between the sudden departure of Rev. Francis X. McCabe, C.M., early in 1920 and the resignation of Rev. Michael J. O'Connell, C.M., in autumn 1944, DePaul wrestled with issues that profoundly influenced its future. Fathers O'Connell, Levan and Corcoran, the three men who led the university during that quarter century, faced some fundamental questions. First, could the university continue to increase its student enrollment? Second, could the institution improve and expand its curriculum with new programs that would respond to the needs of the time? Third, if the first two took place, would the quality of these programs be recognized by the national and professional accrediting agencies without whose imprimatur DePaul's student population could not possibly continue growing? Finally, could the university meet the challenge to find new economic resources that would keep the institution moving forward?

At the same time that DePaul was struggling to get ahead, its leaders were placing new emphasis on its Catholic and Vincentian heritage. Religious instruction became more important, and the university looked for ways to express its religious identity more clearly. At the same time, its leaders confronted some difficult ethical issues.

The end of this period coincided with the Second World War, and that national crisis brought many changes to the university, as DePaul first demonstrated its support for the war and then was pressed into service as a center for military and technical training. By the end of the conflict, the university was entering a new era wherein growth and challenges would bring further changes.

DePaul in the 1920s

In the 1920s, every segment of the higher education enterprise in the United States expanded. The number of public universities and colleges not only increased but they also offered a greater variety of programs. Cities established municipally financed four-year public institutions in which graduate work and professional degrees soon complemented undergraduate programs (Chicago had no four-year public university at the time, however). The private sector experi-
enced a similar expansion as professional programs proliferated and improved in response to increasingly stringent accreditation criteria applied by such professional associations as the American Bar Association and the Association of Colleges of Business Schools. Universities in general faced increasingly rigorous surveillance from the North Central Association and similar regional accrediting groups. And a new type of institution, the junior college (now called the community college), began to appear on the educational scene. In general, the 1920s was a decade in which students enjoyed a greater variety of institutions of higher education as well as expanded and improved curricula. The United States had become far more complex than the society of earlier generations, and changes in higher education reflected this.

DePaul's search for recognition and growth in the next quarter century is set in this context. The university's most intractable obstacle was the precarious state of its finances. Lacking any endowment other than the teaching and administrative duties contributed by the Vincentian fathers, the school remained almost wholly dependent on tuition for its revenue. In addition, the university was still burdened by the unfortunate legacy of Father Byrne's and Father McCabe's ambitious but problem-plagued plans, a debt in excess of $500,000, a sum almost equal to the annual operating budget of the early 1920s. (1)

As Anna Waring notes in her chapter, a highly decentralized administration characterized this period: each academic dean was closely involved with the issues of his own college or school. Consequently, each of these units viewed the growth of the university as a question of its own prosperity or lack thereof. This made it difficult for administrators to institute university-wide changes. Further, the American public expected continuing improvement in higher education, and Catholic parents and educators harbored the same expectations. These issues were so interrelated at DePaul in the 1920s that none could be solved in isolation from any of the others. The ability to attract more students depended on providing them with additional choices of courses and programs. DePaul's challenge was a complex one, as it sought to serve both its full-time day students and also an increasing number of individuals who came in the late afternoon, at night and on Saturdays to complete their degree programs or begin graduate or professional courses. Had it not been for this large afternoon and evening student body, DePaul would have remained a very small liberal arts institution. But as the higher education enterprise expanded, the matter of quality became more important. Students who had completed their undergraduate education and wanted to do graduate work or enter professional schools needed the assurance that their baccalaureate degrees would be recognized by the schools to which they applied. Further, they needed to know that their credentials would be accepted by employers and professional peers. The university had to address questions of quality while attracting additional students, even though resources were scarce.

The constituency served by the university was not wealthy and was historically limited to lower middle-class and middle-class households, primarily first and second generation sons
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and daughters of European immigrants. The part-time students who took classes on the down-
town campus worked in Loop commercial and financial enterprises and came from neighbor-
hoods throughout the city. But the majority of the university's full-time students on the up-
town campus continued to come from the city's north side. DePaul was a commuter school
and the vast majority of its students were from the city.

The university had provided liberal arts, business and law education in the Loop, always
in rented quarters. By the mid-1920s, the administration was convinced that to accommodate
its growing downtown operation, the institution needed its own building. Moreover, no new
facilities had been built on the Webster Avenue campus since the early years of the century.
Though DePaul had never engaged in large-scale fund raising in metropolitan Chicago, it at-
tempted to address the needs of both campuses during the 1920s. As a result two major projects
were taken on: one uptown and the other in the Loop. The first large-scale fund-raising cam-
paign also was begun in the mid-1920s. This effort produced a new classroom building, now
named Levan Hall, on the uptown campus and a seventeen-story tower at 64 E. Lake Street,
the northeast corner of the Loop.

Eagerness to achieve accreditation for its academic programs spurred the university to
improve the quality of its programs. This required hiring more instructors, many in profes-
sional fields in which the traditionally trained Vincentian priests had little expertise. These
newly hired professors had to have stronger academic preparation in their disciplines than
their counterparts in the past. This forced the university to raise salaries to attract and hold an
experienced teaching staff and to provide improved library facilities and more flexible teach-
ing schedules.

The Struggle for External Recognition
Perhaps the most serious problem faced by the three presidents of the 1920–45 period was
winning and keeping accreditation. This task was complicated by the constant need to in-
crease the number of students and add to the programs offered by the university, for growth
was an absolute necessity if DePaul was to continue as a viable institution. Growth had been
rapid during Father McCabe's tenure as president. A School of Commerce had been estab-
lished and the Illinois College of Law had been acquired and renamed DePaul University College
of Law. Probably the most important educational innovation of Father McCabe's administra-
tion was opening DePaul to women. In summer 1911, for the first time, nuns were admitted
to the university during the summer session. Six years later, despite clear opposition from
Archbishop Mundelein, female students were admitted to all undergraduate and graduate di-
visions of the university. (2) This boosted enrollments considerably, as John Rury has noted.
By the start of the twenties between 30 and 40 percent of full-time uptown students were
women. At the end of the decade they constituted a large fraction of the part-time students in
the Loop as well.
Accreditation was important for a number of reasons. Only students who graduated from an accredited institution were admitted to graduate and professional schools. Those who planned to teach in public schools found that coming from an accredited school made it easier to obtain certification. But winning accreditation from the University of Illinois and later from the North Central Association of Schools and Colleges posed a huge challenge for Fathers Levan and Corcoran during the 1920s because the accrediting bodies set criteria that tested the university's frail financial standing. Furthermore, accreditation from the University of Illinois, the North Central Association and several professional groups had to be won almost simultaneously. This was a time when such measures of institutional quality became widespread.

