characteristics are Vincentian, Catholic and urban. Although its mission is complex, certain dominant features stand out: religious personalism, a dedication to service in the tradition of Saint Vincent de Paul, a predilection for educating first generation college students relating religious values and ethical principles to learning, academic programs developed for career and other expressed needs of students, emphasis on strong instructional programs, significant research limited to selected areas, and a commitment to public service and close cooperation with the Chicago metropolitan community. (66)

Thus, the terms Catholic, Vincentian and urban were linked. DePaul’s Catholicism and Vincentianism were manifested by religious personalism, dedication to service, and a community orientation reflected in a variety of services offered to the community as outcomes of instruction and research. The 1977 Report also emphasized service to the community.
Under university goals, the report implied that DePaul was struggling with what it meant to be Catholic, noting that “The Catholic character is changing and thus the university will continue its study.” (68) Under the section focusing on religious-philosophical goals, the report described the university’s commitment to support “an environment which provides members of the university with opportunities and encouragement for rendering services to other persons, and for active participation in religious, cultural, social, and political agencies and institutions.” (69) As a part of the university’s programmatic goals was the commitment to be “community oriented,” offering a variety of services to the community as the outcomes of instruction and research and through joint ventures with the business, professional and cultural community of Chicago. (70)

Although the 1970s were years of tension and disappointment for DePaul, it was also a period of significant accomplishments. The School for New Learning was established in 1972; the university purchased the Finchley Building adjacent to Lewis Center in the same year and acquired land and facilities from the McCormick Theological Seminary in 1976 and 1977, adding residential facilities, performance spaces, and classrooms and offices for the School of Music and other programs; the Goodman School of Drama became part of DePaul in 1978; enrollments increased, especially among African Americans and women. In 1976–1977 14 percent of the student body was African American compared to 3 percent in 1967; the number of female students in the College of Law increased from 5 to 36 percent, in the graduate business programs from 3 to 19 percent. And women made up 23 percent of the full-time faculty. (71)

Yet, despite the many positive steps taken by the university, the visiting team, although recommending continued accreditation, was quite critical. Among the concerns identified were the absence of consistent planning for the future, the lack of affirmative action (with only three African American faculty members and two professional staff members), increasing professionalism of the curriculum (with one-fourth of the majors in arts and sciences in nursing and a doubling of enrollments in commerce in five years), the curricular problems with DePaul College, and the administrative problems with nursing, the Graduate School, and the College of Liberal Arts and Sciences. Despite the advances of the sixties, significant challenges remained. (72)
On the positive side, the NCA Self-Study made it possible for the university to turn the tension over its Catholic and Vincentian mission into a positive force. The NCA Report was the first public articulation of the terms Catholic, Vincentian and urban as unifying characteristics of the university. Within two years the mission statement was revised to strengthen the connection between the academic mission and the Vincentian/urban character. It read, "Public service shall be another important University function. This service is both grateful reciprocity to a community that has nurtured DePaul over the years, and the channel through which specialized competencies of faculty and students are further developed and directed toward others." (73)

To respond to the NCA concerns about planning, the university made a commitment to strategic planning with the appointment of Howard Sulkin as vice president for planning. Sulkin had been the founding dean of the School for New Learning in 1972. His first planning effort resulted in 1979 in "Landmarks for Tomorrow: a Process of Planning for Improvement at DePaul." "Landmarks" gave life to the newly approved mission statement. For example, under Public Service, it called for, "increasing ties between our academic programs and community agencies and institutions, offering more public service activities to the larger community, and regular reviewing of public services activities to insure quality." (74)

As the 1970s ended, DePaul stood ready to embrace the future with renewed commitment to its Catholic, Vincentian and urban values. The decades ahead would bring fresh challenges, but also unprecedented recognition for the university and growth.

**DePaul Emerges as a National Institution: The Richardson Years**

The early 1980s marked another period of transition for the university. In 1981 John T. Richardson, C.M., the executive vice president and dean of faculties since 1960, was inaugurated as DePaul's ninth president. Patricia Ewers, the dean of the College of Liberal Arts and Sciences became dean of faculties and vice president for academic affairs. Most of the deans were relatively new to DePaul and had brought experience from a wide range of other institutions. By 1981 many of the concerns raised in the NCA report of 1977 had been addressed. A new general education program, the Liberal Studies Program, had replaced the 1967 curriculum. Administratively, the College of Liberal Arts and Sciences was strengthened with the transfer of responsibility to the dean of the college for both general education and graduate education. DePaul College and the Graduate School disappeared as administrative entities. Minority enrollments continued to increase as did the number of minority faculty and staff. However, on the downside, after a decade of enrollment increases, enrollments began to decrease in the early eighties. This occurred at the time when the university had taken on new costs, with the decision to provide a home for the Goodman School of Drama and the acquisition in 1981 of the ten-story Lyon-Healy Building on the northeast corner of Jackson and Wabash. The decreasing enrollments were troubling developments, to say the least.

