THE CATHOLIC UNIVERSITY OF AMERICA

THE CATHOLIC UNIVERSITY OF AMERICA, 1909-1928
THE RECTORSHIP OF THOMAS JOSEPH SHAHAN

A DISSERTATION

Submitted to the Faculty of the
Graduate School of Arts and Sciences
Of The Catholic University of America
In Partial Fulfillment of the Requirements
For the Degree
Doctor of Philosophy

By
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This dissertation was approved by

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The longest rectorship in the history of the Catholic University of America to the present writing came to an end in 1928, when Bishop Thomas Joseph Shahan completed his third term as the chief administrative officer of the University and retired with the title "Rector Emeritus." Under his guidance the University had grown in many ways. The land holdings of the University had risen from 70 to 270 acres. Many buildings had been constructed; the more notable among them were Gibbons Hall, Graduate Hall, the Martin Maloney Chemical Laboratory, the Gymnasium, and the John K. Mullen of Denver Memorial Library. This last building was especially needed to house the books acquired during Shahan's three terms. In 1909, when he took office, there were 53,500 volumes in the University library; by 1928 this number had risen to 273,674.

Shahan wished to build a University church which would be capable of holding the student body, faculty and visitors. He expanded this idea into the National Shrine of the Immaculate Conception. As the University was to be the center of American Catholic intellectual life, it could also become the focal point of its devotional life.

The student enrollment increased from 225 students in 1909 to 892 in 1923, and the faculty increased from 29 to 115. The influence of the University, however, was much greater than the size of the student body would lead one to believe.

An important contribution to the Catholic educational system of the country was brought about by the affiliation program of the University. This was an attempt of the University to upgrade and standardize the Catholic school system of the country. Standards were set up for colleges and high schools desiring affiliation with the University. Examinations were sent out to high
schools by the University, and these examinations were sent back to the University to be corrected so that a high standard of scholarship could be maintained by this means of supervision.

The teachers of the University also extended their work to Sisters College, Trinity College, Basselin College, the Knights of Columbus Evening School, and the Summer School. They also taught in the National Catholic Service School which was affiliated with the University in 1923. This was later to become the National Catholic School of Social Service. Thus by June of 1928, there were 2,734 students attending these schools studying under members of the University faculty.

University professors gained fame even beyond the confines of the campus. Rev. Dr. John A. Ryan taught moral theology at the University and put theory into practice as the head of the Social Action Department of the National Catholic Welfare Conference. Rev. Dr. James H. Ryan taught philosophy at the University and was the chief spokesman of the N.C.W.C. on educational questions. In the days of Shahan's rectorship, the University provided many men to build up the N.C.W.C. This organization owed a great debt to the University, even in its first stages when it was organized as the National Catholic War Council.

Ever aware that scholarship is judged largely by literary productivity, Shahan encouraged his professors to write and supported the foundation of many publications to provide a forum for their scholarly production. The Catholic Educational Review was established in 1911, the Catholic Historical Review in 1915, the Catholic Charities Review in 1917, Studies in Psychology and Psychiatry in 1926, the New Scholasticism in 1927, and the anthropological journal, Primitive Man, in 1928. Rev. Dr. Herman Heuser of Philadelphia had given his American Ecclesiastical Review to the University and Rev. Dr. William Kerby, of the Department of Sociology, was functioning as the new editor by the time Shahan
left office.

As long as he was rector, Shahan was president of the Catholic Educational Association. In 1927 this became the National Catholic Educational Association.

Shahan offered the facilities of the University to President Woodrow Wilson in 1917. Because of this offer, research in chemical warfare was conducted at the University, leading to the development of Lewisite gas. There was also a school for naval paymasters established at the University and a Student Army Training Corps was inaugurated.

This study examines the problems facing Shahan as rector and his approach to their solution. It is a record of his successes and failures. Special consideration is given to the dismissal of Rev. Dr. Henry Poels, associate professor of Sacred Scripture in 1910; to the financial difficulties of the University; to the exclusion of Negro students; and to the reorganization of the University leading to the Constitution of 1926.

The author wishes to extend his thanks to all who helped him in any way. Thanks are due to the library staff of the Catholic University of America. Especial thanks must be given to Mr. Moreau B. C. Chambers, archivist of the University, who has gone out of his way many times to be helpful.

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Cardinal Lawrence Sheahan gave permission to use the archives of the Archdiocese of Baltimore. The use of this material was made accessible to the author by Rev. Msgr. Porter J. White, the Chancellor and by the archivist of the Archdiocese of Baltimore, Rev. John J. Tierney, S.S.

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into the Shahan era.

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Penance, but thanks must be extended also to the members of the Immaculate
Conception Province of the Third Order with whom he resided at St. Thomas
More House of Studies in Washington, D.C.
LIST OF ABBREVIATIONS

ARCHIVES

ACUA------Archives of the Catholic University of America
EXKBT------Exhibits of the Meetings of the Board of Trustees
FSP------File of the School of Philosophy
FST------Files of the School of Theology
GP-------Guilday Papers
MMBT------Minutes of the Meetings of the Board of Trustees
ROC------Rector's Office Correspondence
RRBT------Report of the Rector to the Board of Trustees
SP-------Shahan Papers

AAB------Archives of the Archdiocese of Baltimore
AABO------Archives of the Archdiocese of Boston
AAC------Archives of the Archdiocese of Chicago
AAH------Archives of the Archdiocese of Hartford
AANY------Archives of the Archdiocese of New York
AAP------Archives of the Archdiocese of Philadelphia

ADC------Archives of the Diocese of Cleveland
ADR------Archives of the Diocese of Richmond

ASF------Archives of the Sulpician Fathers
Montreal
Roland Park

McK------McKenna Papers

ORGANIZATIONS

AAU------Association of American Universities
CEA------Catholic Educational Association
NCEA------National Catholic Educational Association
NEA------National Education Association

Official Report
Commissioner's Report------Report of the United States Commissioner of Education

NEWSPAPERS

BCR------Baltimore Catholic Review
NYT------New York Times
Transcript------Hartford Catholic Transcript

Press Service

NCWC------National Catholic Welfare Council and National Catholic Welfare Conference News Release Service

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MAGAZINES

GER------Catholic Educational Review
CUB------Catholic University Bulletin
AER------American Ecclesiastical Review

Other

NCE------New Catholic Encyclopedia
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CHAPTER I

SHAHAN'S BACKGROUND AND CAREER TO 1909

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CHAPTER I

SHAHAN'S BACKGROUND AND CAREER TO 1909

A. BACKGROUND OF THE FAMILY

(1) Ireland

During the great exodus from Ireland which took place due to the famine of 1849, the Shahan family left the beautiful lake country of Killarney in County Kerry to settle in Baltic, Connecticut. The Irish point of origin has been given as "near Tralee," and also as Killarney which is less than twenty-five miles from Tralee. There is no record that the paternal grandfather of Thomas Shahan, Peter Shahan, M.D., came to America at this time. It is quite possible that he succumbed to the epidemic which swept through the country while ministering to the victims of the plague which followed the famine.

(2) United States

Many of the Irish who fled from the spectre of death which haunted their native land were quite poor. They had so little money that they were forced to book passage to America in ships that were over-crowded and unsanitary. Already weakened by a lack of food there were many who did not survive the trip to the land of promise. Since grandfather Shahan was a medical doctor, the Shahan family undoubtedly had more money and could thus secure better travel accommodations than their less favored neighbors. Maurice Peter Shahan, then nineteen years of age, was the breadwinner of the small family. He was responsible for his mother, 

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1 (John Fenlon), "Church of America Mourns the Passing of Bishop Shahan," The Voice of the Students and Alumni of St. Mary's, (April, 1932), 1. The name of the author of this article was supplied by the Reverend John Cronin, S.S., a contributor to the Voice at that time as its Washington correspondent. He made the judgement on the basis of internal and external evidence. Father Fenlon was then the Provincial of the Sulpicians and had been for many years a close personal friend of Shahan.

2 Ibid.

3 AAH, File of the Reverend Peter Shahan. Peter Shahan was the

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Mrs. Hanna Horan Shahan, his younger brother Peter, five years old, and one sister. This small family apparently split up for a time into two households which were finally brought back together again by Maurice at Millbury, Massachusetts, in 1859. Some of the family's movements can be determined by examining the early life of Peter Shahan as recorded in his file in the archives of the Archdiocese of Hartford. He went to parochial school in Middletown, Connecticut, and was confirmed there in September, 1858.⁴ At this time Maurice Shahan was living in Manchester, New Hampshire, since he would not move to Millbury, Massachusetts, until 1859.⁵ Peter is listed as having attended high school in Millbury;⁶ therefore, Maurice must have brought the family back together in that town.

The family which arrived in Baltic was a very devout one and Holy Mass was offered frequently in the Shahan home.⁷ Maurice perhaps had thought of following his father's footsteps into the medical profession, but with the old Irish families the physician of the soul came first and so Maurice decided to study for the priesthood. His decision undoubtedly worked a hardship on the family. It seems likely that the widow Shahan, the wife of a physician, had no skill to fall back on; his younger brother Peter was only ten years old, and there would also be another sister to be taken care of. In the Irish families of those days, the

⁴AAH, File on Peter Shahan.
⁵Centennial History of the Town of Millbury, Massachusetts, published under the direction of a committee appointed by the town (Millbury: 1915) p. 590.
⁶AAH, File on Peter Shahan.
⁷(Fenlon), loc. cit.
economic factor was not to be considered as a sufficient reason for a young man not to answer the call of the Divine Master, no matter what personal sacrifices might be involved. Maurice, now twenty-four, bade farewell to his family and entered St. Charles College in Ellicott City, Maryland. He arrived in April, 1854, and stayed to the end of the academic year of 1856. St. Charles was a preparatory Seminary run by the Sulpicians. It had been opened in 1848 primarily to prepare candidates for the priesthood in the Archdiocese of Baltimore. During the first four years, all but seven of the students came from Baltimore. From 1854, however, there was a steady flow of seminarians from the New England States, including Maurice Shahan.

The Latin and Greek courses in the seminary were excellent. Maurice Shahan was a good student in the classics and was later said to have been the Bishop's "first and best" teacher. While he was at St. Charles College, Maurice Shahan won a book on Napoleonic military history as a prize for scholarship. This book later became the most precious possession in the library of Bishop Thomas Shahan. Monsignor John S. Kennedy, Rector of St. Joseph Cathedral, Hartford, recalls an incident in connection with this book, which occurred while he was studying for the priesthood in Washington. Bishop Shahan, although at the time Rector Emeritus, still had the habit of coming back

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8Ibid., p. 9.
10Ibid., p. 251.
11(Fenlon), *loc. cit.*
to the University and speaking to the students, especially the seminarians. Having donated all of his books to the University library, it was said that he went "bookless" from the school. Shahan told the students that he had finally decided to add this book to the list of those he had already given to the University, waiting until the very last moment to give up his father's prize.  

A classmate, who was to distinguish himself in future years as the Cardinal Archbishop of Baltimore, was James Gibbons.  

Despite his academic proficiency, Maurice Shahan came to the conclusion that the priesthood was not his true vocation in life. He left the seminary with a great respect for the Sulpicians and without bitterness. Later his younger brother Peter was to study there, and his son Thomas would study under the Sulpicians in Montreal.  

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13 Speer Strahan, *The Spirit of Bishop Shahan*, pp. 1-2. This is a fifteen-page booklet which does not give any facts of publication. A shortened form of this booklet appeared as an article in *Commonweal*, June 1, 1932, pp. 123-126. The booklet will be quoted when Strahan's work is mentioned since it contains more information. This work was probably commissioned by Monsignor Bernard McKenna, a close friend of Shahan, his fellow-worker on the Shrine and editor of the Shrine publication, *Salve Regina*. Strahan was a young priest, very close to Bishop Shahan, who had been invited by him in 1925 to teach English at the University and to help with the Shrine. The affection of Strahan for Shahan, the Shrine, and the University is seen in his letter to Shahan, July 2, 1925, found in the McKenna Papers. These papers from the estate of Monsignor McKenna will hereafter be cited as McKP, standing for McKenna Papers. These papers are currently in the possession of the author of this work and will be given to the archives of the Catholic University after its completion.  

14 AAH, File on Peter Shahan.  

15 Archives of the Sulpician Fathers, Montreal. Father Yvon Charron, S.S., sent a letter to the author dated November 18, 1969, which stated that a search of the archives of the seminary of Philosophy was able to substantiate only that Thomas Shahan is listed as a student in Philosophy for the year 1876-1877, and that his diocese was Hartford.
After leaving the seminary in June, 1856, he married Mary Carmody in Salem, Massachusetts, on October 7 of the same year. Maurice Shahan and his wife then moved to Manchester, New Hampshire. It was in this town, on either September 10, or September 11, 1857, that Thomas Joseph Shahan was born.

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16 (Fenlon), loc. cit.

17 Centennial History of the Town of Millbury, p. 590.

18 The question as to the correct date of the birth of Bishop Shahan will never be satisfactorily settled. Citing as a reference the baptismal record of St. Ann's (sic) Parish, Manchester, New Hampshire, the Sulpician Archives at Roland Park gives the date as September 11, 1857. In a letter to the author on April 23, 1970, Monsignor James Quinn, Pastor of St. Anne's Parish, Manchester, said that he had no record of Thomas Joseph Shahan from that period. Although the records do go back that far, at that time the date usually entered was the baptismal date and not the birth date. September 11, 1857 was accepted by Richard J. Purcell for his article on Bishop Shahan, done for the Dictionary of American Biography (New York: Charles Scribner's Sons, 1935), XVII, 16. It was also accepted by Roy J. Deferrari in his article on Shahan in The New Catholic Encyclopedia (New York: McGraw-Hill Book Company, 1967), XIII, 156. An earlier reference that supports that date is The Catholic Transcript, January 28, 1909. Both the card distributed at his funeral, and the plaque beside his tomb in the Shrine bear the date September 11, 1857. Although the number of references backing the date of September 10, 1857 are numerically smaller than those backing September 11, 1857, the author believes that they have a greater authority. The official card on Shahan in the Archives of the Archdiocese of Hartford gives the date of his birth as September 10, 1857. The National Cyclopedia of American Biography (New York: James T. White and Company, 1907), V, 531, lists the date as September 10. Since he was not well known in 1907, Bishop Shahan probably provided the information for the article himself. Among the personal papers of Shahan in the Archives of The Catholic University of America is a passport, giving his date of birth as September 10, 1857. A month after his death, the Salve Regina, XIX (April, 1932); 32, published a summary of the most important events and dates in the life of Shahan; his date of birth was listed as September 10, 1857. This listing is of prime importance because it was undoubtedly the work of Monsignor Bernard McKenna, editor of the Salve Regina and a long-time co-worker of Bishop Shahan. A necrology for the Rector's Report, ending June 30, 1932, gives the date as September 10, 1857. This is found in The Catholic University of America: Annual Reports of the Rector and Treasurer to the Trustees for the Year Ending June 30, 1932 (Washington, D.C., 1932), pp. 21-22. James Hugh Ryan is listed as the writer of this necrology, but a typewritten page, in the archives of the University, from which it was printed, has written on the top that Monsignor Edward Pace had done the work. Shahan, Pace, and Monsignor Edward J. McGolrick, a pastor in Brooklyn, New York, were close friends who spent many summers together in Nova Scotia, probably
The family moved to Millbury, Massachusetts, in 1859,\textsuperscript{19} where a
second child, Hannah, was born.\textsuperscript{20}

B. NEW ENGLAND BOYHOOD

Mary Carmody Shahan was afflicted with mental illness.\textsuperscript{21} Since her
condition precluded the managing of the household, this task was taken
over by young Tom's paternal grandmother. She created about her a devout

celebrating the Bishop's birthday often. Despite the many publications
that give the date as September 11, 1857, for Pace to state that Shahan's
date of birth was September 10, leads one to believe that this is the
correct date. Presumably also, Shahan himself had provided the informa­
tion on his passport.

\textsuperscript{19} Centennial History of Millbury, p. 590.

\textsuperscript{20} Ibid. Her date of birth is not given here but she is listed as
deceased with the date May 2, 1884, at Hartford.

\textsuperscript{21} Archives of The Catholic University of America. This information
is found in several letters contained in the Shahan Papers. The desig­
nation for this collection will be ACUA,SP. These are mostly personal
papers of Thomas Shahan. His official correspondence is contained under
Rector's Office Correspondence, which will be designated as ACUA, ROC.
Other designations for material contained in the archives of the Catholic
University will be: ACUA, GP, representing the papers of Rev. Dr. Peter
Guilday; MMBT, signifying the Minutes of the Meetings of the Board of
Trustees of the University; EXMBT, which designates the Exhibits of the
Meetings of the Board of Trustees; RRBT, standing for the Rector's Report
to the Board of Trustees; and FST, which is the designation for the Files
of the School of Theology.

ROC is applied to the Rector's Office Correspondence for all of the
rectors of the University, John J. Keane, 1887-1896, Thomas Conaty, 1896-
1903, and Denis O'Connell, 1903-1909.

There are several items in the personal papers of Thomas Shahan con­
cerning the illness of his mother. This question will be examined later
in this work and the germane documents will then be cited. A problem
arose when Thomas Shahan was on the eve of his departure for Rome to
study for the Diocese of Hartford. (Hartford did not become an archdiocese
until August 6, 1953).
and pious atmosphere which permeated the personality of young Thomas with such effect that it would remain with him for the rest of his life. One of the interesting stories from his early life concerns his fear of the dark. His grandmother would hear his prayers and then hold him in her arms while tracing crosses on the bed and saying prayers in Gaelic. After she had done this, no spirit of darkness could frighten him.\(^{22}\)

What kind of New England was this that met the gaze of young Thomas Shahan as he peered out of his own backyard, across the street, into the homes of those possessed of a totally different culture and background? His own Irish Catholic background he knew. Possibly his family would be referred to as "lace-curtain" Irish, since there was a strong drive for education and culture in a family that had great respect for the professional life. Thomas' paternal grandfather, Peter, had been a doctor. His father, Maurice, had at one time studied for the priesthood. He still had a great love of the Classics, although as bread-winner for the family, he had settled into the occupation of running a shoe store in Millbury.\(^ {23}\) His uncle, Peter, became a priest.\(^ {24}\) The Shahan family in three generations produced two doctors and two priests. The moral climate of the family was friendly to the idea of following either of these two professions. The Calvinist neighbors of young Tom would look with approval at the medical profession, but would have a different attitude towards the priesthood as a career.

\(^ {22}\) (Fenlon), \textit{loc. cit.}

\(^ {23}\) Ibid.

\(^ {24}\) AAH, File on Father Peter Shahan. These files give the information that, in his last years, he resided at the home of a nephew, Dr. D. J. Shahan, at Norwich, Connecticut. He died there June 25, 1904.
Perhaps the best insight to be found into the conditions which met the Shahan family and their Irish Catholic background as it came into contact with those of a different culture, can be found in the memoirs of the Cardinal Archbishop of Boston, William O'Connell. O'Connell was only two years younger than Shahan, and the experiences of his childhood and youth would have been quite similar to those of Thomas with one point of distinction. Maurice Shahan seemed to have amassed some money to purchase his shoe store but the widowed Mrs. O'Connell did not have much in the way of worldly goods. O'Connell spent his youth in Lowell, Massachusetts, while Shahan spent his in Millbury, about fifty miles to the southwest. The atmosphere of both towns would be pretty much the same.

O'Connell draws a very vivid picture of the Protestant climate into which he and his Catholic friends were born. Going back to the roots of the Protestant Puritan ideal, he says that hatred of Rome was pushed almost to the point of mental disease. Even the word Christmas, because it had the word "Mass" in it, was removed from the calendar. The sign of the cross or a crucifix was regarded as a sign of Rome, and consequently was never placed over their church or meeting house. These Puritans were a severe lot and passed on to their descendants a very severe way of looking at common amusements. For example, music was regarded as an art of the Devil to seduce souls. Dancing was thought of as a trick of His Satanic Majesty to inflame the passions.


Ibid., p. 18.

Ibid.
made this observation about music, O'Connell forgot that the singing of psalms was removed from this ban on music in general.

The children of the Irish felt that the descendants of these Puritans were not persons to be feared. They did feel, however, that these grim-visaged people were quite ludicrous. "Their nasal twang and its cold character of language, while to them a mark of superiority, was to us the merest matter of ridicule; and when we children wanted to be very funny we imitated what we considered their gruesome faces and their queer Yankee dialect."28

O'Connell gives an unforgettable portrayal of the separation which existed between the Catholics and Protestants of New England. Unfortunately this led the Catholics to boycott many good moral movements which they considered as tainted by their Protestant auspices. Even before the arrival of the Shahan family, the abolition sentiment in Millbury was boiling.

In June of 1856 there was a spirited meeting in Millbury to protest the outrageous attack upon abolitionist Senator Charles Sumner of Massachusetts by Representative Preston Brooks of South Carolina.29 It would be reasonable to assume that very few of the Irish Catholics of the town became embroiled in this worthy social movement.

Another reason why the Irish working class did not get excited over the plight of the Negro slave in the South was that they felt that they were being exploited even more than their Negro brothers.

28 Ibid., p. 19.
The Protestants claimed that God's favor was proved by their material and financial success. The argument ran that the countries like England and Germany, which had embraced Protestantism, became wealthy and prosperous because of this fact. Italy and Spain, followers of a false faith, were poor because they lacked God's approval. O'Connell said that the Irish and French-Canadian Catholics increased in numbers, while their industry increased in wealth. Some of the Puritans, who judged the truth or falsity of faith on the basis of this external success, had felt that somehow Jehovah had made a mistake.

Changes taking place in New England were evident by the time O'Connell had finished high school. The well-to-do children were being sent to Harvard and Vassar, where there were no high moral or religious walls to protect the innocent-minded Puritan against gross infidelity. These young people mingled with their peers from New York, Philadelphia, and Washington, where Puritanism had not gained a strong foothold. Returning from college, they were far more liberal than when they had left.

This was the New England in which Thomas Shahan was reared. There was a clash between Protestant and Catholic, but things seemed to be changing for the better. The Irish Catholic of New England did not direct his resentment exclusively towards his Protestant neighbor. He had a sense of history, and knew that he could not blame his neighbor for something which had begun long ago across the water. England symbolized for the Irish Catholic in New England the very idea of persecution and oppression. Why could Thomas Shahan look with the eye of prejudice towards England? Shahan was a singularly gentle person, yet on the

subject of the English treatment of the Irish, his blood would boil. He cannot be understood without some analysis of this trait of his character.

The effect of formative influences on later attitudes can be seen both in Shahan and O'Connell. They were very unlike in temperament but shared the same disposition when it came to the subject of the English. They were taught to keep in mind the history of the suffering inflicted on their forebears by the British. Since this aspect of Shahan's personality crops up time and again throughout his life, sometimes creating ticklish situations during his rectorship, it is necessary to examine the attitude towards the British fostered in the Irish-American New England settlements in which O'Connell and Shahan were reared. O'Connell recounted that the youth of these settlements listened to tales of how the Irish had been persecuted for many years by the Protestant English because they would not give up their dearest possession, the Catholic Faith. The persecuted Irish held to the belief that, though they were victims of injustice, their faith, race, and country would survive. Shahan and O'Connell would listen enraptured to the re-creation of the battle of their ancestors for religious and political freedom. They both firmly believed that God would deliver the Isle of Saints and Scholars from the hand of the hated oppressor. Much of the divine help would come through the intercession of the Blessed Virgin, who always helped those who turned to her in their affliction.

Shahan and O'Connell had great devotion to the Blessed Virgin Mary from their earliest years. Pace, who had studied with Shahan in Rome, said that Shahan's devotion to the Blessed Virgin became the dominant note of his piety. Pace says that the devotion of Shahan to Mary which had started early in life came to full term in his idea for the National Shrine of the Immaculate Conception. Pace, "Bishop Shahan," The Voice, IX (April, 1932), 14.

O'Connell related with great reverence how a fellow-seminarian, Frederick Price, had been saved from drowning by the miraculous appearance and aid of the Blessed Virgin. O'Connell, pp. 61-62.
The memory of persecution was not the only factor which caused friction between the newly arrived Irish and their Calvinistic neighbors. The Calvinists regarded with horror the Irish attraction for alcoholic beverage. The Centennial History of Millbury contains twenty-eight references to Protestant temperance societies. The Irish Catholic, at times, was known to be a good friend of "Demon Rum."

The Protestant ethic did, however, salute the scholarly Catholic achiever. The strong respect for learning is found in the article on Thomas Shahan in The Centennial History of Millbury. It states, "Among the prominent men who have gone out from Millbury, the Right Reverend Thomas Joseph Shahan is the most eminent scholar."35

C. THE MINOR SEMINARY AND PHILOSOPHY AT MONTREAL

Thomas received his early education from his father, and from the public schools of Millbury. Young Thomas felt that he had a vocation to the priesthood and decided he would study under the Sulpicians at Montreal. He was just turning fifteen when he arrived in Montreal in 1872. In later years, he used to recall with fondness the experience of his first day in Montreal. Arriving early, he decided to see the city. When he finally reported, he was ushered into the presence of the President, Père Jules-Claude Delavigne.36 From this point on, the stories related by Strahan and Fenlon differ to a certain degree; Strahan's will

35Centennial History of Millbury, p. 396.
36Under the presidency of Fr. Delavigne, the Neo-Thomistic movement reached Montreal. For an account of the transformation effected by this movement see Yvan Lamonde, "L'enseignement de la philosophie au Collège de Montréal, 1790-1876," Culture, XXXI (December, 1970), 312-326.
be followed since it has more detail and seems to be based on a more precise knowledge of what actually transpired. Thomas had to give his name, diocese, and the names and address of his parents. He then was told to turn over all the eatables in his possession. Earlier, Thomas had purchased some delicious "fameuse" apples, *brilliant in color* and with a delectable white flesh. Tom had never felt so lonely and desolate in his life, as when he had to hand in those apples. The Sulpicians were not heartless, however, and Tom often discovered during the course of his first winter in Montreal that someone during the night slipped an apple into his desk. Sometimes the apple was a delicious "fameuse." This was just one of the things that contributed to the great love Thomas was developing for the Sulpicians.

Wanting to get an accurate account for his article in *The Voice*, Fenlon wrote for information on Shahan as a student to Father Adhemar Bernard, S.S., chaplain of the Hotel-Dieu in Montreal. Having been a classmate with Shahan at the College (Minor Seminary) for five years, Father Bernard remembered young Tom Shahan well. Because he was young and very small when he arrived, Tom was put in the junior division, "chez les Petits." He was a bright and lively little fellow and was a great favorite of Delavigne and soon of all the teachers. Thomas was a natural student. He loved both French and Latin, and was an excellent student in both. Father Bernard says that Tom was recognized from the very beginning as one of the best students, and that he was usually first in his

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37 Fenlon's article merely states that Father Delavigne knew the *fondness* of young Tom for apples, and thereafter would slip apples into his desk. Strahan's story is much more dramatic.

38 Strahan, pp. 2-3. The moral of the story is that Tom Shahan learned early in life that sacrifice has its compensations.
class though there were other students quite capable. Tom relied heavily on his fabulous memory, which was said to have been "analytic" rather than "parrot-like." 39

Tom spent his year of Rhetoric from 1875 to 1876. He entered the Philosophy Seminary the very year that it was separated from the College to join Theology. Here he was taught by the famous Charles Lecoq, S.S. Shahan felt that Lecoq was one of the greatest priests and scholars of the Society of St. Sulpice, having the literary genius of Ernest Renan and all the critical finesse of Louis Duchesne. 40

A revolution was about to take place in Catholic studies, and Lecoq was to be a leader in the new movement. He had been sent by his superiors to open a new house of studies in Montreal, where students would be philosophically trained, according to the scholastic philosophy of St. Thomas Aquinas. When Lecoq arrived in Montreal, Pius IX was still living, but Leo XIII and Neo-Thomism were on the way. Shahan was forced to admit that Lecoq published little, but said that Lecoq's oral teaching would never be forgotten by his former students at the Montreal Seminary. Neo-Thomism burst like a bomb-shell on the ecclesiastical horizon of the day. Leo XIII encouraged it, but it took brilliant men like Lecoq in Montreal and Francesco Satolli in Rome to put it across.

We know what Shahan thought of Lecoq; what did Lecoq think of Shahan? Lecoq felt that Shahan was the best student that he had at Montreal. This opinion did not coincide, however, with the estimation of some of the other students. These students held that Shahan had done

39(Fenlon), The Voice, IX, '9-'10.
40Shahan, The Voice of the Students and Alumni of St. Mary's, III, (May, 1926), 4.
a great job in class because of his fantastic memory, but that metaphysics was another matter altogether. It was said that he was diffuse and unable to condense an argument and put it into form. Another facet of his student personality which emerged at this time and intrigued Lecoq, was his terrific power as an "argumentator." In Montreal, Tom stood out from the crowd in this respect, and did not meet his match in this department until he went to Rome. Here he was met by two of the sharpest minds among the American ecclesiastical students of that day, Edward Pace of the Diocese of St. Augustine, Florida, and Edward Hanna of the Diocese of Rochester, New York.41

Tom was tempted to leave the Sulpician tutelage only once during the time he spent in Montreal. He went to the Jesuit College de Sainte Marie for one month. Disliking their scholastic prefects and feeling rather lonesome, he returned to the Sulpicians.42

In 1878 young Tom, fresh from his academic triumphs in Montreal, was scheduled to go to Rome to continue his studies for the Hartford Diocese; but for a time, it appeared that all of his hopes for Rome would be denied to him; even his vocation to the priesthood was in jeopardy. Hearing of the condition of Mary Carmody Shahan, Bishop Thomas Galberry required evidence as to whether or not there was any history of mental affliction in the Carmody family. Johanna Keefe, Mrs. Shahan's sister, stated under oath that "no one of my ancestors has been afflicted with insanity to my knowledge. I also state that I am a sister

41 Robert F. McNamara, The American College in Rome, 1855-1955 (Rochester: The Christopher Press, Inc., 1956) p. 244. Pace and Hanna were picked over Shahan to represent the North American College in the Public Scholastic Dispute held before Pope Leo XIII, May 27, 1882.

42 (Fenlon), The Voice, IX, No. 7, p. 10.
of Mrs. M. P. Shahan of the state of Connecticut. John Carmody, Shahan's maternal uncle, swore to the same thing on September 5, 1878. Doctors William F. Clark and C. H. Lamphear appended their signatures to a letter of September 5, 1878, from Stafford Springs, Connecticut, stating that the difficulties of Mrs. Shahan were of "a hysterical character and not likely to affect her offspring." Maurice Shahan then sent the testimonies to the bishop, hoping that they would be fully satisfactory. Galberry was a reasonable man and honored the evidence sent to him.

D. A STUDENT OF THEOLOGY IN ROME

(1) Student Days

Tom was then sent to Rome to pursue his theological studies. The decision to accept young Tom must have been one of Bishop Galberry's last acts since he died suddenly October 10, 1878, two days before Tom arrived in Rome. The arrival of the new class in October of 1878 was recorded by the Reverend Thomas P. McLoughlin, a young student who was to be ordained in the class of 1884. His account is called "Musical Reminiscences, 1878-1884." According to McLoughlin, the College had

43 Johanna Keefe to Maurice Shahan, Rockport, August 30, 1878. ACUA,SP.
44 John Carmody to Maurice Shahan, Rockport, September 5, 1878. ACUA,SP.
45 Dr. William Clark and Dr. C. H. Lamphear to Maurice Shahan, Stafford Springs, September 5, 1878. ACUA,SP.
46 Maurice Shahan to Bishop Galberry, Stafford Springs, September 10, 1878. Later, the Shahans returned to Millbury.
47 Joseph Bernard Code, Dictionary of the American Hierarchy (New York: Joseph F. Wagner, 1964) pp. 102-103. Galberry was born in Ireland May 28, 1833, and died October 10, 1878. He was the first Provincial of the American Augustinians, 1872-1875. He was consecrated as Bishop of Hartford on March 19, 1876.
48 Henry Brann, History of the American College of the Roman Catholic
dwindled to only fifteen students by the time seventeen neophytes arrived from America who almost from the start changed the whole spirit of the house. There was initially a certain amount of clashing between Shahan's group, which had just arrived, and those students who were already there. The older students maintained that they had been a happy little family until this new group of non-spiritual, half-baked, frivolous, and worldly young hooligans had arrived. Of the tension that existed between the two groups, McLoughlin said that, "There were occasional discords in the harmony, but as the months went by, those accidental discords proved to be like some of the Wagnerian dissonant chords that quickly melt into perfect harmony and make such harmony all the more accentuated and beautiful." 50

Shahan was blessed with many great lifelong friendships. Two men who were to become the closest lifelong friends of Shahan were met by him while he was studying in Rome. The first of these was Edward J. McGolrick who was studying for the Diocese of Brooklyn. 51 He was one of the "older" students. The second was Edward A. Pace a young man of superior intellectual talent. He arrived three years after Shahan had taken up residence at the North American College. 52

Among the professors of the Urban College of Propaganda, where the North American students took their classwork, there were some extraordinary men.

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Church of the United States, Rome, Italy (New York: Benziger Brothers, 1919), p. 552

49 Ibid., p. 499. McLoughlin's account is included in the work of Brann.

50 Ibid. 51 Ibid., p. 552.

52 Brann, pp. 552-553. Shahan, the 170th student to enter the North American College, entered October 12, 1878. He was ordained June 3, 1882. Pace entered October 15, 1880, and was ordained May 30, 1885. William O'Connell entered in 1881 and was ordained in 1884. Ibid., p. 554.
Cardinal O'Connell, who went to Rome three years later than Shahan, has left his impressions of them. The most dynamic of them was Rev. Dr. Francesco Satolli who had been called to Rome by Pope Leo XIII to introduce the Thomistic-Scholastic system into the course in dogmatic theology. He was a great orator in the classroom. His students would often close their notebooks and listen enraptured as he would enunciate a glorious intellectual vision far beyond the power of the average student to comprehend. Many students had to take up the Summa after class to understand the lesson of the day. Satolli would take a nucleus of thought from St. Thomas and so glorify it by imagery and oratory that the original thought was almost lost in the glamour of language. The strain of his approach to Thomas was bound to tell on a man whose physical constitution was not too strong. O'Connell felt that it was providential for Satolli's health that he was called from the classroom by Leo XIII to become the first Apostolic Delegate to the United States.

There was great excitement concerning the new studies. Soon the infectious enthusiasm of the Pope and his new, able professors broke down the initial resentment of the opposition. Shahan could not help being pleased to see the triumph of the scholastic system of Saint Thomas Aquinas. In addition to Satolli, there were many other noteworthy professors who guided the American students along the path of knowledge. O'Connell speaks of Doctor Giuseppe Pennachi, the most amusing professor of church history, who made a very humorous and romantic story of his subject; of Dom Ubaldo Ubaldi, professor of Sacred Scripture, who had the face of a saint and the brain of a great scholar; and of Doctor Antonio Agliardi, professor of moral theology, who was very clear and

53 O'Connell, pp. 125-126.
54 Ibid., p. 126.
practical and the very antithesis of his nextdoor neighbor, Satolli. Agliardi was a man with a calm manner who gave wise applications of the moral law to the everyday situations of human life.\textsuperscript{55}

Giovanni Battista De Rossi, who was not formally a teacher, provided the most important influence in the educational experience of Thomas Shahan. Shahan was always attracted to Christian art, especially from the earliest period of Christian Antiquity. His student days in Rome and the inspiration of De Rossi increased his love of this art and early Church History day by day, until the love of these two subjects became part and parcel of his way of thinking. As O'Connell explained it, the love of Christian art and antiquity came to be a legacy of the seminarians' Roman experience:

The wonderful basilicas and churches, within which each day we made a visit to the Blessed Sacrament, filled us with a deep sense of reverence and awe. The tombs of the Apostles, Saint Peter and Saint Paul, enshrined in the magnificence of gigantic basilicas, were the constant centres of our pilgrimages. The palaces, laden with their treasures of art handed down through the ages, were open generously to us, and there, by frequent visits, one gathered little by little a genuine sense of artistic appreciation.\textsuperscript{56}

Needless to say, De Rossi was Shahan's hero and great exemplar. He said of De Rossi as a teacher:

De Rossi was never a professor, but one will look in vain for a nearer approach in our day to the old Hellenic teachers or the great scholastics of the Middle Ages, who lived in the nearest intimacy with their pupils. His real chair was in the depths of the catacombs or in the Lateran galleries, where he practiced his ingenious maieutike, like Socrates on the banks of the Ilissos or in the streets of Athens, and forced the choicest minds to disengage for themselves the true spiritual realities that lay wrapped

\textsuperscript{55} Ibid., pp. 111-131.
\textsuperscript{56} O'Connell, pp. 134-135.
De Rossi worked as a scriptor or official copyist of the Vatican Archives. This position enabled him to check many old manuscripts which gave him clues that he could follow in his pursuit of archaeological treasures. He was convinced that the written documents, in order to be meaningful, had to be used along with a personal investigation of the material remains of Christian antiquity. In the science of Christian epigraphy, Shahan felt that De Rossi towered above all of his predecessors in the knowledge of the sources and the superiority of his system. Through his efforts, the sum of Christian epigraphic material was more than doubled. He personally visited many sites, both above and below ground, carefully copying the epitaphs, epigrams, and dedications so that he could decipher them later. To build up a knowledge of life in the early Church, Shahan read all of the works turned out by De Rossi. Shahan was particularly interested in De Rossi's efforts to date the inscriptions dealing with the Christian past. Inscriptiones Christianae was the great work of De Rossi. In this work he supplied dates for nearly 1,400 Christian inscriptions.

Although he would always speak well of his classroom teachers, Shahan gained more from De Rossi than from any of his formal professors. During his first term as a teacher at Catholic University, 1891-1892, Shahan gave a public lecture on, "The Blessed Virgin in the Catacombs."

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57 T. J. Shahan, *Giovanni Battista De' Rossi, Founder of the Science of Christian Archaeology* (New York: Cathedral Library Association, 1900), p. 70. This small book of Thomas Shahan's (78 pages) is a reprint of an article which he had originally written for the *American Catholic Quarterly Review* of January, 1895.

He later expanded this into a book that was published in 1892. In the preface Shahan mentions his obligations to the prince of all Christian archaeologists, "John Baptist De Rossi."\(^\text{60}\)

These were the educational forces which helped form the scholar, Thomas Shahan, before he began a specific program of studies directed toward a teaching position at the future Catholic University of America.

Shahan's student life was not a dull one. His intellectual curiosity was sated by his learning experience both in and out of the classroom. Outside of intellectual pursuits, there was the necessity for survival which is also a good learning experience. As his ownership of a shoe store in Millbury would seem to imply, Maurice Shahan was probably in moderate circumstances.\(^\text{61}\) However, there was probably not much extra money to be sent to young Tom since the medical expenses for his wife undoubtedly consumed much of his income. Tom had to rely primarily on the small allowance allotted to him by Bishop Lawrence S. McMahon, successor to Galberry. During the school year, there was no worry about food or lodging. During the summer, when the seminarians liked to travel and see places other than Rome, if the small allowances were not immediately forthcoming, the seminarian would be in great difficulty. This very thing happened to Tom and a fellow student. They decided to spend the summer in Florence to benefit from its art and


\(^{61}\) Strahan, p. 5.
culture. They took up lodging in a tiny chamber in the Via delle Belle Arti. For food they turned to a nearby trattoria, from which emanated fragrant odors of cheese, ham, licorice, and sweet herbs drying in the rafters. This place was frequented by poor carters and contadini as well as a few poor students. The whole summer would have been idyllic had it not been for the fact that the woman who rented the room and the owner of the trattoria wanted to be paid. The allowances of both students were slow in coming; several times they had to "stand off" the irate demands that payment be made in cash and not in promises. Shahan loved to recall the story in later years, saying that if they had not received mercy, the Catholic University would have had a rector other than Thomas J. Shahan.62

(2) Ordination

Upon completion of his course, Shahan had done well and received the degree of Doctor of Divinity.63 At this time there was no prospect for further study. Consolation existed in the realization that his studies were directed to the goal of the priesthood, and that finally he was to attain this goal. The great day arrived, Saturday, June 3, 1882, at the basilica of St. John Lateran. The ordaining prelate was Raffaele Cardinal Monaco La Valletta, vicar general to His Holiness, Leo XIII.64

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62 Ibid.
63 Forlono The Voice, IX (April, 1932), 11. At this time no dissertation was required. The doctoral candidate was required to defend a certain number of theses in a satisfactory manner.
64 Code, p. 269.
E. SERVICE IN THE DIOCESE OF HARTFORD

(1) As Curate

Shahan's first assignment was that of curate at St. John's in New Haven, Connecticut. One of the first things which he was required to do was to "lift the census." He stopped one morning at a house in Oak Street, and met there an anticlerical washerwoman standing by a tub of hot suds inveighing against the easy life of the priest who lolled in bed while decent folks had to be out earning a hard living. Shahan was speechless while the woman vented her fury on clerical drones in general, punctuating her oratorical flourishes with another splash on the washboard. He waited until her fury was pretty well spent and then got down to business. The woman was so impressed by his attitude that when he left they were on decent terms, though he had not succeeded in winning her over completely.65

(2) As Chancellor of the Diocese

The brilliant young curate was not destined to spend his entire life in the rewarding but obscure life of the parish priest. Within a year, McMahon called him to come to Hartford to be his secretary and chancellor of the diocese.66 This was indeed a great honor for a young priest ordained less than a year and proves that great things were expected of him.