All these issues converged in the mid-1920s. During the previous decade accreditation had been granted on a virtually ad hoc basis, through correspondence between DePaul presidents and University of Illinois officials. In the absence of a comprehensive regional accrediting system, flagship state universities often served as informal agencies for the certification of program quality at other institutions. DePaul's leaders wrote to these individuals to assure them of the preparation of specific students, or to gain certification for students who had applied to work in the Chicago public schools. Early in 1923 the university petitioned the University of Illinois to grant DePaul's School of Commerce a comprehensive review. A team was sent to inspect DePaul's program. The report was less than laudatory. The College of Commerce was
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urged to revise its admission standards to reduce the number of students with poor pre-college preparation, to increase the number of highly trained faculty members, to improve its pre-professional liberal arts courses, to seek more financial support, and to create a good working library of its own. (3) In the past DePaul had always relied on the Chicago Public Library and the John Crerar Library to serve its students. An earlier report had commented favorably on the improvements DePaul had made, such as maintaining a maximum of eighteen hours of teaching per week for its professors. (4) The visitation team concluded that while specific DePaul students could have individual commerce courses approved, the university would have to put more improvements in place before its commerce college could be granted blanket approval.

On the heels of his effort to gain approval from the University of Illinois, Father Levan tried to win accreditation from the American Association of Law Schools (AALS) and the North Central Association (NCA). The university promised to increase the law school curriculum to three years for day students and four years for the night school in order to get AALS accreditation. It also pledged to improve the library facilities for law students. Levan felt that these promises might win approval for DePaul in time for the 1924–25 school year. (5) Next, Levan tried to leverage this tentative approval into full accreditation from the NCA for all of DePaul's programs. The NCA was just becoming the region's principal agency for accrediting secondary schools and colleges, and like many Catholic institutions, DePaul was eager to gain its approval. The NCA application had been pending for some time, and Levan was anxious to bring it to a successful conclusion at the earliest possible moment, for he realized that without accreditation, the university's ability to continue attracting students would be threatened. Yet early in 1924 he sensed that the NCA might not move as quickly as he had hoped. In his argument to that body's Commission on Accreditation, Levan argued that the forthcoming approval of the law school ought to convince them that DePaul had made all the improvements demanded of it. Levan claimed further that the university had completed all the changes requested earlier by the NCA, and now he asked for a speed-up of the procedure. If the NCA's hesitation had been based on AALS inaction, that obstacle had been removed, according to Father Levan. (6)

By 1925 Levan had completed the task of winning accreditation from the three prestigious organizations he had approached over the previous several years. Winning this recognition was one thing, but keeping it would prove to be equally difficult. As Anna Waring notes, a number of times during the late 1920s and into the 1930s DePaul's newly won academic status was challenged. Just before stepping down from the presidency in 1930 Levan was faced with the prospect of yet another visit from the NCA. The association criticized DePaul's relationship with its High School for Girls in the Loop and DePaul Academy on the north side, and the university was also accused of giving too many athletic scholarships. Dissatisfaction was expressed because it still did not have a separate library building (a problem that was
finally remedied when the John T. Richardson Library was completed in the early 1990s). Although Levan understood that he would have to address these criticisms he pleaded with NCA leadership that DePaul had been given insufficient notice for another full visit, and he successfully petitioned for more time. (7)

When Father Francis C. Corcoran, C.M., succeeded Levan in 1930, he inherited these issues. The harsh financial conditions imposed by the Depression did not make it any easier for Corcoran or his successor, Michael J. O'Connell, C.M., to continue to make the steady progress that had been the hallmark of Levan's administration. By the time Levan resigned in 1930 (owing to serious illness and exhaustion at least in part from the accreditation battles), the struggle to maintain accreditation was less onerous for his immediate successors. The desperate financial conditions of the early 1930s probably affected all higher education institutions and might have made accrediting associations a bit more accommodating. When the University of Illinois completed its inspection of DePaul in 1937 it continued to identify a number of concerns. Among them was the library, which, though it was an attractive place for students to study, was hamstrung by its limited schedule. The various classroom visits by the team showed that the quality of teaching varied from fair to good. (8) The credentials of the faculty had improved from earlier years, but too many professors still did not have terminal degrees in their disciplines. Criticism was leveled at DePaul professors for offering so many off-campus courses, especially at religious houses in the Chicago area. (9)

Father O'Connell gave serious thought to increasing the university's graduate offerings by the late 1930s. To prepare for the accreditation team's scrutiny that would precede NCA approval of DePaul's new graduate programs, he consulted Dr. Roy J. Deferrari, graduate dean at the Catholic University of America, a man highly respected by both Catholic educators and accrediting associations. Deferrari came to Chicago and made a personal survey for Father O'Connell. His report was not as favorable as O'Connell might have wished. While Deferrari observed many positive features, he noted that at least four departments in the liberal arts college were not led by individuals holding terminal degrees. The library, Deferrari commented, needed to expand its collections, especially its scholarly journals. Besides urging a separate library building, Deferrari also noted that the physics and chemistry departments had no laboratories, although he was impressed by the biology labs and facilities. Finally, Deferrari told O'Connell that DePaul had to centralize its administrative functions such as registration and record keeping and that professors should set more rigorous standards for grading students. (10) It appears that Deferrari felt DePaul still had a long way to go before its graduate offerings could be approved. Ironically, many of Deferrari's comments in 1937 were the same as NCA's criticisms in 1949, when the university found itself in a serious accreditation crisis.

During World War II accreditation standards were relaxed slightly to compensate for the departure of a number of young academics from many institutions, including DePaul, for government service or the military. The accrediting associations were more willing to let schools
make adjustments in schedules in order to make better use of their facilities and their remain­
ing faculty.

The accreditation process at DePaul was complicated by the university's careless financial record keeping, which was due in part to its highly decentralized administration, but also to the personality and methods of its treasurer, Father Daniel J. McHugh, C.M. McHugh had been a member of the very first group of Vincentian priests at DePaul. A hard-working scholar, an able astronomical researcher and a member of the Royal Society of Astronomers, McHugh had guided the university in the construction of its telescope on the roof the main academic building. (11) Despite his interest in science, attention to detail and order did not carry over into his duties as the university's financial book-keeper, and the financial records were often both messy and unintelligible. The inability of DePaul's leaders to understand where the university stood financially was made more troublesome because the accounting methods followed by McHugh merged the funds of the university, the academy, St. Vincent's parish, and the Vincentian community. Since 1897, the individual who was DePaul's president also served as pastor of the parish and religious head of the community. There were years when the income of the entire Vincentian enterprise in Chicago was used to cover whatever deficits might have occurred in any particular constituent institution, which made it very difficult to determine the university's financial status at any particular time.