Adopting themes from Fr. Richardson's inaugural address, the university's second plan-
ning document, “Forging the Next Phase,” became public in October 1982. In this plan, Richardson shared his vision for DePaul. The three elements that formed this vision were the commitments to high academic quality, to providing educational and learning opportunities for students of all ages, and to be not only in and of the city, but to serve as a model of excellence as an urban university. He wrote, “[DePaul has] flourished precisely because we are part of the yeasty environment of Chicago, and we have grown stronger because we have sought to be involved in all facets of urban life.” In its mission, DePaul “is a partner with other institutions of the community—business, health, government, schools, social welfare, and the arts.” Furthermore, “DePaul’s community service leadership will be enhanced by fostering existing and new community service centers related to academic programs, increasing DePaul’s performing and fine arts presence in the community, and encouraging individual and organizational involvement with agencies and institutions of the community.” (75)

That same year, Richardson’s vision was reflected in a section of the College of Liberal Arts and Science interim planning report titled “The Urban Mission.” “[DePaul’s] unique relationship with Chicago is determined by the Vincentian ideal of mission to people. . . . Decisions that dealt with which students DePaul would recruit, how these students would be served, and where DePaul would be located have all been part of this tradition of being an integral part in the life of the people of Chicago.” The report listed a number of urban initiatives: a B.A. in urban studies, an expanded presence on the Loop campus—with new programs in computer science and taking responsibility for the M.S. in the management of public services, involvement in a number of service programs for Hispanics through grants from the Joyce and Ford foundations, and plans to propose the establishment of an urban research institute. (76)

A year later, the university issued a third planning document, “Excellence with Diversity.” This report emphasized, “Since DePaul is Catholic, Vincentian and urban, it is essential that the university not overlook its responsibilities to serve society. During the coming years, the academic areas will explore new ways to serve.” (77) Examples included the expanded programs for the Hispanic community, the establishment of the English Language Institute and the Chicago Area Studies Center. To move the university forward the plan called for a $50 million capital campaign and the establishment of an Office of Enrollment Management as a response to the decreasing enrollments. (78)

The combined efforts of the new university leaders, supported by the deans and the faculty and staff, reversed the decline in enrollments, developed a new campus plan for Lincoln Park, and started a process of obtaining corporate and foundation support for both academic and mission-related outreach efforts. DePaul in the 1980s committed itself to enhance the quality of its academic programs and to respond to the needs of the larger urban community.

Richard Yanikoski in his 1986 article, “DePaul University: Urban by Design” in Current Issues in Catholic Higher Education, summarized the range of activities that DePaul had undertaken. To expand educational opportunities for talented Hispanic students, DePaul had formed
in 1981 (with a Ford Foundation grant) the Hispanic Alliance with Loyola University and Mundelein College. Specific programs which DePaul developed included the Hispanic Women's Program, aimed at recruiting and supporting older Hispanic women, Project STEP, a program that provided Saturday classes to high school students on campus from Benito Juarez High School, and a peer counseling program at Kelvyn Park High School. In addition DePaul's graduate program in bilingual learning disabilities provided services for Hispanic children and the Center for Hispanic Research focused on key issues affecting the Hispanic community. Outreach efforts ranged from informal student involvement in community projects through the Office of Campus Ministry to formal, course-connected programs offered by the College of Law's Legal Clinic and the Department of Psychology's Mental Health Center.

The Theatre School put on more than ninety performances of its Children's Series, entertaining more than 35,000 children, while the School of Music scheduled more than 150 public events a year. The Institute for Business Ethics, the Small Business Institute, and the Center for Economic Education also provided services and programs that served the larger community. Yanikoski concluded with "The mission of DePaul University today is ... to provide moral vision and intellectual enrichment to men and women of high ability, and simultaneously to render direct service to those in society who for various reasons have not yet been able to enjoy the fruits of social progress." (79)

Following the unexpected enrollment decreases of the early 1980s, the university initiated a series of interventions that turned enrollments around by 1984 and led to the establishment of the Office of Enrollment Management under Anne Kennedy, who was appointed associate vice president. The university's goal was to stabilize enrollments at approximately 12,500 students with 4,500 full-time undergraduate students. To accomplish this and to maintain the academic quality of its programs, the university recognized that it had to expand the residential student population. In interviewing architectural firms for designing the new residence hall, the university was impressed with the presentation of FCL Architects. The firm proposed that the university should take this opportunity to develop a campus plan to insure that this building and future buildings would link the campus together and be compatible with the surrounding neighborhood.

The hiring of FCL to design both the new residence hall and the campus plan began a new phase in the relationship between the university and the larger Lincoln Park community. In the first of what came to be hundreds of meetings in the years to follow, university representatives, James Doyle, vice president for student affairs, and Kenneth McHugh, then vice president for business and finance, met with members of the Lincoln Park Conservation Association in 1984 to lay out DePaul's plans for the Lincoln Park campus. This master plan showed the location of the proposed residence hall, as well as sites for other buildings. The plan called for turning a parking lot into the site of the residence hall and creating a quadrangle with the closing of Seminary Avenue. It also called for a recreation facility, a library, a
parking garage with retail stores at street level along Sheffield and graduate student housing at Seminary and Belden. Ground breaking occurred in June 1985 for University Hall and with its opening the following September, the university increased its residential population by 50 percent to 900 students. In response to the plan one neighbor wrote recommending that the university sell its few lots along Racine and buy less developed/less expensive land further west of Racine. If DePaul waits five years, the latter noted, “the only land available then will be out in Naperville” (perhaps a premonition of the university’s decision to open a large facility in Naperville in 1997). This experience of planning with its Lincoln Park neighbors served DePaul well. The ad hoc Lincoln Park Neighbors Advisory Committee soon became an important part of a unique town/gown relationship, a good portent for the future. (80)