Shahan always had the common touch and desired parochial duties at the Cathedral to supplement his administrative duties. Monsignor Thomas Duggan, the Rector of the Cathedral, noticed that Tom's voice was rather weak and recommended that he work to strengthen it. Shahan was successful

65 Strahan, p. 7.
66 (Fenlon) The Voice, IX (April, 1932), 11.
in building up the volume of his speaking voice, but in doing so he brought about a mannerism in speaking that many seemed to think was affected. At least he could now be heard, which was quite an accomplishment in the large churches and cathedrals of the day, before the advent of modern public address systems.67

Never did he give up his lifelong passion for reading and study; every spare moment found him with a book in his hand. In later years, he frequently urged the Basselin scholars to develop the habit of keeping "five minute books" close at hand so that they could turn their idle minutes into the gold of study. He envisioned the writing of a book on Irish immigration to Connecticut and carefully scrutinized the local archives of the towns which he visited while accompanying McMahon. Frequently, he visited New London to amass lists of names of Irish immigrants who had landed at that port. According to Monsignor Kennedy, the sequel to this effort was rather tragic. After Shahan had been called to study for a position at the Catholic University, some officious person came upon the boxes of historical material which the young chancellor had laboriously collected, made the decision that the material was of no consequence, and had it consigned to flames.68

Shahan filled the office of chancellor for a period of five years. When he read about the founding of a new national Catholic University

67Ibid. The early accounts of Shahan's life make no mention of the almost total deafness of his later years. Practically all of those who knew Shahan personally and who were interviewed by the author, related some incident connected with this subject. Rev. Dr. Paul Hanley Furfey, a teacher in the Department of Sociology in 1925, related to the author that on one occasion the railroad conductor delayed a train so that he could rush down to the train station with Shahan's ear trumpet which he had left behind in Caldwell Hall. Interview, October 8, 1971.

68Interview with Monsignor John S. Kennedy, November 20, 1969.
in Washington, D.C., with Bishop John Joseph Keane as the first rector, he immediately felt that this was the place for him. Many years later he recalled his reaction: "I said in the parlance of the day, 'Me for the University!' I had no notion of becoming a university professor; but I had been back from Rome for a few years and had begun to realize that there were many things that I did not know. I wanted to learn. Four years later I was on the way to Paris with Bishop Keane."70

F. STUDYING FOR A POSITION ON THE FACULTY OF THE CATHOLIC UNIVERSITY

Shahan had given his best to the diocese of Hartford, but his talents and personal inclination led him to the belief that the life of the scholar was more to his liking. He resigned as chancellor in November, 1888, to enter the Catholic University ostensibly as professor. Actually, Shahan was not going to the University as a professor; he was sent on for further study so that he could teach Canon Law at the University. The Eleventh Meeting of the Board of Trustees received this

69 The story of the founding of the Catholic University is ably told by John Tracy Ellis, The Formative Years of The Catholic University of America (Washington: American Catholic Historical Association, 1946) and in his Life of Gibbons, I, pp. 389-438. A sound work of historical scholarship on the first rectorship is that of Patrick H. Ahern, The Catholic University of America 1887-1896: The Rectorship of John J. Keane (Washington: The Catholic University of America Press, 1948). This new university was influenced, as were many of the new universities, by the German ideal of a university considered as primarily a Graduate School and research center. Frederick Rudolph, The American College and University (New York: Alfred A. Knopf, 1962), pp. 330-336.

70 (Fenlon) The Voice, IX (April, 1932), 11. These words were spoken by Shahan at a banquet given in his honor on April 11, 1928, upon his announcement that he was retiring as rector. Strahan (p.7) is incorrect when he asserts that Shahan sailed with Keane for Europe shortly after he had discovered that the Catholic University was to be established.

71 AAH, Official card on Shahan, Thomas J., D.D.
information from Bishop John Joseph Keane:

The Rector stated that the Rev. Dr. Shahan, Chancellor of the diocese of Hartford, had with the consent of his Bishop, accepted the offer of the Chair of Canon Law in the University, for which he was eminently fitted. It is suggested that as Dr. Shahan would like to spend some time in Rome, the better to prepare himself for the position, his expense while in Europe be defrayed by the University.\(^72\)

Keane had counselled Shahan that things would work out so that he could go to the University. Prior to McMahon's reluctant permission to release him, Keane had written, "Surely there can be no doubt that it is the Divine Master who is calling and guiding--and our part is to cry 'God wills it' and press forward. . . . Don't be excited or urgent about a final decision from the Bishop. Go on quietly as usual taking the thing for granted. . . ."\(^73\)

(1) Rome--Canon Law

Keane and Shahan sailed for Rome, November 17, 1888. Keane was to see Pope Leo XIII, and Cardinal Giovanni Simeoni, Prefect of the Congregation of the Propaganda, to get the statutes of the new university approved, and then to tour Europe for professors. Shahan was to settle down and begin work on a degree in canon law.\(^74\)

After they had separated Keane was not forgetful of his young protege and reported to him from London as follows:

My dear Dr. Shahan:

You see I am very near the end of my European tour. . . . I sent you a draft for 2000 lire, which, with what you have left, will help you on for some months. I should calculate that this would about

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\(^72\) ACUA, MMBT, Washington, November 13, 1888, p. 22.

\(^73\) ACUA, ROC, Keane to Shahan, August 17, 1888. Notre Dame, Indiana.

\(^74\) ACUA, MMBT, Washington, November 13, 1888, p. 22.
make up the $700 of your first year,—and I do not intend to include in that your expenses up to the time of your arrival in Rome... I beg our dear Master to aid you with your examinations... The sooner you get your degrees the better... 75

Shahan wasted no time, and by the completion of the academic year had a licentiate's degree in both civil and ecclesiastical law. He was fitted to teach at the University with the degrees, D.D. and J.U.L. (2) Berlin—History

Soon there was a change of course that led Thomas Shahan into the field which he had always wanted; this was his first love, church history. Shahan had probably been praying for this all along, but the actual initiative came from Keane, perhaps at the instigation of Father John B. Hogan, S.S., the first president of Caldwell Hall.76 Surprisingly, Keane seemed to be quite fearful that Shahan might turn him down.

My dear Dr. Shahan,

...Keep on bravely--master German--it will be indispensable to you... We need to know German. --You know I failed to secure a first rate man for Church History and its study is so essential. It is urged upon me that since I have Dr. Messmer for Canon Law, I ought to tell you to follow your natural bent, and make History, pure and simple your speciality... And now I mention it to you, not as deciding anything. ...If you decided for history, your course would naturally be greatly magnified... Now I have at last said it out to you--and we will both beg the good Master to guide all to see what His will... 77

Shahan would study history at the University of Berlin, home of many famous professors including the renowned liberal Protestant

75 ACUA, ROC, Keane to Shahan, London, April 25, 1889.
76 (Fenlon), The Voice,
77 ACUA, ROC, Washington, August 8, 1889. Keane to Shahan.
theologian and church historian, Adolf von Harnack. Here his professors were Wilhelm Wattenbach for a course on the Middle Ages, Paul Scheffer-Boichorst for two courses, one in the fall on the constitutional history of the Middle Ages, and a winter course starting January 21, 1891, called "Verfall der Hierarchie, Anfang des Modernen Staates", and one of the most famous historians of the day, Heinrich von Treitschke, who gave a course on the political history of the Age of the Reformation, which Shahan took in the fall of 1890. During the winter semester 1889-1890, he took a course on the Roman Emperors from Professor Heinrich Otto Hirschfeld, and another from Dr. Samuel S. Lowenfeld entitled "History of the Popes."

The great name was that of Adolf von Harnack. Shahan took Harnack's course on the Reformation during the winter semester of 1889. Supposedly Shahan wept after hearing Harnack's first lecture, realizing what a long way he had to go to duplicate such scholarship. However, awe for Harnack did not permit Shahan to let his professor attack Johann Janssens, the great German Catholic historian, without registering a protest in his notebook. In a lecture, Harnack said that Janssens could only be refuted. According to Harnack, one of the faults of Janssens was that he only used what Harnack called opinion, i.e., writings of the

78 The standing of Shahan's teachers at the University of Berlin can be found in George Gooch, History and Historians in the Nineteenth Century (London: Longmans, Green, and Co., 1913). Gooch states that Harnack's writing was remarkable for its boundless learning, its philosophic insight and its arresting literary qualities pp. 542-543.

79 ACUA, SP. Student notebook. Gooch, Historians, p. 147 says that the youngest, the greatest, and the last of the Prussian School of historians was Heinrich von Treitschke.

80 (Fenlon), The Voice, IX (April, 1932), 12.
time such as pamphlets and papers and not true sources of history. Also, he said that Janssens cited sources only as they suited him. Opposite the column in his notes where he had written the critique of Janssens concerning his use of opinion and thus not of the true sources of history, Shahan wrote, "I note here that the Protestants come late with this angle having for years used every filthy thing against us--see the Diary of Burchard, etc." 81

Shahan was not alone in Germany since part of the time he had the companionship of Edward Pace, who was studying psychology and philosophy at Leipzig. In a letter to Keane in October of 1889, Pace said that he and Shahan had arrived in Germany just two weeks ago, and were looking over the ground in preparation for the work of the winter semester. He said that since Berlin and Leipzig were only three hours apart, he would see Dr. Shahan occasionally for consolation. Both he and Shahan were glad to hear that the prospect of the opening of the University was so bright. 82 At this time, the relationship of Shahan to Pace was that of a big brother. Seemingly Keane was worried about Pace's health. Pace wrote Keane in March of 1890 saying that he was giving himself too much uneasiness concerning his health. He wrote: "Dr. Shahan keeps a close watch on my well-being and the folks with whom I live, are kindness itself." 83

Keane did not want to discourage the young scholar Shahan concerning what was happening at the University in the field of church history, lest his zeal for his studies decline. However, he felt that this was too important a discipline to be neglected altogether while Shahan was

81 ACUA, SP. Student notebook.
82 ACUA, ROC, Pace to Keane, Leipzig, October 4, 1889.
83 ACUA, ROC, Pace to Keane, Leipzig, March 6, 1890.
away studying. Wanting to be honest and encouraging at the same time, he told Shahan that it was necessary to make a beginning in ecclesiastical history for the coming year, and in no way was he desiring to interfere with the course that Shahan would teach upon completion of his studies. The man who was to inaugurate the teaching of Church History at the University was to be the Reverend Thomas O'Gorman of the "seminary of St. Paul, and who was for some years a Paulist in New York... He will not encroach upon your field of historical criticism; nor is there any likelihood that he will encroach upon the first five centuries, where you have driven your stakes..." Keane then wondered why Shahan was thinking of going to Bonn the following year. He said that the Reverend Doctor Thomas Bouquillon, professor of Moral Theology at Catholic University had been following his plans with great interest and made the suggestion that he complete his studies in Paris.

(3) Paris Under the Historian Duchesne

Shahan went to Paris and studied at the Catholic Institute and the New Sorbonne. Here he was an auditor of the most influential French Catholic historian of the day, the Abbe' Louis Duchesne. Duchesne had so fallen under the spell of De Rossi, that he felt impelled to do for the early Christian history of France what De Rossi had done for the

84 ACUA, ROC, Keane to Shahan, Washington, July 5, 1890. The Rev. Dr. Thomas Bouquillon was one of the most noted professors in the School of Theology.

85 Duchesne's brilliance is attested to by Gooch, Historians, pp. 571-572. He calls Duchesne the greatest living Catholic Scholar. A more detailed critical appraisal is made by Henri Leclercq. Fernand Cabrol and Henri Leclercq, et al., Dictionnaire d'Archéologie Chrétienne et de Liturgie (Paris: Librairie Letouzey et Ané, 1925), VI, part two, columns 2680 to 2736, "Monsignor Duchesne".
early Christian history of Rome. This got him into a lot of trouble with traditionalists, since they did not take kindly to the Abbe's critical insight which demolished many popular legends about the beginnings of the Church in France. The style of Duchesne also got him into difficulty; many thought it to be caustic and irreverent.

Shahan admired the genius of Duchesne but he did not wish to emulate the master's mordant brilliance. He felt that not the critical flame that consumed, but the gentle warmth that encouraged, was the necessary ingredient for the scholars he would train.\textsuperscript{86}

The time spent in Europe enabled him to indulge in his passion for the reading of historical works. The fact that he was destined to teach at the Catholic University served to justify his mania as an avid book collector, a passion that would remain with him for the rest of his life.\textsuperscript{87}

Keane was quite pleased with the prospective return of Shahan. He wrote to him in March of 1891 and told him he had thanked God that the end of his work was in sight. Keane also said that he had received an outline of Shahan's proposals for his courses and had showed them to some of the other professors. The professors, especially Bouquillon, were quite interested in what he intended to do. However, they made the suggestion that he start his course in church history from Pentecost rather than starting with the life of Christ as he had suggested. It was their opinion that this should be left to the professor of Sacred Scripture.\textsuperscript{88}

\textsuperscript{86}Strahan, pp. 7-8.

\textsuperscript{87}Strahan, p. 9. Shahan told Strahan how he would comb the catalogues of the European booksellers and make out endless lists of books and order them without knowing how he could possibly pay for them.

\textsuperscript{88}ACUA, ROC, Keane to Shahan, Washington, March 27, 1891. This letter is directed to Shahan in Paris.
(1) Shahan the Teacher

The Official Announcements for the school year 1891-1892 stated that Reverend Thomas J. Shahan was to teach church history starting with the first century of the Christian Era. He was also to teach a subsidiary course in patrology and paleography, and a weekly seminar in the methods of historical research. Since Sebastian Messmer, who had been teaching Canon Law, was elected to the See of Green Bay on December 14, 1891, and consecrated on March 27, 1892, Shahan was shortly to have other tasks added to his teaching load. Keane said that the loss of Messmer was a great calamity, and that while he rejoiced at his being raised to the dignity of the episcopate, to fill his place "in the Faculty seems for the present morally impossible." Professors Shahan and Bouquillon teamed up in the second semester to complete Messmer's course, and continued this teamwork into the following year. During his teaching career at the University, Shahan was primarily a teacher of the history of the Early Church. He also taught patrology, paleography, Early Christian Writers, Canon and Roman Civil Law, and Latin. Gradually, he moved to a later period of church history. The announcements for the school year 1908-1909 carried the statement that Professor Shahan would teach a course in church history from the time of Boniface VIII to the Protestant Reformation, 1303-1517.

Tributes to Shahan as a professor could be multiplied at length.

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89 The Catholic University of America, Official Announcements, 1891-1892, p. 7.
90 Code, p. 201.
91 Third Annual Report of the Rector of the Catholic University of America, 1892, pp. 3-4.
92 The Catholic University of America Announcements of the School of the Sacred Sciences 1908-1909, p. 8.
The Very Reverend Joseph McSorley, C.S.P., gave an outstanding talk on the occasion of a testimonial banquet held in honor of Shahan in 1928. He covered many aspects of Shahan's career, but he had this to say about his teaching:

Readily enough, fellow-alumni, you will recall the characteristics which impressed us in our plastic days. Sometimes it used to seem as if Dr. Shahan had read all the books in the world; and at least--so far as we could ascertain--he had a familiar acquaintance with them all.93

Shahan was also held in the greatest esteem as a teacher by students outside the University such as Sister Wilfrid Parsons, S.N.D., who was one of the first graduates of Trinity College. Her recollection of Doctor Shahan as a teacher is as follows:

To the first students of Trinity the memory of Dr. Shahan will long remain as the memory of one of the best-loved and most enthusiastically praised of our professors. The Church History hour was one of the brightest of our week, and when, with an incorrigible disregard for bells, our professor overran his time by ten or fifteen minutes, let not the student of today imagine that the class began that signal code of impatience which is the familiar warning nowadays that a professor is encroaching on someone's free time. On the contrary, we used to hope that Dr. Shahan would continue to forget that the bell had rung for the end of class, and that he would go on with his absorbing unfolding of his theme. It was his own vivid interest in his subject which inspired his class with enthusiasm. He had a way of leading one up the heights and showing the kingdom of knowledge spread out in fascinating array before one's eyes. When he was speaking the field of history seemed to be the only field worthy of cultivation by the scholar--not because of any intolerant claim of preference made by Dr. Shahan, who was the soul of tolerance, but because we saw that the study of history had made so perfect a scholar of our professor.94


Many other testimonies dealing with Shahan as a teacher par excellence could be cited. There was, however, also some criticism directed at Shahan as a teacher. Some had been much impressed by the laudatory comments of former students, such as Father Austin Dowling, but when they went to class they were quite disappointed in his classroom presentation. This was during the time when Shahan had undertaken the work of the *Catholic University Bulletin* in 1895, when he had begun his efforts for the *Catholic Encyclopedia*, and when he had translated Bardenhewer's *Patrology* from the German in 1908. Shahan was a busy man; besides the above mentioned activities, he was frequently called upon to speak outside of the University and to contribute articles to magazines other than the *Catholic University Bulletin*.

(2) The McGlynn Case

The history of the Catholic University has been rather stormy from the very beginning. Since Shahan was one of the very early professors, there was no possibility that he could come through completely unscathed. He had many good friends at the University, probably the greatest of whom was Pace. He also had enemies. In these early years, Shahan was a rather high-strung individual and felt very strongly about certain things and people, thus sometimes getting himself into difficulties. Most of these difficulties, however, were of a minor nature. One of the first battles which he stepped into was the struggle between

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95 ACUA, List of the writings of Bishop Shahan.
96 ACUA, List of the writings of Bishop Shahan. This lists 1907 for the date of his first articles for the Catholic Encyclopedia.
97 ACUA, List of the writings of Bishop Shahan.
98 Ibid. He had an article in the first volume of *Revue d'Histoire Ecclesiastique*, *The Congregationalist*, and several books on this list.
Archbishop Michael Corrigan and a refractory priest, Doctor Edward McGlynn, of the Archdiocese of New York. In his refusal to give up the "single tax on land" theory of Henry George and in his persistence in campaigning for George before the mayoralty election in New York in 1886, McGlynn had incurred the wrath of Corrigan. The archbishop referred the case to Pope Leo XIII. The intransigent priest refused to obey the directives of his ecclesiastical superiors and was excommunicated in 1887. The case remained unsettled until December 23, 1892, when the papal ablegate, Archbishop Francesco Satolli, had a release given to the press that McGlynn was cleared of all ecclesiastical censures. This was a serious setback to Corrigan and the conservative faction of the hierarchy. Satolli had made his decision in the McGlynn case on the basis of a report made by professors Thomas O'Gorman, Edward Pace, Thomas Bouquillon, and Shahan, stating that there was no doctrinal error in McGlynn's teachings. Satolli later broke with the liberal faction and rumors were circulated to the effect that the professors associated with the clearing of McGlynn were to be dismissed from the University. Keane was removed as rector in September of 1896. He went to Rome to see whether or not he, the University, or the professors were suspect there. On January 4, 1897, he wrote triumphantly to the Vice-Rector, Philip Garrigan, that there were no charges against anyone connected with the University. He wanted Garrigan to tell the professors...

99 Further information on the McGlynn case may be found in Frederick Zwierlein's Letters of Archbishop Corrigan to Bishop McQuaid and Allied Documents (Rochester: The Art Print Shop, 1946), pp. 90-126, and in the same author's, The Life and Letters of Bishop McQuaid (Rochester: The Art Print Shop, 1927), III, 1-83. Bishop McQuaid of Rochester was a close friend of Archbishop Corrigan. Another source for the McGlynn case is John Tracy Ellis, The Life of James Cardinal Gibbons (Milwaukee: The Bruce Publishing Company, 1952), I, 547-594.
that they need have no fear of being attacked.

(3) The Henebry Affair

Shahan was deeply interested in Irish studies and Irish causes. The Gaels are a very warlike people and despite the affection which Shahan had for them, it could not be that all would be sweetness and light when dealing with the fiery Irish and sometimes the even more incendiary Irish-American temperament. At the Thirty-Ninth National Convention of the A.O.H. held in Omaha on May 9, 1894, Shahan made a magnificent appeal to the Ancient Order of Hibernians to save the Irish language. He said that the language of a people is its pledge of perpetuity, and that it enshrines all the sweetest sentiments and profoundest experiences of the people. The talk was so successful that a resolution was passed to endow a Gaelic Chair at the Catholic University by raising the sum of fifty thousand dollars for this purpose. Shahan's talk was printed in booklet form and sent out with a letter of appeal for the necessary funds, on October 14, 1894. The appeal was successful and the Gaelic Chair was inaugurated by a donation made to the University in 1896.

The first professor of Gaelic, the Reverend Richard Henebry, did not arrive until 1898 as it was thought advisable to have him get a Ph.D. in Germany before undertaking his teaching position. Henebry became sick and was absent for the school year 1900-1901; he later

100 ACUA, Garrigan Papers, Keane to Garrigan, Rome, January 4, 1897.
101 ROC, Shahan to A.O.H. members, Washington, October 14, 1894.
demanded that he be paid and that his contract be renewed. When the school decided not to meet his demands, Henebry raised up a storm of opposition to the school in A.O.H. circles and especially to Shahan. The affair became so heated that the Rector, Thomas J. Conaty, who had succeeded Keane, had to make a special review of the case in his annual report to the Board of Trustees. He stated that the Faculty of Philosophy as well as the University Senate voted unanimously that Henebry not be reappointed, and that the new teacher of Gaelic, Doctor Joseph Dunn, would be more than adequate as a replacement. Henebry launched a bitter attack on both Shahan and Conaty. He said that Conaty would not give him permission to attend the meetings of the Gaelic League and the A.O.H. conventions when they were being held in Boston. As for Shahan, he said:

I had been repeatedly asked to be "loyal" to the University. My wonder at this disappeared when I learned the meaning attached to loyalty, and then I felt ashamed. For loyalty has a highly technical meaning there. Towards the end of my first year Dr. Shahan commented with bitterness at the dinner table upon somebody's want of loyalty to the University. He added that they had got rid of Professors before and they would do so again. Shortly afterwards he took back from my room a number of books he had given my department, and his manner to me was cold ever afterwards.

103 RRBT, November, 1901, pp. 7-8.

104 ROC, Celtic File. This contains a leaflet with the title, Facts for Brother Hibernians—Save the Gaelic Chair and the Honor of Ireland. This leaflet includes an article from the San Francisco Leader of March 8, 1902 which carried the attack on Shahan by Henebry. On the front there is a reproduction of the handwriting of Shahan from a letter written to Henebry on August 26, 1898. "Do not talk about the Anglo-American Alliance. This country is so clearly in God's hand that we must let events speak, and not bring our past or present feelings into play. Yours very sincerely, Thomas J. Shahan."
It finally became apparent to the Hibernians that Henebry was a malcontent and an apology was proffered to Conaty with special regret that Henebry had seen fit to air his grievances publicly in the press.105

There are two items from Shahan's teaching career at the University which explain his concept of loyalty in terms of action and non-action, dealing with attempts to unseat the presiding Rector. On the one occasion he would have nothing to do with the attempt, and on a later occasion he would be the leader of the dissidents.

(4) The Attempt to Overthrow Rector Conaty

Charles P. Grannan, professor of Sacred Scripture at the University, felt that Conaty was a failure as Rector and should be dismissed. He had some very close friends among the professors, and felt that they should all be of one mind in the attempt to get rid of Conaty. Grannan was furious when these friends, to whom he referred as "The Chumps," refused to go along with him, and revealed his frustration to Denis O'Connell in Rome. As can be seen from the following letter, the camaraderie which originally existed between the friends was beginning to wear thin.

To Day sic the Committee of the Trustees meet. They have SEEN as far as was necessary to SEE them. Nothing more could teach them but the actual interrogatory of the witnesses on the spot . . . . Some will face the music and tell all they know and all they think. Others are cowards and poltroons. Chump T. J. S.h.n. has retired into his shell and sees nobody. The Bulletin is his craze. He is writing furiously and paying no attention to what is of general interest to the others. Chump no. 2, E. P.c. is busy, persuading all the fellows not to say anything against

105 ACUA, ROC, John Keating to Thomas Conaty, Chicago, April 7, 1902. Keating, president of the A.O.H., wanted Conaty to know that the members of the organization were now very much perturbed by Henebry's public disclosures.
the mismanagement of things here. He is incompre-
hensible to me. He is playing some game.¹⁰⁶

No matter how hard Grannan tried, he could not get Shahan to join
him in his conspiracy. Later on Grannan joined an anti-Shahan clique.
It is possible that the beginning of the rift between Grannan and
Shahan came about as a result of Shahan's loyalty to Conaty.

(5) The Move to Unseat Rector O'Connell

Shahan had refused to join the attack on Conaty, but he behaved
quite differently towards Conaty's successor, Denis J. O'Connell. This
is quite surprising since Shahan and O'Connell had been friends for
many years before the latter had become rector. Shahan had written
frequently to him while O'Connell was in Rome, and from the tone and
length of the letters it is easy to see that a close relationship
existed between the two. The following excerpt from one letter, which
runs to sixteen pages, will clearly prove this to be true.

I wish you a happy New Year--Xmas will have gone
by when you get this, let us hope that when another
comes around, things will be in a brighter condition.

The echoes of the European contentions about
Americanism produce nothing but disgust here. On all
sides it is seen that a shabby trick has been played.

Shahan then goes on to say that disturbers of the peace are trying
to have innocent parties put on trial to be unjustly condemned. O'Connell
had been removed as Rector of the North American College in Rome in 1895,
and Shahan here wants to console him about the plight of many innocent
people who were condemned. He concluded by saying:

¹⁰⁶ACUA, Archives of the Diocese of Richmond microfilmed for Cath­
olic University, to be listed ACUA,ADR. Grannan to O'Connell, Washington,
postmarked January 29, 1902.
If you please, say one Mass for my intentions. The "Chumps" join in wishing you well, and a speedy rehabilitation and elevation to a proper sphere of usefulness.107

O'Connell was appointed to succeed Conaty as rector in 1903, keeping with the wish of Shahan and the rest of the "Chumps" for his rehabilitation. Shahan was determined to help his old friend through thick and thin; thus we find him writing to O'Connell from Chester, Nova Scotia, where Shahan, Pace, and Edward J. McGolrick used to spend the summer. On September 10, 1904, Shahan wrote O'Connell concerning the failure of Thomas Waggaman, treasurer of the Catholic University, which threatened to pull down the institution since he had used the school funds in his investment operations.

I received your kind letter of the fifth and thank you sincerely for your sympathy in the matter of my dear Uncle's death. I loved him very much and his death leaves me with but few attachments here below.

Of course the news of the failure of Waggaman reached here in time and made a ripper of excitement among the summer visitors. It is a hard case that lies before the University in the next few years and one that will call for much virtue on the part of all who are concerned with the work. My sympathy and good will are, of course, only those of an individual, yet they are at the disposal of the authority for any services and cooperation they may have in me. [sic].

I expect to reach Washington about the 25th of this month and shall be very willing to do anything in my power to do, toward a restoration of the public confidence.108

Shahan and O'Connell were shortly to be at odds over the running of the University. This must have been hard on Shahan, since he set a very high premium on loyalty which he exhibited in the Henebry case

107 ACUA, ADR, Shahan to O'Connell, Washington, December 18, 1898.
and again when Grannan was trying to unseat Conaty. It must have been
all the more galling to Shahan that he felt impelled to go against a
man who had been a friend for a long period. Shahan felt that his
first loyalty was to the University and that personal considerations
must not interfere when the well-being of the institution was at stake.

In a meeting of April, 1904, the Board of Trustees received its
first official notification that all was not well between O'Connell and
some of the professors. The members of the Board expressed their con­
fidence in O'Connell.109

The professors of the University, on the whole, were not satisfied
with this and petitioned to be heard by the Board of Trustees at the
meeting held in May of 1905.

A number of the Professors of the University are
very much dissatisfied with the Administration of the
Present Rector and respectfully request to be heard
before the Entire Board of Trustees, in order to expose
the Gravity of the situation.110

There were thirteen names on the petition. Among the names on
the list were those of Thomas J. Shahan, Edward A. Pace, William J.
Kerby, Henry A. Poels, John J. Griffin, and Charles P. Grannan, who had
turned upon his old friend O'Connell, as he had already turned on
Conaty, and would in the future turn against Shahan.

Shahan was the spokesman for the dissenting professors.

Your Eminence! I need not say that it is with
sorrow and reluctance that we appear before you. What
we desire is to make the Board of Trustees cognizant
of the situation as we view it. It seems to us that
somewhere in the professorate lies an obligation of
co-operating with the Board of Trustees for the common
welfare of the University. If many or most of us be­
lieve that that common welfare is immediately threatened

109 ACUA, MMBT, Washington, April 13, 1904, pp. 113-114.
and is, in fact, actually attacked, it seems to be our duty to call attention to the situation. All that might well have been debated in the open Senate and in the presence of the Rector himself. Our past relations with him, however, forbade us to hope for any improvement in his conduct as far as the main points of complaint are concerned. Indeed, we think that these causes of complaint arise precisely from his embitterment against the Senate, and his resolution to have as little to do with it as possible. As the constitution of the University calls for a normal state of good will and affectionate co-operation between the Rector and the professorate, we submit that this attitude towards the Senate ought at least to be investigated. If the facts be as we state them, then some measure ought to be taken to eliminate this constant friction. The main result of it all is the decay in all the departments of University life.  

The statement of Shahan and the professors to the Board is quite lengthy, but it may be boiled down to the feeling on the part of the professors that the Rector was callous and indifferent towards them and seemed to feel that he could ride rough-shod over them. The following excerpts show that the professors were determined to impress upon the members of the Board that they had an obligation to the American Catholic public to do something other than simply reaffirm confidence in the incumbent rector.

No institution can live without a head, much less can the Catholic University get along in its present situation and justify the public support collected from many dioceses, very largely from the poor and simple people who believe that we are making the very best possible use of the money. Naturally they take it for granted that the Rector of the University is in the most harmonious co-operation with all the professors and is doing his full duty. It would be a very great scandal, on top of the late scandals, if it were to go abroad that there existed a grievous conflict between the professors and the Rector; that he is utterly indifferent to the existence and consequences of this conflict; that as far as we can see he lives alone for

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111 Ibid. Hereafter the exhibits will be referred to as ACUA, EXMBT.
his own ideas and purposes. Widespread rumors are already in existence among the clergy, and experience in the past has shown that a miserable publicity is eventually given to all such situations. We do not believe that the situation can be better while he remains with us.\textsuperscript{112}

Grievances listed against O'Connell included, "He is cold and apathetic in his relations with the professors."\textsuperscript{113} This is probably one of the things that hurt Shahan the most, since he was a very warm and friendly person who prized human friendship very highly and felt that friendships should endure throughout life. It would be thus with many of his youthful friends such as Pace and McGolrick, so why not with O'Connell?\textsuperscript{114}

Another grievance cited is the attitude of O'Connell to the Academic Senate. "In its meetings he is habitually listless in his attitude. Every such meeting disheartens the representatives of the University." The conclusion of the document makes the comment, "It cannot be that he alone is right, and all of us are wrong. We are men of age and experience, differing very widely in character and views. It is already very much against him that we can combine for this action."\textsuperscript{115}

\textsuperscript{112}\textit{Ibid.}  
\textsuperscript{113}\textit{Ibid.}  
\textsuperscript{114}The breach between Shahan and O'Connell was probably never completely healed. Colman Barry, in his work on the Rectorship of O'Connell, cites the compliment paid by Shahan to O'Connell as he assumed the position of new Rector of the University. He says that it was a fitting tribute to six stormy years by one who had in the beginning been one of O'Connell's opponents.\textit{Colman Barry, O.S.B.,The Catholic University of America 1903-1909: The Rectorship of Denis J. O'Connell} (Washington: The Catholic University of America Press, 1950) p. 259. It would seem from Barry and even from the words of Shahan that faith and confidence had been restored. This author is of the opinion that this was not the case. Shahan's remarks were polite comments for the occasion. The personal correspondence between Shahan and O'Connell had come to an end. There is a letter of Shahan to O'Connell dated September 23, 1921. (ACUA,ADR). This letter states that Shahan has been told to forward the resolution of the Board of Trustees on the death of Cardinal Gibbons to O'Connell. The letter is quite short, although Shahan did ask about O'Connell's health, hoping that he was well and it was signed, "Yours fraternally in Xt. . . ." 

\textsuperscript{115}\textit{ACUA,EXMBT. Meeting of May 4, 1905. Washington.}
The upshot of this protest was the establishment of a committee composed of signers and non-signers of the original petition to make a report in depth of the situation. Shahan was not on this committee. As might be expected, the committee split violently on the results of the investigation with the non-signers of the petition forming the majority report which tended to endorse O'Connell. The meeting of the Board of Trustees of November 8, 1905, passed the following resolutions which embodied the conclusions of the majority report:

The center of authority is the Rector of the University who is responsible for every interest of the University to the Board of Trustees.\(^\text{116}\)

To put an end to what was referred to as deplorable misunderstandings, the whole legislation of the University, including the various resolutions passed by the Senate and faculties, was to be referred to a committee of professors to compare this legislation with the constitution of the University.\(^\text{117}\)

The Board of Trustees backed O'Connell, but they drew attention to the fact that the resolutions of all the bodies of the University, both of the Senate and of the various faculties, had to be given consideration if they did not conflict with the constitutions.

(6) Shahan the Writer and as Editor of the Catholic University Bulletin

Shahan continued his heavy labors for the University, and also continued his teaching at Trinity, gave many lectures, especially to Irish-American groups, turned out a torrent of articles for various

\(^{116}\) MMBT, Washington, Meeting of November 8, 1905. p. 133.
\(^{117}\) Ibid.
magazines, and found time to be editor of the Catholic University Bulletin. The work on the Bulletin finally began to sap even Shahan's fabulous energy. He tried to resign this position several times, and finally appeared before the Board of Trustees to explain his difficulties.

The Rev. Dr. Shahan, editor in chief, appeared before the Board and explained the difficulties he had to meet; whilst the standard of the Bulletin in the years past was very high, most of its content were his personal labor and he found it impossible to keep it on those lines. He called attention to the fact that the Bulletin had been so named because its primary aim was to chronicle University events. The last number of it gave a better idea of its general usefulness. The subscription list was growing because the monthly gave more general satisfaction and seemed to be answering the wants of the clergy, 1200 of whom were subscribing—Messrs. Crimmins and Philbin took up the statement that only 150 of the laity were subscribers and suggested that a business manager or agent would soon, by judicious canvassing for subscriptions and advertising, put the Bulletin on a paying basis. Thereupon the Board adopted a Motion that "we recommend that the Professors of the different schools be urged to regard the matter of contributing articles to the Bulletin as part of their regular work and as a means of making the University better known and appreciated by the public."

118 ACUA, List of Writings of the Professors. Up to the time of his appointment as Rector of the University, Shahan had written seventy-two articles for various publications as well as one hundred and thirty-eight articles for the Catholic Encyclopedia. Three major books, The Beginnings of Christianity (New York: Benziger Brothers, 1903); The Middle Ages (New York: Benziger Brothers, 1904); and The House of God (New York: Cathedral Library Association, 1905), were compiled from articles and talks given on various important occasions. He also turned out several smaller books such as The Blessed Virgin in the Catacombs (Baltimore: J. Murphy, 1892); John Baptist De Rossi (Washington: Stormont and Jackson, 1895); The Civil Law of Rome (Washington: Catholic University Press, 1896); Catholicism in the Middle Ages (Washington: The New Century Press, 1902); Saint Patrick in History (New York: Longmans, Green, and Company, 1904). Shahan also translated the work on Patrology by Otto Bardenhewer in 1908. Otto Bardenhewer, Patrology (St. Louis: B. Herder, 1908), translated by T. J. Shahan from the 2nd edition.

119 ACUA, MMBT, May 6, 1908, p. 163.
Relying on this affirmation and vote of confidence in his ability to continue to turn out a high-quality publication, and with hope that the recommendation of the Board of Trustees would be helpful in getting some of the other professors to bear part of the load, Shahan continued as editor-in-chief of the Bulletin.

H. SUMMARY

Summarizing the early period of Shahan's background and teaching, it can be said that he was admirably suited to be a rector of the Catholic University of America. He was a scholar but had been personally acquainted with the type of internal fighting a future rector might have to deal to keep the University on a level keel, and to have it make the contribution which its founders had hoped for it.

To conclude this chapter with some assessment of Shahan as either progressive or conservative, as these terms are applied to the Catholic Church in America at that time, is quite necessary. Though this problem may be simply stated, it is quite difficult of solution since Shahan was a very complex man. His devotion to the Blessed Virgin and Christian Antiquity would seem to suggest a strong conservative bent. His action at the Catholic University in the McGlynn case shows a liberal attitude. Shahan probably could be categorized, if one is looking for labels, as extremely conservative when it came down to a question of Christian Doctrine or the rights of the Holy See. On the other hand, his endorsement of Dr. McGlynn would suggest that he was able to espouse the cause of the common man victimized by economic and ecclesiastical tyranny as exemplified by Corrigan's punishment of his not so docile subject.

During the passage of time Shahan was to become quite mellow in his personal relationships with others and evoked from those with whom he...
came in contact a sincere and abiding love. He never did master the polemic strain in his nature, however, and as late as the 1920's was able to mount a fiery denunciation of Godless materialism. It would be said of Shahan today that he was possessed of a ghetto insular mentality. He would not have minded this too much. He was a man of almost universal range as a reader. He had analyzed at close range much of the secular educational picture and had personally experienced some of this education at the University of Berlin and still was not overwhelmed by it. He would judge things as a Christian Antiquarian and Medievalist. He would judge things by their results. To him the modern age had made no contribution to equal the great Cathedrals of the Middle Ages. Modern thought had done nothing but lead mankind to despair.

Shahan's hope was to build intellectual cathedrals capable of raising the mind and heart of man to God. In the physical dimension he would some day attempt to duplicate the feat of the cathedral builders of old with his own Shrine of the Blessed Virgin. Today there are undoubtedly those who would say that a man like Shahan should have been different. He could not be other than he was. His religious and emotional nature had been formed by forces and attitudes over which, at least externally, he had no control. The liberal social action priest, John A. Ryan, paid tribute to Shahan as rector for protecting academic freedom at the Catholic University during the 1920's but he was under no illusion as to whether or not Shahan subscribed to his own liberal viewpoints.

CHAPTER II

FIRST STEPS

1909

A. BACKGROUND--B. THE SELECTION OF BISHOP CARROLL
BY THE BOARD OF TRUSTEES--C. SHAHAN APPOINTED INTERIM RECTOR BY ROME--D. THE FALSE RUMOR OF
SHAHAN'S APPOINTMENT--E. THE INSTALLATION OF
SHAHAN AS PRO-RECTOR--F. OPPOSITION MOVES--G.
THE ELECTION OF SHAHAN TO A FULL TERM AS RECTOR--
H. FRICTION BETWEEN SHAHAN AND THE FACULTY OF
THEOLOGY OVER THE APPOINTMENT OF DANIEL JOSEPH
KENNEDY, O.P., TO A FULL PROFESSORSHIP--I. THE
CONCLUSION OF THE SCHOOL YEAR--J. SUMMARY
A. BACKGROUND

The Reverend Doctor Thomas Shahan had long been considered as a possibility for the rectorship of the University. When the terna for that office was drawn up by the Board of Trustees on November 12, 1902, Bishop Thomas Conaty had most of the votes on the first ballot, Monsignor Denis O'Connell had most of the votes on the second ballot and Shahan had most of the votes on the third ballot. The terna sent to Rome, therefore, listed Conaty as dignissimus, O'Connell as dignior, and Shahan as dignus. 1

B. THE SELECTION OF BISHOP CARROLL
BY THE BOARD OF TRUSTEES

Six years later the Board of Trustees met to elect a rector once again (November, 1908). This time there were only two names on the ballot, Bishop John P. Carroll of Helena, Montana and the newly consecrated O'Connell who had three votes while Carroll received eight. 2 Cardinal James Gibbons made the request that the vote for Carroll be made unanimous. The Board endorsed the request of Gibbons. 3 Through the acceptance of another motion, O'Connell remained as rector until it would be definitely known that the election of Carroll was approved by Rome.

1 ACUA, MMBT, November 12, 1902, p. 102.
2 ACUA, MMBT, November 18, 1909, p. 171.
3 Ibid.

Ibid. It seems that by this time O'Connell and Shahan had agreed to cool off the feud that had developed between them. While they no longer corresponded, O'Connell did ask Shahan to deliver the discourse at his consecration in Baltimore, May 3, 1908. Shahan's address was first written up and...
Gibbons was convinced that Carroll would make an excellent rector and he so informed Pope Pius X in a letter dated December 27, 1908. Gibbons gave a brief background of Carroll, and then asked that he be appointed as Rector of the Catholic University.\(^5\)

Carroll wrote to Gibbons that it was a wise thing to secure the appointment first before taking leave of his diocese. He also hoped for some delay in the appointment since he was in the middle of a fund-raising drive for a new college and cathedral. He concluded by

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\(^5\) ACUA, EXMBT, April 21, 1909. Gibbons to Pius X, Baltimore, December 27, 1908.
saying that he hoped that God's Providence would dispose all things sweetly for Helena and the University.6

C. SHAHAN APPOINTED INTERIM RECTOR BY ROME

Meanwhile, Rome had already made a decision bound to shock Gibbons, Carroll, and the Board of Trustees. It was communicated to Gibbons by the Apostolic Delegate, Archbishop Diomede Falconio, in a letter dated January 18, 1909.

I hasten to inform Your Eminence that I have received a cablegram in cipher from His Eminence, Cardinal Merry del Val which reads as follows:

"Your Excellency will inform the Cardinal Archbishop of Baltimore, that the Holy Father does not deem it opportune to transfer Mgr. Carroll from the diocese of Helena, to office, Rectorship, Catholic University and that he commissions Rev. Prof. Shahan to act provisionally as acting Rector until candidates shall be presented."7

O'Connell informed Carroll of the new turn of events

To end all suspense I hasten to inform you that the Holy Father has rejected the old list for the University, asked for a new one and appointed the Rev. Dr. Shahan as Rector pro tem.

Thinking this news would bring you great relief I hasten to communicate it and to put you in a position to meet rumors.8

Carroll was stunned and wrote to Gibbons wanting to know what had caused the trouble. He wanted to know whether or not he had been opposed in Rome, and if so, by whom. He felt that the mistake might have been caused by sending in only one name.9 Like it or not, Gibbons notified Shahan of the decision of the Holy See.