DePaul's confused financial records—as well as its chronic shortage of funds—worsened during the Great Depression. Outsiders might have suspected that the university did not have a secure financial foundation on which to build its educational structure. By 1932 the situation was serious enough to force President Corcoran to make a major change in the financial management of the university. He appointed Dave Sharer, an accounting teacher on the commerce faculty, to be comptroller. Apart from the presidents under whom he served, Sharer became the single most important voice on disbursement of DePaul's money. Corcoran kept McHugh on as treasurer, but the real financial authority was transferred to Sharer, the first layperson to hold such an important administrative position. From then until his retirement in the early 1960s Sharer carried the burden of this responsibility. The rise of Sharer as a major policy maker at the university improved its record keeping considerably, raised the community's confidence in the university and allowed the institution's leaders to gain a clearer understand­ing of its financial status. Thus presidents could begin to spend more time and energy on educational planning for the future. (12)

By the early 1940s DePaul had accomplished a great deal. It had managed to secure and maintain accreditation from a variety of organizations. It had also avoided financial collapse, although its fiscal status remained shaky. Most importantly, however, it continued to draw students from Chicago's many ethnic communities, Catholic and non-Catholic alike. And this allowed it to continue pursuing its mission of Catholic and Vincentian education with new vigor.
DePaul's Religious Identity in a Time of Change

DePaul's commitment to its Roman Catholic heritage during this quarter century originated in its combination of certainty within itself and its increasing sense of security within the larger American community. In its first quarter century the university assumed but did not seriously examine its commitment to the teachings of the Roman Catholic faith. It stated its allegiance to Catholicism, while at the same time reminding prospective students that its charter required it to admit students of all religions and ethnic groups. (13) The Very Reverend George Cardinal Mundelein, Archbishop of Chicago during the 1920s, had struggled hard to diminish the influence of ethnicity among Chicago Catholics ever since his arrival in 1915. (14) To feature a consistent standard of religious instruction was one way to accomplish this. As historian Phillip Gleason has noted, other Catholic institutions began placing greater emphasis on religious instruction in the late twenties, partly in response to the perception that they were losing their distinctive religious character. These developments were undoubtedly positive inducements to make the teaching of religion at DePaul a higher priority.

There were other reasons as well. In 1920 when Father McCabe was removed as president by his superior at Perryville, Missouri, the reason cited was carelessness in his duties as the head of the Vincentian community in Chicago. There was little doubt that his personally relaxed attitude toward religious discipline was seen as a poor model for the Vincentian community. That he had become "persona non grata" to Archbishop Mundelein, leader of Chicago's Roman Catholics, was also a factor in forcing his superiors to remove him. McCabe and Mundelein had diametrically opposed views on the question of higher education for Catholic women. When McCabe ignored Mundelein's instructions not to admit women, surely it must have irked the strong-willed archdiocesan leader. It is also possible that McCabe's behavior as an activist spokesperson for the cause of Irish independence in Chicago made him unpopular with a bishop who was trying very hard to suppress ethnic loyalties among his followers. (15) After McCabe's departure, it appeared that the university would have some fences to mend with the local Catholic leadership. (16)

Change did not occur immediately, however. It was not until the end of the 1920s that DePaul began formal classroom teaching of religion. Prior to that, attendance at religious services was required only for full-time Catholic students; attendance was strictly optional for the growing number of non-Catholics who came to DePaul in the 1920s and 1930s. Even after religion became part of the formal curriculum, religion courses earned fewer credits for students than other liberal arts courses. (17) Ellamay Horan, an instructor in the religion department as well as in education, argued that Father O'Connell should go to the National Catholic Education Association (NCEA) to argue that religion courses be given comparable academic credit. Horan thought that religion courses would achieve academic respectability if they were rigorous and were accorded sufficient academic value. Administrators should not be surprised, she maintained, if Catholic students did not take seriously religion courses offering only one
credit hour compared to the three credits students earned in other classes. (18)

Horan was a leader in the effort to institute religious education at DePaul during these years. She devoted her career to improving the teaching of religion at the grammar and high school level through her editorship of the Journal of Religious Instruction, which DePaul sponsored from its inception in 1930 until 1942, when it was transferred to a commercial religious publishing house in the east. The offerings in religion were quite limited in the 1920s. It was not until the mid to late 1930s that the number of such courses began rising, but by that time there was a significant increase in offerings in many other disciplines. In the 1932-33 academic year students in the College of Liberal Arts and Sciences could elect from a menu of five religion courses including “Christ and His Church,” “Life Problems,” “Moral and Religious Problems of the Present Day” and two courses dealing with the teaching of religion in grade and high schools. The religion department originally consisted of only two teachers, a Vincentian and Dr. Horan. (19)

During the 1930s the university’s leaders began advocating a stronger Catholic educational position, which they hoped would make DePaul stand out among other institutions of higher education. Throughout the 1930s Presidents Francis Corcoran, C.M., and Michael J. O’Connell, C.M., made it a practice to publicly proclaim these beliefs within and outside of
the university. In his annual address to a general faculty meeting in September 1933 Father Corcoran reviewed DePaul’s experience as a Catholic university, and quoted Pope Pius XI’s definition of the purpose of such an institution: “to cooperate with divine grace in forming the true and perfect Christian, that is to form Christ himself in those regenerated by baptism.” Corcoran noted the pope’s argument that the true product of Catholic education was the supernatural person who thinks, judges and acts in accord with reason illumined by the supernatural light. Father Corcoran thought that this goal, if properly pursued, would not narrow a person’s mind but would give him or her a positive and inclusive outlook. For Father Corcoran this Catholic definition did not close the university’s door to people of other religious faiths, and he proudly proclaimed that “none . . . ever found it necessary to sever his or her connection with the university on religious grounds.” (20)

The university’s leaders did more than advance DePaul’s religious identity through statements, however. Its Catholic and Vincentian identity also obligated it to reach out to the greater Chicago community. In 1933 Father Corcoran initiated the DePaul Art League which, in his view, would promote a strong relationship between art and Christianity. The league sponsored art shows and lectures, and it undertook a citywide effort to bring the work of Catholic artists to the attention of the larger community. There were precedents for other forms of community outreach as well. Years earlier Father McCabe had avidly supported the DePaul Settlement House on Halsted Street, actively promoting its children’s nursery. (21)