The university had renewed confidence as it prepared for the decennial visit of the North Central Accreditation team in 1987. It had addressed the major concerns identified in 1977; it had institutionalized a strategic planning process; it had reversed the enrollment decreases of the early eighties; and it had developed facility plans for both campuses. In addition to responding to the requirements of the NCA, the university used the self-study process as an opportunity to incorporate the study into its on-going strategic planning effort. The focus of future planning was on balancing the competing aims that were embedded in its mission statement. The 1986 mission statement, in brief, described DePaul “as a comprehensive, urban, Catholic University dedicated first and foremost to excellence in instruction within an environment emphasizing equal opportunity and personal attention.” (81)

The self-study identified five tensions that arose from the university’s mission. These were liberal learning versus professional education, research versus teaching, student quality versus student access, academic freedom and individual conscience versus Catholic and corporate identity, creative opportunities versus limited resources. The challenge to DePaul was in balancing tensions such as these: becoming a university of distinction, yet also remaining Catholic, Vincentian and urban. (82)

Following in the spirit of the 1987 Self-Study Report, the university undertook an ambitious and aggressive plan to become one of the major, national Catholic universities and a premier urban university. This occurred despite a conservative note in the NCA self-study itself.

The greatest danger facing DePaul is that its agenda may be more ambitious than its resources will permit. A central theme which emerged from the recent planning cycle is the need to ensure that the present position of the university is properly financed. The university must ensure that its resources are commensurate with its goals and plans. (83)
As part of the self-study, the university asked its seven colleges and schools to develop positioning statements identifying institutions which they would liked to be compared to, and how they would accomplish this. For the professional programs, this process was fairly easy. Commerce, law, music and theater were increasingly competitive for both the best students and faculty. For the College of Liberal Arts and Sciences, however, this task was much more challenging. Like the university, it was not evident which institutions could be considered peers, and like the university, it faced the challenge of balancing the five tensions or competing aims identified in the self-study. The college had nearly twenty-five departments and programs offering over forty degree programs, including two Ph.D. programs (the Ph.D. in biology had been dropped in 1984). Of the 3,000 undergraduate students, however, only 1,600 were full-time day students. Half of these were majoring in computer science, communication and nursing. Most of the faculty did much of their teaching in general education. Few departments in the traditional disciplines of the arts and sciences were large enough to offer an array of advanced courses on a regular basis. Most of the graduate programs had fewer than fifty part-time students. Even with the new residence hall, the 900 students living on campus did not provide a sufficient number of residents to support a viable intellectual and social community. On top of this, the campus lacked the library, science lab, and recreation facilities necessary to support a repositioning of the college and the university.

In the spring of 1987, after discussions involving Richard Heise, the chairman of the Academic Affairs Committee of the board of trustees, Patricia Ewers, vice president for academic affairs, and Richard J. Meister, dean of the College of Liberal Arts and Sciences, the college developed a plan. This plan, in turn, influenced the university's plan that was adopted by the board of trustees in the autumn of 1988. The LA&S plan called for DePaul University to become one of the top five Catholic institutions in the United States by 1998. It also emphasized DePaul's mission, "DePaul's mission and character are unique, reflecting its own Catholic, Vincentian, and urban traditions. Academic and outreach programs support its tradition of ecumenism, its Vincentian personalism in serving others, and its commitment to fulfilling the aspirations of men and women in Black, Hispanic and Asian communities in Chicago." Enrollment growth was the strategy that would drive DePaul's efforts to enhance its academic quality, influence and reputation. By 1998, the year of DePaul's centennial, the university would enroll 18,000 students, of whom two to three thousand would live on campus. The College of Liberal Arts and Sciences and the School of Education would serve 3,500 to 4,000 full-time students. To achieve this growth would require new academic programs and the implementation of the campus plan, beginning with a new library, additional residential facilities, a science lab building, and a student recreation facility. In turn, growth, along with borrowing and aggressive tuition pricing, would provide the funds to support new programs, the enhancement of existing programs, and the new facilities. For the university the plan called for expanding the suburban campuses that
served the part-time, professional students and for purchasing and renovating the Goldblatt Building, which was an empty shell owned by the city and located along State Street, separated from the Lewis Center by an alley. (84)

In calling for the university to expand its recruitment of out-of-state students and to become nationally recognized, the plan also challenged DePaul to reflect on, articulate and manifest its Catholic, Vincentian and urban mission. The college’s plan proposed that its “Centers and Institutes . . . implement research and outreach projects that manifest the university’s mission as a Catholic, Vincentian and urban University. Such centers enable faculty and students from a variety of disciplines to participate in research projects and to contribute to outreach programs.” The plan also identified the external factors that supported its vision of the future. DePaul’s location in Chicago gave it access to many cultural and economic resources that would enhance its academic programs and offer many social, intellectual, and professional opportunities for students. The Lincoln Park community, which had become one of the safest and most gentrified urban neighborhoods in the United States, offered a range of social and cultural activities. And DePaul had national name recognition because of television coverage of its highly successful basketball teams in the 1980s. (85)