6 AAB, Carroll to Gibbons, Helena, January 13, 1909.
7 ACUA,EXMBT, Falconio to Gibbons, January 18, 1909.
8 AAB, O'Connell to Carroll, Washington, January 20, 1909.
9 AAB, Carroll to Gibbons, Helena, January 25, 1909.
I beg to inform you that I am in receipt of a dispatch communicated by His Eminence the Cardinal Secretary of State to His Excellency the Apostolic Delegate informing me that you are appointed by the Holy See acting Rector of the Catholic University, your office to hold good until the permanent Rector is appointed.

I hereby direct that you be installed in your new office on the 25th day of February, 1909.

Whilst sending you this communication, I extend to you my sincerest congratulations.10

Under such circumstances, Shahan became the fourth Rector of The Catholic University of America. Much could be read into Rome's defiance of Gibbons and the Board of Trustees. There undoubtedly was a rebuke contained in the action by Rome. His appointment did show the faith which the Holy See had with regard to Shahan's abilities. Rather than suspect some deep dark Roman plot, Carroll was probably correct when he thought that the presentation of only one name had caused Rome to look with disfavor on the proceedings, since Rome was now demanding a terna.

Some opposition could be expected as a result of the way Shahan was selected. Internal dissension was nothing new in the brief history of the University. Faculty members had attempted to unseat the previous two rectors, Conaty and O'Connell, and Shahan could expect no better treatment. The brilliance of Shahan would lead many of the less talented professors to envious disparagement. There were also some very talented professors at the University at the time who could feel that they had been overlooked. This was not true of the great host of friends which he had made both inside and outside of the University. The Catholic Transcript of Hartford exulted that a priest from that diocese had been given so great an honor, and gave it front page coverage

10 McKP, Gibbons to Shahan, Baltimore, January 28, 1909.
with the headline, "Very Rev. T. J. Shahan, New Head of Catholic University -- For Five Years Was Chancellor of Hartford Diocese -- Brilliant University Record." The article stated that Shahan's name had been very prominently in the public eye for the last three years as one of the editors of The Catholic Encyclopedia, which was without any doubt the most important expression of American Catholic scholarship ever attempted. Also, it said that the high regard which was given to the Encyclopedia on both sides of the Atlantic was due largely to the efforts of Shahan. Far from leading to any speculation about Roman meddling in American affairs, the fact that Shahan was appointed by Rome was actually considered as a compliment to the international reputation of Shahan and The Catholic Encyclopedia.\(^\text{11}\) The editorial page continued the praise of Shahan:

Dr. Thomas J. Shahan's promotion to the office of Rector of the Catholic University comes in the order of justice. No man has worked more unceasingly for the advancement of that institution than this amiable professor. No pen has done more to awaken interest in all that the University stands for. He is a scholar and a ripe and good one, exceedingly wise, fair-spoken, and persuading. The interests of the great school will be safe, and more than safe, in his hands.\(^\text{12}\)

D. THE FALSE RUMOR OF SHANAHAN'S APPOINTMENT

The circumstances of Shahan's appointment were bound to give rise to strange rumors. One of the strangest was that Shahan had not actually been named acting rector. The rumor said that a mistake in the Roman document had resulted in the naming of Shahan to the post when

\(^{11}\) Hartford, The Catholic Transcript, January 28, 1909.

\(^{12}\) Ibid., p. 4.
in reality the man intended by Rome was the Reverend Doctor Edmund T. Shanahan, a professor of theology at the University. Shanahan wrote to Archbishop William O'Connell of Boston:

First of all, I wish to deny that I have had anything whatever to do with the starting or circulation of these reports, directly or indirectly, by myself personally or through agents or friends.\(^{13}\)

Shanahan said that he had made no statements whatsoever to embarrass his ecclesiastical superiors in this country or in Rome. He was confident that if matters were as represented, i.e., that he and not Shahan was actually to be appointed Rector Pro-Tern, ", . . .the proper Roman authorities should be left free to deal with the confusion of names as they saw fit, and that in the end the will of the Holy Father would be carried out."\(^{14}\) Despite the claim that he was not in the least responsible for the rumor, Shanahan seemed to be pleased with the idea that it might be true. There were others on the faculty as well who seemed to be delighted by the idea that someone other than Shahan had been intended by Rome. Strong Roman action was needed to calm the situation. The Secretary of State, Cardinal Merry del Val, made haste to explain to Gibbons that there had been no mistake, and that Shahan and not Shanahan had been named as pro-rector by the Holy Father. Furthermore, Shanahan had never been mentioned in this matter. The letter stated that the rumors had apparently arisen to create an erroneous opinion concerning the appointment of Shahan.\(^{15}\) The meeting

\(^{13}\) Archives of the Archdiocese of Boston, hereafter AABO, Shanahan to William O'Connell, Boston, February 12, 1909.

\(^{14}\) Ibid.

\(^{15}\) ACUA,EXMBT, from the Secretary of State to His Holiness, Pope Pius X, the Cardinal Merry del Val to Cardinal Gibbons, from the Vatican, March 1, 1909. A copy of this letter with a translation was exhibited at the meeting of the Board of Trustees, April 21, 1909. There were also two other documents from Merry del Val exhibited at the same meeting stating that Shahan and not Shanahan was appointed pro-rector.

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of the Board of Trustees in April of 1909 received the full story of the rumors and the action of Rome to put a stop to them. The pertinent documents had been copied and were submitted as exhibits.

E. THE INSTALLATION OF SHAHAN AS PRO-RECTOR

Shahan was installed as the pro-rector of the University on Thursday, February 25, 1909, at 11:30 A.M. Gibbons was present as well as O'Connell, the retiring rector, the members of the various faculties, the clerical and lay students, and many members of the local clergy. The proceedings opened with an address by O'Connell, who said in part:

The burden of this office I lay down without much regret, perhaps with a sense of relief; at the same time I tender to my successor my hearty congratulations on his nomination, and my best wishes for a successful administration. He knows the University well; he loves it truly, and he has served it faithfully.

Shahan then said:

Your Eminence:
In your person I have to thank the Holy See for the signal honor it has conferred upon the professors of this University by calling one of them to the provisional government of this great school. I beg you to assure the Holy Father that while I hold this office I shall do my best to merit his approval by an administration in keeping with the constitutions of the University, the instructions of the Holy See, and the directions of the Board of Trustees.

Shahan thanked Gibbons for all of the work which he had done to make the University a success and hoped that he would still be with the University for many years, and that these coming years would be peaceful ones. Shahan was perhaps thinking that if Gibbons' last

17 Ibid. 
18 Ibid. 
19 Ibid. pp. 317-318.

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years were peaceful, this peace would also be extended to the University.

Shahan said that high hopes had been placed in the University by Popes Leo XIII and Pius X. More than once, the Delegates of the Apostolic See had manifested the desire that the University should be a center of learning which should spread its influence throughout the land, and that it should vivify with new energy every part of the American Catholic educational system.20

Speaking of the previous trials and tribulations of the University, Shahan said that it was a sign of God's love to have been sifted like wheat and driven for so long a time through the furnace of tribulation.21 He then thanked his predecessor O'Connell, saying that he had held the tiller firmly and truly in a great storm, and had laid the foundation upon which his successors might raise a noble edifice. He spoke of the financial restoration of the University under O'Connell, and concluded by hoping that the professors and students would work together with him for the common good.

Our strength lies in unity of minds and hearts. Given that unity, this great work, now nearing the close of the first generation that saw it arise; this noble enterprise, at once religious and patriotic, is sure to respond fully to the hopes and the ideals of the good and brave men who began it with so much ardor and confidence.22

Though Shahan made a very strong plea for unity, considering past history there was little prospect that his plea would be heeded by all of the professors. Shahan was accepted by most of them, but there were a disgruntled few who advocated the appointment of Shanahan.23

20Ibid., p. 318. 21Ibid., p. 319. 22Ibid., p. 320.

23ACUA,ROC, that Shahan was opposed by a clique of professors who said that Shanahan was regarded as the best man for the job is to be found in ROC, under a file entitled Rectorship, Candidates for. This file includes letters and copies of letters backing Shanahan for the
There was genuine rejoicing over Shahan's appointment, however, in a program held in his honor on March 18, 1909, by the students of Trinity College. Shahan had given the first lecture at that institution at its opening in 1900, and had taught there ever since that time. He had done countless favors for the students, frequently writing letters of recommendation for them when they were seeking their first employment. The students loved Shahan and presented a program of Irish music that they knew would be bound to please him. An address was read by M. Catherine Murray, president of the Senior Class.

You have always taken such a great interest in our welfare that we feel we should rejoice as much as the Catholic University in this appointment. The honor of the father is the honor of the children, and you have been to the students of Trinity, since the opening of the college, the kindest of friends and of fathers. We shall miss your name from the list of our professors, and your genial presence from the Lecture hall; but we hope this deprivation is only temporary, that you will see some way of resuming your labors for the College, and that hundreds who will follow us may enjoy the ripe fruits of your character and scholarship.24

An early letter of Pro-Rector Shahan to Chancellor Gibbons concerns the move on the part of the Capuchin Franciscans to purchase ground for a new college or house of studies at the University. Shahan was eager to have the Capuchins at the University and did not discourage them from the idea of leasing some land, but he did point out the permanent job of Rector. Some of the letters are signed, some are initialled to show by whom they were written. Some of the letters had been sent to Satolli, Prefect of the Sacred Congregation of Seminaries and Universities. A copy of one of the opposition letters is marked "Anon." and was seemingly sent to some high ecclesiastic in the United States other than Cardinal Gibbons.

24 Archives of Trinity College. Trinity College Scrap-Book.
advantage to them of owning their own property. In the same letter he announced the arrival of a fine young priest, Hugh C. Boyle, who had been sent to the University by Bishop John Francis Regis Canevin of Pittsburgh. Boyle was to study educational methods under the Rev. Drs. Edward Pace and Thomas Shields, and then was to take over as superintendent of the Catholic schools in Pittsburgh. Shahan knew that there was much silent resistance to the University as being nothing other than a pet project of Gibbons. It was quite imperative that Gibbons be notified of the friendly bishops who would send their young priests to the University, for this was the type of bishop desired for the Board of Trustees of the University. Canevin was made a member of the Board of Trustees in 1911. The young priest sent to the University by him in 1909 succeeded him as Bishop of Pittsburgh and, in turn, became a member of the Board of Trustees in 1924.

F. OPPOSITION MOVES

The Board of Trustees was to meet April 21, 1909. The opposition to Shahan among a small clique of professors felt that they had to move swiftly lest he be named to a full six-year term as rector. This group would stop at nothing and brought out every possible objection. They brought out his physical difficulties saying that he was getting to be quite deaf and had a speech impediment. It was said that he had made a large donation of fifteen hundred dollars toward a collection to help

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26 Ibid. 27 ACUA, MMBT, October 12, 1911. p. 196.
28 ACUA, MMBT, May 2, 1924. p. 304.
Gibbons. This was interpreted as an attempt to buy up the Cardinal's vote at the next meeting of the Board of Trustees.\(^29\) He was accused of being a hot tempered, irritable man when drinking.

Shahan was even attacked through his relatives. It was said that his mother had been mad and that his uncle Peter Shahan, a priest of the Hartford diocese, had been punished by his bishop for failure to observe sobriety and celibacy. The thought was that this background made Shahan unstable. We need not go into the sorry list of charges made against Shahan, except to say that it was to his credit that, even though he knew of the accusations, there is no evidence that he attempted reprisals in any way.

Rev. Dr. John J. Griffin, professor of chemistry, wrote to Satolli advocating the cause of Shanahan. He said that Shanahan was a great defender of Thomism against the attacks of the Modernists and was a great credit to Satolli's teaching.\(^30\) It was felt that Cardinal Francesco Satolli, who had been the first Apostolic Delegate to the United States, might be able to stop Shahan from becoming rector for a full six-year term, since he was at this time Cardinal Prefect of the Congregation of Seminaries and Universities. Satolli had originally been in sympathy with the liberal clique headed by Gibbons and Archbishop John Ireland, but over the years his sympathy had moved towards a more conservative position. Satolli was a great Thomist, and the establishment of Shanahan's credentials as a Thomist would naturally be quite pleasing to the Cardinal. Copies of the letters written against Shahan and sent to Satolli were seemingly sent by Satolli to

\(^{29}\) ACUA,ROC, copy of an anonymous letter to an unknown party. New York, April 1909.

\(^{30}\) ACUA,ROC, John J. Griffin to Satolli, May 4, 1909. This is a written copy of a letter originally typed.
Shahan. The letters failed their purpose since Shahan was elected rector for a term of six years. The return of the letters to Shahan indicates that those receiving them did not believe the charges contained in them and felt that Shahan should be apprised of such great disloyalty. The theme of practically all of them was the same, that Shahan was not popular with the majority of the professors, that he represented a little clique, and that he was incapable either physically, spiritually, or administratively to be the permanent rector.

The anonymous letter of April 1909, brings together all of the charges made against Shahan. It states that he had been a heavy drinker and that while he was under the influence of alcohol he was capable of saying anything. After John J. Keane had been removed as rector of the University a certain professor had met Shahan headed towards downtown Washington in a highly agitated state with his hair standing on end.

...In answer to a question, Dr. Shahan said he was going to arouse the Ancient Order of Hibernians to attack the Apostolic Delegation and to burn it down. It matters little whether he was drunk or sober. Just

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31 ACUA, ROC, These items are contained in Shahan's Rector's Office Correspondence under a file entitled, Rectorship, Candidates for. The letter, written by John J. Griffin to Satolli on May 4, 1909, bears the notation in the upper lefthand corner of the copy, Typed J.J.G. The letter of Charles F. Grannan to Satolli is described as having been registered in Washington, May 11, 1909, number 60950. The copy of the Shanahan letter bears the notation in the upper lefthand corner of the first page, the initials E.T.S. and underneath the initials there is a statement saying, "Written with pen on two sheets." There is another letter with the date given as April, 1909, New York. This is a written copy of a letter that was originally typed according to the notation. The copy does not say to whom it was addressed. It opens with, "Dear..." and on the top of several of the pages the notation, "Anon" is used. From the style and content measured against the other letters, it would seem to be the work of either the professor of chemistry, John J. Griffin, or the Rev. Charles P. Grannan, professor of Sacred Scripture. Speculating on the person to whom it was addressed, it was probably sent to some high ecclesiastic in the United States other than Gibbons in the hope that it would further the cause of Shanahan and destroy the cause of Shahan.
imagine a rector who would be capable of saying such a thing. And the man who said that once is capable of saying such a thing again.  

This letter is cited here because it shows the type of attack that was being levied against Shahan. It synthesizes the material contained in the other letters. The hostility of the anonymous author is unmistakable. His passion against Shahan led him into contradictions. For example, he says that Gibbons wants Shahan to be rector because he knows that he will be docile to the cardinal and not to the other bishops. He also states that a donation made by Shahan to Gibbons is interpreted as an attempt to buy Gibbons' vote at the meeting of the Board of Trustees.  

If Shahan was the favorite candidate of the cardinal, he would not have had to resort to bribery to get the cardinal's vote. There is something to the statement in the letter that the bishops feared to omit the name of Shahan, lest he be appointed over their heads. They had already had quite a shock when Rome had refused to accept the election of Carroll, and they certainly did not want another one.  

One of the great tactical mistakes made by the opposition was to assume that Satolli would be the man to stop Shahan. If they had given much consideration to the question they should have realized that

32 ACUA, ROC, Copy of an anonymous letter, written to an unknown party, New York, April, 1909. The author made a special effort to ascertain Shahan's drinking habits when conducting interviews with persons who had known Shahan well. They were surprised that the subject was brought up. It seems that by the 1920's he drank hardly at all. He would take a little wine at dinner. Those interviewed were frank on this subject when it came to other members of the faculty known to have a fondness for the bottle. The testimony does not preclude the possibility that Shahan's attitude towards drink might have been different in his early days at the University. It might be supposed, however, that Cardinal Gibbons would have opposed Shahan's appointment had it been known that he was an intemperate person.

33 Ibid.
Satolli was most probably the man who recommended Shahan in the first place. Shahan had been a brilliant student, and was one of the first to take part in the Neo Thomist movement, having been trained in it by Lecoq even before he went to Rome. William O'Connell recalled the fighting spirit which Satolli brought into the classroom and which he believed stemmed from Satolli's belief that, as a dispenser of a new method and terminology, he was resented. He must have taken to those such as Shahan, who were already favorably disposed to the Neo-Thomistic position. Griffin's letter to Satolli stresses the virtue of Shanahan as a teacher of Thomism and, using flattery, says that this is "to the glory of your Eminence, his much beloved professor." Shahan was one of Satolli's best pupils and had been a credit to his former teacher, especially by the great volume of writings which had flowed from his pen.

Shanahan also tried to work on Satolli, whom he called "mio antico maestro". He extolled the benefits of the Thomistic system in the defense of the Church against the assaults of the Modernists. Defending his lack of publication, he said that the effort to prepare his course defending Catholic doctrine had kept him from writing. This letter shows that Shanahan was not nearly the disinterested party which he had claimed to be in the letter previously written to William O'Connell concerning the supposed mix-up of names. In fact,

34 O'Connell, p. 123.
35 ACUA, ROC, John J. Griffin to Satolli, Washington, May 11, 1909. This is a copy of a typed letter addressed to His Eminence, Francis Cardinal Satolli, Cardinal Prefect of the Congregation of Studies, Saint John Lateran, Rome, Italy.
37 AABO, Shanahan to William O'Connell, Boston, February 12, 1909.
Merry del Val was probably right when he said that the rumors of the mix-up of names was deliberate. Shanahan was perhaps not the first to move against Shahan. Considering his previous history, this dubious honor should be assigned to Grannan. It does not seem that Shanahan offered much resistance when the prospect of the rectorship was held out to him by Grannan and Griffin. Grannan's letter to Satolli was written in Italian. His heart would bleed if Shahan were to be made permanent Rector, "Dio Mio, Dio buono, Povera Universitè."  

G. THE ELECTION OF SHAHAN TO A FULL TERM AS RECTOR

Gibbons and the Board of Trustees obviously did not agree with the thinking of the dissident professors. The Board met April 21, 1909. Gibbons said that it was the desire of the Holy See that a terna of three names be sent to Rome. Four men were mentioned as possibilities for the terna, Monsignor Michael Lavelle of New York, Rev. Dr. Denis Flynn of Emmittsburg and Rev. Drs. Shahan and Shanahan of the University. The formal ballot gave the following result: Shahan received eleven out of twelve votes on the first ballot; Lavelle received eight out of twelve on the second ballot; Flynn received eight out of twelve on the third ballot; and Shanahan received no votes.

In these early days, Shahan continued to implore bishop after bishop to help the University. They could do this by financial aid or by sending young priests to study at the University. Letter after letter flowed

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38 AAB, Merry del Val to Gibbons, Vatican, March 1, 1909.
39 AUC., ROC. Charles P. Grannan to Satolli, Washington, May 11, 1909. This is a copy of a letter sent by Grannan to Satolli, Saint John Lateran, Rome, Italy. This letter contains the same allegations made against Shahan as were made in the other letters.
40 AUC., MMBT April 21, 1909, p. 174.

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from the rector's desk seeking episcopal support. Meanwhile, Gibbons was also doing his part to strengthen the University. He wanted most especially to settle the question of the permanent rector. Gibbons felt that Shahan had been duly elected, and since he obviously had support in Rome leading to his selection as rector pro-tern, it was his hope that Rome would permit this new election to stand. Gibbons was probably aware, however, of the opposition's attempt to block Shahan from the position. He did not want to be faced with another surprise such as he had received when Carroll had been denied the rectorship. After sending in the terna to Cardinals Merry del Val and Satolli, he decided to promote the final selection of Shahan, with the aid of his good friend, Sebastian Cardinal Martinelli. He wrote to him on May 15, 1909.

"...The terna of names which was selected (i.e., at the last meeting of the Board of Trustees) has been sent to the Most Eminent Cardinal Secretary of State and to H. E. Cardinal Satolli, Prefect of the S.C. of Studies; however, knowing that Your Eminence has always taken a deep interest in all matters pertaining to the Church in the U.S., I take the liberty of informing you also of the terna of candidates.

The first one on the list, the Rev. Thos. Joseph Shahan, at present acting Rector of the University, having been appointed to that position by the Holy See, received unanimously almost all the votes of those entitled to vote, having been given eleven out of twelve votes. Dr. Shahan is Professor of Church History and Patrology at the University. His selection by the Holy See to fill the position of Pro-Rector was most fortunate and no better choice could have been made. The many qualities with which he is endowed, his learning, piety and zeal for the cause of education have placed him in the front rank among those who are dedicating their lives to the cause of education in this country. The selection of Dr. Shahan as Rector of the University would be a great blessing for the University... He would be most energetic in promoting the standard of learning and discipline in that Institution. /Gibbons continues praising Shahan and then says that Lavelle and Flynn were also worthy men./

I must, however, frankly admit that my personal choice is emphatically for Dr. Shahan in whom I place
the utmost confidence, and I feel sure that should the Holy See appoint him to the position of Rector, the work of this Institution would be most successful and I know that he would put his whole heart in the work, leaving aside all personal motives...\(^{11}\)

In case of a protracted battle in Rome over the new rector of the University, Gibbons' letter to Martinelli might have done some good. The decision had already been made to continue Shahan in the office of rector. Martinelli told Gibbons that he had talked to Merry del Val about the new rector of the University and had been told that Shahan had received the appointment.\(^{42}\)

H. FRICTION BETWEEN SHAHAN AND THE FACULTY OF THEOLOGY OVER THE APPOINTMENT OF DANIEL JOSEPH KENNEDY, O.P., TO A FULL PROFESSORSHIP

Considering the faculty opposition, Shahan had to move gently at the University, but he also had to carry out the dictates of the Board of Trustees. One of the things which caused friction with the School of Theology was the promotion of the Very Reverend Daniel Joseph Kennedy, O.P., S.T.M., to a position as full professor of sacramental theology, as directed by the Board of Trustees at the April meeting. In the letter which he wrote to Rev. Dr. John Creagh, Dean of the School of Theology, Shahan said that as this was the first time that a distinguished member of a venerable religious order was to take so high a place at the University, he seized the occasion to commend the new professor to his fellow teachers, and hoped that the appointment would be well received.\(^{43}\)

Shahan's hope was in vain. The faculty of the School of Theology

\(^{11}\) AAB, Gibbons to Martinelli, Baltimore, May 15, 1909.
\(^{42}\) AAB, Martinelli to Gibbons, Rome, May 27, 1909.
\(^{43}\) ACUA, FST, These files contain the letter of Shahan to Creagh, May 10, 1909.
opposed the appointment. They stated that the Constitutions of the University gave them the right of consultation concerning promotions, and that since they were not consulted in the case of Kennedy, the Faculty of Theology "respectfully protests against the said appointment."\(^4^4\) They also passed this in the form of a resolution in the Acta of the Faculty of Theology.\(^4^5\) In the minutes of the faculty meeting, the professors listed several reasons why Kennedy should not have been promoted. He had been at the school only a little over two years and not one student studying for a degree in theology had signed up for any of his courses. The Faculty also stated that they had the right to regulate the course material of Kennedy.\(^4^6\) Shahan replied that the Board of Trustees had empowered only the rector to regulate the matter to be taught by the new professor.\(^4^7\) Shahan held his ground and the appointment of Kennedy to the position of full professor was effected.

I. THE CONCLUSION OF THE SCHOOL YEAR

The school year was now drawing to a close. Shahan had come through a baptism of fire. His friends George Dougherty, Pace, and Gibbons were, however, still ready to give him their fullest support at all times. Most of the productive scholars, including Kerby, professor of sociology and Judge William Robinson of the School of Law, stood behind him. Of the dissident professors, Grannan was too busy scheming and plotting to do much productive work. Shanahan had confessed in his

\(^{4^4}\) ACUA, FST, This protest was made at the meeting of May 11, 1909.
\(^{4^5}\) ACUA, Acta Faculty of Theology, pp. 18-19.
\(^{4^6}\) ACUA, FST, meeting of May 11, 1909.
\(^{4^7}\) ACUA, FST, Shahan to Creagh, May 10, 1909.
letter to Satolli that he had not been able to find time for writing and only Griffin could be considered a recognized scholar in his field of chemistry.

Shahan gave the main address at the closing exercise. His address was positive in tone, giving little hint of any internal dissension. He said that with the present year, the University was closing the second decade of its existence, and that during these last twenty years much had been accomplished. When the University had opened, it had found Northeast Washington an undeveloped section of the city. Gradually, Brookland and Bloomingdale had built up to the point where they were considered to be among the most desirable parts of the beautiful city of Washington. "In a way it reminds the observer of the manner in which many towns of mediaeval Europe developed around an abbey or cathedral."

Shahan stressed the fact that the University was primarily a graduate school and that the early growth of this type of school was bound to be slow. He used the example of the great Catholic University of Louvain in Belgium, the finest of its kind in the world. Despite the fact that it was located in the heart of a country which was almost entirely Catholic, it had grown quite slowly in its early years. The Catholic University could take heart from this example. Another reason

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49 W. Lee Lewis, Captain C.W.S., U.S.A., "Chemical War Work at the Catholic University of America," C.U.B. XXV, No. 9 (December, 1919) pp. 271-274. In this article Captain Lewis gives recognition to Griffin for the fine chemical facilities of the University.

50 The Catholic Transcript (Hartford), June 17, 1909, p. 1. This paper, hereafter referred to as the Transcript, if of great importance for the following of affairs at the Catholic University under the Administration of Shahan. Shahan's career was watched very closely by his friends in Hartford. The Transcript was ever alert to report on Catholic Hartford's favorite son in Washington.
for confidence lay in the fact that the Catholic University was the work of the highest moral power known to the world, the Apostolic See, and the successor of Peter is not accustomed to put his hand to the plow and then turn back. Shahan said that the University was peculiarly American, realizing in the fullest measure all the ideals of our incomparable American state, and peculiarly pontifical, carrying out all of the ideals of the Papacy in its relations to the Christian welfare of mankind.  

Shahan, always close to the Sulpicians, gathered together his thoughts about recent events and wrote the following letter to Edward R. Dyer, S.S., Superior of the Sulpicians at St. Mary's in Baltimore:

Had I sought this arduous office I would have little reason to hope for success; as it is, I feel that a higher power is responsible for putting me at this task, and I can therefore approach it with a strength other than my own and with light that easily surpasses my own little wisdom. Kindly pray for me that I may correspond to the graces that may be given me for the common good.

I need not say again to you that it shall be my endeavor to sustain the closest relations between the University and St. Mary's and that I am always ready to do what is in my power along any lines of mutual cooperation that you may suggest to me. I have no doubt that in turn St. Mary's will always be helpful to us in the future as in the past. Certainly our interests lie close together, and the progress of one institution ought normally to mean an equal progress for the other.

Shahan was able to view what had happened with equanimity, confident in the help of God and the realization that he had not sought the job as rector. It was his fond hope that, with the grace of God, and

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51 Ibid.

52 Archives of the Sulpician Fathers, Roland Park, Md. Shahan to Dyer, June 19, 1919. The stationery used is that of the Steamer S.S. Cedric. Shahan probably wrote this letter to Dyer as he was heading for Rome after the completion of the school year.
the help of good friends such as Dyer, the University would grow and be instrumental in helping other institutions to grow also. The mind of Shahan was continually filled with plans predicated upon the ideal that the University was to serve and build up the Catholic educational system of the Church in the United States if the aims of its founders were to be achieved.

J. SUMMARY

Shahan became the interim administrative head of the University by appointment from Rome. Cardinal Gibbons accepted the Roman decision and then threw his full support behind Shahan in the hope that he would be granted a full six year term as rector. Certain professors, notably Charles P. Grannan, Edmund T. Shahanahan, and John J. Griffin, unsuccessfully opposed the confirmation of Shahan. Despite the fact that he became rector in the face of determined opposition from some members of the faculty, Shahan refused to be intimidated when the faculty of the School of Theology questioned his appointment of Daniel Kennedy, O.P., to a position as a professor of sacramental theology. He thus served notice to the faculty that he was going to be a strong administrator of the Brookland institution.
CHAPTER III
EARLY PROGRESS
1909--1915

B. THE FOUNDING OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES--
I. Publications--J. TEACHER TRAINING PROGRAM--K. STUDENTS--L. Organizations--
5. The New Faculty Members of 1913--6. New Faculty in 1914--P. FACULTY AFFAIRS--1. Gramman--2. Creagh and Bolling--3. Faculty Replacement--4. Writings of the Faculty--5. Lectures by the Faculty--Q. FINANCIAL AFFAIRS--

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Bernard McKenna—T. THE BOARD OF TRUSTEES--1. Acquisitions and Losses--
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CHAPTER III
EARLY PROGRESS
1909-1915

A. INTRODUCTION

1. The Mood of America

Shahan's first complete term as rector took place when America was losing its old identity and trying to create a new personality. America was moving in a new direction. All around the country new thoughts were being expressed. Quite frequently these thoughts were being expressed by professors at the major universities of the land. Youth trained at some institutions of higher learning would often return home from college and shock their elders by relating what they had learned. The battle cry of the liberal professor was academic freedom and he frequently did not care whether or not his teaching offended parents or administrators. The moral standards of the older generation were being challenged. The Catholic University could expect to have the echoes of this conflict between new and old standards to sweep across its campus. Challenges to tradition were felt not only at the campus level. Even "Big Business" was sensing that something new had been added to the national scene. The Sherman Anti-Trust Act was being increasingly enforced to the glee of organized labor.


Skyscrapers were beginning to dominate the skylines of the larger cities. The old frontier was closed but many intellectuals felt that new frontiers of the mind were opening up. The young man starting in industry had economic alternatives undreamed of by those who had started their careers only fifty years before.

It was a time of increasing social awareness and many new programs were being inaugurated to help the less fortunate of the new society. It was during this period that the National Conference of Catholic Charities was formed at the Catholic University.

2. Public Education

People were beginning to speak of progressive education and of John Dewey, a talented philosopher on educational questions.

With the rise of the social sciences and the subsequent connection with social reform, the universities as centers of the new social science, became the breeding ground for reform. With the growing importance of


the institutions of higher learning, studies were conducted as to their number and quality. By 1911, 780 institutions of higher learning were recognized. As these institutions of higher learning increased in number and influence they became subjected to some sharp criticism. The U.S. Commissioner of Education, Elmer Ellsworth Brown, said that he was certain that the attackers of the institutions of higher learning were being well answered by such men as Nicholas Murray Butler, President of Columbia University. He felt that a better understanding of the nature and functions of these institutions would result from the replies of President Butler and the presidents of other colleges and universities.

It was said that there was an undue emphasis placed on material values in the secular schools. This led to a counter reaction on the part of many educators to insist that moral values could be inculcated in the public school as well as could be done in any church-related school.

7 Timothy Brosnahan, "The Carnegie Foundation for the Advancement of Teaching--Its Aims and Tendency," CEA, 1911, p. 119. The Carnegie Foundation for the Advancement of Teaching had been established by Andrew Carnegie in 1905. No denominational school could benefit from it. Brosnahan did not want to see a monopoly of education on the part of the Federal government. The Federal government was at least ultimately responsible to the people. What could be expected from a private corporation not responsible in any way to the public and as one of its aims excluded any help to schools under religious control? p. 156.


3. Catholic Education

The rapid changes taking place in the field of public education caused Catholic educators to analyze the effect that this would have on the Catholic school system. The public schools were moving closer and closer to a standardized system. Accreditation, affiliation, and standardization were terms spoken of not only in the conversations of secular educators but also became part of the vocabulary of Catholic educators as well. The feeling frequently expressed by the Catholic educator was that regulation and standardization were inevitable. If this was so, then who was to set the standard. Shahan held that for the Catholic school these standards should be set by those who professed a Catholic philosophy of education.

The Catholic schools of this era were performing a valuable service to the nation by taking the many children of the immigrants and teaching them those things necessary to adjust to the new country while at the same time preserving their faith. In fact, at the elementary school level, the great percentage of students in the Catholic school system were of immigrant stock. After completing their education at the lower levels these students would look for schools where they could continue their education. Catholic educators wanted to keep these students in a Catholic educational environment.

The Catholic University of America hoped that it would be the point to which the Catholic students of the nation would direct their steps


after a sound preparation at the lower levels. With its emphasis on graduate study, the University could reasonably expect to get its share of the graduates of the Catholic colleges of the land. It also had to keep abreast of what was going on in the other secular universities throughout the nation. An admirable watching post was provided by its membership in the Association of American Universities. The Catholic University had been a charter member of this organization since its foundation in 1900. The Catholic University was honored by the presidency of the Association in 1913.  

This administration was quite a fruitful one in the history of the University. The Catholic Sisters College was begun, the affiliation program was extended to institutions other than seminaries and many noteworthy professors were added to the faculty of the University. The addition of the Catholic Educational Review and the Catholic Historical Review provided a forum for the writings of the faculty.

B. THE FOUN丁ING OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

It had been felt for some time that there was a need to co-ordinate activities of the many diverse groups throughout the land dedicated to charity work under Catholic auspices. The University was an ideal place to bring together persons interested in this type of activity. Shahan asked workers in this field to come to the University in February of 1910 to lay the groundwork for a unifying organization. As a result of the

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12 AAU,1913, p. 12.
deliberations of these workers the National Conference of Catholic Charities was formed. Cardinal James Gibbons was Honorary President and Shahan was President. Kerby of the Department of Sociology at the University was named Secretary. 13

It was decided that the first full meeting of the Conference was to be held at the Catholic University, September 25-28, 1910. There were more than 300 delegates assembled for the September meeting. Shahan presented the delegates to President William Howard Taft at the White House. He informed the President that the delegates were assembled in the interest of charity and the President commended the project. 14

The affairs of the Conference were conducted for the most part on a rather high plane and most of the delegates agreed that state institutions were fair in their treatment of Catholic institutions when the two came into contact in the field of charity. One jarring speech was made by Judge Matthew O'Doherty who scored the ideal of godless philanthropy. In the same speech he launched out at godless colleges. He was not hesitant in stating that the history of Catholic charity was the history of civilization. 15

The delegates were pleased that the Catholic University had backed the new organization and passed the following resolution:

Be it Resolved, that the hearty thanks of the First National Conference of Catholic Charities are hereby extended to... Thomas J. Shahan, D.D., Rector of the Catholic University of America, and to Reverend Dr. William J. Kerby, Professor of Sociology at the Catholic University.

13 Gavin, The National Conference of Catholic Charities, pp. 14-25. Brother Barnabas McDonald, F.S.C., first proposed the idea of the conference to Shahan in 1909. This letter has since been lost. Gavin believes that great credit for the founding of the organization should go to Shahan, but there were many men such as Brother Barnabas and Dr. Kerby who were essential to the development of the idea. 14 Transcript, September 30, 1910, p. 1. 15 Ibid.
University of America, for their acceptance of the suggestion of Reverend Brother Barnabas, Superior of the Lincolndale Agricultural Institute for Boys, that a National Conference of Catholic Charities be called. . .

Shahan was ecstatic about the results of the Conference. He felt that Catholic University had made a significant contribution to Catholic life in America. He voiced his thoughts in a letter to Archbishop Henry Moeller of Cincinnati, October 4, 1910.

The Catholic Charities Conference was a very great success. We had about three hundred and fifty delegates from all parts of the United States, and the entire work was carried on in McMahon Hall. . . They tell me that I have made a good many friends for the University. . . The University is thus leading a double life, being in the first place a teaching centre, and then a centre of many important Catholic activities.

He made practically the same report to the Board of Trustees. He said that the organization of the National Conference of Catholic Charities at the University showed that the University was the natural centre or forum for the largest and most important works of Holy Mother Church in this favored land.

Professor Kerby made one further report on the Conference in the Bulletin of December, 1912. He said that it would help to bring about coordination and cooperation in the field of Catholic Charities. It could be used in conjunction with non-Catholic secular organizations to widen the area of aid and he looked forward to the development of a literature in the field to help by increasing knowledge of what had to be done and the means to do it.

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16 C.U.B., XVI, (December, 1910), 820.
17 MCKP, Shahan to Moeller, Washington, October 4, 1910. (copy)
18 ACUA, RRBT, September 30, 1910, p. 4. This was presented to the Board of Trustees, November 16, 1910.
19 C.U.B., XVIII (December, 1912), 685.
C. THE UNIVERSITY AND FATHERS JULES DE VOS AND PETER DIETZ

Shahan hoped that the Catholic University would be of use for worthy causes, but in some cases he felt that the University might be unable to help projects that did not fit into its primary activities or that did not wish to use its facilities. Peter Paul Cahensly, the German protector of those who had migrated from Germany to the United States, asked Shahan to use the Catholic University to help a colonization plan headed by Father Jules E. De Vos. Shahan said that he would help as much as he could but did not see how the Catholic University could be of much practical assistance.

I assure you that when the time comes for the Catholic University to be helpful...I shall not be found wanting in sympathy or good will. Good Father De Vos is well aware of my interest in his work... May God bless you for all that you have done for the welfare of the poor and helpless emigrant whose fate in the new world is often so uncertain on account of the lack of some organized religious system to take care of him and set his feet at once in the path of virtue and material welfare.²⁰

Father Peter Ernest Dietz wished to come to the Catholic University to affiliate his organization, called the Militia of Christ for Social Service, to the University. Shahan talked the matter over with Professor Kerby, who expressed negative comments on the proposal. Shahan wrote to Dietz to tell him that the proposed affiliation was not to take place but "your zeal and earnestness merit...my profound respect."²²

²⁰McKP, Shahan to Cahensly, Washington, July 17, 1911.(copy)
²¹Father Peter Ernest Dietz was a noted American labor priest. His devotion to the labor movement is described by Mary Harrity Fox, Peter E. Dietz, Labor Priest (Notre Dame: University of Notre Dame Press, 1953) and by Aaron I. Abell, American Catholicism and Social Action: A Search for Social Justice, 1865-1950 (Garden City: Hanover House, 1960), pp. 178-179.
²²McKP, Shahan to Dietz, Washington, July 17, 1911.(copy)
D. THE BEGINNING OF WORLD WAR I

Events in Europe were soon to attract the attention of American observers. The Catholic University was very closely tied to Europe in many ways. Bishop John Joseph Keane, the first rector of the University, had travelled throughout Europe looking for professors to staff his University. There was a continual flow of new faculty from the Old World to the University. Many of the professors were of French background while many others were of German origin.

1. Jules Baisnée, S.S.

Shahan's Sulpician friends, with their strong French connections, were also deeply affected. Shahan hoped that his circle of friends would not be touched by the war and counseled the Sulpician, the Rev. Jules Baisnée, S.S., not to serve. Baisnée was vacationing in France when the war broke out and was almost automatically inducted into the French Army. Soon his Sulpician confreres of St. Mary's Seminary at Roland Park heard that he had been wounded on October 26, 1914, as he was reading some letters from his American confreres.

In another letter I found a relic of Sister Theresa which I at once pinned to my breast and I now feel sure that it saved my life...Night was falling when...a big piece of a shell hit my left arm above

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23 Interview with Father Baisnée at the Sulpician Theological College, Washington, September 3, 1969.

24 Interview with Fr. Louis Arand, S.S., October 11, 1971. Fr. Arand knew Fr. Baisnée quite well and said that Fr. Baisnée was such an ardent French patriot that the decision to serve his country in time of need would not have been difficult for such a fervent Frenchman.
the elbow and inflicted a deep wound. . .\textsuperscript{25} The French Army surgeons were unable to save the arm.

2. George Sauvage

The Reverend George W. Sauvage, C.S.C., an instructor in philosophy and psychology at the University, joined the allied army shortly after Fr. Baisnèe. He spent a lonely Christmas in France. He wrote to Shahan December 25, 1914, and told him:

I spent my Christmas Day among the soldiers just behind the trenches, and while addressing the soldiers on the necessity of joy and cheerfulness on Christmas Day, I had to resist the feelings of homesickness for America which were coming to my mind and heart.\textsuperscript{26}

3. Shahan on the Reason for the War

These incidents worked on the mind of Shahan and in a sermon preached at St. Joseph Cathedral in Hartford, January 3, 1915, he told the men of the Holy Name Society that they should fight to preserve American ideals.

Today human freedom is imperilled as never before in the vast wars which rage over the continent of Europe, while the United States remains its last refuge.\textsuperscript{27}

He developed the thesis that much of the current trouble in Europe came from the pursuit of false philosophical ideas. The Catholic school system of America would preserve this country from the monster of irreligious learning which had led to the European debacle. Yet, if the

\textsuperscript{25} Transcript, December 17, 1914, p. 1. This was a reprint of a letter sent by Father Baisnèe to one of his American confrères, Father Arsene Boyer, S.S. It was written from the hospital in Rouen, November 18, 1914.

\textsuperscript{26} Symposium, V (February, 1915), 218.

\textsuperscript{27} Transcript, January 7, 1915, p. 1.
Catholic child was deprived of his religious training, he would grow up without faith, hope and charity and become a menace to the established order.28

E. SHAHAN SPEAKS ON EDUCATION

1. Deplores the Declining Influence of Religion on Education

Shahan was frequently called on to speak on the subject of "Religion and Education." This was the subject of a discourse which he gave at Providence, Rhode Island, early in 1910. This speech was typical of Shahan's thought on this topic. He said that religion was a fundamental law of man's being without which he was but a splendid barbarian at best. France had witnessed a moral collapse since religion was no longer being taught in the French schools.

Sixty percent of the crime in France is today committed by boys of fourteen and fifteen years of age. In our own country, the colleges, once the props of Lutheranism and Anglicanism, have now gone over to the denial of the supernatural.29

The professors now assumed the role of moral arbiters and they held that morality was to follow the habits and tendencies of the time.