At his inaugural address in 1935 the Very Reverend Michael J. O’Connell, C.M., expanded on some of his predecessor’s themes. He reminded his audience that DePaul had been established to give “to the people of Chicago a center of higher learning under Catholic auspices, and the proof of its need lies in the fact of its phenomenal growth.” He felt the need neither to defend nor apologize for DePaul’s Catholicism, since this philosophy had stood the test of time for almost two millennia. For DePaul, according to O’Connell, knowledge was not an end in itself but a means to bring wisdom to society. As far as its programs were concerned, DePaul needed only to infuse this spirit into all of its courses and curricula. If knowledge did not bring wisdom with it and define the true meaning of life, he asserted, it was not worth much. If DePaul did not teach its students the art of right living, which could come only from right thinking, it was not worth its place in the firmament of society. DePaul must stand for its conviction that it was “essential to a proper education to have given to each of those whom it forms the mental and spiritual moorings which enable them to ride out safely and serenely the storms of life.” (22) A similar theme was struck by Father Walter Case, C.M., head of the English department, who delivered a sermon on the occasion of O’Connell’s installation, reminding him and the entire community that DePaul had played an exceptional role in the educational life of Chicago.

Some students reflected this more overt advocacy of a distinctly Roman Catholic philosophy of education in their burgeoning interest in religious activities. A student organization
known as the Chicago Inter-Student Catholic Association (CISCA) promoted student attendance at mass on the first Friday of each month, and some of its members undertook a special discipline of spending fifteen minutes each Friday in devotion to the Blessed Sacrament. Members of another student organization, the Women's League, marched in the League of Decency parade and did charity work. (23) The university also organized a sodality organization among the predominantly female students in the Secretarial School. They were encouraged to attend services, even if that meant they had to go to the uptown campus to do so. The university's full schedule of student dances, usually held off-campus, was suspended during the Lenten season; a restriction lifted only for St. Patrick's Day. By the mid-1930s the faculty and deans were urged to encourage students to attend the annual religious retreat. (24)

The religious atmosphere which Presidents Corcoran and O'Connell promoted was balanced by the sensitivity these leaders exhibited toward non-Catholics. From its earliest days DePaul's leaders had proudly proclaimed the lack of a religious affiliation requirement for its students and faculty. For American Jews, who found entrance into many institutions limited by artificial quotas, the openness of DePaul was particularly welcome. Many prospective Jewish law students could enter DePaul even if they were barred from other institutions. Alex J. Goldman, later a practicing rabbi as well as an attorney, recalled that his father, an Orthodox rabbi, encouraged him to attend DePaul and told him to respect its traditions by attending graduation baccalaureate services, even if he could not participate in the religious aspects of the ceremonies. The elder Goldman became a great admirer of Dean William Clarke of the law school, "a devout Catholic and gentle Irishman," and the two often sought each other's advice. (25) DePaul helped to forge bonds such as these.

While DePaul's leaders took pride in the aura of tolerance under which they operated, it had limits. In 1937 the university informed the National Catholic Education Association (NCEA) that non-Catholics were excluded from teaching in the religion, philosophy, history, biology and education Departments, and that all department heads were Roman Catholics. Such provisions were common at Catholic institutions during these years. Further, the university reported that "non-Catholic teachers are interviewed about their views on Catholic doctrinal issues and are visited by the department heads and the dean of instruction." This religious defensiveness occurred more characteristically in the College of Liberal Arts and Sciences than in the professional schools, which enrolled proportionally fewer Catholic students. (26)

By the late 1930s unabashed expressions of its Catholic philosophy appeared in some of DePaul's official literature. The 1935–36 Bulletin of the College of Commerce proclaimed that its curriculum was designed "to train young men and women for business careers . . . in accordance with a Catholic philosophy and ethics . . . designed to present a broad perspective." (27) The philosophy curriculum offered to students in the Colleges of Liberal Arts and Sciences and Commerce reflected a standard scholastic philosophy approach, with courses in logic, cosmology, metaphysics, epistemology and the psychology of education. (28)
Such lofty statements of purpose contrasted with the university's conduct during those years with respect to certain ethical issues. Two incidents which put application of these principles in question occurred in the 1930s. The first was a case in which an instructor, John B. Fuller, had been hired to teach German at DePaul in 1935 at a salary of $2,000. President O'Connell had assumed that Fuller was a practicing Catholic. Between the time he was hired in the spring of 1935 and the start of school that September, O'Connell discovered that Fuller was a former priest who had left his religious community and married. O'Connell fired Fuller before the term began. As a result Fuller sued the university and confronted Father O'Connell in Cook County court. The conflict was resolved when Fuller received a financial settlement from the appellate court. (29)

The second situation concerned DePaul's policy toward admitting African American students. Like other Catholic institutions at that time, from parochial schools to hospitals, DePaul had a policy that discriminated against Black students. From time to time in earlier years, there had been Black students at DePaul, and in the twenties there had been a number of nonwhite students from the Philippines and China. But the university had not encouraged them to attend, even when they were Roman Catholic. In 1934 the University Council, the most important advisory body to the President, considered the issue. While it was clear that the university would not adopt an outright "no Negro students" policy, it advocated the use of
various academic and administrative devices to limit the number of African American admissions. Black students who applied to DePaul were required to submit complete transcripts and pay their tuition in full before being admitted to the university. If African American applicants met all the stringent requirements, they were still discouraged by being informed that since they were likely to be the only "colored student" they might "encounter an uncongenial atmosphere" for which the institution would not like to assume responsibility. The statement assumed that if such students understood that they were "persona non grata" they might not pursue the matter further. (30)

These informal policies apparently had not kept all African Americans from coming to DePaul and the council was asked to adopt a more formal policy. One issue faced by the council, the majority of whose members were Vincentian priests, was the reaction to the presence of African American students by White students and their parents. A variety of views were expressed by members of the council. Some were concerned about the effect that African Americans might have on the rest of the student body, some of whom might not "be educated to accustoming themselves to the presence of the colored students . . . or parents might raise objections to mixed classes." Because of these concerns, the council concluded that non-Catholic Black students should not be admitted, while Catholics would be admitted if they met a literal application of the admission requirements. The council recommended to President Corcoran that he announce a formal policy based on considerations of religion "and secondarily on numerical restriction, scholastic selectivity and favorable qualifications of personality." (31)

Discussions such as these reveal the pervasiveness and power of racial discrimination at that time. It is possible that the university's leadership worried that the institution's historic core constituency, ethnic Whites, might leave DePaul if Blacks were admitted in significant numbers. If that fear had any basis in fact, it changed with time. By the late 1940s DePaul was admitting African American students, particularly veterans, and highlighting their success in school. As John Rury notes, however, the question of race continued to be an important issue at DePaul for years to come.