During the summer of 1988, the university incorporated the LA&$S plan into a larger university plan. This plan was adopted by the board of trustees that autumn. At the same time, the discussions with the Lincoln Park neighbors finalized a proposal for a Planned Unit Development (PUD) that was then approved by the city. To insure continued cooperation between the university and the community, a ten-year agreement on the future development of the campus was signed in 1989 by the university and the Lincoln Park neighborhood associations. Both the university and the Lincoln Park community had come a long way since the original interactions in the 1950s. Phase I of the PUD called for construction of a new library and the renovation of a loft building on Sheffield, and conversion of the Sanctuary condominiums into use as residence halls. These projects were to be followed by a recreation and sport center, science facilities, new dining rooms, and additional parking. Betty Fromm, president of LPCA, stated, “DePaul is to be commended on its community policies and the openness and frankness that it displayed throughout the process.” To make this agreement a reality, more than thirty-five meetings had occurred in 1988 and 1989 between community leaders and university representatives. (86)

Events moved quickly following the approval of the university plan by the board of trustees. In addition to approving architectural drawings for the new $25 million library on the Lincoln Park campus, the purchase of the Sanctuary Condominiums (62 units in what had been Little Sisters of the Poor Home for the Elderly and 17 new townhouses) and the glove factory on the southeast corner of Sheffield and Montana for residences for students, the university also approved pursuing the purchase and renovation of the vacant Goldblatt department store, a building with over 700,000 square feet of space. To pay for this ambitious ex-
pansion program the university employed aggressive tuition pricing, and increased enrollments to 18,000 by 1998, borrowing nearly $100 million, and mounting an ambitious $100 million capital campaign. Three years of tuition increases of 9, 17, and 9 percent in the period 1988–1991 moved DePaul from the low end of the range of peer private, midwestern universities (Loyola, Marquette, Bradley, and Illinois Wesleyan) to near the top. At the same time enrollment management aggressively marketed programs in arts and sciences, computer science and education in order to meet ambitious enrollment goals for full-time students. The School for New Learning and the graduate programs in business and computer science also contributed to meeting the overall enrollment projections. Under the leadership of Helmut Epp, computer science grew from a new department in the College of Liberal Arts and Sciences in 1981 to a separate school in 1994, becoming one of the largest programs in the United States. The expansion of the O'Hare campus and the opening of the Oak Brook campus provided greater accessibility to programs that served part-time students. Additional classroom, office and student support space on the Lincoln Park campus had been acquired with the purchase of the Saint Vincent grade school and a portion of the rectory from the parish and the purchase, through a gift of the Harold Reskin family, of the Blackstone Theater as the new performance and training facility for the Theater School.

Increased tuition revenue allowed the university to invest in new academic programs, to add over one hundred full-time faculty, and to support new student-related services and activities. In the College of Arts and Sciences, the modern language full-time faculty expanded from four to sixteen, and the languages offered increased from four to eight; foreign study courses increased from two to more than a dozen; an honors program was introduced; and five undergraduate interdisciplinary majors were added. These initiatives attracted residential students not only from out-of-state but also from the city and the suburbs. Innovative programs in the School of Education, especially the adoption of a clinical model of teacher preparation, along with a growing national shortage of teachers, led to an increase of students from 558 in 1987 to 1,237 in 1993. The decision to add a full-time faculty in the School for New Learning allowed it to increase enrollments from 1,040 in 1988 to nearly 1,750 in 1993. These increases in LA&S, education, and SNL more than offset the enrollment decreases in commerce and law. Computer science also showed little increase after the mid-eighties, following significant growth earlier. (87)

As Father Richardson began his final year as president in 1992, he could take great pride in his role in turning DePaul into a first-class university over a career that spanned nearly four decades. Most visible among his contributions were the physical changes of both the Loop and the Lincoln Park campuses. The Reskin Theatre (formerly the Blackstone) had been acquired in 1987 and the DePaul Center, formerly the Goldblatt Building, would be formally dedicated in 1993. On the Lincoln Park campus, the university dedicated the John T. Richardson Library in September 1992, and had added major residential facilities and new classrooms and
offices in the prior two years. At the same time, the university was well underway to completing the $100 million Cornerstone Campaign. DePaul indeed had become “a cornerstone of Chicago,” the Vincentian mission was manifested not only in the university’s degree programs that served greater Chicago but also in its influence and visibility. The DePaul Center, along with the opening of the Harold Washington Library, contributed to a revitalization of State Street and the South Loop. Father Richardson’s dream of an urban center, which would be named for his close friend Msgr. Jack Egan and funded by major grants from the Chicago Community Trust and the MacArthur Foundation, was also becoming a reality.