The causes of the growing conflict between education and religion are found in the false philosophies of the day: naturalism, materialism, atheism, agnosticism, and worse than all, indifferentism.30

The Catholic school system, built up by the small bequests of the poor, was able to do a much better job than institutions better endowed by secular philanthropists because it was not eroded by false philosophy.31

28 Ibid.
30 Ibid.
31 Ibid.
2. At the CEA Meeting in New Orleans, July, 1913

Shahan continued his hard-hitting attack against the evils of godless education in a speech he made before the Catholic Educational Association which met in New Orleans in July of 1913. He decried the absence of religion in the curriculum of school systems outside the Catholic fold. Religion was held to be superstition and its influence was not considered to be beneficial in the secular school.

Education seems to have no other province than the present, no other than temporal and material ideals. On the other hand, the evident decay of juvenile morality alarms an increasing number of teachers and administrators of education, and large volumes could be and are today filled with the said admission of foremost authorities in educational work. . .No one maintains that our youth is more docile, obedient, reverential than formerly, more respectful of law and order. In educational methods and equipment, a habit and a spirit of change are creating a kind of despair.  

Christian society in the United States was threatened by the universal worship of the present and its fleeting advantages and the general decay of the religious spirit and temper.

G. CATHOLIC UNIVERSITY AWARDED PRESIDENCY OF THE AMERICAN ASSOCIATION OF UNIVERSITIES

The Catholic University received an outstanding honor at the meeting of the Association of American Universities held at the University of Illinois in November of 1913 when Daniel W. Shea, professor of physics at the University, was named President of the Association. Dean Charles Haskins of Harvard was named Secretary and G. Peabody Gardner, Jr., of Harvard was named Treasurer.

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32 Transcript, July 3, 1913, p. 1.  33 Ibid., p. 7.  34 ACUA, File of the School of Philosophy. This will hereafter be

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Shea presided at the meetings, calling them to order and terminating them. He lauded those who gave the major addresses and those who participated in the discussion periods afterward. He made no major address. The Catholic University under Shahan did not seem to emphasize its involvement with this association. The only time that Shahan appeared at any of the meetings was in 1927 when the Catholic University played host to the association.

G. DIGNITIES AWARDED SHAHAN

1. Domestic Prelate

To enhance the dignity of the office of the Rector of the Catholic University, Shahan was made a Domestic Prelate and was formally invested with his robes on December 16, 1909. The papal brief naming Shahan to the dignity was read by Reverend Doctor William Turner of the School of Philosophy. Gibbons invested him with his robes and the major address was made by Reverend Doctor Henri Hyvernat, professor of Semitic languages at the University. Hyvernat said that the significance of the ceremony came from the thought that the Holy See held a continuous interest in the institution. The bestowing of the honor was to remind the rector that he was appointed to act and speak at the Catholic University for the highest authority in the Christian world.

Before closing this brief address I wish to state that in representing the title and dignity which the Holy Father has deigned to confer upon our beloved Rector as an indication of what he is expected to do in the future rather than as a reward for his services, I, in no wise, intended to detract from his past merits, of which eighteen years of companionship in academic work has made me keenly conscious...

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35 C.U.B., XVI (February, 1910), 85. 36 Ibid.
2. Consecrated Bishop

An even greater honor was in store for Shahan before the completion of his first administration. On November 15, 1914, he was consecrated titular bishop of Germanicopolis by Gibbons in Baltimore. Assistant consecrators were Bishops Denis J. O'Connell of Richmond and John J. Nilan of Hartford. The sermon was preached by the Rt. Rev. Mgr. Thomas Duggan, Rector of the Cathedral in Hartford. His sermon dealt primarily with the episcopacy and the Church as a teacher of all mankind. At the end of the sermon, Duggan said:

Right Reverend Bishop Shahan, may your years in the episcopate be many and fruitful; may you wear the mitre as meekly and as graciously as you have worn the Doctor's cap, and may the double crown of Pontifex et Doctor adorn your brow amid the shining company of those who shall have instructed many unto justice.

The newly consecrated bishop was presented with a gold chalice by the students of the University, at a reception held in his honor during the month of December, 1914. The presentation address was made by one of the students, Mr. Frank Hyde.

The honor that Holy Church has shown you, Dear Rector, is not yours alone. It redounds to our Church, our nation, our University and especially to us, the youngest but not the least of her departments. . . . Accept then, Rt. Rev. and Dear Bishop, this gift as a tangible expression of our love and united admiration. May its gold and precious stones symbolize the purity and tenderness of our affection for you, our Bishop and Rector.

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37Baltimore Catholic Review, November 21, 1914, p. 1. Hereafter this paper will be listed as BCR.
38Transcript, November 19, 1914, p. 2.
39Symposium, V (January, 1915),
H. THE 25th ANNIVERSARY OF THE UNIVERSITY

Shahan thus had received the episcopal dignity in time for the celebration of the twenty-fifth anniversary of the founding of Catholic University held April 15-17, 1915. The New York Times of April 16, 1915, considered this event to be so important that it reprinted the letter of Pope Benedict XV to the American hierarchy of March 13, 1915. The Pope said that he had recently learned that preparations were being made at Washington to celebrate the twenty-fifth anniversary of Catholic University. He bestowed his blessing upon the hierarchy, the Rector, the Professors, the students, and the Knights of Columbus as a major benefactor of the University.

A highlight of the celebration was the sermon delivered by Gibbons on Thursday, April 15, 1915, at St. Patrick's Church in Washington. He said that under Divine guidance the University was indebted to the Holy See. He recalled the past endorsement of Pope Leo XIII and Pius X, of blessed memory. The present Supreme Pontiff, Benedict XV, had continued the paternal interest of his predecessors. The American hierarchy was also saluted for their help in establishing and continuing the University. The Cardinal stated that he had labored with great effort to make the University succeed.

It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot...I thank Heaven that my hopes have not been in vain, and I rejoice that the future of the University is now assured.

The Catholic University was now the centre of forces for uplift which coordinated educational and charitable works leading to the preservation of

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41 Ibid.  

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those moral and religious interests which were vital to the home and to the nation.\textsuperscript{43}

During the course of the celebration, honorary degrees were given to outstanding laymen. The honorary Doctor of Laws degree was awarded to Nicholas Burke of Baltimore, Charles Bonaparte of Baltimore, Dr. Lawrence Flick of Philadelphia, Dr. Ernest Laplace of Philadelphia, Garret McEnerny of San Francisco, Thomas Mulry of New York, John Murphy of Chicago, and Walter George Smith of Philadelphia. The degree of Doctor of Letters was awarded to Charles G. Herbermann of New York, Frederic C. Perfield of New York, and James Joseph Walsh of New York.\textsuperscript{44}

\textbf{I. PUBLICATIONS}

During his first administration Shahan did his best to establish the University as a center of literary activity. He encouraged the professors to write for the \textit{Catholic University Bulletin}. He always had a soft spot in his heart for this publication since he had been editor of the \textit{Bulletin} for a period of ten years. Towards the end of 1910, moreover, steps were being taken to bring out another publication to be called \textit{The Catholic Educational Review}.\textsuperscript{45} Shahan gave credit to Reverend Doctor Thomas Shields of the Department of Education and to Reverend Doctor Edward A. Pace of the School of Philosophy for bringing this publication to the light of day.\textsuperscript{46} Pace was a brilliant man who wrote on

\textsuperscript{43}Ibid. \quad 44\textsuperscript{Ibid.}


\textsuperscript{46}\textit{ACUA,RRBT, September 30, 1911, p. 4.}
philosophical, educational, and psychological subjects, and the inter-
relationship between the three disciplines. Shahan looked into his
files and contributed an article to the first issue of the Review
entitled "The Pastor and Education." This was a reprint of a talk
that he had delivered at the Seventh Annual Meeting of the Catholic
Educational Association given at Detroit in 1910.

Bishop Shahan saluted a new arrival among the publications of the
University by writing an article for the first number of the Catholic
Historical Review in April of 1915. He expressed the hope that the new
publication would advance the cause of historical scholarship. This
new publication came into being primarily through the efforts of the
Reverend Doctor Peter Guilday of the Department of History.

J. TEACHER TRAINING PROGRAM

Shahan hoped to expand the academic activity of the University to
include the education of teaching sisters and Catholic laywomen in
general. The first step was to open up a Summer School for this purpose.
Shahan freely admitted that the force behind this came from Rev. Dr.
Thomas Shields of the Department of Education. A committee was appointed by Shahan to look into this project. The report of the committee was accepted at the November meeting of the Board in
1909.

47 Thomas J. Shahan, "The Pastor and Education," The Catholic Educa-
tional Review, I, (January, 1911), 24-41. This had first appeared in the
proceedings of the Seventh Annual Meeting of the Catholic Educational
Association held in Detroit during July of 1910. Catholic Educational
Association, 1910, pp. 45-59. These reports will hereafter be listed as
CEA.

48 Thomas J. Shahan, "Introductory: The Spirit of the Catholic Histori-

49 Bishop Shahan, "Dr. Shields Memorial," Catholic Educational Review,
XIX, (April, 1921), 263.

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All the members favored the experiment of such a school, during the vacation months, attended by Sisters and female teachers.50

Early in July, 1911, Shahan told Archbishop Moeller that the Summer School for Sisters, which had just opened, was so far a great success. Two hundred and fifty Sisters had registered and about twenty laywomen. The Sisters were anxious to progress from the Summer School to the establishment of a permanent Normal Institute or Sisters College.51 Twenty of these Sisters had expressed their willingness to stay over for the beginning of the Normal School or Sisters College. Shahan was attempting to purchase two tracts of land, amounting to more than one hundred acres, for the new campus of the Sisters College, close to the University.52 This Sisters College opened its doors on October 3, 1911, but the formal ceremony inaugurating the new institution was not conducted by the Apostolic Delegate, Archbishop Diomede Falconio, until October 7, 1911.53 Some of the

50ACUA, MMBT, November 17, 1909, p. 177. This was a positive response to the challenge being offered by the rise of the Summer School movement on secular campuses. The Summer School at the University was scheduled to start in 1910 but did not actually begin until 1911. Johns Hopkins University in Baltimore also had its first summer session in 1911. John C. French, A History of the University Founded by Johns Hopkins, (Baltimore: The Johns Hopkins Press, 1946), p. 154. Marquette University actually opened a summer school for teaching Sisters in 1909. There was great consternation on the part of the Jesuit administrators when laywomen enrolled with the Sisters. Raphael N. Hamilton, The Story of Marquette University, (Milwaukee: The Marquette University Press, 1953), pp. 125-127. Wilfred P. Shoenberg, S.J., Gonzaga University, 1887-1962 (Spokane: Gonzaga University, 1963), p. 304, holds to a very early date for the establishment of a summer school. Gonzaga University had been running a summer school for those about to enter the Jesuit Order since 1890. This was later extended to Jesuit scholastics teaching in high school. Formal courses for credit open to non-Jesuits did not begin at Gonzaga, however, until 1924.


53C.U.B., XVI (December, 1911), 814.
Sisters attending the new college had three years of college training when they entered. Eighteen of these Sisters, representing seven communities, were awarded the B.A. degree from the Catholic University at the graduation exercises of June 5, 1912.\textsuperscript{54}

Shahan could defend existing academic programs at Catholic University, as President Charles W. Needham of George Washington University discovered. The Transcript reported that the latter had made a statement that Catholic University had nothing in the way of any advanced program in the mechanical arts. Shahan replied:

\begin{quote}
It becomes my duty to make known that the Catholic University does carry on quite a varied instruction in the mechanical arts. This instruction was first undertaken in 1895, when the University established a technological school, with courses in civil, electrical, and mechanical engineering. ...To-day the equipment of the Catholic University in this respect, its power plant, laboratories, and shops is the most extensive of the kind in the District. ...\textsuperscript{55}
\end{quote}

Wishing to emphasize this type of work, Shahan reported to the Academic Senate in April of 1910, that the Department of Mechanics and Mechanical Engineering in the School of Sciences had been restored.\textsuperscript{56}

\section*{K. STUDENTS}

\subsection*{1. Organizations}

Student organizations were fostered with the hope that they might enrich the cultural and intellectual life of the University. One of

\textsuperscript{54}\textit{Transcript}, June 27, 1912, p. 1.
\textsuperscript{55}\textit{Transcript}, January 20, 1910, p. 7.
\textsuperscript{56}\textit{MCKP}, Report of the Rector to the Academic Senate, April, 1910. In reality, Shahan was responding to a challenge, since the Department of Mechanics and Mechanical Engineering had been suppressed in 1908. This was part of the economy program by which Denis O'Connell had rescued the University from financial disaster. Barry, O'Connell, p.246.
these organizations was the Shahan Debating Society. The high point of the year for the debaters was the Rector's Prize Debate. Seventy-five dollars was to be awarded to the winner of the debate held February 7, 1912, on the resolution that a tariff sufficient to offset the difference in the cost of production at home and abroad was desirable. The judges for this debate were Rev. Dr. William Turner, Dr. John French, and the Honorable David J. Lewis, member of the House of Representatives from the State of Maryland. The victory was awarded to the negative side composed of John T. Clancy of New York, John L. Finn of Pennsylvania, and Thomas R. Robinson of Washington, D.C.\textsuperscript{57}

Another University organization was the Leo XIII Lyceum which intended to apply the principles of Pope Leo XIII to contemporary social problems. A graduate of the Class of 1913, Vincent B. Dooley, wrote a brief history of the beginnings of the Lyceum. It was begun March 27, 1912. It was to study questions affecting the social, political, industrial, and religious life of the American people, in the light of approved Catholic teaching: in order to imbibe, "and in due time to disseminate safe, conservative, representative, Catholic sentiment upon such questions..."\textsuperscript{58} The Rev. Dr. James Fox of the University gave a typical talk to this organization February 3, 1914. The title was "The Ethical Aspect of Socialism." Fox pointed out the danger to religious freedom in the Socialist state with its all-directive control over individual and family life.\textsuperscript{59}

\textsuperscript{57}C.U.B., XVIII (March, 1912),
\textsuperscript{58}Symposium, IV (March, 1914),
\textsuperscript{59}Symposium, IV (February, 1914),
2. Efforts to Increase Enrollment

Shahan knew that the University would survive only if it was able to increase its enrollment. Much of his energy was spent in trying to build up the student body. He felt that the University was primarily the responsibility of the hierarchy of the United States and that it was, therefore, the duty of the bishops of the country to see to it that the University had a sufficient number of students to make its operation worthwhile. Many of the bishops were remiss in their duties toward the University. Shahan mounted a letter writing campaign to convince these bishops that it was to their advantage to send students to the University. His papers are filled with copies of letters sent to various members of the hierarchy asking them to send students to Washington. He stressed the benefit that would accrue to the bishop by a favorable response to his petition. An education could be imparted by the Catholic University which could not be equalled by any other university in the land. The reason for this was that the University had directed itself towards programs of education that would train men in areas most helpful to the American Church. There were programs to train men in theology and church history so that they would be well prepared to teach in diocesan seminaries. A letter sent by Shahan to Bishop George A. Guertin of Manchester, New Hampshire; is representative of this type of begging epistle.

I may say in all truth that we have the best facilities for training them to serve in your chancery, as superintendent of schools, as teachers in colleges... As a rule the young priests trained at the University give very good account of themselves, as I am constantly hearing from their bishops.60

Shahan was not ashamed to turn to his Sulpician friends to help increase the student body. He wrote to Francis Havey, S.S., Rector of St. John's

60 McKP, Shahan to Guertin, Washington, February 26, 1910.
Seminary, Brighton, Massachusetts, asking for students. He said that the Board of Trustees had empowered him to write to all the bishops and superiors of seminaries to urge upon them the desirability of sending their fourth-year theologians to the Catholic University. 61

3. The Ancient Order of Hibernians Scholarships

Many young men could not go to the University because they had no funds to do so. It was hoped that the two powerful Catholic organizations of the day, the Ancient Order of Hibernians and the Knights of Columbus, would help those students who could not pay the tuition of the University. Shahan reported in September of 1909 that the A.O.H. had voted to establish fifty scholarships and four of these were already available, one each from New York, Massachusetts, Connecticut, and Montana. 62

4. Knights of Columbus Scholarships

Shahan also reported at the same time that the Knights of Columbus were doing well in their drive to raise a fund of $500,000 for the endowment of fifty scholarships. 63 The Secretary of the Knights Fund Raising Committee was Mr. Philip A. Hart. He was, generally speaking, rather pleased with the progress of the drive, but in a confidential letter to Father George Dougherty of the Catholic University, he reported that things were not going as well in Chicago and the State of Illinois as he had hoped. Archbishop James Quigley had not condemned the drive, but

61 McKP, Shahan to Havey, Washington, May 7, 1910. (copy). There were eighty students studying for the priesthood or an advanced degree in the Sacred Sciences in 1909. Year-Book, 1910 pp. 49-50 and ninety-four in the same category in 1910, Year-Book, 1911 p. 35. Whether the same results would have been obtained had not Shahan mounted his letter writing campaign would be hard to determine.

62 ACUA, RRB, September 30, 1909, p. 5. 63 Ibid.
he was not in favor of it. Father Francis C. Kelley of the Church Extension Society was opposed to the drive because he had sought to enlist the Knights to back his cause. Hart requested that when Shahan came to Chicago he should make every effort to build up the campaign in Chicago and the state of Illinois.

The Washington Star carried the story January 3, 1914, that the check for $500,000, establishing the Knights of Columbus Scholarship Fund, was to be presented to Gibbons in Baltimore the following Tuesday. The Star said that this was the largest contribution ever made to the Catholic University. The awarding of the check was made by Supreme Knight James A. Flaherty of Philadelphia, who said that it represented the offering of three hundred thousand Knights of Columbus in the cause of education and Catholic truth.

Gibbons said that as long as the University endured, the names of the men who had raised this fund would be household words among the professors and students. Shahan spoke next and said:

By this act the Knights of Columbus take their place among the world's supreme benefactors if education be, as it truly is, the supreme social benefaction. Henceforth no history of American education is honest or complete which does not pay tribute to your noble foundation.

The contract between the Knights of Columbus and the University called for fifty full scholarships for graduate students working for a degree in any field other than medicine or theology. The scholarships

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64 ACUA, ROC, Hart to Dougherty, Philadelphia, December 16, 1909.
66 Transcript, January 22, 1914, p. 7.
67 Ibid.
were to be awarded to lay students only, to be chosen whenever practicable by open competitive examination. Preference was to be given to members of the Knights of Columbus and their sons. 68 The agreement could be modified by consent of the Board of Directors of the Knights of Columbus and the Catholic University. The holder of each scholarship was to take at least one course in the Department of American History. 69 The Chair in American History had been endowed by the Knights of Columbus. The desire of the Knights of Columbus to be known both as staunch Catholics and outstanding patriots shows that they were very much aware of the suspicion cast on their loyalty to the United States.

5. Max Pam Scholarships

It was logical to expect that Catholic organizations would help the Catholic University. Help was welcomed, however, from any quarter. Dr. Max Pam, a wealthy judge of Chicago, was very much perturbed by the rise of Socialism. Even though he was Jewish, he felt that the strongest bastion against Socialism was the Catholic Church. He promised $25,000 for the establishment of five scholarships at the Catholic University. 70 The students who received these scholarships were to devote themselves to a more profound study of the social and economic conditions of the nation in the interest of the common welfare. Shahan inserted Pam's words into his report to the Board on September 30, 1912:

The Catholic Church holds to the traditions of the past; it is conservative; it stands for authority,

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68 AAB, this is taken from the contract signed between Chancellor Gibbons and Supreme Knight James A. Flaherty, Baltimore, January 6, 1914.
69 Ibid.
70 ACUA, MMBT, April 17, 1912, p. 201.
for government, for the rights of the individual
and for the rights of property, and these to my
mind are the chief elements that enter into in­
dividual and national happiness...71

6. Basselin Scholarships

The desire to see certain things accomplished brought several large
donations to the University. As we have seen, Pam gave $25,000 for
scholarships to help in the fight against socialism. Theodore B.
Basselin, a wealthy Catholic businessman of Croghan, New York, also had
a special objective in mind when he willed most of his estate to the
Catholic University. Basselin felt that contemporary preaching left much
to be desired. The message of the gospel was so important that special
training should be given to train preachers in the art of giving a
good sermon. Since the Catholic University was in the business of
training men who would be of value to the Church, Basselin felt that it
should receive financial help to bring about a program capable of
turning out outstanding preachers. His will stated that a Basselin
College was to be formed at Catholic University for this purpose. Scholar­
ships were to be given to young men training for the priesthood. According
to the will of Basselin, the holder of a scholarship in the Basselin
College was to be specially trained in sacred eloquence.72

The Basselin College did not actually open until October 1, 1923,
even though Basselin died, April 14, 1914. The implementation of the
bequest, therefore will be examined during Shahan's last administration.

71 ACUA,RRBT, September 30, 1912, pp. 16-17.
72 ACUA,ROC, Report of the Committee on Basselin College, September 15,
1925. This report gave a brief history of the development of the college
from the time of the death of Basselin up until 1925. This foundation was
quite substantial amounting in 1922 to $823,000.00.
I. THE AFFILIATION PROGRAM

The Catholic University of America had received approval for its statutes from Pope Leo XIII, March 7, 1889, in an apostolic letter "Magni Nobis Gaudii." This letter encouraged the new University to begin a program of affiliation which would embrace all of the Catholic institutions in the country. ! Prior to the days of the Shahan administration and even during his first three years, there was no formal program of affiliation operated by the University except that which included a few theological seminaries. This does not mean that Shahan and others at the school such as Pace and Shields were unaware of the significance of such a program.

As early as April 21, 1909, Shahan had presented two documents to the Board of Trustees calling for such a program. These documents were co-authored by Pace and Shields. The first had been written to Denis O'Connell, March 1, 1908. It outlined the Catholic educational picture as seen by these two men. Improvements had to be made. The Catholic University was the logical place to begin this improvement. The University could develop a program to coordinate the teaching of those who would go into the classrooms of the Catholic schools throughout the nation as part of a program to upgrade these Catholic schools. 74


74 ACUA, MMBT, April 21, 1909. Shields and Pace to Rector Denis O'Connell, March 1, 1908.
An affiliation program was necessary since many Catholic schools were affiliating themselves to non-Catholic schools to take advantage of the programs offered by them. The non-Catholic school which regulated an affiliation program was able to dictate curriculum, methods and texts for use in the school which applied for acceptance. According to Pace and Shields, this made it impossible for the Catholic educator, once he had become affiliated, to form the policy and character of his own school. 75

The second document was also written by the same professors. It developed the ideas contained in the first statement. It was a more specific outline of an affiliation program and of a teacher training program under Catholic auspices. It stated that a systematic effort was being made by non-Catholic universities to dominate not only the public school systems of the country but also the private school systems. The chief means to this end lay in a system of affiliation and accreditation and in teacher training programs. The secular university operating this type of program was able to gain almost complete jurisdiction over any institution that would comply with its regulations. Catholic schools were turning in ever greater numbers to these universities. If Catholic schools continued to turn to secular universities for affiliation programs and direction and this was not checked, it would amount to a public confession of the inferiority of the Catholic school. 76

Despite the presentation of Shahan, aided and abetted by these two documents, the Board was not ready to approve a program of affiliation.

75 Ibid.
until some provision had been made for the training of teaching Sisters. Shahan kept the thought of coordinating and unifying Catholic education alive. This should be done under Catholic supervision. He told the Catholic educators gathered at the Catholic Educational Association meeting in Detroit in 1910:

If our schools must be to all intents and purposes coordinated with some system, and if our teachers are to be quickened by influences that emanate from higher phases of educational activity, is it not desirable that this system would be our own and these influences thoroughly Catholic? 77

In the discussion period which followed this talk, Dr. Shields, Monsignor Francis A. O'Brien of Kalamazoo, Michigan, and Monsignor Joseph Schrembs of Grand Rapids, Michigan, brought out the point that the Catholic University should set up a program of affiliation and accreditation. O'Brien said that the Catholic University should send out examination papers to every Catholic school in the country in a manner similar to the Regent system in New York. Schrembs agreed with this idea but said that the University must then have a uniform standard of courses to be followed. 78

Discussion and debate kept the idea alive. Finally the Board of Trustees gave their approval for the establishment of an affiliation program to be run by the University. The assent was given at the meeting of the Board in April of 1912. 79

The public announcement of the affiliation program was made in the June issue of the Bulletin. College requirements for affiliation with

78 Ibid., 59-63.
79 ACUA, MMBT, April 17, 1912, p. 199.
the University called for a minimum of seven chairs or departments in the affiliating college. Each member of the faculty was to have at least an A.B. from a college of recognized standing. Each head of a department was to have at least an M.A. from a reputable college. High schools were required to have at least fifteen units of study and at least three of these units had to be devoted to English. It was stated that the affiliation program was being developed according to the desire expressed by His Holiness, Leo XIII, at the time the school was founded.

M. REPORT TO ROME

Shahan made a trip to Rome and submitted a report on the condition of the University to Cardinal Francesco Cassetta, Prefect of the Sacred Congregation of Seminaries and Universities, January, 1912. The report was written in Latin and was twenty-four pages in length. It was divided into fifteen chapters and gave a rather glowing picture of the University. There were chapters dedicated to the professors and their publications, to academic discipline, to benefactors, and to many other phases of university life. At the end of the document, Shahan said that the University was young, but of good hope. The University was held up as a center of orthodoxy where the false doctrines of the Modernists were reproved and detested. The Holy See had been the best of mothers to the University in the past and Shahan said that he knew that the university would be safe under the guidance of the Supreme Pontiff throughout its future.

Pope Pius X received Shahan and presented him with a letter to be given to Gibbons. Permission for the annual collection was extended for ten years. American bishops were exhorted to send students to the University and the Orders

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80 C.U.B., XVIII (June, 1912), 550. 81 Ibid. By June of 1913, 3 colleges and 33 high schools joined the program. By 1928 the program contained 25 colleges, 238 high schools and 56 religious novitiates. See ACUA BRET, 1928, p. 56. 82 AAB, Shahan to Cassetta, January, 1912 (copy) 83 Ibid., p. 24.
were encouraged to set up houses of study at the University, and the new Sisters College received an accolade. Pope Pius X was filled with the desire that the Catholic University of America should be a success:

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do toward spreading and upholding Catholic doctrine and furthering the cause of civilization.84

N. A STUDENT VIEWPOINT ON THE NEED FOR EDUCATED CATHOLIC LAYMEN

Support from the American hierarchy and the Holy See would mean nothing unless there would also be strong support from the students. A student viewpoint on the University was given by Vincent P. Dooley of the Class of 1913, in an article in the Symposium entitled "The Present Need of Educated Catholic Laymen."85 He said that there was a need for social action on the part of Catholics who would still reject the idea of Socialism as the solution for contemporary problems. Dooley wrote:

While rejecting the Socialist's pessimism which finds the entire existing order bankrupt . . . We cannot afford to overlook the conditions in our industrial life that . . . makes slaves of men and women, deprive little children of their youth . . . when they should be imbibing wholesome ideas and enjoying freedom. . . 86

Dooley mentioned various abuses, spreading like cancerous growths and threatening to destroy American society. The educated Catholic layman had to be intellectually prepared to combat these abuses. Marital

84 McKP, Pope Pius X to Cardinal Gibbons, January 5, 1912. (copy)
85 Symposium, III (April, 1913), pp. 19-23.
86 Symposium, III (April, 1913), p. 21.
fidelity was placed in jeopardy by the sanctioning of sex outside of marriage. The Church in America was also endangered by such men as Tom Watson, the Georgia politician and bigot, who wanted to drive the Church out of America because he declared it to be a foreign institution.\textsuperscript{87}

The scholars at the University who provided the moral climate for this type of thought were the Reverend William J. Kerby, professor of sociology and Secretary of the National Conference of Catholic Charities; Dr. Frank O'Hara, professor of economics; and the Rev. Patrick J. Healy of the School of Theology.\textsuperscript{88}

\section*{0. NEW FACULTY MEMBERS}

Shahan interested himself in trying to get the best teachers for the University. This was a very difficult thing to do because the finances of the institution did not permit the expenditure of adequate funds for this purpose. It was a Catholic university, however, and as such could hope to get talented young priests who would work for minimum wages.

\subsection*{1. New Faculty 1909}

The year 1909 saw the arrival of Dr. Aubrey Landry who was to teach mathematics at the University. He had received his undergraduate degree from Harvard in 1900 and his Ph.D. from Johns Hopkins University in 1907.\textsuperscript{89}

\textsuperscript{87}{\textit{Ibid.}}, p. 22.

\textsuperscript{88}ACUA,\textit{RRBT}, June 30, 1913, pp. 9-19. This report lists lectures and publications by these men dealing with the social question. There were others on the faculty, such as Judge William De Lacy, who wrote on social problems.

\textsuperscript{89}\textit{Year-Book (General Announcements)} of the Catholic University of America, 1909-1910, p. 11. This source will be listed as \textit{Year-Book}. Most frequently they are called \textit{Year-Books} although sometimes they are listed as \textit{General Announcements} or \textit{Announcements}. These \textit{Year-Books} are what we would now call a general catalogue.
The Religious Orders could also be counted on to supply teachers. The Reverend Dr. Nicholas Weber, S.M., came to the faculty in 1909 to teach history.90

The Rev. Dr. John Montgomery Cooper first made his appearance as an instructor in religion in 1909. Dr. Cooper was eventually to distinguish himself in the fields of sociology and anthropology.91

2. The New Teachers of 1910

George Weschler came to the University in 1910 as an instructor in mechanical engineering. At the same time, Rev. Dr. Thomas Verner Moore, C.S.P., came to the University as an instructor in psychology.92

90 Year-Book, 1910, p. 11. These Year-Books frequently did not list the arrival of a new teacher until the following year. Fr. Weber wrote a widely used manual of church history. Nicholas Weber, A General History of the Christian Era, (Washington: The Catholic Education Press, 1919). Shahan wrote the introduction and said that Fr. Weber's work filled a long-felt need. That this was so can be seen from the fact that by 1928, six editions had been sold.

91 Ibid. For a good outline of the work of Cooper see Regina Flannery, "John Montgomery Cooper," NCE, IV, p. 298.

92 Ibid. Moore was a Catholic pioneer in the field of psychology. In 1923 he became a Benedictine and finally a Carthusian in 1947. Edward Pace directed Moore into the field of psychology. He received his Ph.D. at the Catholic University in 1903 and then repeated the pattern of Pace by studying under Wilhelm Wundt at the University of Leipzig in 1904-1905. After studying medicine at the Georgetown University Medical School, 1912-1913, and at the University of Munich 1913-1914 he received his degree of Medical Doctor from Johns Hopkins University in 1915. He was a major in the Medical Corps during World War I. Besides teaching at the University in Washington, he ran a clinic at Providence Hospital in D.C. This clinic was started in 1916. After returning from the war he resumed his clinical work and his teaching at the University. In 1937 this clinic was moved to the grounds of the Catholic University where it was known as the Child Center. Moore was a prolific writer and also directed many students in doctoral dissertations in the field of psychology. For further information see (Walter Romig ed.) The American Catholic Who's Who, 1946 and 1947 (Grosse Pointe: Walter Romig, 1947) VII, p. 315. Abraham A. Roback, A History of American Psychology (New York: Library Publishers, 1952) pp. 366-367. Roback states that Moore used a Freudian approach in his clinical work. He said that he had this information from a conversation with him. See also Henryk Misiak and Virginia M. Stout, Catholics in Psychology (New York: McGraw-Hill Book Company, 1954) pp. 187-205.
Shahan was also able to convince Bishop Nilan that his Superintendent of Schools in Hartford would be of more value to the Church in America if he were permitted to teach education at the Catholic University. Shahan informed McCormick, a future Rector of the University, that permission was granted.

3. Gleis and Cöl

The Board of Trustees in 1911 approved Dr. Paul Gleis of the University of Münster to the Father Anton Walburg Chair of German Language and Literature. They also approved Rev. Dr. Franz Cöl of the University of Bonn as an instructor in Sacred Scripture.

4. Carrigan and McVay

The year 1912 saw the arrival of Dr. Thomas C. Carrigan as an instructor in law and the Rev. Leo Ligouri McVay as instructor in education. Dr. Carrigan had received his Ph.D. from Clark University in 1911.

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93 McKP, Shahan to McCormick, Washington, May 20, 1910. (copy) McCormick spent 43 years in the service of the University. He was a teacher, writer, and administrator. He wrote many articles for the Catholic Educational Review. His History of Education (Washington: The Catholic Education Press, 1915) went through several editions and was finally revised by his hand-picked successor as teacher of the History of Education course at the University, the Rev. Dr. Francis P. Cassidy. McCormick was made Vice-Rector in 1936 and Rector in 1943. At the time of his death, May 18, 1953; he was Rector of the University and Auxiliary Bishop of Washington. For an appreciation of the contribution of McCormick to the University the reader is referred to Mgr. Joseph C. Fenton, "Bishop McCormick," American Ecclesiastical Review, CXXIX (July, 1953), pp. 1-2. This magazine will be designated in the future as A.E.R.

94 ACUA, MMBT, October 12, 1911, p. 196.

95 Year-Book, 1912, p. 14. The entry on Fr. McVay is found in the Year-Book, 1913, p. 17. Fr. McVay was to become Secretary of the Affiliation program.
5. The New Faculty Members of 1913

The Rev. Cyril Sigourney Webster Fay began his teaching career at the University as an instructor in English in 1913.96

The Rev. Dr. Charles A. Dubray, S.M., was made an instructor in Philosophy in 1913. He had received his Ph.D. from the University in 1903. He had been teaching philosophy at the Marist College in Washington since 1899.97

Another Marist began teaching at the University in the same year. He was Rev. Dr. Romanus Butin, S.M., instructor in Semitic Languages and Literatures.98

The Franciscans were represented on the faculty of the University by the arrival of the Franciscan historian Paschal Robinson, O.F.M., as lecturer in medieval history in 1913.99

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96 Ibid., p. 17. Fay had a most interesting career. He had been ordained in the Episcopal Church in 1903. He joined the Catholic Church in 1907 and was ordained in 1910. In 1917 he joined the Red Cross. His work caused him to go to Italy where he worked to eradicate a clause from a secret treaty which barred the Holy See from the World War I peace conference. He died January 10, 1919. William Dunn, "Cyril Sigourney Webster Fay," NCE, V, p. 862.

97 Ibid., p. 17.

98 Ibid., p. 18. From all accounts Fr. Butin was Rev. Dr. Hyvernat's best pupil. He was chosen to be the director of the American School of Oriental Research in Jerusalem in 1926. His inspiration led to the formation of the Catholic Biblical Association of America. His research on the origins of the alphabet were regarded by scholars as most significant. Upon the death of Dr. Butin, December 8, 1937, Dr. William F. Albright, professor of Semitic Languages at Johns Hopkins said: "All scholars who ever associated with him will miss his passing very much; his place cannot be filled." This quotation and a critical evaluation and bibliography will be found in, Joseph Grispino and Richard Cochran "Rev. Romain Francois Butin, S.M., + 1937," Catholic Biblical Quarterly, XXIV (October, 1962), pp. 383-393.

99 Year-Book, 1916, p. 16. Robinson had been Lector General of Theology at the Franciscan House of Studies in Rome in 1902. He first came to fame in 1904 when he wrote The Real St. Francis of Assisi (London: Catholic Truth Society, 1904) to answer Paul Sabatier, Vie de s. Francois d'Assise (Paris: Fischbacher, 1899). Fr. Robinson felt that Sabatier had completely distorted the life of St. Francis. Robinson taught at the University from 1913 to 1919. He led a very full and active life and was...
6. **New Faculty in 1914**

The faculty was increased in 1914 by the addition of Rev. Dr. George Sauvage, C.S.C., an instructor in psychology and philosophy; by Rev. Dr. Heinrich Schumacher\(^{100}\) as instructor in Sacred Scripture; by the arrival of Rev. Dr. Peter Guilday to teach ecclesiastical history after the completion of his studies at the Catholic University of Louvain\(^{101}\) and by a new instructor in Canon Law, Rev. Dr. Filippo Bernardine.\(^{102}\) Language was not neglected since Leo Behrendt\(^{103}\) was appointed to teach German and Joseph Schneider, the teacher of German during the previous year became an instructor in French.

P. FACULTY AFFAIRS

1. **Grannan**

Shahan was quite perturbed by the practice of Charles P. Grannan of absenting himself from class and the meetings of the Academic Senate. He did this without asking Shahan's permission to be absent. Shahan notified Grannan in writing, May 11, 1911:

> You have absented yourself from the meetings of the Senate the greater part of this year, without any excuse from the Rector. . .This is a great neglect of a public duty, for as Senator you represent the School of Theology. . .Your conduct is moreover scandalous,

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\(^{100}\) Year-Book, 1914, p. 18.


\(^{102}\) Year-Book, 1914, p. 19.

\(^{103}\) Year-Book, 1916, p. 18.
for it is notorious that you make no excuse to me, and therefore are acting in defiance of my authority as Rector of the Catholic University.

You have absented yourself from your professional work during two years a great many times, without any notification to me. . . You will do well to correct yourself on both these points. 104

Grannan wrote to Gibbons and to the Board of Trustees, July 6, 1911 that he was resigning as a teacher at the University. 105 Shahan must have breathed a sigh of relief.

2. Creagh and Bolling

The resignation of professors was brought up by Bishop Camillus Maes of Covington, at the meeting of the Board of Trustees, November 19, 1913. 106 At the last meeting the Board had accepted the resignations of Rev. Dr. John Creagh of the School of Theology and that of George M. Bolling, professor of Greek. Maes said that he recalled now that these professors had been appointed for a three-year period. He wished to know if they had signed their contracts. Shahan was forced to admit that he had neglected this formality. Maes then moved that professors must sign a contract stating that they intended to serve out their full term. Priest-professors must file a statement of their bishops that they had permission to so obligate themselves. The motion passed. 107

104 AAP, Shahan to Grannan, May 11, 1911.

105 AAB, Grannan to Gibbons and the Board of Trustees, Rome, July 6, 1911. Grannan was made a Domestic Prelate by Pope Pius X in 1911 after which he returned to the Archdiocese of New York for pastoral duties. He died in Pensacola, Florida, May 19, 1924.

106 ACUA, MMBT, November 19, 1913, p. 266.

3. **Faculty Replacement**

Since the University would lose professors, due to ill health, death, or resignation, new professors would have to be acquired. Shahan reported to the Board in 1911 that several students were being educated abroad. One of them, Father Peter Guilday, was to study history at the University of Louvain.\(^{108}\)

**Writings of the Faculty**

The quality of a University is judged by the literary activity of its professors. The *Catholic Encyclopedia* was not completed until 1913 and many professors of the University were contributors to it. The article on education, for example was written by Dr. Pace, professor of philosophy and psychology.\(^{109}\)

The *Catholic University Bulletin* was the outlet for a considerable amount of professorial literary activity. Many of the articles were quite learned. Professor Kerby, in the *Bulletin* for January, 1914, had a very good article entitled "Some Limitations of Relief." He pointed out that relief would only temporarily alleviate the problems of the poor and that the bad social conditions which caused this poverty would have to be changed.\(^{110}\)

The social question was always of vital importance to the writers at the University of this period. Dr. Patrick Healy delved into the social theory of the early Christian writers. He concluded that socialist writers were quoting the early Christian writers to find evidence to

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\(^{108}\)ACUA, RRBT, September 30, 1911, pp. 11-12.


support their preconceived notions.\textsuperscript{111}

A noted British scholar, Dr. Andrew Lang, who was called "the greatest bookman of his age" and "the last great man of letters in the Scottish tradition,"\textsuperscript{112} entered the lists in the Bulletin against George Melville Bolling, professor of Greek at the University. The dispute was over the type of armor used in Homeric times. Lang felt that most Continental scholars were on his side, but admitted that Bolling had uncovered material unknown to him before the beginning of the controversy.\textsuperscript{113}

The writers for the Bulletin were cognizant of movements within the public school system. Rev. Dr. John W. Melody, associate professor of moral theology at the University, analyzed the move toward introducing courses in sex hygiene in the public schools. He said that there had been a strong advocacy for such courses, going back to the days of the German educator, Johann Basedow, in the eighteenth century.\textsuperscript{114} Melody said that sex instruction should be given but that it should not be divorced from the teaching of a system of moral values. He reproved a statement attributed to a young man who was a product of the new teaching who had remarked that he was not moral but he was hygienic. Melody finished his article with a strong plea for sex instruction in the home where the children would be made aware of the moral dimension involved in the use of the sex faculty.\textsuperscript{115}


\textsuperscript{113}C.U.B., XVIII (June, 1912), 537.

\textsuperscript{114}C.U.B., XIX (June, 1913), 472.

\textsuperscript{115}Ibid., 488-489.
The population question was one which was being debated in scholarly circles of the day. Dr. Frank O'Hara, professor of economics, wrote an article on "The Malthusian Principle of Population." This article was surprisingly benign in its attitude towards Malthus. O'Hara said that many Catholic writers held Malthus personally responsible for the interpretations placed on his writings by followers. O'Hara compared the work of Malthus to that of the Venetian, Giammaria Ortes. He stated that the work of Ortes on population preceded that of Malthus by eight years and was superior to that of Malthus in certain respects. Both Malthus and Ortes discussed the checks upon the increase among animals and men but O'Hara stated that Ortes gave more credit to man for the use of his reason in this matter than did Malthus.

5. Lectures by the Faculty

The professors of the University were quite active in giving lectures. The University sponsored a series of public lectures on various topics. The Winter Course of Public Lectures in 1910 was begun by Pace with the topic, "The Uses and Abuses of Hypnotism." He was followed the next week by Rev. Dr. Thomas Shields of the Education Department, speaking on his favorite topic, "The Backward Pupil."