These incidents reveal the sometimes contradictory nature of DePaul's emphasis on religious education in these years. In certain respects the policies of Presidents O'Connell and Corcoran were formal responses to the suggestions of Catholic educational leaders and perhaps also to the provincial Vincentian leadership. As noted earlier, many Catholic institutions placed greater emphasis on their religious identity during this time. Most Catholic students and faculty members undoubtedly welcomed greater attention to matters relating to religion. But this was also a period of exclusion, when the university barred certain groups of people from faculty positions, and discouraged other groups from enrolling as students. In attempting to pursue the university's Catholic and Vincentian mission zealously, DePaul appears to have violated some of its self-proclaimed principles. This too made the interwar years a particularly troubling time in the university's history.
CHAPTER SIX

**DePaul During the War Years**

Following the Japanese attack on Pearl Harbor on December 7, 1941, DePaul faced a new set of institutional challenges. For more than a year Father O’Connell and his administrative team had had some indication that DePaul’s survival, tenuous during the financially dark years of the Great Depression, might now be threatened in a different way. In the late summer of 1940 the U.S. Congress passed the first peacetime draft in American history. This legislation threatened to move young college-age men from the classroom into the armed services for one year. Shortly before the law expired in late summer 1941, the world situation had worsened. Congress renewed the legislation, even though the measure squeezed through the House of Representatives by only a single vote. Meanwhile, Germany had attacked the Soviet Union in June and the diplomatic maneuvering between the United States and Japan had reached a critical stage. Most of President Franklin Roosevelt’s advisors—as well as knowledgeable citizens—understood that the entry of the United States into the Second World War was not in question, only when and under what circumstances it would occur were not foregone conclusions.

The university had already noted a small drop in male enrollments in the day divisions of commerce and law in autumn 1940. These declines were partially compensated for by rising enrollments in the night divisions of those schools. Among those who left in the first draft calls of 1940 was the basketball coach, Thomas Hagerty, although he was expected to return for the 1941-42 season. (32) One problem facing the university was how to handle students who received their draft notices in the midst of a semester. One suggestion allowed them to get academic credit if they had passed a certain point in the term. Most of the early draft regulations gave college students time to finish their current term before reporting for duty. Later in the war the university experimented with new rules that gave students additional time to finish incomplete courses after they returned.

Another device used by the university to keep its student population from falling disastrously was to create additional programs to attract new students. The University Council recommended that the secretarial department initiate a new two-year course to train men to serve as executive secretaries for the top managers, who would be needed as defense manufacturing expanded rapidly in the Chicago area. (33)

The attack on Pearl Harbor—and the Declarations of War against Japan, Germany and Italy which followed in the next few days—were probably a surprise to many students and faculty. Chicago and the middle west had been the center of isolationist opinion throughout the 1930s, a mind-set to which the large German and Italian ethnic communities living here had subscribed, influenced no doubt by Colonel Robert McCormick, editor-publisher of the *Chicago Tribune*, one of the major voices opposing American involvement in the war. But the suddenness of the Japanese attack made isolationist thinking inconceivable after the “day of infamy.”
Lieutenant Bob Booth USAC as pictured in the 1942 DePaulian. During the war years, much of the uptown campus was used by the military.
The DePaul community joined the wave of patriotism and desire for revenge that swept the nation. At the first meeting of the University Council, which took place in the week immediately following Pearl Harbor, deans estimated the drops in enrollment their colleges might experience if full mobilization took place. The forecasts ranged from 20 percent to as high as 60 percent with commerce and law deans reporting the highest percentages. Not only would the draft and enlistments deplete the student body, but the lure of high paying jobs in the expanding defense industry might also draw off additional students. The council decided to limit extracurricular activities to a minimum and suggested that the national anthem be sung at all university convocations. It also urged President O'Connell to offer the university's facilities to the federal government. A month earlier, Father O'Connell had reported that the university's quota for the Civilian Pilot Training Corps had been filled. (34)

In subsequent weeks Father O'Connell ordered a sharp decrease in the number of bulletins published. The council had also suggested that the time to degree be accelerated by increasing the number of hours in each semester and by shortening the break between terms, although administrators feared that such unilateral actions might be criticized by accrediting associations. Father O'Connell was relieved when the North Central Association authorized its member schools to make any calendar changes that did not endanger educational quality. (35) By late 1942 the university abandoned the publication of the DePaulia.

While in publication, DePaulia editorials challenged any residual prewar isolationist sentiment by urging that the true duty of Catholics was "submission to recognized authority, and . . . for a revival of faith, for a new birth in the spirit of patriotism." The student editor regretted that war had come, stating, "we are fighting a war, and war in this world has come to mean hate . . . but for us there can be only love, and greater love which lies in Christ." (36) Students responded to the challenges immediately. They were urged to report for civil defense work as air raid wardens and to assist the Red Cross. The December 18, 1941 edition of the DePaulia included detailed instructions to students who wished to enlist for a civilian pilot training program starting the following February at Glenview Naval Air Station, northwest of the city. (37) The newspaper began a "War Notes" column in January containing information about students and faculty who joined the military so that their friends at home might correspond with them. Later in February, the editor advised students to look over a recent issue of Life magazine that ran graphic pictures of German atrocities against civilians if they wanted to understand what Americans were fighting about. (38)

The 1942 DePaulian sarcastically commented that although the war had brought many changes to college life it had not done away with "homework—the bugaboo of the undergraduate." Oddly, anti-German hysteria had not yet overcome good sense, as the DePaulia reported on December 18, 1941 that the Christmas party of the German Club had been the most popular of all campus Christmas social events. (39)

As the war continued, social activities were modified to remind students that the war.
effort had to continue. Formal dress would not be required at the 1943 Junior-Senior Ball. Many fraternities and sororities maintained their schedule of social events, especially dances, although in 1943 Phi Kappa Alpha announced that it intended to suspend activities during the war, no doubt because so many of its members were in the service. Red Cross units were organized at both campuses and its members, mostly women, knitted socks, rolled bandages and also sold war bonds and stamps. (40) By the fall of 1942 a student reporter observed that there was some complaining among students, perhaps about the idea that their draft notices might remove them from school before the end of the term. The editor remonstrated that such complaints were uncalled for and that “students should realize that Uncle Sam doesn’t owe them a college degree.” (41)