DePaul in the Nineties: The Presidency of John P. Minogue

John P. Minogue, C.M., a medical ethicist who had served on the faculty of the Northwestern Medical School, became DePaul’s tenth president on July 1, 1993. He took over the university at the end of a five-year period of tremendous change and a time when the national economy and American higher education were in difficulty. DePaul was not immune from the problems facing higher education. Partly by design and partly because of the recession, DePaul’s enrollments remained around 16,400 from 1991 to 1993. Fearing enrollment decreases and concerned about honoring the Vincentian commitment to providing affordable education, the trustees retreated from the aggressive pricing strategy of the 1988 Plan. At the same time the board’s unwillingness to consider additional borrowing to pay for the second phase of construction that the 1988 plan called for also contributed to the stagnation in enrollments. Although the Cornerstone Campaign was winding down and would achieve its goal of $100 million, it failed to raise the funds that would pay off the $55 million in bonds that had been issued to build the Richardson Library and to renovate the DePaul Center. The Trustees and the new president were increasingly concerned about DePaul’s indebtedness.

The trustees had selected Fr. Minogue because of his youth and energy and his new ideas; he had a view of higher education that called into question many basic assumptions under which universities in the United States operated. He believed that the university had to become more efficient, had to be technologically driven, and had to respond much more quickly to the changes affecting the larger society. His experience in the Catholic Church and in health care had taught him that no institution was immune from the revolutionary forces influencing society.

The first five years of Fr. Minogue’s presidency marked the completion of the 1988 Plan and the laying of the foundation for a DePaul that would not just survive but thrive in the 21st century. A strategic plan, or what might be better called a strategic direction, was approved by the board of trustees in 1995. It continued the quest for academic quality and the confidence that this could be linked to the mission. The opening sentence called for DePaul, by building on its strength as a a university and its Vincentian tradition, to become “a nationally recognized ‘urban force’ through zealous and self-sacrificing service to strengthen the dignity
of each individual and to impact societal systems for the betterment of a just and humane community." The plan set forth three broad goals, enhancing quality, manifesting mission, and insuring financial vitality and called for the university to respond strategically to nine key opportunities that would support these goals. These nine opportunities included changing demographics, DePaul's changing competition, the cost structure of higher education, opportunities for grants, contracts, and partnerships, and DePaul's record of success in international endeavors, its multicultural commitment and its Catholic and Vincentian mission. (88)

The 1995 plan recognized that the tuition pricing and borrowing strategies of the 1988 plan were no longer viable. However, the 1988 plan's third strategy, the establishment of urban partnerships, was an option. History had shown that the only way for DePaul to develop and expand the Lincoln Park campus was through effective formal and informal relationships with the Lincoln Park community and its neighborhood organizations. One example of this was the community's approval of DePaul's Planned Unit Development and the related ten-year memorandum of understanding that guided future development. This partnership led to the renovation in 1993 of a loft building on Fullerton to provide space for the Lincoln Park branch of the Chicago Public Library on the first floor and classrooms, studios, and offices for the departments of art and philosophy on the second and third floors. The DePaul/community partnership had become a model on how town and gown can move from simply mutual toleration to creating a synergy that benefits both.

In purchasing the Goldblatt Building from the city, DePaul created another innovative urban partnership. This partnership was engineered by Father Richardson and Kenneth McHugh, the vice president for business and finance. The city sold DePaul the building for $2 million and a commitment to create a "Chicago 2000 Scholarship" program. DePaul renovated the building, leased back to the city for thirty years five floors in exchange for an up-front payment of $30 million, and developed the Music Mart, a retail center on the first floor and the concourse. The six upper university floors were linked to the Lewis Center through skywalks across the alley that separated the two buildings. Because of this partnership, DePaul opened the DePaul Center in 1993, a state-of-the-art academic and student support facility, and the City of Chicago gained an administrative center, a partner in redeveloping the South Loop, and a commitment of scholarship dollars to support outstanding young Chicagoans who had leadership qualities and a commitment to public service. (89)

By 1997 a number of strategies had been adopted that allowed the university to announce the "Centennial Phase" of the 1995 Strategic Plan. Actions taken by the university included the adoption of a five-year financial plan, the implementation of a suburban campus strategy, including the opening of a Naperville campus, the approval of a tuition pricing strategy that differentiated between types of students and types of programs, the establishment of a School of Computer Science, Telecommunication and Information Systems, and the ground breaking for the William McGowan Biological and Environmental Sciences Facility.
The report of the North Central Association visiting team in March 1997 praised the university for what it had accomplished and what it intended to do in the future. In identifying DePaul's strengths, the report singled out the university's mission:

There is broad acceptance of a commitment to DePaul's Catholic, Vincentian, and urban characteristics. ... Very strong and mutually beneficial partnerships with the people and the City of Chicago (and its surrounding communities) have strengthened both the educational experiences of the students and of the institution. DePaul has become a "cornerstone for Chicago."