The professors also spoke outside the University. Dr. William J. Kerby opened a series of lectures at Cathedral College in New York under

\[116\] C.U.B., XX (April, 1914), 278-294.
\[117\] Ibid., 279.
\[118\] Ibid., 294.
\[119\] C.U.B., XVI (March, 1910), 306-308.
the auspices of the Institute for Scientific Study with the topic, "Private Property and Socialism."\(^{120}\)

Pace was chosen to give the baccalaureate sermon at the University of Notre Dame in June of 1910. He said that the purpose of a university was not to substitute the service of man for the duty owed to God, but, in serving God, to consecrate and endow with eternal value the service rendered to man.\(^{121}\)

Kerby carried the influence of the University into the field of labor relations when he was chosen to be one of the arbitrators in two important cases. The one case was the controversy between the Big Four Railroad and the Order of Railway Telegraphers over wages and working conditions. The other case involved the Baltimore and Ohio Railroad and the Order of Railway Telegraphers concerning the same issues.\(^{122}\)

Q. FINANCIAL AFFAIRS

1. Financial Picture in 1909

The financial issue was always serious at the University, although in his first report to the Board of Trustees in 1909, Shahan stated that the University had never been in a better financial condition. There were no debts and the invested funds amounted to $701,805.20, making an increase over the previous year of $74,178.00.\(^{123}\)

The good financial condition of the University led the Board of

\(^{120}\)C.U.B., XVI, (April, 1910), 435.
\(^{121}\)Transcript, June 16, 1910, p. 4.
\(^{122}\)C.U.B., XVI, (April, 1910), 435.
\(^{123}\)ACUA, RRBT, September 30, 1909, pp. 4-5.

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Trustees, in April of 1910, to approve increases in the salaries of certain professors. Doctors Kerby, Shields, Turner, and O'Hara were raised in salary from $1,500 to $2,000 per year and Dr. Fox was raised from $1,000 to $1,500 per year. 124

At this meeting, the Rev. George A. Dougherty was appointed Vice-Rector of the University at a salary of $2,000 per year. 125

2. Settlement of the University Claims on the Waggaman Estate

Shahan's first administration witnessed the settlement of the claims of the University on the Waggaman Estate. 126 Thomas E. Waggaman had been the Treasurer of the Catholic University and had invested the funds of the University in his real estate speculation. The Catholic University was almost ruined financially by the failure of Waggaman in 1904.

George E. Hamilton, acting as attorney for the University, reported to the Board of Trustees that an opportunity had presented itself to gain a settlement from the Waggaman estate which would be not less than $250,000 and might go as high as $275,000. The University would relinquish its total claim of $3,400,000. 127 The Hamilton memorandum stressed the fact that the University should be lenient in its claims, since if it pressed them to the hilt, there would be nothing left for many other creditors, many of them poor and ignorant who had only invested their

124 ACUA, MMBT, April 6, 1910, p. 184.
125 Ibid., pp. 183-184.
127 ACUA, EXMBT, April 6, 1910.
money with Waggaman because of the confidence which they had in him as a result of his connection with the University. Hamilton's proposal for the settlement was moved and adopted unanimously.\textsuperscript{128}

3. Fr. Kelley's Fund Raising Idea

The Reverend Francis C. Kelley of the Church Extension Society was an ingenious promoter. His home base of operations was Chicago. He had heard that Shahan was going to Rome for the renewal of the permission to take up the annual collection for the University. The collection for the University when Kelley talked to Shahan in 1910 about a plan for combining the collection for the University with his own drive, amounted to about $90,000 a year. Kelley told Shahan that the combined collection could bring in at least $500,000. Shahan was taken with the idea and wrote a seven-page letter to Gibbons, in July of 1910, to tell him about the scheme. Kelley's plan could perhaps be very beneficial. "What he says is attractive, but I think it ought to be inspected carefully."\textsuperscript{129}

Shahan was cautious because Kelley admitted that he did not have any authorization for his proposal from the Archbishop of Chicago. He did state that Kelley was confident that the Archbishop would accept any proposal recommended by the Executive Board of the Extension Society.\textsuperscript{130}

In a routine letter, written a few days later, Shahan told Gibbons that he had not heard from Kelley again concerning his proposal and there is no indication that the matter was ever brought up again.\textsuperscript{131}

\textsuperscript{128} ACUA, MMBT, April 6, 1910, p. 183.
\textsuperscript{129} AAB, Shahan to Gibbons, Washington, July 10, 1910. See Francis C. Kelley, The Story of Extension (Chicago: Extension Press, 1922). In 1924 Kelley was consecrated bishop of Oklahoma City. More information on Kelley may be found in the article by Ernest A. Flusche "Francis Clement Kelley," NCE, VIII, pp. 144-145.\textsuperscript{130} Ibid.
\textsuperscript{131} AAB, Shahan to Gibbons, Washington, July 14, 1910.
4. Basselin Estate

The University did not wish to get into any business extraneous to the cause of education but at times it seemed necessary. This was the case faced by the Board of Trustees at the meeting held November 18, 1914. They voted to accept the donation made by the will of Theodore B. Basselin of Croghan, New York, to set up a Basselin College at the Catholic University specializing in sacred oratory for clerical students. Mr. Basselin had been the owner of a pulp mill and several thousand acres of land and other properties in the State of New York. The Catholic University would stand to lose a substantial amount of money if the Basselin estate holdings were immediately liquidated. The executors of the estate were therefore empowered to continue the operation of the business until such a time as it could be liquidated at a fair price. The executors were to employ a Mr. Fred C. Pierce, at an annual salary of $2,500, to manage the pulp mill, the several farms, and wild lands belonging to the Basselin estate.

5. Donation of Gibbons and Shahan

Gibbons and Shahan looked towards the financial future of the University while, at the same time, they hoped to preserve their own personal financial independence. Gibbons proposed a grant of $10,000 to the University at the April meeting of the Board of Trustees in 1915, if the University would pay him 5 percent interest on this for the rest of his life. Shahan simultaneously made an offer of $9,000 under the same

\[132\] ACUA, MMBT, November 18, 1914, p. 217. cf. supra, p. 100.

\[133\] Ibid., pp. 217-219. The Basselin estate was permitted to grow for some years. Shahan did not feel that it was opportune to start the Basselin College until later. The story of the implementation of Basselin's bequest will be found in the chapter dealing with Shahan's last administration.
conditions. The Board accepted both offers.134

R. BUILDINGS

1. Central Power, Heat, and Light Plant

If the University was to grow, many buildings would have to be erected. Shahan began with a plea to the Board of Truestees, November 17, 1909, asking them for permission to construct a central power, heat, and light plant. It was estimated that the University would save from 15 to 25 percent a year of its current expenditure for power, heat, and light if the new plant were to be built. It would reduce the fire hazard and would also provide the nucleus of a School of Applied Sciences in which mechanical, chemical, and electrical engineering could be taught. Shahan was instructed to have plans drawn up for the new facility.135 At its next meeting, April 6, 1910, the Board empowered the University to build the new plant at a cost of about $80,000.136

The meeting was hardly over when Shahan started to work trying to raise funds for the new power, heat, and light plant. He wrote to Archbishop John Farley of New York, hoping that he would contribute to the project. Gibbons had already contributed $1,000, Archbishop Patrick Riordan of San Francisco another $1,000, and Shahan himself was contributing $1,000. Shahan had not felt that it was opportune to talk money to Farley the previous week while he was present at the meeting of the Board, but now that things had settled Shahan felt that the time had come to do something towards getting the project moving.137 There is no record of Farley's response.

134 ACUA, MMBT, April 14, 1915, pp. 223.
135 ACUA, MMBT, November 17, 1909, p. 178.
136 ACUA, MMBT, April 6, 1910, p. 183.
137 McKP, Shahan to Farley, Washington, April 11, 1910.
The man most influential in getting the Catholic University established had been Bishop John Lancaster Spalding. He had retired as the Ordinary of the See of Peoria in 1908. Shahan felt that he was still interested in the problems of the Catholic University and would come to his aid with financial help for the power plant. He told Spalding that it had been difficult to persuade Gibbons of the need to build.

...It has been hard to overcome the good old Cardinal's objection to spending money for building. He wanted to put everything into the funds but all the others got at him the last two meetings and he is now fairly well converted.  

Shahan's report to the Board of Trustees, September of 1911, announced that the new central power, heat, and light plant had been completed at a cost of $95,204.65. The edifice was to be called the Engineering Building and the second story was devoted to the use of the Departments of Mechanical and Electrical Engineering.  

2. Gibbons Memorial Hall

The Board of Trustees voted to spend $100,000 for part of a new residence hall which eventually was to cost $242,000. This new building was to be called the Cardinal Gibbons Memorial Hall. It was to be constructed in Tudor style. Gibbons announced to the Board that $45,000 had already been collected for the hall. It was hoped that the rest of the money would soon be collected.

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138 McKP, Shahan to Spalding, Washington, April 14, 1910. (copy)
139 ACUA, RRBT, September 30, 1911, pp. 8-9.
140 ACUA, MMBT, April 26, 1911, p. 191.
Cardinal Gibbons Memorial Hall was already under construction by the time the Board of Trustees met October 12, 1911, but the official laying of the cornerstone was delayed until that day. The Washington Star carried an article on the laying of the cornerstone. The procession to the new building was to be led by Gibbons and the main address was to be given by Farley. Gibbons said a few words before the main address.

I cannot fail to contrast that other day of more than twenty years ago, when the first cornerstone of this University was laid, with the bright sunshine that now confronts us. Rain fell in torrents that day. Now the skies are cloudless and we are deluged with sunshine. It suggests to me the words of Holy Scripture which tells us they who sow in tears shall reap in joy.

Farley's speech praised the efforts of Chancellor Gibbons in behalf of the University and then traced the history of the University from its humble beginnings up to the laying of the cornerstone. He predicted that the University would go on to a glorious future.

3. Dining Hall

Gibbons was empowered to borrow $150,000 for additional construction at the University at the meeting of the Board of Trustees, April 2, 1913. Part of this money was to be used for a new dining hall. Shahan reported to the Board, November 18, 1914, that the Dining Hall had been completed and was capable of seating 420 students. The rooms on the second and third stories were occupied by graduate students.

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141 Washington Star, October 12, 1911.
142 Transcript, October 19, 1911, p. 1.
143 Ibid.
144 ACUA, MMBT, April 2, 1913, p. 208.
145 ACUA, MMBT, November 18, 1914, p. 216.
4. Need of a Gymnasium

Shahan wanted to build a gymnasium. At the meeting of the Board of Trustees, April 17, 1912, an Athletic Association was formed for the purpose of collecting funds for a gymnasium. The committee collecting for the association was composed of Archbishop Edmond Prendergast of Philadelphia, Bishop John Francis Regis Canevin of Pittsburgh, Monsignor Michael Lavelle of New York, Monsignor Shahan, Mr. Thomas Kearns, and Mr. John Crimmins. At the meeting of the Board of Trustees, November 19, 1913, a report was made by the committee that the rector had decided not to build the gymnasium until other necessary construction had been finished. The committee was, therefore, discharged.

The question of the gymnasium was brought up again at the meeting of the Board, April 14, 1915. The Visiting Committee report to the Board stated that a gymnasium should be constructed as soon as possible. The Board voted not to do so in the light of the debt of the University. The gymnasium would be built, but not in Shahan's first term as rector.

5. Martin Maloney Chemical Laboratory

Shahan presented a plan for a chemical laboratory at the Board meeting, April 22, 1914. The building was to cost $150,000. One gift of $10,000 had already been promised and Gibbons said that he would donate another $10,000. There was a prospect of a very sizable donation for this building in the near future. Shahan was given permission to

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146 ACUA, MMBT, April 17, 1912, p. 201.
147 ACUA, MMBT, November 19, 1913, p. 211.
148 ACUA, MMBT, April 14, 1915, pp. 220-221.
construct part of the proposed building for a price not to exceed $50,000. He was permitted to finish the building if he were to collect enough money to do so. At the meeting of the Board in November, Shahan was able to report that the Chemical Laboratory was partially finished and that Gibbons had induced the Papal Marquis, Martin Maloney, to contribute $120,000 for the completion of this building.

S. THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

1. Need for a University Church

Shahan had felt the need of a University church as far back as 1903, when he had written an article in the Bulletin entitled "Who Will Build Our University Church." He said that this church would consecrate the whole work of the University to the service of Almighty God. As rector of the University, he could see that the small chapel in Divinity Hall was totally inadequate for the needs of the student body. He began to press more urgently for the construction of a worthy edifice on the University grounds. He said that this chapel should be capable of seating at least seven hundred persons. He looked beyond this chapel, however, to an even more magnificent structure.

University Preaching and Ecclesiastical Music would find in this commodious chapel a fair space for development, until such time as Catholic generosity builds on these grounds the glorious temple that will one day be the home of all the arts and an incomparable mouthpiece of religion.

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149 ACUA, MMBT, April 22, 1914, p. 213.
150 ACUA, MMBT, November 18, 1914, p. 216
151 C.U.B., IX (October, 1903), pp. 509-510.
2. The Concept of the Shrine

The next step was to expand the idea of the University Church to the idea of the National Shrine of the Immaculate Conception. Mrs. Francis Burrall Hoffman of New York planned to raise $50,000 for this shrine. In a letter drafted by Shahan, Gibbons thanked her for this fund raising effort in the interest of the National Shrine of the Immaculate Conception. The letter states that Shahan had discussed her proposal with Gibbons and that he was in favor of it. He had not yet taken the matter up with the Board of Trustees of the Catholic University but he would do so when she had raised the money. The Trustees were favorably inclined to her proposal.

I hope, dear Mrs. Hoffman, that your ardent zeal in collecting for the new church will not stop at your promised figure, but that you will continue to be the mother, so to speak, of this holy work and use all your social opportunities to bring it to a happy completion.

3. The National Organization of Catholic Women

Mrs. Hoffman's idea caught on with several other Catholic women of the New York area and led to the formation of the National Organization of Catholic Women in February, 1913. Shahan then decided to come out strongly for the proposed new shrine by an appeal to the Catholic ladies of the United States. This was printed in the Bulletin of April, 1913.

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153 ACUA, ROC, Gibbons to Mrs. Hoffman, April 6, 1912. This letter is written on the stationery of the Catholic University. Mrs. Hoffman was a Catholic laywoman, very prominent in charitable work in New York City. Her maiden name was Lucy Shattuck. For her obituary see The New York Times, February 9, 1925.

154 Ibid.

155 New York Times, February 18, 1914, p. 8. The Times states that the organization had celebrated its first anniversary February 17, 1914.
In 1846, the Fathers of the Sixth Provincial Council of Baltimore had placed the United States under the protection of the Blessed Virgin Mary, conceived without sin. From this time American Catholics were placed under a special obligation to show devotion to Our Blessed Lady. As the women of America purchased and endowed Mount Vernon, so the Catholic women of America should promote the building of the National Shrine. This Shrine was to be built at the Catholic University and since the University was to benefit, a mass would be said every Monday for contributors to the Shrine and another mass would be said for collectors. After the Shrine was built it was hoped that a mass would be said every day for all who had helped to build it. Contributions could be sent to Mrs. Hoffman in New York or Miss Fannie Whelan in Washington. Contributions should be made payable to the Catholic University of America and they would be duly acknowledged. At the first anniversary meeting of the National Organization of Catholic Women, held in New York, February 17, 1914, Mrs. Andrew Dougherty, the secretary, announced that $28,000 had already been collected. Monsignor Michael Lavelle addressed the ladies and told them that he was going to contribute $1,000 and asked them to do the same. The Times listed the officers as follows: President, Miss Annie Leary; Vice-President, Mrs. Francis Burrall Hoffman; Secretary, Mrs. Andrew Dougherty; and Treasurer, Mrs. Edward H. Hawke, Jr. By July, 1914, the National Organization of Catholic Women had begun to spread throughout the country by the establishment of state chapters.

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156 C.U.B., XIX (April, 1913), 349.
157 Ibid., p. 350.
158 N.Y.T., February 18, 1914, p. 8.
159 Transcript, July 9, 1914, p. 2.
The Symposium for February, 1915, stated that the National Organization of Catholic Women had collected $60,000 for the Shrine. A beautiful model of the proposed Shrine had been constructed and was to be used to arouse interest. This model was being shipped to the Panama Exposition in San Francisco.\footnote{160} 

4. Father Bernard McKenna 

A priest who was to become very closely associated with Shahan in the building of the Shrine, Father Bernard McKenna of the Archdiocese of Philadelphia, wrote to Shahan in March, 1915, from Philadelphia, that he was again sending his full salary for one month, amounting to $25, to the University. He had promised to do this every year for five years. He noted that Shahan had assigned his offering of the previous year to the Shrine of Our Lady. Shahan could do the same with this year's check.\footnote{161} 

Although moves were being made in favor of the National Shrine of the Immaculate Conception to be built on the grounds of the University, and while it was known to the Board of Trustees that such activity was taking place, Shahan's report to the Board of Trustees stated simply that funds were being collected for the University Church.\footnote{162} 

T. THE BOARD OF TRUSTEES 

1. Acquisitions and Losses 

The Board of Trustees had to be replenished from time to time. It 

\footnote{160}\textit{Symposium}, V (February, 1915), 218. 
\footnote{161}\textit{ACUA,SP}, McKenna to Shahan, Philadelphia, March 22, 1915. 
\footnote{162}\textit{ACUA,MMBT}, April 22, 1914, p. 215.
was hoped that those who were elected to the Board would be helpful to the institution. At its meeting held on October 12, 1911, Archbishop Edmond Prendergast of Philadelphia; Archbishop James J. Keane of Dubuque, Iowa; Bishop John Francis Regis Canevin of Pittsburgh; and United States Senator Thomas Kearns were elected to the Board. Vacancies had existed due to the deaths of Archbishop Patrick J. Ryan of Philadelphia, Bishop Ignatius F. Horstmann of Cleveland, and Mr. Michael Cudahy of Chicago. Archbishop John J. Keane of Dubuque had resigned his See and also his position on the Board.

Archbishop John Ireland of St. Paul resigned as a member of the Board, November 20, 1912, but was re-elected by the Board, November 19, 1913. This was due to the desire of Gibbons to keep his old friend on the Board. At this time the Board voted to increase its numbers from 25 to 30. Shahan interested himself in the recruitment of men for the Board. He wanted men who would take an interest in the University. At the meeting of the Board, April 22, 1914, Shahan presented the names of Bishop John J. Nilan of Hartford, Bishop Thomas Lillis of Kansas City, Mr. John Agar of New York, and Mr. James Ryan of Philadelphia as being worthy to become members of the Board. They were elected by a unanimous vote.

2. The Death of J. Pierpont Morgan, Sr.

The Board was saddened by the news of the death of the Wall Street financier, J. Pierpont Morgan, Sr., who had been a friend of the University.

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sity. He had purchased Coptic manuscripts upon the advice of Rev. Dr. Henri Hyvernat of the Catholic University and had sponsored Hyvernat in the laborious task of editing, cataloguing, and making photographic editions of the manuscripts. The University had undoubtedly hoped to have an even closer relationship with Morgan in the future. The Board voted to send a note of condolence to his son, J. Pierpont Morgan, Jr. 169

3. The Board Election of Shahan, April 14, 1915

The election of a new rector was the responsibility of the Board of Trustees. The election then had to be approved by Rome. The Board decided to proceed with the election of the rector at the meeting of April 14, 1915. Shahan was first in the balloting, Rev. Dr. Edward A. Pace was second, and Rev. Dr. Edmund Shanahan was third. The terna to be submitted by Chancellor Gibbons to the Sacred Congregation of Universities and Seminaries was thus to list Shahan as dignissimus, Pace as dignior, and Shanahan as dignus. The Board also passed a motion that the Chancellor strongly recommend that Shahan be considered as the unanimous choice of the Board of Trustees because he had so satisfactorily filled the office of rector for "well nigh six years." 170

U. ACADEMIC AFFAIRS

It was to the interest of the University to see to it that its degrees received recognition by the states in which its graduates would seek to do further degree work. The Board of Trustees authorized Shahan, April 17, 1912, to file a petition in the Pennsylvania Supreme Court requesting that the

170 ACUA, MMBT, April 14, 1915, pp. 221-222.
name of the Catholic University of America be added to the list of institutions accepted by that court. If granted, the graduates of the University would not have to take a preliminary examination to study in any law school in Pennsylvania. Shahan notified the Board at the meeting in November of 1913 that Pennsylvania had returned a favorable answer to his petition and now accepted the degree of the Catholic University.

V. THE POELS CASE

1. Background

In the estimation of the Board of Trustees, Shahan may have done a commendable job as rector but there are two special cases which occurred prior to his re-election by the Board in 1915 which must be considered in any estimation of his performance. The first case actually began before he became rector. This involved the removal of Rev. Dr. Henry A. Poels, associate professor of Sacred Scripture, from his teaching position at the University.

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172 ACUA, MMBT, November 19, 1913, p. 211.
173 The major work on Poels is that of Jozef Colsen, C.M., Poels (Roermond-Maaseik: J.J. Romen & Zonen, 1955). There is also a good article by Joseph Coppens, "Henri Poels," Supplement au Dictionnaire de la Bible, Fascicule L2 (1967) columns 43-47. Henrik Andreas Poels was born at Venray in the Netherlands, February 1, 1868. He was ordained September 8, 1891. He studied Sacred Scripture at the Catholic University of Louvain under the Rev. Dr. Albin Van Hoonacker. His doctorate was received in 1897 and in 1902 he was made a consultor of the Pontifical Biblical Commission. He was so highly thought of in the field of Sacred Scripture that he never lost his position as consultor despite his troubles at the Catholic University of America. He came to America at the request of Denis O'Connell to teach Sacred Scripture in 1904. After leaving Washington in 1910, Poels had a most distinguished career in the field of social action in the Netherlands. Colsen, Poels, pp. 253-651. He died September 7, 1948, much esteemed by all who knew him.

Further information on Poels will be found in John Tracy Ellis, Gibbons, II, pp. 171-182. See also Ellis, A Commitment to Truth.
The intellectual world was in ferment during the last decade of the nineteenth century and the first decade of the twentieth century. This was especially true in the field of religious studies. Pope Leo XIII had called attention to the dangers of contemporary higher criticism in "Providentissimus Deus" issued November 18, 1893. He also established the Pontifical Biblical Commission in 1902 to render decisions on fine points of biblical interpretation and authorship.\textsuperscript{174}

Pope Pius X succeeded Leo XIII in 1903 and continued the interest of the papacy in biblical questions. He issued the encyclical "Pascendi Dominici Gregis" September 8, 1907, against the heresy of the Modernists. Part of this encyclical was dedicated to the errors of the Modernists pertaining to Sacred Scripture. Cardinal Rafaelle Merry del Val, Papal Secretary of State, was called on to implement papal policy with respect to dissident scriptural scholars.\textsuperscript{175}

This was a time of fear and repression. Many scholars feared to express themselves openly lest they be labeled as Modernists. Heads of institutions wished to prove their loyalty to the Holy See by rooting out any professors who might be suspected of teaching the tainted doctrines of the Modernists.\textsuperscript{176}


\textsuperscript{175}Ibid., p. 625.

\textsuperscript{176}For the mood of the times the reader is referred to Emile Poulat, Histoire, dogme et critique dans la Crise moderniste (Paris: Casterman, 1962). An author who believes that Poulat has drawn too grim a portrait is Alexander Dru "Modernism and the Present Position of the Church," Downside Review, LXXXII (April, 1964), pp. 103-110. Dru holds that negative repressive forces did not crush a movement for reform which was manifested by many Catholic scholars and that this movement continued to grow and eventually received official expression in the documents of the

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
2. The Early Stage of the Controversy

The trouble between Poels and Rome came about as a result of a decree issued by the Pontifical Biblical Commission of June 27, 1906, which stated that Moses was substantially the author of the Pentateuch. The decree says that Moses may have drawn on existing sources. He may also have entrusted the actual composition to others who wrote according to his will. There may also have been later inspired additions, modernization of language, and even scribal errors in copying.¹⁷⁷ There seems to be a wide latitude of approach to the Mosaic authorship of the Pentateuch, according to this; Colman Barry, who covered the early phases of the Poels case in his work on the rectorship of Denis J. O'Connell, says that it is difficult to understand how Poels differed from any of the decisions of the Biblical Commission. He feels that the position of Poels seemed to be in accordance with the substance of the decrees. Barry advances the idea that it was more a question of personalities and of Poels' wounded pride at being questioned, along with the determination of the University officials to maintain truth, orthodoxy, and discipline during this critical period.¹⁷⁸

Poels wrote to the Very Rev. Lawrence Janssens, O.S.B., Secretary of the Biblical Commission, February 12, 1908, some time after his difficulties had begun, that he was using caution in his teaching concerning the Mosaic authorship of the Pentateuch.

As a matter of fact I have used the greatest caution imaginable, and in my class, treated topics

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¹⁷⁷Brown, Jerome Biblical Commentary, p. 629.
¹⁷⁸Barry, O'Connell, p. 179. This case cannot be understood without some knowledge of its earlier phases. The author of this work, therefore, will have to cover some of the same ground as was covered by Barry.
allowing me to avoid the Pentateuch question completely. This is not entirely impossible, because I hold, as you know, that the Pentateuch contains indeed true "Mosaic Law" (Mosaich recht); that some things are even older than Moses, and that I merely cannot possibly accept that those five books were written in the days of Moses. 179

Poels wrote several items to vindicate his position. Some of the early details of the case can be discovered in a document submitted to the Board of Trustees, April 22, 1909. 180 The Board accepted this document and permitted Dr. Poels to retain his teaching position.

Poels related that his troubles began with the decree of the Biblical Commission of 1906 regarding the Mosaic authorship of the Pentateuch. He decided that he would go to Rome during the summer of 1907 to see what he must do. He wanted to preserve his intellectual honesty but he did not wish to be disloyal to the Holy See.

On the one hand I could not and cannot conscientiously teach that Moses was the actual author of the first five books of the Bible, as we have them today. In this view I do not stand alone, for, as a matter of fact, the overwhelming majority of Old Testament scholars—yea, practically all the Old Testament critics of any name—are agreed on this point. . .

On the other hand I did not wish to be found wanting in the slightest degree in my loyalty to Ecclesiastical authority. 181

3. The Visit of Poels to Rome in 1907

He wished, therefore, to go to Rome to see Pope Pius X and to find out from him whether or not the negative decisions given by the cardinals

179 Henry A. Poels, D.D., A Vindication of My Honor (Washington: Press of Judd & Detweiler, Inc., 1910), p. 47. This work was not intended for mass circulation. Poels had it printed to rescue his honor in the sight of his friends. The above letter was translated by Poels from the Dutch copy which he had sent to Janssens.

180 EXMBT, April 21-22, 1909. Dr. Poels to the Board of Trustees.

181 Ibid.
of the Biblical Commission were equivalent to a positive affirmation of the Mosaic origin of the Pentateuch. Poels took Father Giovanni Genocchi to act as interpreter, presuming that Pius would prefer to speak in Italian. Instead, he conducted the interview in French and Latin, so that Genocchi's status changed to that of witness. Poels said that he explained his dilemma to the Holy Father.

His Holiness realized the difficulty of my position. Natural law, he said, forbade me to go against my conviction, while due regard for authority precluded all opposition to the pronouncements of the Cardinals of the Biblical Commission. He at first suggested that I should teach some other branch, such as New Testament or Dogmatic Theology. But Fr. Genocchi explained to him that University Professors are, or at least, are supposed to be, specialists and that therefore, such a change was impracticable. His Holiness finally said that I should follow the advice of Fr. Genocchi and of Fr. Janssens, Secretary of the Biblical Commission.

When I left the Vatican I was under the impression that the Pope expected me to teach some other branch in the future. This Fr. Genocchi denied absolutely. When I submitted the matter to those two men whom the Pope recommended, both urgently insisted that I should not abandon my position as Professor of the Old Testament. They represented to me that my resignation would cause comment throughout the world and be a cause of grave injury to the Catholic University of America. Fr. Janssens further said that no man, who could be chosen as my successor, would be possessed of sounder and more thoroughly Catholic principles than mine.

Their urgent insistence that I should continue to teach I acceded to under one condition, namely that Fr. Genocchi should acquaint the Pope with what they had advised, and inform him that I had decided to abide by their decision.

Poels was not satisfied that Genocchi had explained the situation to the Pope in a satisfactory fashion and asked Janssens to speak

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182 Ibid. 183 Ibid. 184 Ibid.

185 Fr. Giovanni Genocchi, M.S.C., was a member of the Sacred Heart Missionaries. He had served in the mission fields of his order and had returned to Rome in 1896. He became the Superior of the Sacred Heart Monastery in Rome. He was one of the leaders of the movement for spiritual renewal and was the friend of many liberals. He was removed from his teaching position at the "Appollinare" because he espoused the new thought on the origin of the Pentateuch. He was hated by the traditionalist

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to Pius. Janssens did so, and wrote to Poels that the Holy Father permitted him to retain his chair.

As regards questions of Biblical criticism, His Holiness said that if you had to treat a question which had already been dealt with by the Biblical Commission, and you could not agree with the decisions given, it would not be possible to continue your lectures. But, since you treat other questions, and since you show due respect in the questions mentioned above, without attacking the Decisions given or passing by them with contempt, the Pope permits you to retain your professorial chair.

Tell this good professor, however, the Pope added with a kind and tender smile, that he must try to think always more and more in the spirit of Holy Mother Church, and he will find out that it is not hard to make those decisions, when taken in their broad and true sense, agree with the requirements of science. Tell him that I send to him with love my fatherly blessing.\footnote{Poels, \textit{A Vindication of My Honor}, p. 49. This is a reprint of a letter sent by Janssens to Poels, dated May 16, 1908.}

4. Denis O'Connell and the Poels Case

A note of confusion entered the case after an audience which Rector Denis O'Connell had with Pius X during the summer of 1908. O'Connell spoke of a professor of Sacred Scripture at the University who had a very bad influence on his students.

This Professor, it was said, presented all the difficulties raised by modern unbelievers, but did not solve them and left the students under the impression that they could not be solved.\footnote{\textit{La Curia Romana durante la crisi Modernista} (Parma: Guanda, 1968), pp. 10-25. This book was translated for the author by Rev. Francis Bertolo, I.M.C.}

Poels states that O'Connell was making these charges about Rev. Dr. Charles P. Grannan but that the Holy Father thought that they were being made about Poels. The Holy Father said that he had told this same Jesuits. He was a great friend of Alfred Loisy, Poels, Louis Duchesne, and many others who were under suspicion. Even though he had the complete trust of Pius X, Genocchi was regarded by the traditionalists as the destroyer of the concept of Moses as the author of the Pentateuch and as the secret link connecting the Modernists. Lorenzo Bedeschi, \textit{La Curia Romana durante la crisi Modernista} (Parma: Guanda, 1968), pp. 10-25. This book was translated for the author by Rev. Francis Bertolo, I.M.C.
professor to give up his Chair because he did not accept the decisions of the Biblical Commission. This was done in the presence of Genocchi. O'Connell confronted Grannan with this information. Grannan had spoken to Pius X about the same time as Poels, but he proved that he had not spoken about the decisions of the Biblical Commission nor had he been accompanied by Genocchi.\footnote{188}

Since the Pope had now linked the professor who disturbed the faith of his students with the professor who had spoken to him about the decrees of the Biblical Commission, Poels felt that the next move on the part of the Pope was inevitable.

In a subsequent audience of His Eminence, Cardinal Gibbons with the Pope, evidently nothing could be expected but that His Holiness should express himself as dissatisfied with the Professor of Scripture at the Catholic University.\footnote{189}

Poels won his case with the Board at the April meeting in 1909, by stressing two points.

In regard to my audience with the Holy Father, when, according to Mgr. O'Connell, His Holiness ordered me to resign my chair, I would refer you to the letter from Dr. Janssens, which precludes all doubt as to my loyalty to the Church, and bears express evidence of the explicit approval of the Holy Father of my continuance as Professor of the Old Testament.

In the second place, in regard to what His Holiness told His Eminence Cardinal Gibbons, there can be no doubt that this is to be explained in the light of what was said by Mgr. O'Connell against the Professor of Scripture at the Catholic University, whose name was not mentioned at that audience.\footnote{190}

5. Shahan's Roman Visit in 1909

Shahan went to Rome in July of 1909 and had an audience with Pius X. The Holy Father said that there was a professor at the University who needed to be watched. Shahan wanted to know the name of this professor.\footnote{188 \textit{Ibid.}} \footnote{189 \textit{Ibid.}} \footnote{190 \textit{Ibid.}}
Pius said that it was Poels and he wanted to know what had been done in his case. Shahan said that the Board of Trustees had permitted him to retain his position at the University and read part of the statement which Poels had made to the Board in April. The Pope denied the correctness of the statement and most especially that he had referred Poels to Dr. Gennochi and Dom Janssens. He promised to give Shahan a statement to that effect. He prepared this statement and gave it to his Secretary of State, Cardinal Merry del Val, who in turn gave it to Shahan. This statement was dated July 12, 1909. The Holy Father said that in light of the April statement of Poels, it would be opportune that Shahan should know what had happened at the interview between Pius and Poels in 1907. Poels had stated that his own studies and the opinion of the most learned critics made it impossible for him to admit the decisions of the Biblical Commission on the Mosaic authorship of the Pentateuch. He then asked what step he should take next.

The Holy Father after having admired and praised the loyal frankness of the said Poels declared to him that if he were firm in these his ideas he could no longer continue to occupy that Chair, because he could not teach his scholars that which he himself did not believe, and on the other hand he would fail most seriously in his duty by teaching what was not conformable to the Magisterium of the Church. Since, as it then appeared, this decision mortified him, the Holy Father having turned to Father Genocchi said, "Does this sentence appear too severe to you!" and Father Genocchi replied, "The decision is logical and most just." And with this the audience was terminated without the Holy Father having advised him (as was natural) to consult any other person.

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191 ACUA, MMBT, November 17, 1909, p. 179. The minutes of this meeting give a history of the Poels case. The pertinent documents were filed as exhibits of the meeting. Poels placed the blame for reopening the case on Shahan. Henry Poels, A Vindication of my Honor, p. 9. The charge of Poels that it was Shahan who reopened the case does not agree with the account made by Shahan to the Board that Pius X had raised the question at the time of his interview in July of 1909.

192 EXMBT, November 17, 1909. This is a copy of the autograph memorandum, made by Pius X, July 12, 1909. It was given to Shahan by Merry del Val.

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This same decision the Holy Father would also give today to Dr. Poels, as long as he would persist in the same persuasion as then, without assuming any responsibility for whatever might have been said or written to him by any other person no matter what position of authority he might occupy.\textsuperscript{193}

On July 17, 1909, Merry del Val wrote to Gibbons and said that Shahan would show him the statement drawn up by the Holy Father in his own hand-writing as to what passed between the Holy Father and Poels. This would place the facts in their true light.

The situation remains the same and His Holiness wishes me to inform Your Eminence that if Dr. Poels cannot bring himself to make a written statement, "sub Juramento" that he accepts and will faithfully teach the doctrine and conclusions given by the Pontifical Biblical Commission, he must necessarily resign his chair.\textsuperscript{194}

Gibbons wrote to Shahan August 1, 1909, that a statement was to be drawn up by His Holiness, to be signed by Poels.\textsuperscript{195}

6. Shahan's Reaction After Visiting Pius X

On August 14, 1909, Shahan wrote to Poels and told him of his audience with Pius X. Pius had related his version of the interview that he had held with Poels. The Holy Father stated that he had never referred Poels to any other person, no matter how authoritative his office. There was a discrepancy between Poels' account of the interview and that of the Holy Father. Gibbons had now informed Shahan that Poels was to resign his office unless he could bring himself to declare under oath and in a written statement that he would accept and faithfully

\textsuperscript{193}Tbid.

\textsuperscript{194}EXMBT, November 17, 1909. Merry del Val to Gibbons, July 17, 1909. (copy)

\textsuperscript{195}EXMBT, November 17, 1909. Gibbons to Shahan, Baltimore, August 1, 1909. (copy)
teach the doctrines and conclusions of the Pontifical Biblical Commission.\textsuperscript{196}

Shahan, however, did not want Poels to return, even if he were to take the oath. He wrote to Poels on August 29, 1909, that he would damage the University if he were to return by means of taking the oath.

I must add, moreover, that in my opinion the University is likely to suffer from your presence when it is known that you are teaching under special oath.\textsuperscript{197}

Shahan told Poels that it would be imprudent to let him teach, even if he took the oath, before the Board of Trustees had time to consider the case once again.\textsuperscript{198}

On the same day, Shahan wrote to Merry del Val, informing him of all that he had done. Shahan outlined his objections to the return of Poels. He said that he had shown these objections to Gibbons and that the Cardinal had agreed to them. He said that Poels had withstood a plain decision of the Holy See for a period of two years and the outcome of this resistance was being very closely watched by professors in the Catholic University and elsewhere. If the subterfuges of Poels succeeded, Shahan's government of the University would not be made more easy. The return of Poels would strengthen a certain element of the Faculty of Theology. The honor and authority of the Holy Father called for the full withdrawal of Poels. Shahan could not believe that Poels would earnestly accept or faithfully teach that which he had been forced to follow at the point of a sword after long resistance:

\textsuperscript{196} \textit{EXMBT}, November 17, 1909. Shahan to Poels, August 14, 1909. (copy)
\textsuperscript{197} \textit{EXMBT}, November 17, 1909. Shahan to Poels, August 29, 1909. (copy)
\textsuperscript{198} \textit{Ibid.}
As I see it there would be no little rejoicing among the Liberal professors of Scripture, also among the Modernistic writers and their adherents, should it happen that per fas aut nefas he managed to blunt the decision of Pius X given in the presence of Father Genocchi, and to secure a kind of general absolution of the past.\footnote{199}

Shahan hoped that if Poels went to Rome he would be told that his situation would be impossible at the University and that he either should resign at once or at least await the action of the Board of Trustees in November. If it were finally settled at Rome that Poels was not to return, which Shahan earnestly desired, he hoped that he might be notified as soon as possible so that he could look around at once for some professor to fill the chair.\footnote{200}

In a postscript, Shahan states that he had informed Poels that the form of the oath was to be drawn up by the Holy Father. He was misled into making this statement by his interpretation of the Gibbons letter of August 1, 1909.

I know that it is only a detail but I made the statement in good faith, and anyhow the oath, whoever drew it up would have to be approved at Rome.\footnote{201}

In conclusion, Shahan stated that he had gone over all of these points with the Apostolic Delegate, Archbishop Falconio. The Archbishop had agreed with him and had strongly urged him to express these sentiments to Merry del Val.\footnote{202}

7. Further Developments

In the meantime Poels had gone to Rome. While he was in Rome he had discussed his case with the Holy Father and Merry del Val. He wrote to

\footnote{199}{EXMBT, November 17, 1909. Shahan to Merry del Val, August 29, 1909. (copy)}

\footnote{200}{Ibid.} \footnote{201}{Ibid.} \footnote{202}{Ibid.}

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Shahan that the Holy Father wished him to return to Washington.

My honor demanded this. When I reach Washington I will give all explanations you may want.203

Poels resumed his teaching at the University. The case, however, continued to remain an issue in University affairs due to a letter received by Gibbons from Merry del Val written September 19, 1909. This letter stated that the serious misrepresentations of the Holy Father's intentions and directions made by Poels were not due to any lack of sincerity. He was sure that if Poels had not been misled he would have long since complied with the instructions of Pius X. Since this was the case, no abrupt action should be taken which would cast a stigma on his priestly honor. Poels could therefore resume his teaching for the coming year provided that he taught nothing against the doctrine or guidance of the Holy See. Since his intellectual position remained the same, he should make arrangements to leave the University after the completion of the academic year. Poels understood this and was most eager to show his sincerity by submitting to the will of the Holy Father.204


204This letter was originally in the Archives of the Archdiocese of Baltimore. It is now missing from its proper place in these archives. A diligent search for this letter ended in failure. The author has pieced the contents of this letter into the above form by using the excerpt of Barry, O'Connell, pp. 181-182 and the summary on the index card in the catalogue of the Archdiocese of Baltimore. The Rt. Rev. Patrick Skehan, professor of Semitic Languages and Literatures at the University, was kind enough to read the author's first version of the Poels case. He states that the above letter is the key to the reopening of the case at the November meeting of the Board of Trustees. After Gibbons had received it he was not free to act other than he did. In this letter Merry del Val appears to his best advantage by his sympathy for Poels and his desire that no stigma be placed on his priestly honor. Monsignor Skehan says that this letter puts all concerned in a better light.

A cablegram of Merry del Val to Gibbons, Rome, October 19, 1909, requested that this letter be kept entirely private to prevent all publicity. This would seem to be the reason why this document was not placed among the other exhibits of the November meeting.
8. The Meeting of the Board of Trustees
November 17, 1909

The case of Poels was reopened at the meeting of the Board of Trustees in November of 1909. He was asked why he had written the letter of September 18, stating that he was to return to the University. He replied that the Holy Father had told him that Merry del Val would write to Cardinal Gibbons expressing this sentiment. Gibbons then said that Merry del Val had written to him sometime before September 12, but that this letter had been suppressed by cable around September 18. The Board asked Gibbons to reveal the contents of this letter but he said that he did not feel at liberty to do so.\(^{205}\)

Gibbons then asked Poels to sign the formula of the special oath which had been drawn up by Merry del Val. Poels said that he could not do so in conscience.\(^{206}\)

The account contained in the minutes of the meeting of the Board of Trustees is quite stark. Gibbons gave a fuller version to Merry del Val, November 19, 1909. The Board at its November meeting had considered the case of Dr. Poels. The Rector made his report and submitted the pertinent documents. Poels was then called in and asked to report on his visit to Rome in September. He made his report and then submitted a letter from the rector of the Pontifical Biblical Institute in Rome, Rev. Dr. Leopold Fonck, S.J., which the Board judged to be of a purely private character. Poels was then asked to take the oath.

\[ \text{Spondeo, voveo ac juro me sincere accepturum et fideliter traditurum omnes doctrinas et conclusiones quas hucusque promulgavit aut de futuro promulgabit Commissio Biblica Pontificia. In cujus fidem mea manu subscripsi (etc.)} \]

\(^{205}\)ACUA,MMBT, November 17, 1909, p. 180. \(^{206}\)Ibid.