When the larger contingents of young men in various military training units arrived at DePaul in the spring and autumn of 1943 there was an active attempt by student organizations to involve them in the various social activities of the campus, although these student-soldiers had relatively little time to participate because of their long schedule (see the discussion of such programs below). By the end of the 1943–44 academic year most of the special programs for soldiers and civilians had been completed, and the university began to give serious thought to the postwar problems that it would face.
Early in 1942 the university had established a large number of noncredit courses to train civilians to work in war defense plants. These courses were taught by the university's regular faculty and some experts drawn from Chicago's defense plants during the late afternoons and evenings. Men and women who took them paid no tuition, and their study materials were furnished. The university kept close track of the costs associated with these courses, and it was reimbursed for all direct and indirect costs by the federal government through the office of the Commissioner of Education. (42) The curriculum covered such topics as production supervision, business organization, industrial personnel management, cost and budget accounting and statistical analysis. Each class met for four hours per week. In addition, on the uptown campus there was instruction in techniques for chemical analysis and control. To help preserve the integrity of the regular curriculum, DePaul's regular students were not eligible for these classes, nor was college credit offered to the adults who took them. (43) No doubt these courses, which introduced DePaul to many Chicagoans who would otherwise not have had the opportunity, could also have served as models for various forms of postwar adult education. This program attracted thousands of students to DePaul for short but intensive courses of study.

School spirit was not ignored during wartime. Fred Waring, the noted popular band leader and choral director, had written a new anthem for the university which was aired on the NBC Red Network on March 6, 1942. In autumn 1942, the editor of DePaulia urged students to make a fuller contribution to the war effort by donating blood to the Red Cross, participating in drives to collect paper, metal and cooking fats for the government and volunteering at the U.S.O., an organization that provided recreational and social activities for soldiers and sailors on leave; this activity must have been especially attractive to female students because two large basic training facilities, Fort Sheridan and Great Lakes Naval Training Station, were located just north of Chicago, and tens of thousands of servicemen spent their precious weekend passes in Chicago's Loop, seeking a brief respite from the rigors of training and heartaches of homesickness. (44)

Student enthusiasm for the cause continued to grow throughout 1942 and 1943. Clubs, fraternities and sororities made the war cause a fundamental part of their activities. The 1943 DePaulian, the last to be published during the war, proudly announced that DePaul students dared not ignore the fact that three-fourths of the universe was involved in a “struggle for life and death” and that DePaul's proclamation to seek “Eternal Truth” and “the saving of man's soul” had to stand in defiance of those “which seeks to destroy it.” (45) The Amazons, a girls' social group, hosted many U.S.O. dances. By spring 1943, when a full contingent of soldiers had arrived at the university, its members were brought into the social activities whenever possible. When Ray Meyer was hired as the new basketball coach in 1942, he made playing against the service teams at Great Lakes and Fort Sheridan a part of his rigorous schedule.

The entire university played a role in the war effort. Father O'Connell never considered
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closing DePaul, but instead sought ways to keep it viable. Between the start of the 1942-43 school year and the beginning of academic year 1943–44, the student population dropped from about 6,600 to 4,200. Fortunately the university did not have to dismiss any faculty because a considerable number of instructors either joined the military, served in various civilian and wartime agencies or went into private industry. A number of Vincentian priests left for the service to become military chaplains.

In order to keep the institution going and absorb the loss of students and faculty during the war, the university collaborated with military and civilian agencies on various wartime programs (some of which have been discussed above). The most difficult years were 1942–43 and 1943–44. By the end of the 1943–44 academic year the tide of war had swung to the side of the Allies. The invasion of France in June 1944 and the steady progress of American naval and military forces on two parallel fronts in the Pacific made the outcome of the war certain. Some observers in the U.S. had already called 1944–45 the year of victory. (46) The challenges facing the university involved changes in student demographics, relocation of some classes, and efforts to conserve human and material resources. The major wartime activities of the university had served complementary goals. They had satisfied DePaul's desire to be part of the great national effort to win the war and they had provided the means to help the university survive this stressful period. The presence of contingents from the Army Signal Corps and two full contingents from the Army Specialized Training Program (ASTP) as well as the training programs for civilians in war industry (discussed earlier) were the university's major wartime academic contributions.

The most marked effect on campus life came from ASTP, a program DePaul participated in from fall 1943 through spring 1944. Each ASTP contingent consisted of almost 600 men. For a university that had never had a residential student body, this produced some novel challenges, for the students had to be housed, fed and given physical and military training as well as classroom instruction. Up to this time DePaul's clientele had been overwhelmingly commuter students, and except for snack bars the university provided no food service. Most social activities, with the exception of intercollegiate and intramural sports, had always been off campus. The arrival of ASTP students in fall 1943 dramatically changed all this.

The university virtually closed the uptown campus to civilian students and quickly made necessary renovations to serve the student-soldiers. Part of the academy building was converted into residential quarters with soldiers sleeping on double-deck cots. The cafeteria was transformed into a military style mess hall, and students ate standard Army food served on regulation aluminum trays. Classes were held in the Science Building (now O'Connell Hall) and on the first floor of the academy building (now Byrne Hall). The athletic field, which extends north of the academy building to Belden Avenue, was used for physical education and military drill. In case of inclement weather these activities were moved into the auditorium. An extensive program of intramural sports was planned for these soldiers. (47)
The DePaulia devoted one page in each issue to the activities of its military students. Student meals consisted of as many non-rationed foods as possible. In order to make the DePaul experience as similar as possible to life on a regular Army installation, the students had only twenty minutes to eat. Classes were held from eleven to noon each morning and from two to four each afternoon. Regular DePaul faculty taught chemistry, physics, mathematics, English, and history while Army instructors taught those courses more directly related to military training. In addition to the academic classes the soldier-students drilled six hours a week and also had six hours of physical training. The remaining time was devoted to required study halls. The semester began on August 9, 1943 and lasted twelve weeks. It concluded with two separate sets of examinations. The first consisted of the regular course exams given by university instructors while the second was a series of standardized Army examinations administered to all ASTP students nationwide. The threat that those who failed would “be returned to their outfits to await further orders,” placed a serious psychological stress on the students. (48)

Following the end of the exam period the soldiers were invited to relax at an on-campus dance hosted by coeds. The experience of these student-soldiers was characterized by one of them as their first contact with college life; he assured the civilian students that these soldiers
had enjoyed the halls of academe as well as the sincere friendship of DePaul students and faculty who made them "feel that we belong." (49) It is possible that some of these young men who might have recalled their DePaul experience after the war, were motivated to return to colleges and universities under the sponsorship of the G.I. Bill.