It concluded with "The academic programs of the university have shown continuous, sometimes striking improvement." By the autumn of 1997, enrollments were again on the increase, with 17,800 students. Over 1,800 students lived on the Lincoln Park campus, with more than 2,000 others who had been on campus now living in apartments in nearby neighborhoods. Enrollments in the College of Commerce had increased for the first time in nine years. Computer science experienced nearly a 50 percent increase since its establishment as a school three years earlier. The College of Liberal Arts and Sciences enrolled 3,046 day, undergraduate students with another 667 in the School of Education and 550 in computer science. Twelve years earlier the total enrollment in these three programs was slightly over 2,000. Forty-eight percent of the autumn quarter credit hours were taught on the Lincoln Park campus, compared to forty-four percent on the Loop campus and eight percent on the three suburban campuses. This represented a significant change from the 1950s and 1960s when over eighty percent of the courses offered were taught on the Loop campus. And the nearly equal distribution in credit hours taken between DePaul's two student constituencies, the traditional-age full-time student and the part-time working professional, distinguished DePaul from its peer institutions both Catholic and private. (90)

The academic quality of DePaul students also had improved since the adoption of the 1988 Plan, as did their diversity. In 1997 thirty percent of the freshmen were minority students. The full-time faculty, which numbered 380 in 1987, increased to more than 520. The number of minority faculty also increased. Fewer than ten African Americans and Latinos were on the faculty in the early eighties. In 1997 eighteen Latinos and thirty-five African Americans were faculty members. The percentage of women on the faculty had increased to 38 percent, or 199 of 520. (91) And the number of Vincentians increased from one in 1981 to seven in 1997.
In many ways the 1988 plan represented, as did the curricular design of 1964, a major departure from the past. DePaul moved from being a commuter institution to becoming a national, if not international, university with a significant residential population. The plan had reaffirmed the primacy of teaching but stressed the importance of scholarship, research and creative activities. It also addressed and sought to reconcile the tensions generated by the quest for quality and its Catholic, Vincentian and urban character. DePaul's vision was to become a nationally recognized university, among the five best Catholic universities in the United States, and to do this through becoming a premier urban university. Academic quality would not be achieved at the expense of the university's urban mission.

The size of the freshmen class had nearly doubled between the mid-1980s to the mid-1990s, with more than 30 percent coming from outside the metropolitan area. Nearly two-thirds of this class lived on campus. The majority of the College of Law students also came from outside the metropolitan area, as did an even larger percentage of the students in theater and music. DePaul's pricing strategy changed from being the low-cost provider to being a "value plus" quality institution that attracted students from throughout the world.

The 1988 plan called upon the university to reflect on, articulate and take action to manifest its Catholic, Vincentian and urban character. By 1997, the Catholic and Vincentian presence was more visible than at any time in DePaul's recent past. Programmatically, in 1996 the university approved a B.A. in Catholic studies and signed an agreement with Catholic Theological Union to allow students in this program to take as electives courses offered by CTU. The university also created ties to other religious groups through its active participation in the World's Parliament of Religions and hosting a conference on Catholic-Buddhist dialogue, attended by the Dalai Lama. Faculty from the School of Education were involved with Catholic grade and high schools. Student affairs and academic affairs supported an Amate Collegiate House, which was an offshoot of a program originally supported by the Archdiocese of Chicago to foster Catholic lay leadership through providing an opportunity for young men and women to live in a Christian community and be involved in community service. University Ministry, through its DePaul Community Service Association, provided opportunities for community service to more than two thousand students each year. In addition to the DePaul community service days, hundreds of students gave significant time each week to serving others. Religious art was located throughout the campus. Vincent's Circle, a life-sized sculpture work, was sited in the courtyard adjacent to the Richardson Library and stained glass windows were incorporated into the library itself. And the library and the walls of other DePaul buildings served as galleries for religious displays. Despite the university's rapid growth and increasing complexity, its mission was clearly manifested.

A major initiative, beginning in the mid-1980s, that reflected the enhancement of DePaul's academic quality and its commitment to its mission, focused on its international programs and partnerships. (92) Prior to that time DePaul had few international contacts, few interna-
tional students and few opportunities for its students to experience learning abroad, and virtually no international courses or programs. One major step to promote the internationalization of the curriculum and of the university was the hiring of John Kordek, a career foreign service officer who came to DePaul following his ambassadorship to Botswana. Kordek, a DePaul graduate, returned to his alma mater as special assistant to the president for international and governmental relations. He became a catalyst, supporting and encouraging international activities and contacts throughout the university. He was responsible for a steady stream of foreign dignitaries who visited DePaul and, in turn, invited DePaul's president and others to return their visits. Through his efforts, a host of international figures also came to DePaul to receive honorary degrees or the university's Saint Vincent DePaul Award. These included Elie Wiesel, Alvaro Arzú Irigoyen, President of the Republic of Guatemala, Sir Ketumile Masire, President of Botswana, and Władysław Bartoszewski, a highly respected political and intellectual leader in Poland.

Through the efforts of Deans Leo Ryan and Ronald Patten, the College of Commerce became the most internationalized of the colleges and schools. It signed agreements with more than a dozen international universities, offered a full-time day M.B.A. in international marketing and Finance and a part-time M.B.A. in Hong Kong in partnership with the International Bank of Asia. The international business concentration in the M.B.A. program served more than 130 students in 1997. The Richard H. Driehaus Center for International Business hosted scores of international visitors each year and offered a number of short courses for DePaul students abroad. During the 1990s the Department of Finance taught bankers in Poland and international commodity traders in a summer program in Chicago. This was a wholly new direction for DePaul.