\(^{207}\)ACUA,EXMBT, November 17, 1909. Gibbons to Merry del Val, November 19, 1909. (copy) This was inserted as an exhibit at the meeting of
Gibbons said that Poels refused to take the oath unless he was permitted to add his own interpretation of it. The Board therefore decided that Poels could not be retained as a professor of Sacred Scripture. The Holy See had made grave utterances concerning professors in ecclesiastical seminaries. The Board had decided, however, that Poels should remain at his position until the end of the school year to avoid the danger of public scandal arising from a sudden cessation of his teaching. In addition, it would be difficult to get a replacement on such short notice. The Board also did not want to place a stigma on Poels. Gibbons hoped that the Holy Father would give his approval to the handling of the case.  

9. Poels' Summary

Poels' relation of the scene at the meeting of the Board of Trustees is more colorful. It is a long document, running to twenty pages, and gives the entire history of the dispute up to and including the day of the meeting. Poels had told Gibbons that he could not sign the oath unless he could draw some important distinctions.  

Finally I had to repeat once more that---if the formula had to be understood in its most obvious sense, and in which Cardinal Merry Del Val told me it had to be understood---I could not sign it. His Grace then said: 'That settles it.'  

After this his Eminence Cardinal Gibbons spoke to me very solemnly as follows: 'Thus, then, in the presence of this illustrious gathering, you refuse to sign the formula which the Holy Father has sent to me in order to be signed by you?' The Rt. Reverend Bishop Harkins of Providence said he supposed Cardinal

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November 17, although it was not written until two days later. Henry Poels also wrote an account of the case from his viewpoint dated November 24, 1909. This was also included among the exhibits of the meeting of November 17, 1909.

208 Ibid.

209 EXMBT, November 17, 1909. Poels to Gibbons and the Board of Trustees, November 24, 1909.
Gibbons was speaking as Archbishop of Baltimore, and not as Chancellor of the University; and that therefore he considered himself and the other members of the Board to be mere witnesses. I did not understand well the answer which the Rt. Reverend Bishop received. After a few moments of silence I replied to the question put to me and stated once more that—in that sense in which the formula was interpreted—I could not possibly sign it and remain an honest man.

The silence which followed this answer indicated that no further information was required. I therefore made my humble bow to all the Honorable members of the Board of Trustees, saluted, and withdrew. I hope when I left your Eminence and all the Archbishops and Bishops present agreed that in all I had said there was nothing unworthy of a man or of a priest, most willing to obey authority. 210

The last words of Poels on the handling of his case show his belief that he had been ill-treated. He was especially irked at Shahan, who, he maintained, had practically called him a liar 211 and who held that Poels had been the cause of all of his own trouble.

I will close with a short reply to those who hold, like Mgr. Shahan—who told me so explicitly—that after all I myself am the cause of all this trouble. . . . It is my honest opinion that there is nothing from which at the present day the Church is suffering more than from a lack of intellectual honesty on the part of many priests who, by their position, are entitled and obliged frankly to reveal their convictions to those who are their ecclesiastical superiors. Our Catholic belief in the guidance of the Holy Ghost was never understood to mean that the Bishops, or even the Holy Father Himself, know things by special revelation. When the great majority of Catholic Scripturists are deeply convinced that Rome causes great harm to its own authority in the future, by giving a wrong decision on a very important question. . . the Holy Father has a strict right to hear the Catholic Scripturists express to him their humble but honest and deep conviction. . . .

I do not wish to be understood, however, as if I intended to accuse of dishonesty all the other Catholic Scripturists, who have the same convictions which I have with regard to the Roman Decision concerning the

210. Ibid.
211. Poels, A Vindication of My Honor, p. 66.
10. Concluding Thoughts

Poels made his fight at an inopportune time. It was a time of repression. The Church was struggling against the Modernist heresy. The leading Modernist, Father Alfred Loisy, a distinguished French Scripture scholar, had begun by utilizing some of the new Protestant scriptural approaches and finally lapsed into skepticism. Pope Pius X and Cardinal Merry del Val were convinced that strong measures had to be taken to suppress heresy. Shahan felt that if Poels could defy the Holy Father, the honor and authority of the Holy See would be placed in jeopardy. Considering Shahan's attitude to the Holy Father, there could be no doubt whatsoever that he would accept the autograph memorandum of Pius X as proof that Poels was not relating the truth in his statement to the Board of April, 1909.

W. THE BEGINNING OF THE RACE QUESTION
AT THE UNIVERSITY

No matter what construction may be placed on the actions of Shahan in the Poels case, the next special problem reflects much more to his discredit. In the Poels case, at least he was not alone. The hue and cry was raised from above. Even had he decided to defend Poels to the
hilt, the dismissal of Poels would undoubtedly still have been demanded by Rome and by Gibbons. The next question, which is that of race at the University, can by no means be solved by stating that it was a demand of higher authority. The race question began during Shahan's first administration but was finalized during the second administration; therefore, the major development must wait till the next chapter.

1. Charles Wesley Refused Admission

In 1914, Charles H. Wesley of Howard University had desired to follow a program of graduate studies at the Catholic University, and was refused admission by the registrar on the ground that he was colored and that the registrar could not admit colored students. Wesley then protested to Shahan.\(^{213}\) He now wanted an answer from the rector. If Shahan agreed with his registrar, would he not desecrate the title of The Catholic University of America? He could see that there might be some problem raised if he were trying to apply at the undergraduate level where the students were more immature, but he did not see how this argument would be advanced in the case of graduate students. Wesley wondered whether or not Shahan's superiors could be reached to end racial discrimination at the Catholic University or, failing this, perhaps the case should be presented to the American public for justice and fair play.\(^{214}\)

\(^{213}\)ACUA,ROC, Charles H. Wesley to Shahan, Washington, February 27, 1914.

\(^{214}\)Ibid.
2. Wesley's Re-Construction

This author was instructed at Howard University to get in touch with Dr. Wesley to reconstruct what had transpired. Wesley said that in moving around he had lost the original letter of the registrar of the Catholic University and, in his letter to the author, makes no reference to any reply from Shahan.

He recalled that the reply from the registrar was in one sentence which stated that "we do not matriculate Negro students."²¹⁵

It was quite a severe blow to me, but I took it on the chin and continued my graduate studies elsewhere, beginning with the next year at the Howard University Law School and then Harvard University.²¹⁶

There were some Negro students admitted after this refusal. The rejection of Negro students was made final in the next administration and will be studied in the next chapter.

X. SUMMARY

Shahan's first full term as rector of the University witnessed many significant events. The Central Power, Heat and Light Plant was constructed as well as Gibbons Memorial Hall, the Dining Hall and a start had been made on the Martin Maloney Chemical Laboratory. The drive to build the National Shrine of the Immaculate Conception also began at this time. Many scholarships were added to the University due to the generosity of the Ancient Order of Hibernians and the Knights of Columbus. The affiliation program was started in 1912 to expand the influence of the University in the Catholic School System of the land in schools other than seminaries. Despite his many successes in his first administration, Shahan's actions

²¹⁶ Ibid.
in both the Poels case and the Wesley case must be given the closest scrutiny. In no way would he have been able to present Poels dismissal from the University even had he desired to do so. His failure in this case was not to accept Poels attestation that he was sincerely following his own conscience in all that he did. Even Rome came to the conclusion in the end that Poels was sincere. His failure in the case of Charles A. Wesley is even more indefensible. He had the power to set aside the action of the registrar and failed to do so. Shahan's performance in his first full term must therefore be open to praise for his positive achievements and condemnation for his failures.
CHAPTER IV
THE MIDDLE YEARS
1915--1922


B. WORLD WAR I AND THE UNIVERSITY--1. Shahan Offers the Facilities of the University to Wilson--2. The University to Remain Open--3.


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Shahan--M. SUMMARY
CHAPTER IV

THE MIDDLE YEARS
1915--1922

A. INTRODUCTION

1. The Mood of America

In 1915, as Rector Shahan, now a bishop, began his second term as head of the University, the nation was struggling to remain neutral and to keep out of the European conflict. This was not an easy task as the German Navy failed to respect the rights of American citizens on the high seas. In February of that year the British liner Lusitania, carrying some military supplies from New York and bound for England, was sent without warning to the bottom of the Atlantic by a torpedo fired from a German U-boat. Nearly 1,200 lives, including 128 Americans were lost, bringing the United States a step closer to involvement in the war. 

Germany and her allies made substantial gains in Europe, firm in the belief that the United States would have nothing to do with determining the outcome of the war. The United States finally entered the war hoping to put down Germany and to save the democratic nations of Europe. On April 6, 1917, the United States Congress declared war on

the German Empire and from this point on the Nation's energies were poured into the war effort in order to bring victory and create a world that would be "safe for democracy".  

From the close of the War in 1918 until the time of his death, one man, Woodrow Wilson, dominated the American and world scenes. He was unable, however, to carry out his plans to create a "just and lasting peace". The decade after the First World War was basically a period of conservatism in politics and social philosophy. The Republican Party was in almost undisputed possession of the Nation's affairs. The main activity of the period was taken up with the problems entailed in rebuilding a peacetime economy. Industry was restored to a peacetime basis as were transportation, finance, and agriculture. Problems other than the war had surfaced during this period, among them was the question of civil rights. The Negro problem had spread to the North and in response the activities of the Ku Klux Klan were beginning to spread beyond the confines of the South.  

Thus, in the period of Rector Shahan's second term, the Nation had successfully accepted the challenge of war and had come out of it with a new found world respect. It now sought to enjoy the hard won peace and to resolve domestic problems.

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2Ibid., p. 276.
2. Public Education

In the field of higher education there were two dominant factors in the period 1915 through 1922. They were 1) the war and how colleges could aid the war effort, and 2) how could colleges and universities aid in scientific and industrial research. In 1917 the United States Commissioner of Education, Philander P. Claxton, reported that "War is the outstanding fact for education as well as for every other department of American life," and the National agencies for education were becoming stronger in the time of crisis.⁶ Colleges were called upon to follow a three-point policy to aid the government in the war effort. These points were 1) to make available their resources for government services, 2) to modify curricula to train the men for government and military service, and 3) to be prepared to meet a new situation following the war.⁷ The colleges and universities of our country did cooperate in every way they were asked.

A sign of the times could be seen by the requirement that the Howard University professors and students, just a slight distance from the Catholic University, were called upon to establish a separate training camp for Negro troops at Fort Des Moines, Iowa.⁸

After the war the colleges of America found themselves faced with overcrowded conditions as enrollment increased by about twenty-five percent over the 1916-1917 school year.⁹ With the valuable services the

⁷ Ibid., p. 2.
universities performed as research centers for the government during the War apparent, industry sought to gain the use of these facilities. Professor John Johnston of Yale University delivered an address to the Association of American Universities calling on industry to cooperate with universities in order to make significant advances for mankind.\(^\text{10}\)

3. Catholic Education

Catholic education at this time was faced with many of the same problems as public education, but it also had some of its own special problems. The proposed Smith-Towner Bill aroused some Catholic educators into calling for standardization not imposed by Federal or secular control.\(^\text{11}\) There were, however, problems of a more sensitive nature that Catholic education found difficult to deal with and both of these problems were experienced on the Catholic University campus. The first of these was the education of women. Coeducation was considered acceptable on the elementary level, but thought to be dangerous on the secondary level.\(^\text{12}\) It was a problem deserving consideration. At the Catholic University the first women on campus came in 1920 to use the library facilities on weekends only. They were the classical language students of Roy Deferrari.\(^\text{13}\) There was also concern for the Negro student among Catholic educators and in 1919 a new section of the CEA Bulletin was devoted to "education of the colored race".\(^\text{14}\)


\(^{13}\) Koy J. DeFerrari, Memoirs, p. 230.

\(^{14}\) "Catholic Negro Education Section" CEA, 1919, p. 418. This is rather ironic in the light of what transpired at the Catholic University.
E. WORLD WAR I AND THE UNIVERSITY

1. Shahan Offers the Facilities of the University to Wilson

Domestic affairs receded into the background as the European conflict came closer to catching up the United States in its deadly coils. Shahan wrote to President Wilson as the United States was being swept into World War I.

In view of the present emergency the Catholic University of America has the honor to offer itself to you for such services as the Government of the United States may desire from it.  

Wilson replied, March 30, 1917.

Let me thank you warmly for your generous letter of March 28. I am very grateful to you for your pledge of cooperation and support.

In early April of 1917, the United States formally entered the war. The University would contribute to the war effort to the limit of its ability.

2. The University to Remain Open

The first thing that Shahan had to do was to scotch the rumor that the University was going to close its doors because of the war. Upon hearing the rumor, Shahan wrote an open letter to all parents, students, and alumni that the rumor had no foundation in fact. He dismissed the idea that the work of the University should be set aside because of the war.

Shahan had asked Captain W. Lee Lewis to write a few words on the research in chemical warfare undertaken by his research team at the Catholic University. Lewis said that the background to the war effort at the University was linked to Shahan's proffer of the facilities of the University to Wilson.

15C.U.B., XXV (December, 1919), 271. Shahan had asked Captain W. Lee Lewis to write a few words on the research in chemical warfare undertaken by his research team at the Catholic University. Lewis said that the background to the war effort at the University was linked to Shahan's proffer of the facilities of the University to Wilson.

16Ibid.
But a fallacious notion seems to lurk behind the rumor, and a further word is needed to repudiate it. That fallacy is that University work is not so important, and that its continuance becomes less imperative during wartime. This is a dangerous notion and should be disowned. 17

The contributions of the University to the war effort were many, ranging from military service on the part of students, former students, and professors, to the use of the physical plant of the University by the Army and the Navy.

Gibbons notified the members of the hierarchy of all that was being done by the University to help the country in its hour of need. In his annual appeal, Gibbons reported that the University had contributed twenty-five Catholic chaplains, six lay professors, and over one hundred students to the armed forces. 18

3. Catholic University Men in Action

The Bulletin for October, 1918, carried the stories of several of the University men who had distinguished themselves in France. One of them, Lieutenant James Simmons Timothy, who attended the University from 1911 to 1913, was killed by an artillery shell at Chateau Thierry, June 14, 1918. 19

The same issue of the Bulletin also contained an item on Father Francis P. Duffy serving with the 165th Infantry. This unit had formerly been called the Fighting Sixty-ninth. As a result of his personal heroism, Duffy had been awarded the Distinguished Service Cross by General John J. Pershing, Commander of the American Expeditionary Force

17 ACUA, ROC, Shahan to Students! Alumni! Parents!, Washington, May 26, 1917.
18 AAC, Gibbons to Archbishop George Mundelein, Baltimore, November 8, 1917. The other members of the hierarchy received similar letters.
19 C.U.B., XXIV (October, 1918), 123.
in France. Duffy (Catholic University, 1896-1898) had also been recommended for the Croix de Guerre. First Lieutenant Howard W. Arnold wrote this praise of Duffy:

"... No one really stands out, except, perhaps, Father Duffy. One can't help but love him, and he is just as good a friend to us non-Catholics as he is to his own flock. During the whole fight he was here, there, all over, helping the wounded."20

The Rev. Charles C. Conaty (Catholic University, 1914-1915) who was the nephew of the second rector of the University, Thomas J. Conaty, also received the Distinguished Service Medal for extraordinary heroism in action.21

Thomas Verner Moore also served with the American Expeditionary Force in France as a Major in the Medical Corps. He had obtained a medical degree because he wished to set up a psychological clinic at the University similar to that of Dr. Lightner Witmer at the University of Pennsylvania. His Paulist superiors had given him permission to do this. He studied medicine at Georgetown University in 1912-1913, at Munich in 1913-1914, and finally received his medical degree at Johns Hopkins University in 1915. The clinic was actually established at Providence Hospital in 1916 and he resumed his teaching at the University in the same year. Even though his teaching was interrupted by his service in France, Dr. Moore felt that it gave him an added dimension as a teacher of psychology.

The war neuroses offered a valuable opportunity for studying emotional conditions and enabled me to delineate a group of emotional disorders, the para-


\[\text{p s y c h o s e s .}^{22}\]

\[\text{p s y c h o s e s .}^{22}\]

20 Ibid. 
21 Ibid. 
The letter Gibbons wrote to the members of the hierarchy, November 8, 1917, brought out the point that University facilities were being used to help the war effort. The United States Navy had, at this time, trained over 300 officers on the grounds of the University.23

4. **Student Army Training Corps**

A Student Army Training Corps was formed at the University. A brochure was sent out during the summer of 1918 encouraging students to enter this S.A.T.C. program at the Catholic University. The course at the University would enable a student to qualify as a candidate for a commission in the military service. The student would be given a definite military status and would have the stigma of "slacker" taken away.24

Colonel John A. Dapray was in charge of the S.A.T.C. program at the University. Certain regulations had been made by the Army which gave the commanding officer of the S.A.T.C. units great power at the schools where these units were located. Dapray wrote to Shahan September 7, 1918, to inform him of this but said that he would consult Shahan frequently and would follow Shahan's wishes with regard to the unit so that its operation would be a great success.25

A good number of students applied for entrance into the S.A.T.C. program at the University in the fall of 1918. Dr. Pace submitted a report to the Rector and the Academic Senate, November 14, 1918. The total number of students enrolled in the program was 438. Classes had been suspended for most of October due to the influenza epidemic but had

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23 Gibbons to Mundelein, Baltimore, November 8, 1917.
24 ACUA,ROC, brochure for the S.A.T.C. program at the Catholic University of America for the school year 1918-1919.
finally resumed October 31. Even though the armistice had been signed
Dr. Pace felt that the program would be continued for some time.\textsuperscript{26}

A week later, Shahan reported to the Board of Trustees that the
University had taken on the appearance of a military camp. He was un­
certain about the future status of the Student Army Training Corps.\textsuperscript{27}

Shahan was distinguished by the virtue of loyalty to his friends.
He was greatly disturbed when he discovered that charges were being levied
at the conduct of Dapray as Commander of the S.A.T.C. unit at Catholic
University. He protested to Brigadier General R. I. Rees. He said that
he had never authorized anyone to prefer charges against Dapray. He
would be pleased if Dapray were allowed to stay at the University to
complete the work of demobilization which had just been ordered and
after which Dapray had told Shahan that he did not wish to stay. Dapray
had done excellent work with the S.A.T.C. and Shahan hoped that any mis­
apprehension regarding him would not be allowed to affect the career of
a devoted and worthy officer.\textsuperscript{28}

5. The Development of Lewisite Gas

Captain W. Lee Lewis, C.W.S., U.S.A., was commissioned by Shahan to
give a brief history of the research on poison gas conducted by his unit
of the Offense Research Section of the American University Experiment
Station. Captain Lewis traced the history of this unit to Shahan's offer
of the facilities of the University to President Wilson and to a close
personal relationship between Rev. Dr. John J. Griffin, head of the

\textsuperscript{26} ACUA, Student Army Training Corps File, report of Dr. Pace to the
Rector and the Academic Senate, November 14, 1918.
\textsuperscript{27} ACUA, MMBT, November 20, 1918, p. 253.
\textsuperscript{28} ACUA, ROC, Shahan to Brigadier General Rees, Washington, November 27,
1918. (copy)
Catholic University's Department of Chemistry and Colonel J. F. Norris, which had begun when they were graduate students in chemistry at Johns Hopkins University. There was adequate laboratory space in the Martin Maloney Chemical Laboratory and one of the finest libraries in the country. This plus the superior appointments of the building together with the cordial attitude of the staff soon made this location invaluable to the Experiment Station. The chemical work done was along the lines of research looking to the discovery and development of new offensive chemical weapons. There was an investigation of chlorinated nitro compounds of the explosive type. The major problem completed was the establishment of the nature of a new toxic gas of the order of mustard gas, together with the best method of preparation and production. This toxic substance had been suggested by preliminary researches done in 1904 under the direction of Father Griffin. This became the distinctive American toxic gas and had been put into large scale production when the armistice was signed.

The Offense Research Section at the Catholic University became famous under the direction of Captain Lewis in the development of what came to be known as Lewisite Gas. There was also a Defense Research Section under Dr. Arthur E. Hill which maintained a unit using the facilities of the Maloney Chemical Laboratory until January 1, 1919. The work of this unit was to prepare such forms of clothing as would protect the bodies of American soldiers from the harm caused by poisonous gases.

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31 Ibid.
32 Ibid.
6. **Shahan's Wartime Utterances**

Shahan spoke frequently on the war. At St. Mary's Church, Milford, Connecticut, on July 8, 1917, he said that the United States was in its greatest danger since the days of the Civil War. The American people had been told that their cause was just:

> Our President, our Congress assure us solemnly, and they are certainly right, that the cause of the Allied nations is the cause of American freedom and independence. . . For us Catholics, this is the voice of God.33

During this sermon, Shahan praised the Knights of Columbus for their efforts to raise $1,000,000 to be used for the religious and social needs of the Catholic boys serving in the new national army.34

A new student publication called the *Campus* made its appearance at the University during the fall of 1917. Shahan had an interesting item in the second issue, called "Christ and the Soldier." He said that Christ had never penalized the office of the soldier. He had commended peace, yet nonetheless, neither in the gospel nor the writings of the early Christians is there to be found any proscription or denunciation of war or the life of the soldier.35

During the latter part of December, 1917, Shahan made a trip to the West. He spoke of the war to the Knights of Columbus in Denver, at a banquet given to honor Bishop J. Henry Tihen. Shahan said that the United States had been drawn almost unconsciously into a universal war which modern science had clothed with unspeakable horror. Modern

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33 *Transcript, July 12, 1917*, p. 1.  
35 *Campus, I (Fall, 1917)*. Shahan may have considered these words as necessary at a time when antiwar sentiment was beginning to sweep the country. Cardinal Gibbons had just been made honorary Chairman of the League of National Unity and informed President Wilson that the League was attempting to combat the antiwar feeling in the country. Ellis, Gibbons, II, pp. 246-247.
materialism and selfishness might rightly claim this war as their last word even though they had been proclaiming that man was to be raised to the highest levels of happiness and progress.

Of them are true the words of the Book of Daniel: "Weighed in the balance and found wanting." 36

At this time, it was the duty of every Catholic man and woman, as laid down by their religion, to support and defend their country with every ounce of strength and with all ardor of soul. 37

Shahan continued on to the West Coast and, as the year came to a close, preached to the students of the University of California at Berkeley, at the High Mass held in the Newman Chapel. His topic was, "The Christian Spirit and the Great War." 38 He said that the early Christians had entered upon a war almost as soon as their religion was born because of persecution. These early Christians were so dedicated to the principles of peace that there is no record that they ever tried to rebel against their cruel Roman masters. If Christians could live by themselves there would be no war.

...But Christians do not live in such a world: we live in the world that is, and so when the apostles asked Christ what they were to do in regard to Caesar...He bade them to give to Caesar what belonged to Caesar, and to God what belonged to God. 39

Shahan said that Caesar was the State. It could not force the Christian to participate in an unjust war but the Christian was bound to defend the State in a just war, especially when the State had been wrongfully and unjustly attacked. 40 Shahan said the materialistic philosophy of the day, which had closed to mankind the gates of life, had forbidden man to consider another world, belief in prayer and Divine

36 C.U.B., XXIII (December, 1917), 139. 37 Ibid.
38 Transcript, January 3, 1918, p. 1. 39 Ibid. 40 Ibid., p.7.

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Providence, the immortality of the soul, and the judgment of the world to come, must take the blame for what had happened.

Everyone is responsible for this war in so much and in so far as he or she has taken part in that wicked and materialistic philosophy, that philosophy which admits only of this world.¹¹

The country might well be suffering for the unjust treatment of the red man, forced into the shadow by the strong right hand of the American people. The guilt of this would have to be borne by the people of America until the end of time.¹² Considering the evils which were part and parcel of the American scene, such as the materialist philosophy which forbade man to render due homage to God and considering the past injustice to the red man, the blessing of God had to be gained by a return to the Gospel. If people would turn to Christ, He would wipe out the handwriting on the wall.¹³

C. FORMATION OF THE NATIONAL CATHOLIC WAR COUNCIL

1. Background

An event of great importance in the history of American Catholicism in the United States was the formation of the National Catholic War Council. Two men outside the University community interested themselves in aiding the Catholic chaplains of the American Armed Forces as the war effort increased in tempo. They were the Paulists, Fathers Lewis J. O'Hern and John J. Burke. Father O'Hern mounted a major effort to increase the number of Catholic chaplains and Father Burke, the editor of the Catholic World, attempted to provide the new chaplains with vestments and other items necessary to conduct their ministry. These two

¹¹Ibid. ¹²Ibid. ¹³Ibid.

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men were aided in their efforts by the Knights of Columbus.

2. The Work of Dr. Kerby

O'Hern and Burke turned to the great co-ordinator of Catholic charitable activities, William Kerby of the Department of Sociology at the University, to help them coordinate Catholic activities on behalf of the young men who had entered the service. John Burke has left an account of the contribution made by Kerby. He helped to organize a meeting of Catholic organizations held at the University in August of 1917 to discuss plans for the future. He served as a member of the first National Catholic War Council. When this Council was reorganized by the archbishops of the United States, Kerby took his place on the Committee for Special War Activities. It was felt that Catholic women should be trained to help the War Council and an emergency Service School was opened for them under the direction of Kerby.45

3. The Reconstruction Program

The War Council had appointed a Committee on Special War Activities. This Committee in turn appointed a Subcommittee on Reconstruction. This Subcommittee was to set up a program for the handling of postwar problems. The chairman of this was Kerby's co-worker in the field of sociology at the University, the Rev. Dr. John O'Grady. O'Grady asked


This school grew into the National Catholic Service School. This was affiliated to the University in 1923. See, ACUA, RRBT, 1924, pp. 21-22. In 1929 this became the National Catholic School of Social Service. The story of the evolution of this school is found in Loretto Lawler, Full Circle: The Story of the National Catholic School of Social Service, 1918-1947. (Washington: The Catholic University of America Press, 1951).
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John A. Ryan, also of the University, to perfect a program for social
reconstruction after the war. O'Grady then submitted this program to
Bishop Peter Muldoon, chairman of the Administrative Committee of the
War Council. With a few verbal changes this was issued February 12,
1919, as the program of reconstruction of the Administrative Committee.46
It considered the question of a legal minimum wage, housing for workers,
the right of labor to organize and also took a stand against child
labor.47

4. Conclusion

The University provided the location for the meeting of Catholic
societies in August of 1917 which was a major step towards the forming
of the War Council. Even after the running of this organization had
been taken over by the archbishops of the country, Catholic University
personnel continued to play key roles in the new organization. The
reconstruction program, primarily the work of John A. Ryan and John
O'Grady, was a valiant attempt to lead the hierarchy into the field of
social action. In those days such service to the Catholic community
could be expected of the staff of the University. The scholars of the
University were, practically speaking, the only qualified men available
at the time. When social problems arose it could almost automatically
be assumed that men from the University would be in the forefront when
solutions were demanded.

47 Nolan, Pastoral Letters, pp. 199-211. The liberal program outlined
by Ryan was not favored by all of the members of the American hierarchy.
John A. Ryan's conflict with Cardinal William O'Connell of Boston over the
question of child labor will be taken up later.
D. THE SMITH-TOWNER BILL

1. Background

World War I caused many American educators to re-examine the position of education in the land. There was much soul-searching given to the effectiveness of the American educational system. It was felt that the schools should somehow make a vital contribution to the war effort. There was great disruption caused by the channeling of manpower into the armed forces and away from the schools. Faculty members were also called into the service of their country. This disruption was felt more at the higher levels of education than at the lower levels but even there the educators wanted to establish programs that would orientate the young to help their country in its time of need. Everything was seen against a background of crisis.

The National Educational Association decided to form an Emergency Council on Education. Some members of this Council believed that the best way to resolve the crisis in education brought on by the war would be to form a Federal department of education. These members went to Senator Hoke Smith of Georgia and asked him about their idea. He said that he favored the proposal and would present it before Congress if they put it in writing in a satisfactory way.48

The Council had taken this step while it was in an embryonic stage. Later the Council was filled out by adding leading educators to its ranks. Bishop Shahan was selected as a member of the Council as representative of the Catholic Educational Association.49

49 Ibid., 202-203.
Senator Smith introduced a new bill into Congress as he had promised. This bill provided for the establishment of a Federal Department of Education. The Secretary of this department was to be a member of the President's cabinet. There was to be an appropriation of $100,000,000 to aid the educational programs of the States. Smith first introduced his bill in 1918. A more refined bill was introduced into Congress by Senator Smith and Representative Horace Mann Towner of Iowa in 1919. This was now called the Smith-Towner Bill. The NEA gave this bill its official endorsement and instructed the official staff of the association "to use all honorable means to secure its passage." 50

2. Early Catholic Reaction

The leaders of the American Catholic Church were perplexed as to what stand they should take on the question of a Federal department of education. Shahan was in an especially difficult position because he was not only the rector of the Catholic University but also the president of the Catholic Educational Association. The proponents of the bill felt that Shahan should endorse the idea. Even before the combined Smith-Towner Bill had been proposed in 1919, Henry V. Ames, Secretary of the Association of American Universities, had asked Shahan to endorse the idea. Shahan was not going to give his personal endorsement of the idea and wrote to Ames that it would be unfair for the Catholic University to express itself in favor of the idea unless the entire Catholic school

50 NEA, 1919, 24. Despite all of its efforts the NEA was not able to secure the passage of this bill or its successors the Towner-Sterling Bill and the Sterling-Reed Bill. The battles over these bills would drag through the 1920's. See, William A. Cook, Federal and State School Administration (New York: Thomas Y. Crowell Company, 1927).
system as represented by the Catholic Educational Association would give its endorsement.\(^1\)

Cardinal Gibbons did not know what course to follow and turned for advice to Edward Pace. Pace wrote to Gibbons and told him that the legislation calling for the creation of a Federal Department of Education should be closely watched by the American hierarchy. It would be a good idea for the hierarchy to appoint a committee to speak authoritatively on educational questions such as this.\(^2\)

Pace said that the original Smith Bill stipulated that no part of the funds appropriated by the Federal government should be used for the support of any religious or privately owned or endowed school. This might unduly strengthen the public schools at the expense of the private institutions. A Federally controlled system of education might be good or bad. It might be beneficial if it set standards for Federal aid that could be met by the Catholic schools on merit. It would be bad if it tried to force all students into a Federal system.\(^3\)

It must be said that the original reception of the idea of a Federal Department of Education was cool from the first. Later the Catholic attitude developed into outright opposition. It would not be right to say that this opposition stemmed only from Catholic sources. Samuel P. Capen of the American Council on Education came out against the Smith-Towner Bill, although he did state that he was not completely opposed to the idea of a Federal Department of Education.\(^4\)

\(^1\)ACUA, Files of the School of Philosophy, Shahan to Ames, Washington, March 11, 1918.


\(^3\)ACUA, Pace to Gibbons, supra.

\(^4\)Samuel P. Capen, "Arguments Against the Smith-Towner Bill"

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3. The Opposition of Shields

Thomas Shields analyzed the Towner Bill for the benefit of the readers of the CER in the June issue of 1919 and came out strongly against it. He said that the bill took the control of education from the States and lodged it in a National Department of Education. He wished to make it clear that he was not attacking the Bureau of Education which had rightly performed functions which belonged to the National government. The Towner Bill was quite a different thing and was an attempt to coerce the States into compliance with the theories of a few men. He told the readers that the Towner Bill and the Smith Bill were substantially the same.55

4. The Opposition of Bishop Rice

Bishop Joseph J. Rice of Burlington, Vermont, had obviously not read the article of Shields or he would not have written to Shahan as he did in July of 1919. He said that he had heard reports that the Catholic University had prevented the Catholic Educational Association from condemning this "liberty-destroying bill." 56

If these reports be true, the University will find itself in very serious difficulties both at home and in Rome.57

Rice spelled out what would happen to the University if the charges were true. The major and more wholesome part of the clergy would indignantly repudiate the leadership of the University and would discourage the Catholic youth of the country from attending. Rome could not help

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56 McKP, Rice to Shahan, Burlington, July 14, 1919. 57 Ibid.
but condemn all persons and influences which allied themselves to a
movement dictated by Free Masonry. Rice reported that the Smith-Towner
Bill had been denounced as attempting to bring about the identical
system of state control of education which currently existed in France.
Rice said that the French system was dictated by Free Masonry and was
decidedly anti-Catholic.

Now dear Bishop, as a friend of yours and of the
University, I feel obliged to call these matters to
your attention, and I trust ere long I shall have the
happiness of hearing from you that these reports, in­
volving the good name of the University, are unfounded
and utterly false.58

Shahan must have satisfied him, for Rice wrote July 26, 1919, thanking
Shahan for replying to his earlier letter. Rice was glad to hear that his
concern had been unfounded in fact.59

5. Conclusion

On July 15, 1919, Bishop Peter J. Muldoon of Rockford, Illinois,
wrote to Bishop Shahan and asked him to be the official spokesman of
the American Hierarchy at the Congressional hearing on the proposed bill.

In the present junction, I think that you as
Rector and as President of the C.E.A. are the proper
person to represent the Hierarchy.60

Muldoon was writing to Shahan as a member of the Bishop's Committee
formed to consider the Smith-Towner Bill. This Committee had sent out
a questionnaire to all of the Bishops of the Country to ascertain their
sentiments toward the proposed bill. A majority of the bishops did not
reply and so the Committee decided that the hierarchy should not be

58Ibid. 59McKP, Rice to Shahan, Burlington, July 26, 1919.
60McKP, Muldoon to Shahan, Rockford, July 15, 1919.
represented at the hearings on the bill. Gibbons informed the hierarchy of this decision.

...those who replied differ in opinion; the majority opposing the bill, some doubtful, and a few in favor of it, or preferring Federal to State control...a number of Bishops who disapprove of the bill are nevertheless of the opinion that active Catholic opposition would be unwise. This was also the judgement of our best friends in Congress and those outside of Congress best qualified in our opinion to judge. It was likewise our own judgement. 61

Shahan was thus spared the ordeal of testifying before a Congressional Committee. Gibbons stated that the authors of the bill were amenable to suggestions for amendments which would safeguard parents' rights, liberty of religious education, and the authority of the States with regard to education.62

D. GENERAL

1. The Sisters' College

One of the tasks facing the rector of the University as he began his second term was the extrication of the affairs of the Sisters' College from those of the University. He was forced to do this by reason of a decree of the Board of Trustees that the Catholic Sisters' College was to be an independent college affiliated with the University.63 This led to the formation of a separate Board of Directors for the Sisters' College. The new Board included James Cardinal Gibbons and Shahan and was actually not much different in composition than the Board of Trustees of the University.

61 McKP, Gibbons to, "Your Grace...," Baltimore, August 1, 1919. This was a form letter sent by Gibbons to all the members of the hierarchy.

62 Ibid.

63 ACUA, MMBT, April 22, 1919, p. 214.
Shahan, of course, was as delighted with donations made to the Sisters' College as he would have been had the donations been made to the University. He was quite pleased to inform the Cardinal that Mrs. Nicholas Brady of New York had recently left $25,000 towards the erection of an administration building and lecture hall for the Sisters' College. Mrs. Brady had given her consent to use $3,900 of this sum to reduce the mortgage on the land. The Board of Trustees had agreed to the transfer of the land from the University to the Sisters' College with the condition that the new institution take over the payments on the mortgage, relieving the University of this burden.

In the same letter in which he informed Gibbons of the donation, Shahan asked permission of the Cardinal to begin the necessary construction so that the building would be ready by the beginning of the school year. At this late date it would be impossible to call together the Board of Directors of the Sisters' College. Gibbons gave permission to begin construction. He said that he was pleased that $3,900 was being used for mortgage payments.

2. Josephus Daniels

During Shahan's second administration, several opportunities cropped up to direct his attention to matters of concern to officials of the Federal government. The Secretary of the Navy, Josephus Daniels, asked Shahan for his endorsement of a program intended to bring great educators to the Naval Academy at Annapolis. He was hampered by the situation which required that

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64 AAB, Shahan to Gibbons, Washington, June 5, 1915.
65 ACUA,MMBT, April 22, 1914, p. 211.
67 AAB, Gibbons to Shahan, Baltimore, June 7, 1915. (copy)
the professors at the Academy were to be members of the service. Daniels wanted to bolster the presentation of his plan to get qualified faculty from outside the service. He was to make his petition to Congress. His plan would get a much more favorable reaction if it was backed by the opinion of America's great educators.

I should like very much to be able to fortify my recommendation with the opinion of some of the ablest educators in America if they think the recommendation I have made is a proper one.68

Shahan replied that he was in agreement with the Secretary.

I am in hearty agreement with your recommendation concerning the work of instruction in the Naval Academy, especially in the Departments of English and the Modern Languages. It seems to me quite obvious that the graduates of Annapolis, who are in a sense the representatives of the country, should be thoroughly equipped in the means of expression.69

Backed up by the endorsement of Shahan and other educators, Daniels was successful in his fight to bring new faculty members to the Naval Academy other than those who had a background in the service. These civilian teachers eventually became predominant at the Academy in the fields of English, history and foreign languages. This was a distinctive feature of the Naval Academy and made it quite unlike West Point where almost all of the faculty continued to be made up of military personnel. Actually there had been some civilian instructors at Annapolis from the time of its foundation.70

The major contribution of Daniels and his successors was to make the civilian component of the faculty of the Academy a matter of course.71

68 ACUA,ROC, Daniels to Shahan, Washington, April 28, 1916.
69 ACUA,ROC, Shahan to Daniels, Washington, May 15, 1916. (copy)
3. The Boston Alumni

The Boston alumni of the Catholic University formed an association which they claimed as the first of its kind.\textsuperscript{72} Clerical graduates of the University living in the Boston area made up the new society. The Symposium, noting the claim of the Boston society, hoped that many more strong and vigorous alumni associations would be founded and that these new societies would accept both lay and clerical graduates of the University.\textsuperscript{73}

4. The Museum

During Shahan's second term, much was made of the University Museum under the direction of Rev. Dr. Henri Hyvernat and Rev. Dr. Romanus Butin, S.M. The Transcript of July 13, 1916, carried an article on the museum. Among the more important collections, there was the Wilcox collection of American minerals and fossils; the Oriental collection of Hyvernat, consisting of papyri, cuneiform tablets and manuscripts of great age, and the Western Indian collection of Father E. W. Lindesmith which included some remains of the ill-fated Custer expedition.\textsuperscript{74}

5. The Lima Library

Of much more value to the University, however, was the library. This was bolstered very much by the agreement of the Board of Trustees, November 15, 1916, to accept the offer of the Honorable Manoel de Oliveira Lima, by which his library was to come to the Catholic University.\textsuperscript{75}

\textsuperscript{72} Symposium, VI (April, 1916), 250.  \textsuperscript{73} Ibid.
\textsuperscript{74} Transcript, July 13, 1916, p. 1
\textsuperscript{75} ACUA, MMBT, November 15, 1916, pp. 238-239. For further information see Manoel Cardozo "Oliveira Lima and the Catholic University of America,"
Shahan told the Board that the offer had been made by Mr. Lima in a letter dated October 2, 1916. Mr. Lima said that he had originally mentioned the idea of bequeathing his library to the Catholic University in 1912. His letter reviewed part of his career as a member of the Brazilian diplomatic corps. About 5,000 volumes of the total library of 16,000 volumes remained in Brussels packed and ready to be moved from the Brazilian legation. Should the shipping be too difficult due to the wartime conditions, it would be possible to have the library stored in London. Shahan told the Board that the library consisted of 16,000 volumes, chiefly on Latin-American subjects, and that Mr. Lima had also agreed to come to the University as librarian of the collection.

6. **The Deaths of Pope Benedict XV and Cardinal Gibbons**

The University was saddened during the second term of Shahan by the deaths of Cardinal Gibbons and Pope Benedict XV. These deaths were less than a year apart. Gibbons was called to his eternal reward March 24, 1921, and Pope Benedict XV, January 22, 1922.

Shahan said of Gibbons that the Cardinal always looked forward to a great future for the University. His seat would be vacant at the meetings of the Board of Trustees but his spirit would never be absent. "...nor shall we ever be wanting in the gratitude we owe to his..."


76 ACUA,EWMBT, November 15, 1916. Lima to Shahan, Pernambuco, Brazil, October 2, 1916.

77 ACUA,MMBT, November 15, 1916, p. 238. The Lima library was not formally opened to the public until February 5, 1924.
beloved memory."\(^{78}\) Shahan hoped that the new Chancellor of the University, Archbishop Michael J. Curley, Gibbons' successor in the See of Baltimore, would be able to carry on the work of Gibbons and raise the University to the scholarly heights expected of it by the Holy See.\(^{79}\)

Shahan saluted Pope Benedict XV as a man who had ruled the Church in turbulent times. He had come to the papal throne at the outbreak of war and had never ceased in his efforts for peace.\(^{80}\)

7. **New Religious Communities**

Shahan encouraged religious communities to build houses of study in the vicinity of the University. In his Annual Report for the school year ending June 30, 1915, Shahan saluted the arrival of two religious communities. The Fathers and Brothers of Mary, from Dayton, Ohio, had purchased nine acres of land north of Divinity Hall, and the Oblate Fathers had begun a large building near the main gate of the University.\(^{81}\)

Upon the recommendation of Shahan, the College of the Immaculate Conception, the Dominican House of Studies in Washington, was affiliated to the University in 1915\(^{82}\) and Mt. St. Mary's of the West, in Ellenora, Ohio, was affiliated to the University in 1916.\(^{83}\)

8. **Proposal to Establish an Undergraduate Seminary**

Shahan and Father Edward Dyer, S.S., Superior of the Sulpicians,

\(^{78}\)ACUA,RRBT, June 30, 1921, p. 3. \(^{79}\)B.C.R., December 3, 1921, p.4.