A second group of ASTP students arrived in January 1944. By early spring 1944 almost 10,000 men a month were completing the program throughout the country. It was a major resource for highly trained technicians needed by the Army to serve as noncommissioned and commissioned officers. In late spring 1944, General George C. Marshall, U.S. Army Chief of Staff, suddenly ended the program. Rapid advances by American forces in Europe and in the Pacific had produced higher casualties than expected, and the existing infantry divisions needed more personnel. (50) Thus, although the ASTP had to be sacrificed for more pressing requirements, it provided the U.S. Army with a source of highly skilled technical personnel. For DePaul, as well as for many other universities throughout the nation, it was a way to help keep the doors open during a critical period.

Encouraged by the successful spring and summer 1944 offensives in both the European and Pacific theaters of the conflict, many DePaulites felt that the year 1944-45 would be the year of victory. (51) The D-Day invasion of France in June 1944, only a day after Rome was liberated, combined with rapid advances of the American naval and military forces in the Pacific, which began the liberation of the Philippine Islands in November and the daily air attacks on the Japanese home islands in late autumn 1944, made such hopes reasonable. At DePaul important changes took place that year, too. In mid-1944 Father Michael O'Connell announced his forthcoming retirement after serving as DePaul's sixth president since 1935. Father Comerford J. O'Malley was appointed his successor. (52) In the previous few years O'Malley had played an increasingly important role as the number two man on the administrative team. Not only had he served as dean of the College of Commerce, he also had responsibility for carrying out many of the war-related activities in which the university had been involved.

**Conclusion: DePaul Looks Forward to a New Era**

The war years had forced the university's leadership to consider many basic questions. One of these was the makeup and function of the board of trustees which had been unchanged ever since St. Vincent's College had been incorporated in 1898. As Richard Meister has noted, in spring 1944 Father O'Connell had commissioned a management study by a layman, Stanley P. Farewell. The report contained some fundamental recommendations. One was to broaden the representation on the board of trustees by including more laymen, even if one or more might not be Roman Catholic. Another recommendation was to create some sort of advisory board composed of laymen prominent in the commercial, financial and industrial sectors of Chicago, whose knowledge and connections might bring additional resources to the university. The other recommendations included an effort by the university to reach out to its alumni.
and the establishment of a permanent university public relations program to strengthen the institution's ties and influence in many sectors of the Chicago community. In the past DePaul had not communicated with its alumni very consistently, other than to ask them for money. Farewell felt that alumni must be listened to as well as solicited for funds. Finally, the report urged the university to consider establishing new educational programs that would attract more students to the university.

Thus with the war ending and the university approaching its half-century mark, the Farewell report presented DePaul's leaders with a number of fundamental challenges to look for new directions. The timing of this report together with the beginning of Father O'Malley's long presidency (it was to last from 1944-1963, the longest of any DePaul president) was an ideal confluence of factors. In the Farewell report, for the first time, the university leadership looked outside itself and the accrediting associations for guidance. The tone of the report suggested looking beyond day-to-day issues to examine fundamental trends and challenges the university had to face. DePaul's first fifty years were coming to a close; it had achieved much, but the world was changing even more rapidly than before, and American Catholicism was reaching a new level of maturity.

The war was coming to an end, Father O'Connell had retired, the resources of the university had been stretched thin by fifteen years of depression and war, and thousands of new students were getting ready to enter or return to school as soon as the war ended, to complete or begin their educations and careers. One fortunate change had not gone unnoticed by DePaul's leaders. That was that by the end of the war they had virtually eliminated the last of the debt, some of which had been incurred during the very first years of DePaul's existence. Thus Father O'Malley and his new team of administrators could begin to think about the implications in the Farewell report and to consider how DePaul might take advantage of the new opportunities the postwar world presented. The university entered this era in an optimistic frame of mind. Before it realized the benefits of this renewed energy, however, it faced one more crisis—perhaps the most important of its existence.
Chapter Six Notes

1. It is quite difficult to get exact figures about DePaul's finances before the 1930s. The debt referred to was incurred between 1898 and 1907 to pay for the construction of several buildings. By the 1930s it was still between $300,000 and $600,000. The budget of the university was probably in the area of $325,000 to $350,000 in the mid-twenties. In examining the available figures one must keep in mind that both the income and expense side of the budget also include the costs of operating DePaul Academy. Consistently accurate bookkeeping did not exist at DePaul until the 1930s.

2. There is no question that the Archbishop and Fr. McCabe had opposite ideas about Catholic lay-women entering a male college or university. Francis X. McCabe, C.M. to Archbishop George Mundelein, 14 September 1917 and George Mundelein to Francis X. McCabe, 17 September 1917, Daniel J. McHugh Papers, DePaul University Archives (DPUA). Mundelein stated, "I do not desire DePaul University to accept any young women in your college of Liberal Arts and Sciences." The author is indebted to Rev. Patrick Mullins, C.M., for sharing his unpublished manuscript, "Recognizing the Ladies," DPUA. Also see memo from Rev. John F. Richardson, C.M., to Patrick Mullins, C.M., 19 September 1937, DPUA. Richardson characterized McCabe's administrative style as "running the university almost single-handed." Richardson thought that Mundelein favored separate colleges for women.


4. Ibid.

5. Thomas F. Levan, C.M., to Members of the Committee on Higher Education of the North Central Association of Colleges and Secondary Schools, 14 March 1924, O'Malley Papers, DPUA. North Central Association will hereafter be referred to as NCA.

6. Ibid. and Ralph W. Agler to P.M. Hughes, 19 February 1924, O'Malley Papers, DPUA.

7. Levan to Committee on Review of NCA, 17 March 1930, O'Malley Papers, DPUA. Fr. Levan frequently asked for and sometimes received additional time to meet the issues which NCA inspectors had raised.

8. "Report of University of Illinois Committee on Admissions on DePaul University," 31 March 1937, O'Malley Papers, DPUA.

9. Ibid.

10. Roy J. Deferrari to Rev. M.J. O'Connell, 8 January 1937, O'Connell Papers, DeAndreis-Rosati Memorial Archives located in Perryville, Missouri. Hereafter referred to as DRMA. Deferrari, a layman, was Dean of the Graduate School at Catholic University of America and was considered to have an acute ability to gauge when new graduate programs might be accredited.

11. Based on information from Rev. Patrick Mullins, C.M.

12. Comerford J. O'Malley, C.M., to Dave Sharer, 8 September 1960, O'Malley Papers, DPUA. Fr. O'Malley said that much of the stability and improvement that DePaul had made "can be traced to the wholesome influence you exercise...."