The College of Law, through the International Human Rights Law Institute, headed by Professor M. Cherif Bassiouni and Douglass Cassel, provided training for Guatemalan justices, Salvadoran and Polish lawyers, and North African justices during the mid-nineties. Research projects and international conferences, supported by the Cudahy Foundation, Joseph and Jeanne Sullivan, the MacArthur Foundation and other sources, focused on such issues as human rights violations in the former Yugoslavia, limiting nuclear armaments, and new international codes of law. These programs involved scores of DePaul faculty members and students. Law students did pro bono work through the legal clinic, the Institute for Church/State Studies, and ad hoc efforts to assist refugees. These too were new manifestations of DePaul's Catholic and Vincentian character.

The College of Liberal Arts and Sciences offered a dozen quarter-length study abroad programs and four shorter international study tours in 1997–1998. The International Studies Program had more than 120 undergraduate majors and 30 M.A. students. The Liberal Studies Program, DePaul's general education requirement, offered a range of courses focusing on comparative cultures, languages, and the international and multicultural issues. B.A. students had
a new language requirement, while students in commerce were required to fulfill an international intensive requirement. The School for New Learning offered short international courses in El Salvador, Malta, Romania, and Ethiopia and hosted or consulted with representatives from a number of international universities. And each year since 1989, first the College of Liberal Arts and Sciences and then the Office of Academic Affairs, sponsored a three-week international study tour for twenty faculty and staff. Beginning in 1993 the Office of Enrollment Management became active in recruiting international students. By 1997 more than 500 international students were seeking degrees at DePaul, and another 200 were enrolled in the university's English Language Academy.

The international dimension of DePaul has provided yet another vehicle for expressing the university's Catholic, Vincentian and urban mission. Travel courses to Central America, Africa and Asia provided faculty, staff and students with insights about social issues they encountered in the United States. Faculty members have participated in the strengthening of democratic institutions in Eastern Europe and Central America, giving them experiences which enhance their teaching and scholarship. International contacts have enabled DePaul to join with other institutions in advancing its Vincentian ideals.

DePaul in 1998

In the 1980s and early 1990s, as president of the Carnegie Foundation, Ernest L. Boyer called on universities and colleges to reform themselves, to become again institutions that serve the public good rather than providing private benefits. He encouraged the enhancement of teaching, broadening of the definition of scholarship, the creation of learning communities within the university, and the reestablishment of public service to the larger society. In a number of his later articles he called for the establishment of the "New American College," as a model for the future university. (93)

Boyer's work came to have a significant influence on DePaul University. His ideas both described DePaul's thirty-year quest for integrating quality and mission and provided a framework for strategic planning. For DePaul teaching is the primary mission, scholarship is defined broadly, and a synergy exists with the larger community. The 1997 self-study report adopted the phrase, "New American University," to describe DePaul's vision of its future.

The planning retreats of 1996 and 1997, relying partially on the writings of Boyer, focused on how to build on DePaul's strength in order to become a nationally/internationally recognized university through becoming a premier urban university. As a result of the planning process, the board of trustees in October 1997 accepted three academic goals that became integral to the university's strategic plan. The first calls for DePaul to provide for all full-time students a holistic education that will foster extraordinary learning opportunities through a highly diverse faculty, staff and student body. In the second, DePaul is to be a nationally and internationally recognized provider of the highest quality professional education
for adult, part-time students, and to be a dominant provider in the greater Chicago area. And lastly, DePaul is to research, develop, deliver and transfer innovative, educationally-related programs and services that have a significant social impact and give concrete expression to the university's Vincentian mission.

During the 1997–1998 academic year, faculty, staff and students, under the leadership of Charles Strain, a professor of religious studies, began to develop and implement action plans for the ten initiatives that support these three goals. DePaul, in attempting to achieve these three goals, seeks to do what few other universities have done: achieve national/international recognition as a distinctive university through its Catholic, Vincentian and urban mission. If DePaul is able to achieve this vision, it will become a model for other Catholic institutions and a model for all universities in fulfilling their promise to the larger society, that is making education a public good, not simply a private benefit.

Chapter One Notes
2. Ibid.
3. Ibid., 250.
6. "Accreditation," Box 2, O'Malley Papers, DPUA.
7. Ibid.
8. "Proposed Laboratory (Science) Building: Correspondence, 1912–1961," and "Property on Southeast Corner of Sheffield and Fullerton," Box 1, Administrative Support Buildings/Planning Collection, DPUA.
12. "Golden Anniversary Booklet," DPUA.
13. "Mission Statement: Purpose and Objectives," President Corcoran's Address to the General Faculty, September 1933", Box 1, Catholic/Vincentian Character Collection, DPUA.
15. Golden Anniversary Booklet, 7, DPUA.
18. Ibid., 472–487.
19. "Revised Plan for Organization for DePaul University, 1946," Box 17, Rev. Comerford O'Malley Papers, DPUA.
20. Golden Anniversary Booklet, 7, DPUA.
23. Golden Anniversary Booklet, DPUA.
24. Ibid.
26. See Box 3, Box 6, North Central Association Collection for the various reports concerning the NCA reports and visits from 1949–1952; see also Goodchild, 480–482.
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30. "Canonical Erection of DePaul University, Rescission of: Correspondence, 1968-1974," Box 1, Catholic/Vincentian Character Collection, DPUA; see also Goodchild, "The Mission of the Catholic University in the Midwest," 776-791, a chapter focusing on the rescission of DePaul's canonical status.