\(^{80}\)C.U.B., XXVIII (January, 1922), 1-2.

\(^{81}\)ACUA,RRBT, June 30, 1915, p. 8.

\(^{82}\)ACUA,MMBT, November 10, 1915, p. 226.

\(^{83}\)ACUA,MMBT, May 3, 1916, p. 234.
entered into a long correspondence over the establishment of an under­
graduate program in philosophy and theology at the University to be run
by the Sulpicians. Dyer and many of the Sulpicians felt that this new
seminary would jeopardize the existence of St. Mary's Seminary in
Baltimore. 84 Dyer suggested that the Sulpicians could build a house
at the University to accommodate scholastics, novices, and fourth-year
students as well as other students who might be off the cycle at
Baltimore. 85 Shahan felt that this was at least an opening towards his
hope to have an undergraduate school of theology at the University to be
run by the Sulpicians and wrote Dyer that his proposal would work out to
the advantage of both the Sulpicians and the University. 86

9. Theology Requirements

At the meeting of November 10, 1915, the Board of Trustees was con­
cerned about the small number of candidates for the higher degrees in
theology, and voted to modify the requirements for a degree in theology.
The candidate for a licentiate was to prepare a dissertation of not less
than six thousand words and was to take a public oral examination of
forty theses of which ten might be taken from his field of special prepa­
rations. The doctoral dissertation was to contain at least thirty
thousand words and the candidate was to defend sixty theses of which
twenty might be taken from the student's special field of preparation. 87

84 Archives of the Sulpician Fathers, Dyer to Shahan, Baltimore,
October 10, 1916. (copy). These archives will be designated, ASF.
85 Ibid. 86 ASF, Shahan to Dyer, Washington, October 19, 1916.
87 ACUA, MMBT, November 10, 1915, pp. 232-233. The actual approval
of the Board at this meeting is found on p. 226. The above pages con­
tain the texts of the resolutions. The former requirements were more
difficult. Two years of graduate theology were required for the licentiate
and four years for the doctorate. Fifty theses were to be defended for the
licentiate degree and seventy-five for the doctoral degree. See Year-Book, 1913,
pp. 77-78.
The number of students in theology had so increased by 1921 that it was felt that standards in the department should be raised. It was resolved and approved by the Board of Trustees that no one should be admitted to the Divinity Course of Studies until four years of theology had been completed and the candidate for the advanced degree must have been ordained to the priesthood. The Board also passed the resolution that the Rector and the deans of the different departments should agree upon a standard of scholarship. If any student did not come up to this standard, he would automatically be dropped from the rolls of the University. 88

30. Peter Guilday

Reverend Doctor Peter Guilday wished to have the course in American church history extended to two years so that he could cover all of the material adequately. He wrote to Shahan in 1917 asserting that the course in American church history was more practical and personal for the American priest than courses in dogma, moral, canon law, or ecclesiastical history in general. Guilday also stated that he believed that Shahan would agree with him that American Catholic history was in need of a national Catholic archives, a national Catholic library, and a national Catholic museum. 89 In all of these things, Guilday was a far-seeing man but many of his plans were not realized due to lack of funds. He was the prime mover behind the establishment of the Catholic Historical Review in 1915. This enterprise was in difficult financial straits

88ACUA,MMBT, April 1, 1921, p. 267. Prior to this, a student could gain admission to the Divinity Course of Studies after the completion of two years of philosophy and three years of theology. Year-Book, 1919, p.80.

89ACUA,GUILDAY PAPERS, Guilday to Shahan, Buffalo, January 11, 1917. These papers will hereafter be listed as ACUA,GP.
from the very beginning. Guilday reported that the deficit to November 21, 1916, was $3,262.16. This deficit was owed to the University. Guilday passed through many moods from the greatest optimism to the deepest skepticism and pessimism. When he wrote his report he was in an optimistic vein. He felt that an increase in subscribers would enable the Review to pay back the amount which was owed to the University. His broad vision is seen in his plan to get collaborators to help in the work of the Review. These collaborators, located in various Catholic institutions throughout the country, would stir up interest in the Review. They would send in four reports each year describing the leading historical events of their districts along with a list of all publications which would shed a light on local Catholic history.

11. The Symposium

The Symposium seemed to have no financial problems and continued to be a vehicle for student expression. The May issue of 1916 featured the "Stage and its Decline," one of the prize-winning orations of the Leo XIII Lyceum. The author, John M. Zerbey of the Class of 1916, attacked the low moral tone of the modern stage. He compared modern productions to those of the time of Restoration depravity and concluded

90ACUA,ROC, Statement on the Catholic Historical Review, prepared by Dr. Guilday, November 21, 1916.

91After exerting a maximum effort, Guilday informed Shahan in 1920 that he now considered the Review to be a success. He feared, however, that so much of his energy had been spent in work for the Review that he had not been able to do the research and writing that was expected of him. ACUA,GP, Guilday to Shahan, Washington, November 20, 1920. (copy) This was addressed to Shahan as Editor-in-Chief of the Review.
that, by comparison, the older productions could be considered innocence itself.\footnote{92}

The \textit{Symposium} also carried the lighter side of student life. Under Shahan, athletic competition was becoming an important part of student life. The \textit{Symposium} of March, 1916, carried an account of an assembly held early that year to pay homage to the football team, which had concluded a rather successful season during the \textit{previous fall}.\footnote{93} A silver loving-cup was presented to Coach Fred Nielsen and watch fobs to Manager Thomas Kavanaugh and members of the team by the athletic adviser, Rev. Dr. Patrick Healy. Healy said that those students who came under the influence of Coach Nielsen were very fortunate.

I would attempt to gild fine gold and to paint the rainbow rather than to tell you all about Mr. Nielsen. The persons under his influence last fall were to be envied. Contact with him was an education in itself.\footnote{94}

\section*{12. Bestowal of Honors on Cardinal Mercier and King Albert of Belgium}

Honors for football were not the only honors to be given by the University during this second term of Shahan. The American people had marvelled at the tenacious resistance of little Belgium in the face of the mighty German war machine. Honors were showered upon the spiritual leader of the Belgians, the scholarly Cardinal Desire Mercier, and the political leaders, King Albert and Queen Elizabeth, when they toured the United States in 1919. The University was not to be outdone when it came to the bestowing of honors. Shahan travelled to New York and

\footnote{92}\textit{Symposium}, VI (May, 1916), 258.  
\footnote{93}\textit{Symposium}, VI (March, 1916), 192.  
\footnote{94}\textit{Ibid.}
awarded an honorary degree to Mercier on October 29, 1919, in the residence of Archbishop Patrick Hayes. In awarding the degree to Mercier, Shahan said that the Cardinal was the flower of a continuing tradition of Catholic philosophy and theology living among a gentle people, nurtured in a civilized tradition, upon whom the ravages of war burst as a complete surprise. When the Cardinal had decried the barbarity of the invading Germany army, he was but a spokesman of Catholic tradition.

For it is not so much you who cried aloud to your people and to the world in those dark days of menace and fear, but the very heart of our Catholic philosophy and life. By your lips spoke the great leaders of Catholic thought, Thomas and Bonaventure and Scotus, Suarez and Bellarmine, the great sufferers for right and justice, the Leos, the Gregorys, the Innocents, and by whatsoever name are known those mouthpieces of the Gospel, of Catholic tradition, of ecclesiastical history, and of our immemorial religious life in face of the ever-changing figure of this world.95

Shahan said that his sentiments were those of the professors and students of the Catholic University. There was only one regret and that was that the formal award of the honorary Doctor of Sacred Theology was not able to be made in Washington, but he was comforted by the fact that he was able to bestow the degree under the hospitable roof of a most distinguished alumnus of the Catholic University.96

Shahan then hurried back to Washington and the next day, October 30, 1919, conferred upon King Albert of the Belgians the honorary degree of Doctor of Laws. Shahan read aloud the text of the diploma.

Whereas Albert, King of the Belgians, hero of knightly and unblemished valor, glory and pattern of princes, has shown himself a peerless leader of his valiant people in distress. . .Therefore, the Catholic University of America rejoices in conferring on him the honorary degree of Doctor of Laws.97

95 B.C.R., November 8, 1919, p. 5. 96 Ibid. 97 Ibid., p. 1.
Gibbons then arose and said that if Belgium had not resisted the onslaught of the German army, the map of Europe would have been changed and Belgium would have become a vassal country.

The noble conduct which your Majesty maintained when the enemy approached your country has been wafted over the whole world, and places you on a pedestal of lofty fame, and marks you among the most conspicuous heroes of ancient and modern times.98

11. The Collection for the Louvain Library

Shahan wished to see the academic life of Belgium restored in all its splendor and set about collecting funds to rebuild the library of the Catholic University of Louvain. Mercier was thrilled by Shahan's efforts.

I have just received your kind letter of April 12th enclosing a cheque for 72,851,63 francs for Louvain University. Please accept my heartfelt thanks for this further generous aid extended by American Catholics to our sorely tried and much impoverished university: it will need every penny it can get in order to achieve anything like its former activity and regain its full position.99

12. Shahan and the Irish Question

Fires were set in Cork in December of 1920. Shahan said that the British Army was responsible. The British hoped that this would cowl the Irish public into giving up their battle for political freedom. This crime surpassed the burning of Louvain by the German Army.

98 Ibid.

99 McKP, Mercier to Shahan, Malines, Belgium, May 1, 1920. The famous library at Louvain had been destroyed by the German army. The move to restore this library embraced many American institutions of higher learning.
The burning of Cork surpasses in grim horror and fierce injustice the crime of Louvain. The little academic city of the Belgians was given over to arson and pillage in the name of the German Empire, and under direction of the German military forces, whereupon England roused the entire world with her passionate denunciation of the crime of the ages. Now she has herself committed a super-crime. . . When will this berserker orgy of the English Coalition Parliament cease?100

Shahan was chastised by the New York Times for his presumption that the burning was the work of the British and contrasted his hasty words with the action of the Bishop of Cork who passed the sentence of excommunication on Irish terrorists who had brought down upon the innocent people of Cork these terrible reprisals. The Times could not understand how Shahan could be so swift in his condemnation of the British. Shahan was the Rector of the Catholic University in Washington and should have exercised charity and suspension of judgment until all the facts of the case were known. The British government was about to launch an investigation into the facts of the case.

The Bishop might have waited, it would seem, for the result of the investigation which that Government promptly has started. . . 101

100 National Catholic Welfare Council news release for December 13, 1920. This was a news service set up by the National Catholic Welfare Council. The initials designating this service will be N.C.W.C. Even though the title of the organization was changed from Council to Conference in 1923, the initials remained the same.

101 New York Times, December 15, 1920, p. 14. It cannot be said that Shahan behaved in a responsible fashion at this time. His files in the archives of the Catholic University are filled with clippings denouncing British atrocities. Shahan was an amazing man, culturally, intellectually, and spiritually. Most of those who had come in contact with him spoke of his lovable and kind nature. Beneath the benign external appearance of Shahan there was concealed a highly emotional nature. The Irish Question could excite him very easily. His personal library of ten thousand volumes contained many volumes on Irish history and culture. There were four volumes on Daniel O'Connell in the Shahan collection. The Shahan of 1920 identified with the O'Connell of the 1820's and relived the struggle for Irish Catholic independence. Shahan's mental equilibrium on the Irish Question was restored after the signing of the partition treaty of
E. THE FACULTY

1. **Death of John Spensley**

The faculty was diminished during Shahan's second term by the demise of the beloved Rev. Dr. John Spensley, President of Gibbons Hall, December 9, 1915. Spensley had been part of the administrative staff of the University since 1903. Shahan spoke feelingly of Spensley at the Requiem Mass celebrated on the campus. The *Symposium* said that Spensley had been at first President of a smaller hall. The building of Gibbons Hall had given him a larger arena to show forth his fatherly guidance and constant devotion to his charges. The *Symposium* printed a poem on the death of Spensley written by Mr. Leo H. Bartermeier of the Class of 1914.

> From the vineyard God has called him
> Onward, upward, heavenward—home
> And his path in life behind him
> Leaves a trail to light our own.102

2. **Promotion of William Turner**

The University lost the services of Rev. Dr. William Turner, professor of philosophy, under happier circumstances. He was elevated to the See of Buffalo. Gibbons was the consecrating prelate, elevating Turner to the episcopate on Sunday, March 30, 1919, at the Franciscan Monastery in Washington. Shahan delivered the sermon. He extolled Turner as a great professor of philosophy. He had revealed to nearly a generation of students, with priestly sympathy and critical insight, December 6, 1921. His next clash over the Irish Question would involve him with the faction that would not accept this settlement. This will be considered under the Cosgrave Case in the next chapter.

the century-by-century conflict of Holy Church with perverse thinkers and hostile writers. 103

3. Peter Guilday's Insight Into University Problems

The Rev. Dr. Peter Guilday, professor of church history, was one of the noteworthy professors of this period. 104 Guilday's diary provides some rare insights into the inner tensions of the University which otherwise would never be known. Guilday, at least in his diary, moved from the heights of optimism to the depths of discouragement. His entries must be weighed against the knowledge that many of them obviously were written when he was in a highly excited emotional state. Shahan, from all of the evidence available, seems to have been quite circumspect in his written records. Guilday's diary shows him to be the exact opposite of Shahan in this respect.

His diary for May 6, 1917, records a discussion with Pace. He said that he had spent the evening with Pace, who had proven himself a very entertaining sick man. Pace was explaining the lack of a real University spirit at the Catholic University. Scientific progress was held back by the lack of any direct intelligent sympathy on the part of the trustees for the professors. He touched on the current policy of Shahan although the diary does not say what that policy was and the damage being caused by the legacy of feuds which had gone on before and would not be resolved until the last exponent of the odium theologicum would pass to his eternal

103 Catholic Standard and Times, April 5, 1919, p. 2. This was and is the newspaper of the Archdiocese of Philadelphia.

104 Guilday was the leading spirit behind the Catholic Historical Review. He was one of the founders of the American Catholic Historical Association in 1919 and in 1922 adopted the Review as its official organ. He was a productive scholar and was frequently called upon to speak at major Catholic gatherings on historical topics.
reward. Phrases remaining with Guilday after the discussion were, "The grieving of Griffin the griff," and "The groaning of Gramnan the grim." The Rev. Dr. John J. Griffin and the Rev. Dr. Charles P. Gramnan had both opposed Shahan's appointment as rector in 1909. Gramnan had since left the school. It seems, from the passage of the diary cited above, that Griffin was still unhappy that Shahan was rector of the University.

4. Guilday in Europe

Guilday had great sympathy for the suffering nations of Europe. As a graduate of Louvain, he set himself the task of becoming an energetic collector for the new library at Louvain. He felt that he should travel to Europe to discover what was being done to help those in need. In 1920 he went to Rome first and presented Pope Benedict XV a bound set of the Catholic Historical Review. The pope blessed the editors of the Review and their work. Guilday intended to do many things on this trip. He hoped to help with the work of the restoration of the library at Louvain and to do research in England for material covering the British background to the exploration and colonization of North America.

After leaving Rome, Guilday travelled through war-ravaged Europe and reported on the terrible conditions existing there and how American Catholic charity was working to save the victims of the war. He was appalled by the starvation rampant among the children of Vienna. Much had been done by American charity but much waited to be done. He praised

\[105\] ACUA,GP, Diary of Dr. Guilday, May 6, 1917.
\[106\] N.C.W.C., July 20, 1920.
\[107\] Ibid.
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the work of the Quakers and the Y.M.C.A. for what they had done in Vienna. He said that American Catholics should especially bestir themselves in this cause, since the Austrian Leopoldine Association had raised millions over the years to help the Church in the United States. 108

5. Arrival of John A. Ryan, John O'Grady, and Charles Tansill

The Symposium saluted the new members added to the faculty for the academic year 1915-1916. It heralded the arrival of the Rev. Dr. John A. Ryan, formerly professor of moral theology at the St. Paul Seminary, St. Paul, Minnesota.

Dr. Ryan is well known both in academic and industrial circles by his able dissertation on the "Living Wage," and through his still more recent debate with Mr. Morris Hillquit on "Socialism, Promise or Menace." The University is to be congratulated on the accession of Dr. Ryan to its staff of able and eminent professors. 109

The Symposium also mentioned the arrival of two men who would distinguish themselves in the future, Dr. Charles C. Tansill, instructor in history, and the Rev. Dr. John O'Grady, instructor in sociology. 110

6. Ryan on Labor

From the very first, Ryan caused a stir by his outspoken defense of labor and denunciation of the abuses of the employer. At times he would speak out against corrupt union practices as well. This present

108 N.C.W.C., August 2, 1920. 109 Symposium, VI (November, 1915), 22-23
110 Ibid., p. 23. Mention is also made of the arrival of Father Bernard McKenna to help Shahan in the work of the Shrine. For further information on Tansill see (Walter Romig, ed.) The American Catholic Who's Who, XIII (Grosse Pointe: Walter Romig Publisher, 1959) p. 448. For John O'Grady's long and distinguished career see Alice Padgett "Monsignor John O'Grady, Lover of People," Catholic Charities Review, L (March, 1966), 4-20.
study can only touch the surface of the work done by Ryan in this period.\textsuperscript{111} One of his first public lectures, after his arrival at the University, was given before the Brooklyn Federation of German Catholic Societies in December of 1915. Ryan said that unions were necessary to bring about an increase in wages since studies showed that two-thirds of the adult male working force received less than $750.00 per year. The plight of the woman worker was even worse with 50 to 60 percent of the women workers receiving less than $8.00 per week. Conditions among the workers had to be improved by union action. Labor unions had already accomplished much and the benefits which they had already gained fully justified their continued existence.\textsuperscript{112}

Ryan spoke before the same group in March of 1916 and focused on the differences between a good and a bad union. He felt that unions which fomented discontent and promoted the class struggle to bring about a socialist government were definitely bad but were on the way out in this country. He said that the methods of legitimate unions with legitimate grievances had to be analyzed. Restriction of output up to a certain point was a justifiable device to force the employer to grant the worker what was his due. A "Closed Shop" which would mean that only union workers could be hired was a proper goal for any union. "Sympathetic strikes," were justifiable when all the workers in a certain industry were victims of the same conditions, but they would be totally uncalled for if this device was used against an innocent employer.\textsuperscript{113}

\textsuperscript{111}For a work exclusively devoted to Dr. Ryan, the reader is referred to Francis L. Broderick, Right Reverend New Dealer: John A. Ryan, (New York: The Macmillan Company, 1963).

\textsuperscript{112} Transcript, December 23, 1915, p. 1.

\textsuperscript{113} Transcript, March 9, 1916, p. 1.
7. John A. Ryan and William O'Connell

Many rumors circulate at the Catholic University that financial benefactions were not received due to the presence of Dr. Ryan. There is speculation that the financier, Thomas Fortune Ryan would have made a substantial gift to the University if Ryan had not been on the faculty. He gave millions to other Catholic institutions and practically nothing to the Catholic University. There are no documents to prove this true or false. The opposition of Cardinal William O'Connell to Ryan is well substantiated. Father R. J. Haberlin wrote to Ryan that O'Connell wished to inform Ryan that he was not to accept any speaking engagements in the Archdiocese of Boston unless he were to receive formal permission. Ryan said that he would no longer accept speaking engagements in Boston.

Broderick maintains that Ryan did not accept any speaking engagements in Boston while the Cardinal was alive after receiving this letter and that he agreed to speak in Boston only after the death of O'Connell in 1944. This engagement he was unable to fill due to his own illness. The author of this work has discovered a N.C.W.C. news release for January 30, 1921, which states that Dr. John A. Ryan had appeared in Boston the previous week and had addressed the Twentieth Century Club. He declared that there had been no progress on minimum wage legislation

\[\text{114} \text{AABO, Father Haberlin to Ryan, Boston, February 26, 1917.}\]
\[\text{115} \text{AABO, Ryan to Haberlin, Washington, February 28, 1917.}\]
\[\text{116} \text{Broderick, Ryan, pp. 275-276.}\]
since the war. He ridiculed a decision which had recently been made by the Massachusetts Minimum Wage Board. He said that there were items of expense listed calling for the expenditure of twenty cents a week for laundry and forty cents for carfare for women engaged in certain lines of the confectionary business. Ryan said that with what he knew of laundry charges and the ten-cent fare in Boston, the $13.50 set as the minimum wage was not adequate. The same day Ryan appeared before the legislative committee on social welfare at the State House. Here he criticized the Massachusetts minimum wage law because it was not compulsory but merely persuasive.\footnote{N.C.W.C., January 30, 1922.}

8. The Catholic Charities Review

All of this was in keeping with Ryan's social philosophy. To provide an organ of expression for these views, he founded the Catholic Charities Review, January, 1917. Ryan was the editor and manager. The editorial and business office was located at the University. Ryan provided material for the first issue on social questions and Kerby provided material on charitable societies and institutions.\footnote{Catholic Charities Review, I (January, 1917), 1.}

9. Ryan and the Irish Americans

Ryan managed to antagonize employers and Cardinal O'Connell and he was not averse to stirring things up in other quarters as well. During the war he attacked the hyphenated Irish Americans who were holding back in the war effort because they did not want to help England. He said that they abused free speech and expressed attitudes which were nothing short of treason.\footnote{Transcript, January 10, 1918, p. 1.}

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10. Ryan After the War

Following the war, Ryan denounced the hysteria which was endangering freedom of opinion. Cardinal O'Connell's blood must have been boiling over this since Ryan censured the action of the New York Assembly for expelling the Socialists who had been elected to that body. Ryan did go on to say that if these Socialists were unjustly deprived of their rights, the same treatment could be meted out to other minority groups.120

Ryan was called in to try his hand at settling the strike in the building trades industry in Rochester in June of 1921. He urged that the matter be settled by arbitration. He made the statement that he felt that some of the labor unrest and tension between employer and worker could be placed on the employers who frequently still harbored resentment over what they believed to have been the abuse of power exercised by labor during the war and for the two years which followed.121

Another example of the recognition given Ryan was his appointment to the position of director of the Social Action Department of the N.C.W.C. in 1920.122 This position gave him a certain amount of security since it was difficult to determine whether he was speaking as a professor of the Catholic University or as director of the Social Action Department.

11. William Kerby

Dr. William Kerby,123 professor of sociology at the University, was

120N.C.W.C., June 7, 1920. This was taken from a speech made to the Washington Club in the city of Washington, June 2, 1920.

121N.C.W.C., June 15, 1921.


123John Burke's article on Kerby has already been cited. Another
noted for his efforts to build up the National Conference of Catholic Charities and to coordinate Catholic charities. His practical charity was highlighted at the time of the collapse of the Knickerbocker Theatre in Washington. Kerby was one of the first priests to arrive to help the victims.\footnote{124}

12. Richard Purcell

In 1920 Dr. Richard J. Purcell became an instructor in the Department of History at the Catholic University. Purcell was a very capable scholar. In 1916 his doctoral dissertation had been awarded the Addison-Porter prize as the best dissertation submitted during that year at Yale University.\footnote{125}

Purcell wrote to Shahan, April 12, 1922, to request a promotion from the rank of instructor to that of associate professor. It is an interesting letter since it illustrates conditions existing in the University at that time. Purcell had been appointed by Shahan to the Committee on Affiliation and was interested in making it a viable program. Several publishing houses were interested in getting men from the University to write books which could be used in Catholic high schools. Purcell thought that these publishing houses were trying to take advantage of the affiliation program and that the University should publish these works. He would write the text for American history to be used in high schools, Dr. Frank J'Hara had talked of bringing out a work in civics, and Fr. Nicholas Weber had a manuscript for a work on church history.

\footnote{124} Paul Hanly Furfey "William Joseph Kerby," \textit{N.C.E.}, VIII, pp. 124-125. \\
\footnote{125} Hoehn, \textit{Catholic Authors}, p. 632.

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I have spoken of this to Fathers McCormick, McVey /actually McVay/, Cooper and Johnson, and have come to feel that the commercial publisher is merely using a University man to seize the market made ready by the affiliated schools system. And since you so graciously appointed me to membership on the Affiliated Schools Committee, I have come to think in terms of that movement. The text will be a good one, and may be followed by one in American government. It will not conflict with Dr. /Charles H./ McCarthy's volume which is for the grades.126

Purcell then went to his petition for an advance in grade from instructor to associate professor. He stated that he would hesitate to take on an advanced graduate course having only the rank of an instructor.

At thirty-four years of age, twelve years out of the University and six years with his degree, one feels a little out of place as an instructor, when all his friends elsewhere have earned the better title.

Few men have labored harder. . . As for writing, I have an article in the April Catholic World and about twelve book reviews since last September. I have two reviews and three about to appear in Fr. Johnson's, Educational Review. In Fr. Browne's Catholic Historical Review, I have eleven reviews. . . .127

Purcell was successful in his petition and received the rank of associate professor in 1922.

126 McKP, Purcell to Shahan, Washington, April 12, 1922.

127 Ibid. Rev. Dr. George Johnson was at this time the editor of the Catholic Educational Review. Johnson was a disciple of Shields having received his doctorate in education at the University in 1919. He was then made diocesan superintendent of schools at Toledo, Ohio. He came to teach at the University in 1921. Johnson had a very distinguished career as an educator which was only terminated by his death, June 4, 1944. See Eugene Kevane, "George Johnson," N.C.E., VII, p. 1089. The loss of Shields in 1921 was balanced not only by the arrival of Johnson but the same year witnessed the beginning of the teaching career in the Department of Education at the University of Rev. Dr. Edward B. Jordan. For more details on Jordan and his subsequent career at the University see, Eugene Kevane "Edward Benedict Jordan," N.C.E., VII, pp. 1100-1101. See also Harold A. Buetow, "The Teaching of Education at the Catholic University, 1889-1966," C.E.R., LXV, (January, 1967), 8-15.

The Rev. Dr. Patrick William Browne came to the University as an instructor in history in 1921. See (Walter Romig ed.) The Guide to
13. Dr. Pace

Pace was one of the most important men in the running of the school. He had been interrogated by the Visiting Committee, March 22, 1922. At this time, the Committee wanted to know what was being done by Pace as Director of Studies. Pace felt that the Committee had the idea that he had done nothing in this capacity. He prepared a written statement of his own as to what he had done and then both he and Shahan collaborated in preparing a joint statement on the position of Director of Studies.

Pace's report said that he had made the statement to the Visiting Committee March 22, 1922, that the functions of the Director of Studies had not been defined by the Trustees. He was afraid that they had the impression that nothing had been done by the Director of Studies. He was especially incensed by the remark which had been made that if the Director of Studies would function, things would be all right. He was now enclosing a list of things which he had done as Director of Studies. He hoped that he would be able to show that he had not disregarded the action of the Trustees in establishing this position. Pace stated that he had been appointed General Secretary of the University in 1916 and in the same year he had been elected Secretary of the Senate. He was appointed Acting Rector in academic affairs in 1918. He was Chairman of the Committee on Affiliation and Chairman of the Library Committee. He lectured at the University, at the Sisters' College, and at Trinity College. As Director of Studies he met the Deans of the Schools of Catholic Literature, 1888-1940 (Detroit: Walter Romig and Company, 1940) p. 142. At this time Dr. Guilday listed himself only as the Secretary of the Catholic Historical Review but he was in reality the power behind this publication.

128 AAB, Pace to the Members of the Visiting Committee, April 14, 1922. (copy).
Philosophy, Letters, and Sciences every week to review the work of the students and to discuss means of promoting academic activities. If necessary he would report the results of these meetings with the Deans to the Academic Senate. He devoted at least four hours a day to office work, meeting professors and students to consult on various matters, especially the arrangement of courses for undergraduates and the selection of subjects for graduate students.\textsuperscript{129} Pace said that he did not know how much these and other things could be regarded as "functions" expected by the Trustees. It seemed to Pace that this work, in conjunction with the special duties of the General Secretary, was a fairly large addition to the occupation of a professor who carried from eight to ten hours of classwork each week.\textsuperscript{130}

Pace and Shahan then collaborated on a document to further define the function of the Director of Studies. It is also dated April 14, 1922.\textsuperscript{131} This statement said that there was a need in the University for someone whose business it should be to keep in touch with educational movements, to furnish information to the authorities of the University, and so help to guide its policy. This person would inspect movements in non-Catholic educational circles as well as Catholic developments in education. The Rector was too absorbed in affairs of finance and administration to do this work. The professors could not do it because of the burden of their work in the classroom. The Senate could not do it since the Senate was made up of professors. The Director of Studies would be able to do this. The Director of Studies should also obtain

\textsuperscript{129}AAB, Special report of Pace to the Visiting Committee, April 14, 1922. (copy) This report was sent to the Visiting Committee along with the letter cited above.

\textsuperscript{130}Ibid.

\textsuperscript{131}AAB, Shahan and Pace to the Visiting Committee, April 14, 1922. (copy).
information pertaining to the recruiting of professors. He should have on hand a list of top eligible men in various fields so that the University would not have to appoint an inferior man when a vacancy occurred at the University. The Director should be ex officio a member of the Senate and of each Faculty. The Director of Studies should have the right to be present at any lecture or academic exercise held by any department of the University. The Director should determine the schedule of class hours and the allotment of rooms for class. He should be relieved of all other duties to devote himself exclusively to this work. He should be a coordinator and unifier of the school and should be an intermediary between the Rector and the Senate and between the Rector and the teaching staff and the student body. It would be understood that, generally, the Rector would back up any decisions made by the Director of Studies. 

F. NEW FACULTY

Additions to the faculty during Shahan's second term besides those already mentioned included the Rev. James Geary as an instructor of Comparative Philology and Celtic Languages; Thomas MacKavanagh to teach Electrical Engineering; and in 1918, Baronet Shane Leslie, a

132 Ibid.
133 Ibid. Pace as Director of Studies became a member of the Board of Deans in 1923. ACUA, RBT, 1923, p. 13. He became ex officio a member of the Academic Senate in 1924 with the dual role of Director of Studies and General Secretary. ACUA, RBT, 1924, p. 45 and Announcements, 1924, p. 13. By 1926 Pace was Vice-Rector in Charge of Academic Affairs and still a member of the Senate. Aubrey Landry of the Department of Mathematics was made General Secretary in 1926 and was ex officio a member of the Senate, Announcements, 1926, p. 13. The changes recommended above were gradually brought about.

British convert to the Catholic faith and a distinguished author, came to give a series of lectures. 136

The Rev. Dr. Roderick MacEachen arrived as an instructor in catechetics in 1919. 137 The same year, the Right Reverend Hugh Thomas Henry, rector of the Roman Catholic High School for Boys in Philadelphia, resigned his position to teach homiletics. Henry was also noted as a very talented man in the field of church music. 138

The Department of History was bolstered in 1920 139 by the arrival of Leo Francis Stock. Stock interested himself in the British parliamentary debates over North America and the consular relations between the United States and the Papal States. 140

The same academic year, Dr. Joaquim de Sigueira Coutinho, a citizen of Portugal, who had been working for Portugal and Brazil at the Pan-American Union, was persuaded by Shahan to teach economics at the University. At this time Shahan hoped to make the University a great center


139 Announcements, 1920, p. 19.

for Latin American studies. This was to be effected to a certain extent by the arrival of Manoel Lima and his library but there would have to be other teachers to build up enthusiasm for Latin American studies. Shahan asked Coutinho if he would undertake to build up such enthusiasm at the University while teaching economics. Coutinho agreed.¹⁴¹

Shahan also put Coutinho in charge of all Latin American students. He was to check on their academic progress. He was also to see if they were happy and he was to help them become socially accepted.¹⁴²

This was also the year for the beginning of the teaching career of the Reverend Joseph Christopher as an instructor in Latin.¹⁴³

Shahan was a great admirer of the force in articulating this philosophy to the students of the University was the Dominican, the Rev. Dr. Henry Ignatius Smith, O.P., who began to teach philosophy at the University in 1920.¹⁴⁴

Industry made its contribution to the professorial staff of the University in the person of Dr. Hardee Chambliss. Chambliss arrived at

¹⁴¹ Interview with Dr. Coutinho, Washington, October 18, 1971.
¹⁴² Ibid. Coutinho has preserved his files on these students. He did as much as he could to bring about Shahan's hopes to make the University a great center for Latin-American studies. He stated that many of the professors were not in sympathy with the idea. When the Lima Library became operative it was deserted most of the time. Coutinho used to offer his students fifty cents if they would use the Lima Library to make up bibliographies. He did this to keep Lima happy. Coutinho remembers Shahan as the rector who took a personal interest in his teachers and in his students.
¹⁴³ Year-Book, 1920, p. 20. Fr. Christopher and Roy Deferrari, who had arrived at the University in 1918 as an instructor in Classics, did not get along well. Their differences will be examined in the next chapter.
¹⁴⁴ Announcements, 1921, p. 19. See John K. Ryan, "Henry Ignatius Smith," N.C.E., XIII, pp. 303-304. Ryan states that Smith made the University the chief center of Thomism in the United States. Smith was also well known as a preacher, writer, and administrator.
the University with excellent credentials in 1921. He had received his Ph.D. in chemistry at Johns Hopkins University in 1900 and had been working in chemistry with the Armed Forces until he finally became plant manager of the United States Army nitrate plant at Sheffield, Alabama.\textsuperscript{145}

Shahan had added Ignatius Smith as a teacher of philosophy in 1920 and just one year later, in 1921, he acquired two more teachers of philosophy, the Rev. Charles A. Hart and Rev. Dr. John Rolbiecki.\textsuperscript{146}

This is also the year that George D. Rock began to teach Electrical Engineering at the University.\textsuperscript{147}

The Department of Psychology was not to be neglected during this term and so John William Rauth and Thomas George Foran were added to this department in 1921 to help share in the labors of Thomas Verner Moore.\textsuperscript{148}

The faculty had suffered a severe loss by the death of Thomas Shields but when one considers the quality of the above-mentioned faculty additions made by Shahan in his second term and rounds this out with those

\textsuperscript{145}Year-Book, 1922, p. 14.

\textsuperscript{146}Ibid., p. 21. For Hart see Joseph B. McAllister, "Charles Aloysius Hart," \textit{N.C.E.}, VI, p. 933. Hart was influenced very much by the teaching of Pace whose student he had been. Hart did not actually receive his doctorate in philosophy until 1930. For Rolbiecki see (Walter Romig ed.) \textit{The American Catholic Who's Who}, IV, 1940-1941, (Detroit: Walter Romig and Company, 1941) p. 376.

\textsuperscript{147}Ibid. Like Fr. Hart, Rock was working on his advanced degree while teaching at the University. He received his doctorate from the University in 1927. He was interviewed by the author, October 18, 1971. He recalled an incident from his student days as an undergraduate in 1918. The student body went on strike because St. Patrick's Day was not declared a holiday. When Shahan was told that the students had refused to go to their morning classes he posted a notice at noon that there would be no classes for the rest of the day. Dr. Rock said that this was the first student strike in the history of the University. He recalled the Shahan era as very calm especially compared to what came later. His memory of Shahan was that of a very kind man.

\textsuperscript{148}Ibid., p. 22. Foran and Rauth became interested in the question of tests and measurements. See Thomas G. Foran and John W. Rauth, "The Rauth-Foran Chemistry Test" \textit{C.E.R.}, XXII (May 1924), 272-278. For more on Foran see (Walter Romig, ed.) \textit{American Catholic Who's Who}, IV, 1940-41, p. 145.
previously mentioned such as Richard Purcell, John O'Grady, John A. Ryan, Edward Jordan, and George Johnson, it can be seen that this was a very profitable time for the introduction of new teaching talent to carry on the torch of learning.

G. BOARD OF TRUSTEES

1. New Members

The Board of Trustees continued to play an important part in the running of the University. One of the major problems facing the Board was to increase its membership from time to time with men who were truly interested in University affairs. At the meeting of the Board November 10, 1915, three vacancies were filled. Those who were nominated and elected to the Board were Archbishop Edward Hanna of San Francisco, Bishop Denis O'Connell of Richmond, and Mr. John J. Nelligan of Baltimore. Cardinal Gibbons and Mr. Charles Bonaparte then spoke in such laudatory terms of Mr. Nelligan that he was elected Treasurer to fill the place of the deceased Michael Jenkins. Another vacancy which had to be filled was the position of Secretary to the Board. Bishop John Francis Regis Canevin of Pittsburgh was elected to fill this position.¹⁴⁹ ¹⁵⁰

2. The Executive Committee

This meeting saw the creation of an Executive Committee. Those who were elected were: John Cardinal Farley, Most Reverend Edmond F. Prendergast, Right Reverend Regis Canevin, Walter George Smith, Esquire, and the Honorable Charles Bonaparte.¹⁵¹

¹⁴⁹ ACUA, MMBT, November 10, 1915, pp. 224-225. ¹⁵⁰ Ibid., p. 225. ¹⁵¹ Ibid. Bonaparte had a long and distinguished career as a member of the Board. His first appearance as a member was on January 28, 1904. He was a noted lawyer, politician, and public official. He served President Theodore Roosevelt as Secretary of the Navy and Attorney General. For more on Bonaparte see Francis W. O'Brien "Charles Joseph Bonaparte," N.C.E., II,
3. **George W. Mundelein**

An effort was made to elect members of the hierarchy from the large Archdioceses of the United States. The reason for this was that these men would then be favorably inclined towards the University and would encourage the annual collection for the University. They would also be in a position to send priest students to the University. The Board elected to its membership, May 3, 1916, the newly appointed Archbishop of Chicago, George W. Mundelein.\(^{152}\) Support for the University might now be expected from the Middle West.

4. **The September Meeting of the Board in 1921**

At the fall meeting of the Board of Trustees held September 20, 1921, Shahan reported that during the year prior to his death, Gibbons had donated $10,000 to the general endowment fund and $25,000 to the gymnasium fund. Shahan had himself donated $5,000 to the gymnasium fund.\(^{153}\) He said that Pope Benedict XV had bestowed great honor on the University by raising one of the members of the Board, Archbishop Dougherty of Philadelphia, to the dignity of the Cardinalate. Several former students of the University were honored by the Holy See and had been named to the episcopacy. These men were: John M. Gannon, Patrick Keane, Hugh C. Boyle and Michael J. Crane. Rev. Dr. George Dougherty, Vice-Rector of the University, had been made a Domestic Prelate and

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\(^{152}\) ACUA, MMBT, May 3, 1916, p. 234.

\(^{153}\) ACUA, MMBT, September 20, 1921, p. 271.
Rev. Dr. Edward Pace had been raised to the dignity of Prothonotary Apostolic.\textsuperscript{154}

Shahan reported that the hand of death had descended upon the University with unusual force during the last twelve months. Not only had the University lost its chief founder and benefactor, Cardinal Gibbons, but many others as well. The Board of Trustees had lost Bishop Matthew Harkins of Providence and Mr. Charles Bonaparte. Three professors of unusual ability had also been called to their eternal reward: Dr. Thomas Shields, Mr. Alfred Doolittle, and Dr. Thomas C. Carrigan, Dean of the Law School.\textsuperscript{155}

\textbf{H. UNIVERSITY FINANCES}

1. \textbf{The Financial Status of the University Not Reflected by the Annual Report of the Rector}

The question of finances became quite important as a source of worry during Shahan's second term. This is not mirrored in his annual report to the Board of Trustees. In fact, Shahan would state things about the financial condition of the University which were not true. It is hard for the author to understand why he did this. The report was intended for the Board. They would read that the financial situation was excellent and then they would have to make every effort to keep the University solvent. Shahan was a man of great enthusiasm. Perhaps his enthusiasm led him to believe that the near future would bring some unusual benefaction which would radically change the financial picture for the better.

\textsuperscript{154}\textit{Ibid.}, p. 272.

\textsuperscript{155}\textit{Ibid.}, pp. 272-273. Rev. Dr. Thomas Shields was the chief force behind the Sisters' College, Mr. Doolittle taught astronomy and looked after the Catholic University Observatory.
An example of the discrepancy between the actual financial condition of the University and Shahan's assertions may be found in the report for June 30, 1916. Shahan said, "The financial condition of the University continues excellent." This was at complete variance with the declaration at the meeting of the Board May 3, 1916, that the University was operating at a deficit. This resulted from the fact that the amount paid by each student, plus the annual collection, did not equal the operating costs of the University. A Revenue and Economy Committee was appointed to examine the receipts and expenditures of the various departments of the University with a view to the increase of income, the reduction of expenses, and the adoption of a better system of fees wherever possible. The Committee consisted of Shahan, Vice-Rector Dougherty, Pace, and Walter George Smith, Esquire. The Board also voted to grant Shahan a leave of absence for the greater part of the year 1916-1917 so that he might travel about collecting for the University and to make its needs better known. Pace was to run the University in his absence. It was also resolved that the Chancellor be requested to appeal to all the Ordinaries of the United States for an increase in the annual collection for the University so that a yearly deficit could be avoided.