13. DePaul University Bulletin, Downtown College of Liberal Arts and Sciences, 1933-34 (Chicago, 1934) passim. Throughout the 1930s and 1940s bulletins carried similar statements.

14. The best study of Mundelein's work in Chicago is Edward J. Kasniewicz, Corporation Sole: Cardinal Mundelein and Chicago Catholicism (Notre Dame, Indiana, 1983). One of Mundelein's major ambitions was to build a gigantic "Catholic University of the West" on a plot of land in Libertyville, Illinois. This institution would match Catholic University of America. Therefore Mundelein could not have been an enthusiastic supporter of such existing Catholic universities as Loyola and DePaul.


16. This is the author's conclusion based on a letter from Rev. Joseph Donovan, C.M., to Rev. Francis X. McCabe, 8 June 1946 a copy of which is in the author's possession. Fr. Donovan told McCabe "...and I imagine the present rulers of the Irish Free State put your name and energies second to none among all their helpers outside of Ireland." McCabe was very active in Chicago's Irish community speaking and raising funds for the cause of Irish independence. See Vincentian Weekly 15 December 1918 and 8 February 1920, DPUA.

17. Most bulletins of the university during the 1920s, 1930s and 1940s carried a statement exalting non-Catholic students from attending compulsory religious services. This was quite reassuring to the many Protestants and Jewish students who attended DePaul, especially in the law and commerce colleges.

18. Ellamay Horan to Rev. Michael J. O'Connell, 10 December 1936, O'Connell Papers, at DRMA.


20. "Address of Rev. Francis C. Concannon to General Faculty Meeting," September, 1933, Francis C. Concannon Papers, DPUA.

21. When Fr. McCabe was forced to retire a number of letters appeared lauding McCabe's leadership. See Chicago Herald-Examiner, 25 March 1920. His defenders urged Mundelein to use his influence to retain McCabe at DePaul. Telegram, Jay J. McCarthy to Archbishop Mundelein, 25 March 1920, McCabe Papers, DPUA. Such pleas may have fallen on deaf ears since Mundelein was probably happy to see McCabe leave; one could speculate that perhaps he had urged the Vincentian provincial to remove McCabe.


23. Ibid. Another social action group active at DePaul in the 1930s was CISCA, the Chicago Inter-Student Catholic Association; Andrew Greeley, The Catholic Experience: An Interpretation of the History of American Catholicism (Garden City, New York, 1967), see pp. 247-274 for an excellent discussion of Catholic social movements in the 1930's and 1940's. Greeley suggests that Chicago was the center of these reform movements.


25. Alex J. Goldman, My Father Myself: A Sons Memoir of His Father Rabbi Yehudah N. Goldman, America's Oldest Practicing Rabbi (Chicago, 1997), 30 and 33-34.

26. "Survey of DePaul University to National Catholic Education Association" (1937), DPUA.

27. DePaul University Bulletin of Downtown College, 1935-36 (Chicago, 1935) passim, reflects Fr. O'Connell's more pro-active attitude identifying DePaul as a Catholic Institution. This quote remained in the bulletins for many years.

28. There were very few changes in the wording of the survey throughout the 1930s.


30. "University Council Minutes," 12 January 1934, DPUA.

31. Ibid.

32. "University Council Minutes" 3 December 1940; 8 February, 8 May and 7 October 1941, DPUA includes a discussion of some of the issues relating to DePaul's reaction to the problems resulting from the enactment of the military draft.

33. "University Council Minutes" 18 February 1941, DPUA.

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34. Ibid., 7 October and 18 November 1941, DPUA.
35. Ibid., 9 December 1941, and 14 April 1942, DPUA.
37. Ibid., 18 December 1942.
38. Ibid., 26 February 1942.
39. Ibid., 18 December 1941.
40. See 1942 and 1943 DePaulian in DPUA. The student annual was not published in 1944 and 1945 probably as a war-time conservation measure and probably because there were not enough students available to work on it.
42. “Audit by Wolfe and Company of ESM Training Program from October 1, 1943 to August 13, 1944,” DPUA. ESM stood for Engineering, Science and Management, the program in which civilians were trained to work in local war industries.
43. Interview with Edwin Schillinger, 2 March 1993. Schillinger, later a physics professor and dean of the College of Liberal Arts and Sciences, was an undergraduate student at DePaul during the war and worked as an assistant in the ESM Program. He recalled that these programs included women.
44. Chicago New World, 27 October 1943 and DePaulia, 29 October 1943.
45. 1943 DePaulian (Chicago, 1943) passim.
46. The 7 January 1944 issue of the DePaulia referred to 1944 as the “Year of Victory.”
47. Chicago New World, 27 August 1943 carried a long article describing the academic schedule, military training and recreational opportunities which the student soldiers in the ASTP program had. Autumn and winter issues of the 1943–44 DePaulia devoted many articles to the educational and social activities of these soldiers.
48. DePaulia, 15 October 1943.
49. Ibid., 29 October 1943. ASTP stood for Army Specialized Training Program. Two contingents came to DePaul in the autumn and winter terms of 1943–44. Each contained about 600 men. Smaller groups had come to DePaul in Programs sponsored by the U.S. Army Signal Corps.
50. Louis E. Keefer, “Exceptional Young Americans: Soldiers and Sailors on College Campuses in World War II,” Prologue 24 (Winter 1992): 374–383. The manpower situation in the spring of 1944 was so serious that Gen. Marshall ordered all men in ASTP units returned to their divisions; the navy, however, maintained its program to the end of the war.
51. DePaulia, 7 January 1944.
52. Fr. O’Malley, a native Chicagoan from Saint Vincent’s parish had been at DePaul since the 1930s. He had been a philosophy professor, dean of the College of Commerce and had major responsibilities in running many of the war-time activities in which DePaul was involved. A man of some reserve, he was considered extremely close to hundreds of students who he knew by name, especially his outreach to many of the non-Catholic students in the Colleges of Commerce and Law. The idea of a lay board of trustees was originally suggested by Britton Budd to Rev. Michael J. O’Connell, 14 January 1944, O’Malley Papers, DPUA. The present author speculates that the idea was informally discussed by members of the board of trustees. O’Connell wanted to implement the idea, but by this time his resignation had already been announced. Therefore the implementation of the idea was left to Fr. O’Malley and the board of trustees. See Michael J. O’Connell to Britton Budd, 15 July 1944, O’Malley Papers, DPUA.
53. Stanley P. Farewell to Rev. Michael J. O’Connell, 26 May 1944, O’Malley Papers, DPUA.

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