32. Ibid., 487; "Report on the State of the University: Minutes of the University Council, October 9, 1946," Box 19, O'Malley Papers, DPUA.

33. Ibid.; it is interesting to note that two-thirds of the classrooms were proposed to seat more than fifty students.


35. "Alumni Hall Correspondence, 1955," Box 17, O'Malley Papers, DPUA.

36. Ibid.

37. "Alumni Hall Dedication Program, December 16, 1956," Box 17, O'Malley Papers, DPUA.

38. Goodchild, "The Mission of the Catholic University in the Midwest," 484; biographical information of Rev. John T. Richardson, C.M. from the 1997 Commencement Program on the occasion of his receiving the Via Sapientiae Award, DPUA.


41. "The Self-Survey Study," Box 1, O'Malley Papers, DPUA.

42. Ibid.

43. "DePaul University Council regarding Lincoln Park and the university, 1955-1967," Box 5, Lincoln Park Neighborhood Collection, DPUA.


45. "DePaul and the Lincoln Park Conversation Association," Box 5, Lincoln Park Neighborhood Collection, DPUA.

46. "Uptown Campus Plan, 1961," Box 5, Lincoln Park Neighborhood Collection, DPUA.


49. "University Council, 1955-1967," Box 5, Lincoln Park Neighborhood Collection, DPUA. The revised plan was discussed by the Council on February 12, 1904. Despite these efforts, DePaul failed to purchase additional land. See "Urban Renewal Correspondence, 1970-1979," Box 5, Lincoln Park Neighborhood Collection, DPUA.


51. 1967 NCA Report," 77-91, Box 15, North Central Association Collection, DPUA.

52. Memorandum, Rev. John R. Cortelyou, C.M. to Rev. John T. Richardson, C.M. and deaths; "Deans' Committee: Interaction with the Community, Correspondence," Box 5, Lincoln Park Neighborhood Collection, DPUA.


55. Report to the NCA, 1967; Box 15, Ibid.


57. "Deans' Committee: Interaction with the Community, 1967-1968," Box 5, Lincoln Park Neighborhood Collection, DPUA.

58. Letter from DePaul Faculty to Board of Trustees and Officers of DePaul University, letter of May 26, 1969 from William Waters, Professor of Economics, to Rev. John R. Cortelyou, C.M., "Deans' Committee: Interaction with the Community," Ibid.

59. "Report on DePaul as a Catholic University, Part I, Appendix: Is DePaul Catholic?"; and "Canonical Erection of DePaul University, Rescission of: Correspondence, 1968-1974," Box 1, Catholic/Vincentian Character, DPUA.

60. "General University Policy to Specific Types of Service to the Poor, 1975," Ibid.

61. "Report on DePaul as a Catholic University (Rev. Edward Riley, C.M., chairman),"Ibid.

62. "Self-Study Report to NCA," Box 21, North Central Association Collection, DPUA. In 1958-1959 of the 214 full-time faculty, 105 were Catholic laymen and women, 41 were from religious orders, 33 were Protestants, and 3 Jewish. Internal Survey," Box 1, O'Malley Papers, DPUA.

63. "General University Policy to Specific Types of Service to the Poor," Box 1, Catholic/Vincentian Character Collection, DPUA.

64. "Vincentian Study," Ibid.


68. Ibid., 14.

69. Ibid., 15.

70. Ibid.; 16; "NCA 1976-1977 Self-Study Report," Box 21, North Central Association Collection, DPUA.


73. "Mission Statement: Draft 1979," Box 1, Catholic/Vincentian Character Collection, DPUA.

74. "Landmarks for Tomorrow, 1979," 13, Box 1, Administration Planning Collection, DPUA.

75. "Forging the Next Phase, 1982," 3-4, 18, 23, Ibid.
78. Ibid., 61.
80. "LPCA Correspondence, 1982–1988," Box 5, Lincoln Park Neighborhood Collection, DPUA.
81. "DePaul University Mission Statement, 1986," 11, Box 2, Catholic/Vincentian Character, DPUA.
82. "Self-Study Report to the North Central Association, December 1986," 1, 12–13, Box 29, North Central Association Collection, DPUA.
83. Ibid., 13.
84. Memorandum of May 6, 1988 from Richard J. Metzler to Patricia Ewers, A Planning Model for the College of Liberal Arts and Sciences," from p. 1. Later drafts of the university's Plan included the expansion of the Loop Campus through the purchase and renovation of the Goldblatt Building.
85. Ibid.
86. "DePaul's Ten Year Development Plan," Released by the Haymarket Group on August 10, 1989, Box 1, Lincoln Park Conservation Association Collection, DPUA.
87. DePaul University, Office of Institutional Planning and Research, "Fact File: A Profile of DePaul University, 1992–1997." Each autumn, OIPR issues a new report, covering five years, including the autumn quarter data.
89. "Goldblatt Building: Newspaper Articles, 1991," Box 5, Lincoln Park Neighborhood Collection, DPUA.
92. See "The Annual Report of the Committee on International Programs," issued each year during the 1990s.