Rumors must have been circulating to the effect that Shahan had written off the Catholic University as a failure. He wrote in indignation to Bishop Michael J. Fallon of London, Ontario, that this was far from the case. He pointed to the great increase in the endowment from $700,000 in 1909 to $2,000,000 in 1916. The Knights of Columbus had

156 ACUA, RRB, June 30, 1916, p. 2.
158 Ibid.
159 Ibid.
160 Ibid., pp. 235-236.
made an endowment of $500,000. There had been a great increase in the physical plant and in student enrollment.\(^\text{161}\) Despite the optimism of this letter, Shahan knew that he would have to work hard to keep the University from going under financially. He wrote to Mundelein to thank him for extending the hospitality of the Archdiocese of Chicago for the performance of his duty of collecting for the University. "I thought of making Chicago the center of my work, for the coming year, of radiating from there to other places in the Middle West. . ."\(^\text{162}\) Mundelein responded to Shahan in the warmest terms and said that he would make arrangements for Shahan in one of the finest rectories in the city of Chicago.\(^\text{163}\)

2. The Financial Appeal of 1916

The annual appeal for 1916 was signed by all of the Trustees of the University. It stressed all that had been accomplished by the University but said that the very growth of the institution necessitated the expenditure of much money. As in most American Universities, the cost of educating a student was greater than the revenue brought in by tuition. The University could meet its deficit by increasing tuition, but the Trustees wanted to keep the cost of tuition at a reasonable level. The average expense of a lay student was about $450. There was an average loss of $50.10 for each one of the 516 matriculated students. "Will you not, therefore, kindly come to our aid and urge upon your good people the duty of helping a little more generously the holy cause of the Catholic University?"\(^\text{164}\)

\(^\text{161}\)ACUA,ROC, Shahan to Fallon, July 8, 1916. (copy)
\(^\text{163}\)AAC, Mundelein to Shahan, Chicago, July 31, 1916. (copy)
\(^\text{164}\)AAB, Trustees of the Catholic University of America to the American Hierarchy, Washington, October 16, 1916.
3. **Shahan’s Efforts to Raise Funds in the Mid-West**

Shahan wrote to Gibbons from Chicago December 26, 1916. He said that things were going quite slowly, but he attributed this to the holidays and the bad weather.\(^{165}\)

Before leaving Chicago, Shahan informed Mundelein that Mr. Edward Cudahy had promised to give $100,000 for a building to house the University library.\(^{166}\) Mundelein replied to Shahan by saying that perhaps elsewhere a bishop might be chagrined to find such a large sum of money leaving his diocese but that he felt differently about it. He felt that other wealthy people in the diocese might be inspired by Cudahy’s example to make substantial donations to other causes dear to his own heart. He said that Chicago would eventually benefit from this gift.

> After all, you are simply completing (sic) the work that we are beginning here. When I get all of the schools and high-schools and colleges that I want, we will need the Catholic University at Washington as the cap-stone of the arch.\(^{167}\)

Guilday was delighted to hear that Shahan had been successful in his trip to the Middle West, but regretted that such trips were necessary.

> Doctor Dougherty tells me that you have been very successful in your quest out West, and I thank God heartily for the same. Those of us who know you and appreciate the academic side of you regret profoundly that your years as Rector should have to be spent in seeking for aid financial or otherwise.

> Please don’t stay away too long.\(^{168}\)

4. **Tuition Increase**

At the meeting of the Board, April 18, 1917, Shahan reported that the average per capita expense of caring for a student who lived in

\(^{165}\) AAC, Shahan to Gibbons, Chicago, December 26, 1916.
\(^{166}\) AAC, Shahan to Mundelein, Chicago, January 7, 1917. Shahan later received permission from Mr. Cudahy to use this money for the stadium.
\(^{167}\) ACUA, ROC, Mundelein to Shahan, Chicago, January 10, 1917.
\(^{168}\) ACUA, GP, Guilday to Shahan, Buffalo, January 11, 1917.
Caldwell Hall was $310.50. The amount received from these students came to $262.59 per capita. The Board, therefore, raised the tuition and board for these students to $325.00 per year.169

5. **Benefaction of George L. Duval**

Mr. George L. Duval, a wealthy New York businessman, had a great devotion to the Blessed Virgin Mary. He wished to have a Chair of Marian Theology, under the title of the Chair of the Immaculate Conception, established at the University. The holder of the Chair was to teach on the life and example of the Blessed Virgin and to exhibit from Catholic theology and the history of the Catholic Church her eminent place in the plan of redemption. The incumbent of the Chair was to offer Mass each year for the spiritual welfare of Mr. Duval and the members of his family on feast days of the Blessed Virgin such as the Immaculate Conception, the Nativity, the Annunciation, and the Assumption.170 The formal letter to Gibbons on the establishment of the Chair was dated March 20, 1918. Fifty thousand dollars was to be given for the Chair and a collateral amount of five thousand dollars was also to be given. The income of the five thousand dollars was to be used to acquire a library of literature cognate to the purpose for which the Chair was endowed. Duval stated that he had felt somewhat ill at ease about making his benefaction while the country was engaged in war.

I had some misgiving, when our country expects the financial cooperation of its citizens, a substantial contribution for this purpose might be criticised as inopportune, although it is precisely love of country that hastens my hand in giving effect to a long cherished intention.171

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169ACUA,MMBT, April 18, 1917, p. 242.
170ACUA,EXMBT, April 10, 1918. This is from a personal letter from Mr. Duval to Cardinal Gibbons, New York, March 20, 1918.
171ACUA,EXMBT, April 10, 1918. This is from the formal letter to Gibbons from Duval, New York, March 20, 1918.
The Board accepted this generous offer and appointed the Rector to express their grateful appreciation to Duval for this valuable contribution to the endowment fund of the University.\textsuperscript{172}

6. \textbf{The Board Restriction on Building}

The Board felt that no buildings should be started at the University until the money was on hand for completing them. This meeting passed a resolution to that effect.\textsuperscript{173} This would restrain the enthusiasm of Shahan. Shahan wanted to start projects and trust to God that before he was finished some wealthy benefactor would give him the money to complete what had been started. During the years to come the Board would have to reiterate this action to slow him down.

7. \textbf{The General Endowment Appeal of Cardinal Gibbons}

Gibbons kept up his efforts to build up the general endowment fund of the University. He reminded the bishops in 1920 that most of the funds donated to the University endowment were given for specific purposes such as chairs and scholarships and could not be used for the general development of the University. He hoped that the collection would be increased to the point where he would no longer have to worry about the future of the University.

These years of my earthly life are drawing to a close, and in the way of nature I must ere long appear before my judge, I could have no greater happiness in these remaining years than to know that the Catholic University of America was placed on a solid basis.\textsuperscript{174}

\textsuperscript{172} ACUA, MMBT, April 10, 1918, p. 251.
\textsuperscript{173} \textit{Ibid.}, pp. 250-251.
\textsuperscript{174} McKP, Gibbons to the hierarchy, Baltimore, July 8, 1920.
8. **Salaries Increased and a Financial Drive Proposed**

The cost of living had increased after the war. Despite the difficult financial conditions afflicting the University, salaries had to be increased. In September of 1920, the Board voted to raise the salaries of lay professors by 15% and the salaries of ecclesiastics by 10%.

A proposal was made at this meeting that a large sum of money for the University and for other national Catholic activities be raised by means of a "drive" in which every diocese would participate. This led to quite a discussion and finally to the conclusion that this should be referred to the Bishops' meeting the following day with the recommendation that the proposal be accepted. This great drive did not materialize. Perhaps something would have been done on this had Gibbons lived longer and remained in health. As it was, he had only six months to live and he could never have led a "drive" that would have called for great preparation and planning.

Gibbons' successor, Archbishop Michael J. Curley, issued his first appeal for the University November 5, 1921. He hoped that by their generosity, the Catholics of the nation would gratify in Paradise the Spirit of Cardinal Gibbons.

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175 ACUA,MMBT, September 21, 1920, p. 264.
176 Ibid., p. 266. Cardinal Gibbons died March 24, 1921.
177 B.C.R., November 12, 1921, p. 1.
I. BUILDINGS

1. Martin Maloney Chemical Laboratory

Shahan's building program continued throughout his second term. The formal dedication of the Maloney Chemical Laboratory was made November 15, 1917. The Papal Marquis, Martin Maloney, was present for the occasion and was given praise for his generous benefaction by Gibbons and Shahan.178

2. The Gymnasium

Shahan was given permission by the Board of Trustees to build a temporary gymnasium when he would get the money to complete such a building.179 The alumni of the University were to be contacted to help put up what was called a Drill Hall with Gymnasium facility. The President of the General Committee of the Alumni for the erection of a Drill Hall was Rev. Dr. Patrick J. Healy. The Secretary was Rev. Dr. John A. Ryan and the Treasurer was Bishop Shahan. A letter was sent out by Healy and Ryan June 15, 1918, asking the alumni to send in their donations for a Drill Hall which was so necessary to the University and the war effort. This letter said that almost $20,000 had been collected so far and gave the list of contributors. Shahan headed the list with a donation of $5,000. He was followed by the Papal Knight, Sir James Ryan of Philadelphia, who gave $1,000, and by Monsignor Sigourney W. Fay of Hackensack, N. J., a former teacher at the University, who also gave $1,000.180

Shahan sent this letter and a personal letter to Gibbons181 and

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178 Transcript, November 15, 1917, p. 1.
179 ACUA, MMBT, April 10, 1918, p. 251.
180 AANY, Healy and Ryan to Fellow Alumnus, Washington, June 15, 1918.
181 AAB, Shahan to Gibbons, Washington, June 18, 1918.
Farley June 18, 1918. The personal letter asked the two prelates to contribute to the gymnasium. It would serve as a Drill Hall, there would be auditorium space for public assemblies and religious exercises and dramatic performances as well as gymnasium facilities.

Gibbons' response was very generous. He gave a donation of $35,000 to the new Gymnasium. The Gymnasium was completed prior to June 30, 1919. Shahan said that this was due to the generosity of Cardinal Gibbons and the Knights of Columbus. The Knights had provided additional funds sufficient to provide a large annex to the Gymnasium.

The formal dedication of the Gymnasium took place on the patronal feast of the University, the feast of the Immaculate Conception, December 8, 1919. A Pontifical High Mass was celebrated in the Gymnasium by Shahan. The Symposium, in recording the events connected with the dedication, said that it would go down as one of the biggest events in the history of the University because it was the culmination of the desires of so many former students and of the faculty.

3. First Steps Toward the New Library

Shahan was excited by the prospect of adding a much needed library building to the campus of the University. He wrote to Cardinal Farley, July 31, 1918, that the previous December he had spent a week in Denver as the guest of Mr. John K. Mullen. Mullen had promised Shahan that he would put up whatever building would be recommended by Farley, Gibbons, and Shahan. Shahan said that Gibbons was convinced of the need for a library at the Catholic University. He hoped that Farley would agree

182 AANY, Shahan to Farley, Washington, June 18, 1918.
183 C.U.B., XXVI (January, 1920), 1. This was taken from the Rector's Report to the Board of Trustees for the year ending June 30, 1919.
184 Ibid., p. 5.
185 Symposium, VIII (January, 1920), 141-142.
that the money should be spent for this purpose.

Divine Providence seems to watch over the growth of the University, for we had almost despaired of having a library building in keeping with the other new buildings that have gone up.\(^{186}\)

Mullen desired that his proposed donation be kept secret. He was not able immediately to come to the aid of the University, but Shahan announced at the annual alumni banquet, held in June of 1921, that the University library was at last to become a reality. According to Shahan, the library was to cost $1,000,000 and was to be completed within two years. He said that plans had been submitted and accepted and that a benefactor had promised the necessary financial report.\(^{187}\) Things were not to go as swiftly as Shahan had predicted, but at least a beginning had been made.

### J. THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

#### 1. Arrival of Bernard McKenna

The National Shrine of the Immaculate Conception loomed large in the plans of Shahan. In June of 1915, he notified Father Bernard McKenna of Philadelphia that Archbishop Edmond Prendergast was granting him a release from his parish duties in Philadelphia so that he could go to Washington as Shahan's secretary.\(^{188}\) From this time on, Shahan and McKenna were to become a team working for the fulfillment of Shahan's dream, the construction of the National Shrine on the campus of the Catholic University.

The Shrine appeal began to spread. The Symposium for May, 1916,  

\(^{186}\)AANY, Shahan to Farley, Washington, July 31, 1918.  
\(^{187}\)N.C.W.C., June 15, 1921.  
\(^{188}\)ACUA,SP, Shahan to McKenna, Washington, June 5, 1915.  

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said that the Catholic Women of America and the Holy Name Society had started to collect money for the proposed Shrine. 189

2. Shahan and the O'Neill Bequest

Mr. Thomas O'Neill, a wealthy businessman of Baltimore, had a great devotion to the Blessed Virgin. He left his money for the purpose of erecting a large church in her honor in Baltimore. Shahan had talked with O'Neill before he died and was convinced that he had talked him into using his money for the Shrine in Washington. He wrote to Gibbons to inform him of the last conversation which he had had with O'Neill before he died. 190

3. Shrine Plans Approved

The Board of Trustees gave approval to plans for the Shrine drawn up by Charles Maginnis at their meeting December 9, 1919. The Shrine Committee was authorized to award the contract for the construction of the crypt of the apse of the Shrine for a sum in the vicinity of $280,000. The Shrine was to be built on the western side of the University grounds. It would run parallel with Harewood Road and was to be five hundred feet from Michigan Avenue. 191

4. Blessing of the Site and Laying of the Foundation Stone

The site of the Shrine was blessed by the Apostolic Delegate, Archbishop Giovanni Bonzano, May 16, 1920. 192 Gibbons wanted Archbishop

189 Symposium, VI (May, 1916), 270.
190 AAB, Shahan to Gibbons, Washington, May 3, 1919. Despite what Mr. O'Neill may have told Shahan, personally, the will remained and Shahan was not able to get this money for the Shrine. Hannis Taylor, a good friend of Shahan and Gibbons had told Shahan that the O'Neill will could be altered. 191 ACUA,MMBT, December 9, 1919, p. 260.

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Patrick Hayes of New York to preach the sermon at the laying of the cornerstone of the Shrine which was to take place the following September. Shahan hastened to inform him that he had already contacted Bishop John T. McNicholas, O.P., of Duluth to deliver this sermon.

He has been a good friend to the work from the beginning, and I knew was anxious to preach the sermon. I would certainly be most happy to have Archbishop Hayes preach the sermon, but I could not very well recall the invitation to Bishop McNicholas without offending him and the Dominicans.193

The foundation-stone of the Shrine was blessed by Gibbons, Thursday afternoon, September 23, 1920. On Friday morning a Solemn High Mass was celebrated by Pace and the sermon was preached by Bishop McNicholas. He said that if an incredulous world wished to know the reason why the Catholics of the United States were building this Shrine to Mary Immaculate, he would reply by giving the words of Pope Benedict XV that human society stood in need of this devotion. This society was now moving along the narrow edge which separated security from ruin. The nations needed Mary Immaculate because they needed Christ and it was through Mary that Christ could most surely be brought back to them.194 It was fitting that the National Shrine of the Immaculate Conception should be erected at the Capital of the Nation. The Federal Government should recognize it for what it was, a temple of love in which would be taught love of country, the temple from which prayers would continually ascend that the nation might endure forever. This would only be possible through the teaching and practice of the charity and justice of Christ. He went on to say that the University life needed Mary. The intellectual world was alienated from God. This was strange because the powers of the

intellect could only find their highest perfection in the study of God. Devotion to Mary Immaculate would protect the teaching of truth at the Catholic University of America and would also lead the world of the intellectuals back to the truth if those who were of this world would only turn to her. 195

5. Appearance of the Shrine

For those who were impatient to see what the Shrine would eventually look like when it was finished, a plaster model was put on display in Caldwell Hall during February of 1922. This was the work of the Boston architects Charles D. Maginnis and Timothy Walsh, in conjunction with Frederick V. Murphy, professor of architecture at the University. The style of the model was Romanesque. The upper church of this Shrine when completed was to hold 4,000 people while the crypt beneath would hold 2,000. 196

K. THE RACE QUESTION

1. The Situation in 1917

The Race Question was raised once again during Shahan's rectorship. This time, it was resolved by excluding Negroes from the University. 197 The first hint of the problem, during Shahan's second term, is found in

195 Ibid., pp. 1-2.
196 N.C.W.C., February 20, 1922.
197 The Catholic University has no reason to be proud of its behavior in this regard. It was a meek follower of American University, George Washington University, and Georgetown University. The University took its stand with these other universities in the wake of bloody rioting between blacks and whites in July of 1919. See Constance McLaughlin Green, Washington: Capital City (Princeton: Princeton University Press, 1963), II pp. 266-267. American University and Catholic University partially lifted the color barriers in 1937. By 1948, Catholic University was the only school of the above-mentioned four which had opened all of its schools to Negroes. Green, Washington, II, p. 499. Constance Green, The Secret City: A History of Race Relations in the Nation's Capital (Princeton:
a letter from a Mr. Thomas Hogues of Brooklyn to Dr. Kerby. He said that he had been talking to Dr. J. H. N. Waring, Superintendent of the Howard Orphanage and Industrial School for Colored Children at Kings Park, Long Island. He had been very surprised to hear that the University was not favorably inclined to do anything in the line of higher education for the colored race. He said that the University did not take this attitude during the rectorship of his friend Bishop Thomas Conaty, the late Bishop of Los Angeles.

If Dr. Waring's statement is correct I am sorry and believe it a great mistake and an injustice to the colored race. I am and always have been a thorough believer in the Church doing its utmost to assist the colored people religiously and educationally, as well as giving material assistance when needed.198

2. The Exclusion of Negro Students

The rest of this story may be pieced together from the observations of Roy J. Deferrari, an instructor in Greek and Latin when the final barrier was put in place against the Negro Student.199 He places the final action in the school year of 1919-1920.200 He was directing a Negro student, George Morton Lightfoot, to a Master's degree in Latin. He was


198 AAP, Hogues to Kerby, Brooklyn, April 18, 1917. The author has found no evidence of a reply by Dr. Kerby nor anything to indicate that he took the matter up with Shahan. On this particular point, the documentation, intentionally or unintentionally, is quite scanty.


200 Ibid., p. 281.
told by the Director of Studies (i.e., Pace) that there was racial unrest in the area. Also it seemed likely that the number of Negroes in the University would become greater than that of the white students if not checked. The University was going to take its stand with the other 'so-called white institutions in the area' and bar Negroes completely. Deferrari was told to direct Lightfoot to the conclusion of his dissertation. When this was completed he was to see to it that his diploma was mailed to him. He was not to permit Lightfoot to appear at the regular commencement exercises. Deferrari says that as great a man as Pace was in many respects (although he does not use the name Pace, but rather the Director of Studies and Vice-Rector) he was not able to rise above his Florida origin in the treatment of Negroes.

The position of Shahan in all of this cannot be justified. He was the supreme administrative officer in the school and could have countermanded any decision made by Pace. Another thing that is hard to understand is how such battlers for social justice as Kerby and Ryan remained silent while the racial barrier was established.

Deferrari stated that the handling of the Lightfoot case was a shock and a scandal to him. There is no record of what the other members of the faculty thought of this matter.

L. THE LAST DAYS OF THE SECOND TERM

1. The Delay in Electing a New Rector

The election of Shahan to another term as rector was delayed by the death of Gibbons in March of 1921. At the meeting of the Board of Trustees, September 20, 1921, it was decided to appoint a committee to

\[\text{Ibid.}, \text{pp. 281-282.} \quad \text{Ibid.}, \text{p. 282.} \quad \text{Ibid.}\]
prepare a terna for the position of rector. After they had made their selection, they were to present the names to the new Chancellor and to the Board of Trustees. The committee was composed of Cardinal O'Connell of Boston, Cardinal Dougherty of Philadelphia, Archbishop Glennon of St. Louis, Archbishop Dowling of St. Paul, and Archbishop Hayes of New York. 204

2. Michael J. Curley and University Affairs

Bishop Michael J. Curley of St. Augustine was appointed to succeed Gibbons in the See of Baltimore. His translation did not take place until November 21, 1921, but as Archbishop-elect of Baltimore, he was already in contact with Cardinal O'Connell in October of 1921. 205 Curley said that he would reveal his thoughts on the terna for the position of rector of the University. He thought that it would be hard to replace Shahan at that time. Rumor had it that Pace was the choice of the Apostolic Delegate and that his name was already in Rome as the man most suited to the job. Shahan had told him that Pace was not a man of action and a man of action was needed. 206 Curley felt that Shahan should hold on until he, as the new Chancellor, could become au courant with the affairs of the institution. Shahan was to understand that he should resign after a few years. He said that the University was currently being run by two deaf men. 207 If Shahan were to direct the University, and Pace the scholastic aspect, progress could be made.

204 ACUA, MMBT, September 20, 1921, p. 273.
205 AABO, Curley to O'Connell, St. Augustine, October 17, 1921.
206 Ibid.
207 Ibid. This would pertain to Shahan as rector and George Dougherty who was in charge of the physical plant. It did not pertain to Pace, who was in charge of academic affairs.
Just now all forces seem to be concentrated on the erection of a five million dollar shrine, and at the same time we would seem to be facing intellectual bankruptcy in the real work of the University.\textsuperscript{208}

Curley hoped that O'Connell would give his backing to a national collection that would bring in at least twenty-five cents per capita and net several millions for the University. This would not need to be called a drive or assessment.

If Your Eminence would only father some such work for the University, it would be the greatest thing done for it since its foundation.\textsuperscript{209}

Something new was to be added to the University, a Chancellor who could be quite critical of the rector and his program.

3. The Terna is Sent to Rome and the Reappointment of Shahan

O'Connell wrote to Cardinal Gaetano Bisleti, Prefect of the Sacred Congregation of Studies, February 20, 1922, giving the names for the terna. Shahan was first, Bishop William Turner of Buffalo was second, and Rev. Dr. Patrick McCormick of the Department of Education of the University was third. O'Connell said that he would consider it a favor if Shahan was retained as rector since no one else had any special qualifications for the post.\textsuperscript{210}

Shahan seemingly was kept in the dark about this development for he wrote to Curley on March 3, 1922, with the hope that the committee on the terna had made some progress and that their action would be submitted to the Board of Trustees at their next meeting.\textsuperscript{211} Shahan wrote to Archbishop Curley again on April 7, that he had unofficially heard from Rome

\textsuperscript{208} Ibid. \hspace{1cm} \textsuperscript{209} Ibid.
\textsuperscript{210} ACUA, ROC, O'Connell to Bisleti, February 20, 1922. (copy)
\textsuperscript{211} AAB, Shahan to Curley, Washington, March 3, 1922.
that he had been reappointed rector. He supposed that it would be wise to say nothing about this until the rescript actually arrived from Rome.\textsuperscript{212}

Curley said that he was pleased to hear of the reappointment and that it would be a good thing not to publish this news until Rome had confirmed it officially. Curley said, however, that he had a copy of the report of the Visiting Committee and he could see that much needed to be done if the academic side of the University was to be kept up to its high standard. Curley said that there was dissatisfaction among the members of the University staff that the Shrine was absorbing more attention from Shahan than the academic life of the University. He felt that Shahan should leave the work of the Shrine in the hand of McKenna.

\textit{I do not mean the giving up of the work on the Shrine, but I do feel that it would be wise to carry on that work as a mere side issue and leave it to the years to see its completion.}\textsuperscript{213}

As he faced his last term as rector, Shahan must have had some misgivings that things were not to go as smoothly as they had gone when Gibbons was the Chancellor of the University.

\textbf{M. SUMMARY}

Shahan's second term saw the University pass through the emergency created by World War I. It made a substantial contribution to the war effort by sending students and faculty members into the armed forces and provided a center for chemical warfare research by the army. Outstanding men were added to the faculty such as John A. Ryan, John O'Grady, and Charles C. Tansill. The Martin Maloney Chemical Laboratory was dedicated in 1917 and the Gymnasium was completed in 1919. The foundation stone of the National Shrine of the Immaculate Conception was laid in September of

\textsuperscript{212} AAB, Shahan to Curley, Washington, April 7, 1922.
\textsuperscript{213} AAB, Curley to Shahan, Baltimore, April 10, 1922. (copy)
1920. The University lost one of its greatest friends and supporters with the death of Cardinal Gibbons in March of 1921. The new Chancellor of the University, Archbishop Michael Curley, informed Shahan that he should conduct the work on the Shrine as a side issue and concentrate on the building up of the academic side of University life. The financial aspect of University life was a matter of some concern to Shahan causing him to go to the Mid-west in the latter part of 1916 and the early part of 1917 to collect funds for the University. Lack of funds would be a recurring problem for Shahan during this term and throughout the next. Negroes were excluded from the University in 1919 although the seeds for this action had been planted as far back as 1914 by the exclusion of Charles Wesley on the ground that he was a Negro. The University benefited by the acceptance of the offer of Manoel de Oliveira Lima to donate his valuable Ibero-American library to the school. While the University during this term cannot be said to have been forward looking in all departments, as is witnessed by its action in the Race Question, all in all it was a time of academic activity and physical construction. It had successfully faced the challenge created by the war and had contributed its facilities to the government and the Church in response to the war-time challenge.
CHAPTER V

THE LAST ADMINISTRATION

1922--1928

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CHAPTER V

THE LAST ADMINISTRATION

1922–1928

A. INTRODUCTION

1. The Mood of America

The United States in the middle 1920's was in a state of continual flux. There was movement in all aspects of social and cultural life and the American public was caught up in these movements. As Frank Freidel stated:

The midtwenties were a golden interlude of prosperity for a large part of the American people. The generation which had been young then looked back upon these years with justifiable nostalgia, for they were rich years, both materially and in cultural advance.¹

The Republican Party had become more dominant than ever before. After a slight economic depression in 1922, the economy experienced a seven-year boom, and the Republicans did not hesitate to take as much credit for the prosperity as they could.² Much of the prosperity had come from gains in the fields of technology and industry. The "Machine Age" was now in full swing in America, and mass production had radically transformed life both at home and on the job. Even beyond the American border an "Americanization" process was taking place in many other nations, brought about by the influx of mass-produced and standardized into their markets.³ The nation was now more concerned with internal rather than external affairs, and the intervention


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in the European war was almost forgotten. Evidence of this is provided by the relatively minor role which foreign policy played in the presidential election campaigns of 1924.¹

Many new fortunes were made, and those making them became the first wave of what everyone hoped would be universal wealth. The eyes of garage mechanics and street cleaners began to move beyond the sports page to scan the performance figures of the "hottest" stocks. The belief was that prosperity was here to stay. The Catholic University could hope to benefit from this rising tide of prosperity.

2. Public Higher Education

In the 1920's the same prosperity that was the dominant factor in American industrial life was witnessed on the college campuses of the nation in some new and strange ways. At the University of Michigan new fads in fashion were evidence of the new affluence. Boys appeared in raccoon coats that cost $100. and girls ushered in the era of short skirts as hemlines rose far above the knee.⁵ On the academic side of university life there was a reaction to the frivolous carryings on of students. There was concern that the qualifications for acceptance to graduate programs should be more rigid.⁶

At the University of Michigan, President Clarence Little proposed a plan that would place all undergraduate students on probation for the first two years of their studies.⁷ While these concerns for the improvement of standards were being made, the technological advances of the time were working their way into

¹Freidel, America in the Twentieth Century, p. 237.
⁷Sagendorph, Michigan, p. 296.
the improvement of teaching methods at the universities and colleges of America. Professors began to experiment with new devices to help them in their teaching. One such instance was the use of the motion picture as an aid in the teaching of history.  

The whole question of reorganizing the graduate schools of America had been under discussion for the past few years and a program to make the graduate curricula more practical was now gaining some momentum. This was partly due to the demand of industry that the colleges train students who could be easily assimilated into the higher echelons of management. While the institutions of higher learning were expanding rapidly, it was expected that they would develop in the student a frame of mind compatible with the demands to be made on him by "Big Business."

3. Catholic Higher Education

Many of the problems experienced on the non-Catholic campus were shared by the Catholic campus as well. Graduate programs were of prime concern at Catholic colleges in the 1920's. Law schools were organized on the Catholic campuses of Loyola University in Los Angeles, St. John's University in Brooklyn, and at Boston College. Most Catholic colleges, however, were not ready to expand into university level institutions with graduate programs. Being aware of this, many of America's Catholic colleges set out to improve the quality of their existing programs rather than to dilute them through expansion when they were neither ready for it nor capable of doing it on a level to compete

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with the State-funded secular universities.\textsuperscript{11} Another area into which Catholic colleges delved concerned the initial phase of the graduates' life in the working community. To this end career placement services were established.\textsuperscript{12}

It was a time of great change in American society. The Catholic college and university would have to learn to cope with these changes if they were to survive.

B. GENERAL

1. Shahan Re-appointed Rector

The Board of Trustees met April 26, 1922.\textsuperscript{13} They were notified by Bishop Thomas J. Shahan that he had been re-appointed rector of the University. He said that he had always given his best to the University, and, under the guidance of the Trustees, he would continue to do so.\textsuperscript{14} The rescript naming Shahan to the position was dated March 25, 1922.\textsuperscript{15} It said that the Trustees had presented the names of three distinguished men who could worthily have filled the office. The first in order was that of Shahan.

Now, the Sacred Congregation having in mind the exceptional gifts of learning and virtue, which adorn the Right Reverend Thomas Joseph Shahan, and which likewise have clearly manifested themselves in his past administration of the office, does by the authority of His Holiness Pope Pius XI confirm him by the present decree, as Rector of the Catholic University at Washington for another term of six years, with all the rights and privileges that according to the Constitutions belong to the above mentioned office.\textsuperscript{16}


\textsuperscript{12} Thomas J. MacKavanaugh, "What Can the Catholic Colleges Do for Graduates?" C.E.R., XXIV (December, 1926), 616-619.

\textsuperscript{13} ACUA,MMET, April 26, 1922, p. 274. \textsuperscript{14} Ibid., pp. 277-278.

\textsuperscript{15} N.C.W.C., May 22, 1922. This is a copy of the decree sent to Shahan by Cardinal Gaetano Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities.

\textsuperscript{16} Ibid.
This document expresses Bisleti's appreciation to Shahan for all that he had accomplished for the University.\textsuperscript{17}

2. Shahan Denounces Growth of Atheism

One of Shahan's first major public addresses, after being confirmed by Rome as rector once again, was delivered before the Dominican Sisters of the Congregation of St. Catherine of Sienna, at St. Catherine, Kentucky, June 2, 1922. He said that atheism was growing steadily. Its dominance of society was leading to many evils. Religious training was imperative to overcome the attack of the atheist. The moral flowering of atheism could be seen on all sides in the record of suicide, divorce, juvenile crime, in the decay of old-time courtesy and good manners, along with many other signs of moral degeneracy. Atheism had never been overcome except by true religion. This was the reason why atheism singled out the Church as the chief object of its attack and why the Church strove so diligently against it by insisting on the concept of positive revealed religion, the known and feasible will of God, as the strong fortress from which it had always overcome the assaults of atheism.\textsuperscript{18}

3. University Celebration of the Sixteenth Centenary of the Council of Nicaea

Shahan moved about the country, lending the prestige of his position as the Rector of the Catholic University to his denunciation of false, atheistic principles of education. It would also be expected that the Catholic University

\textsuperscript{17}Ibid.
\textsuperscript{18}B.C.R., June 3, 1922, p. 1. The speech was given on the occasion of the 100th anniversary celebration of the Dominican nuns at St. St. Catherine. The significance of the speech comes from its being reprinted in the Catholic newspapers of the country, such as the \textit{Baltimore Catholic Review}. 

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itself would be the scene of a great affirmation of the Faith which Shahan maintained stood as the bulwark against the teaching of the atheist. This witness actually took place, May 28, 1925. The University celebrated the sixteenth centenary of the Council of Nicaea. One of the speakers was the Apostolic Delegate, Archbishop Pietro Fumasoni-Biondi. He said that everything in the world had changed since the Council of Nicaea had been held sixteen centuries before except the truth of the Nicene Creed and the pre-eminence of Rome. The Roman Empire, medieval civilization, kings and princes, philosophies and heresies had all seen their day and disappeared. Arianism was now but a name. The Truth of Christ had prevailed over it and would continue to prevail until the consummation of time. They were assembled at the great modern Catholic University of America, in one of the youngest nations on earth, to celebrate an event which had taken place sixteen hundred years ago. They were all, however, part of Nicaea as was Pope Pius XI, since he and all present, subscribed to the self-same creed as did Pope Sylvester so many years before.

One of the most impressive events of the celebration took place when the audience arose and recited together the Nicene Creed as part of the public declaration of faith of all Catholics throughout the world.

Shahan was frequently called upon to grace secular celebrations where

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\[19\text{C.U.B., XXXI (May, 1925), 57-59.}\]

\[20\text{Ibid.}\]

\[21\text{Ibid.}\]
there was a desire to bring in some religious element. This was the case at ceremonies held in Washington, October 28, 1925, to honor the South American patriot, General José San Martin. A statue of the general was unveiled by drawing back the flags of the United States and Argentina which had covered it. President Calvin Coolidge then placed a wreath in front of the statue. He said that San Martin was a model to those interested in promoting international peace. Shahan gave the invocation and asked for Divine assistance in the preservation of peace and good-will among the peoples of the Western Hemisphere.

Even as this statue rekindles forever the memories of the struggles and hardships through which a brave and generous nation secured its independence, so may it forever strengthen those ties of friendship, sympathy, and guarantors of peace and progress.

5. New York Alumni Honor Cardinal Hayes

Friendly relations between the University and the Archdiocese of New York were cemented by Shahan's appearance at a banquet given by the New York Ecclesiastical Alumni of the Catholic University to honor the newly created cardinal, Patrick Hayes. Shahan was the principle speaker of the evening.

When Pius XI raised our distinguished fellow alumnus, the Archbishop of New York, to the august Senate of the Roman Church, he imposed on us a debt of gratitude, which we meet here to discharge...

The Catholic University of America has awaited with impatience this day, in order to offer its cordial congratulations to Cardinal Hayes on the occasion of his entrance into the Sacred College...He is the first of our Alumni to merit and receive this supreme honor.

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22 N.C.W.C., October 30, 1925.  
23 Ibid.  
24 N.C.W.C., November 12, 1924.
The New York Times carried the reply of Hayes to Shahan's tribute.

After my dear old friend, Bishop Shahan, had paid this tribute to New York and to me, I find I will have to get a new view of what is facing me and a new realization of the job before me.

6. The Catholic Foundation Plan

A movement of note to the Catholic University community was the Catholic Foundation Plan as espoused by Rev. Dr. John A. O'Brien, Knights of Columbus Chaplain at the University of Illinois. He asked a meeting of the Grand Knights, held in Chicago in August of 1922, to grant support for the Catholic Foundation at the University of Illinois. Catholic influence was practically non-existent at state universities, since no Catholic held a full professorship in philosophy, psychology, or sociology in any state university in the United States. O'Brien said that even though the Grand Knights held to the belief that Catholics should seek their education in Catholic colleges, they could not blind themselves to the fact that there were more Catholic students at the University of Illinois than in all of the Catholic colleges of the state combined.

You cannot be blind to the fact that there are 40,000 Catholics in the state universities of this country and only 19,000 in the Catholic colleges.

Chancellor Curley was disgusted when he learned that the Catholic Foundation Plan seemed to be picking up strength. He launched a violent attack against it at the fifth annual conference of the District of Columbia chapter of the International Federation of Catholic Alumnae in March of 1926.

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25 N.Y.T., November 13, 1921, p. 20.
26 N.C.W.C., August 4, 1922.
27 Ibid.
28 N.C.W.C., March 8, 1926.
Curley said that it was false to say that Catholic education was merely secular education plus instruction in religion and that secular education was merely Catholic education with religious instruction left out. In a Catholic education, religion permeated the very atmosphere of the school. The atmosphere in the secular school contained a deadly poison. He sounded the warning on the Catholic Foundation Plan.

There are great numbers of Catholic men and women attending purely secular universities. For their care has grown up a system which would add to their secular courses but a smattering of religious instruction. I find that the atmosphere of secularism in these big institutions of learning, where perhaps 10,000 are in attendance, has been such a great influence upon our own priests attending that they have become contaminated. I sound the warning today against this plan. I consider it destructive of our whole educational work of three centuries. I consider it disloyal and dangerous to the minds and morals of youth.29

Curley also stated that Catholics had to get away from their inferiority complex which considered any work done outside the Catholic school as being better than anything which was done inside. "If we are to suffer from any complex, it should be from a superiority complex."30

7. Controversy Over Columbus University

Shahan was concerned with what he thought was a more immediate danger to the Catholic University than the Catholic Foundation Plan which might, only in the far distant future, spell the death knell for institutions of Catholic higher learning. He reported to the Board of Trustees, September 26, 1922, that a Columbus University, apparently under the auspices of the Knights of Columbus, had been established in Washington, and that this institution would

29 N.C.W.C., March 8, 1926.
30 Ibid.
cause constant confusion and embarrassment to the Catholic University.\textsuperscript{31}

The Board moved that Hayes and Glennon should consult with the Supreme Board of the Knights to bring about a happy conclusion of the problem posed by the new Columbus University.\textsuperscript{32}

Pace was notified October 16, 1922, by Mr. William McGinley, Supreme Secretary of the Knights of Columbus, that the Supreme Board of the Knights of Columbus had voted that the educational work conducted at Washington through its Educational and Welfare Committee should be disassociated from any connection whatsoever with Columbus University.\textsuperscript{33}

Pace sent out a letter from his office as Director of Studies to Shahan and the Academic Senate, November 3, 1922, reviewing the question of Columbus University.\textsuperscript{34} Pace had been informed by Shahan that a charter had been obtained from the District of Columbia during the summer of 1922 for an institution to be known as Columbus University. The group asking for the charter was composed of members of the Knights of Columbus. Dr. Frank O'Hara was named president of Columbus University.\textsuperscript{35}

The action of O'Hara seemed to be quite extraordinary since he was the head of a department and dean of a faculty at the Catholic University. Most of those named as instructors in the new university were also members of the staff of the Catholic University. Pace and O'Hara went to New York City and presented their cases to the Supreme Board of Directors of the Knights of Columbus, October, 8-9, 1922. The Directors disassociated the Knights of Columbus from any connection with Columbus University. Pace said that in no way was he criticizing the Knights of Columbus Evening School of Washington

\textsuperscript{31}Ibid.

\textsuperscript{32}Ibid.

\textsuperscript{33}AAB, McGinley to Pace, New Haven, October 16, 1922.(copy)

\textsuperscript{34}AAB, Pace to the Rector and the Academic Senate, Washington, November 3, 1922.(copy)

\textsuperscript{35}Ibid.
which was conducted under the Deanship of O'Hara. He had informed the Directors of the Knights that the Evening School, as far as its college courses were concerned, was affiliated with the Catholic University. In fact, the very willingness of the Catholic University to accredit such collegiate work as might be done in the Evening School made it more difficult to understand why there had been any movement to establish this new degree granting institution.  

Shahan then wrote to O'Hara asking him to submit a written statement explaining his position relative to Columbus University.

I do this in the interests of justice—to protect both you and the University.

O'Hara complied with Shahan's request. In no way had he thought that the foundation of Columbus University was an act of imprudence. It was not established to embarrass the Catholic University. O'Hara felt that the Columbus University would supply a great need for the students of the Knights of Columbus Evening School. This school was in direct competition with other schools of a similar nature in the District and these schools had power to grant degrees. O'Hara appreciated the affiliation program which had been worked out with Catholic University but there were drawbacks to it. In the competing schools a person could receive the bachelor's degree after completing only 120 hours of work. Yale, Harvard, Dartmouth, and many other reputable schools required the same amount but Catholic University required from 152 to 169 semester hours of work, depending on the course of studies taken. Were the students from the Evening School to get their degrees from the Catholic University, the Evening School would be forced to compete with the other evening schools at a disadvantage. Because of this and for other reasons, O'Hara felt that the new

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36 Ibid.
37 AAB, Shahan to Dr. Frank O'Hara, November 6, 1922. (copy) This was probably written in Washington.
38 AAB, Dr. Frank O'Hara, Dean of the School of Philosophy, to Shahan, Washington, November 9, 1922. (copy)
degree-granting university was necessary.  

Pace sent all of the pertinent documents to Curley on November 15, 1922. He stated that Shahan had not taken any strong action other than telling some of the instructors at the University that he did not want them to teach at Columbus University. Many did not take the controversy seriously and he had heard one man state that "the whole thing will soon blow over."  

8. Shahan and the Catholic Educational Association  

Shahan was a major figure in the Catholic Educational Association for many years. He was president of this organization all of the time that he was rector of the University. He was quite a popular man at the conventions. In the last week of June, 1922, Shahan attended the nineteenth annual meeting of the Association which met in Philadelphia. It was announced to the delegates that Shahan's name had been put forward for President-General. This was greeted with an enthusiastic ovation and it was stated that he had been elected by acclamation.  

Shahan addressed the delegates and told them that education was fast becoming a national religion and it was held to be the palladium of American freedom and a pledge of American greatness. Shahan was not convinced that education in itself was necessarily benign.

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39 Ibid.  

40 AAB, Pace to Curley, Washington, November 15, 1922. There seems to have been no more friction over the question of Columbus University. The subject was never brought up again in Shahan's official correspondence. The Knights of Columbus Evening School and Columbus University were sponsored by the Educational Committee of the local Knights of Columbus after the action of the Supreme Council of October, 1922. Dr. O'Hara continued his teaching of economics at the University and continued to run the Evening School and Columbus University. Columbus University finally came to an end in 1954 when the Columbus University School of Law was absorbed by the Catholic University. ACUA, HRBT, 1995, p. 36.  

41 N.C.W.C., July 1, 1922. During most of the time that Shahan was President the organization was called the Catholic Educational Association. In 1927 the title was changed to the National Catholic Educational Association.
One may say of education... that it is not in itself moral, nor conducive to morality. The moral or ethical note must be imparted from without and mostly by example. If knowledge suffices for the welfare of mankind, the statesman of Europe, proud heirs of nineteenth century education, would not at this hour be wandering from London to Cannes and from Genoa to the Hague, seeking the fruits of peace which grow only in the soil of justice and mutual forgiveness, that is, within the range of moral wisdom and moral force.\textsuperscript{43}

An important subdivision of the Association was the Superintendents Section. The fifth semi-annual meeting of this group met at the University, April 23, 1921. Here Shahan struck an optimistic note. He said that vast improvements had been made in the diocesan school systems of the country. The final step would be taken when it was realized that a Catholic education was a duty for every Catholic. Catholic education was rapidly passing away from the nebulous confused state in which it had found itself not too long before and had moved into a concise, firm, and organized position which was a portent of great progress in the future.\textsuperscript{44}

9. **The Catholic Art Association**

A great new industry had arisen in America, the motion picture industry. It was only natural that Catholic educators should become interested in this new form of the communications media. The Catholic Art Association was formed in New York for the purpose of turning out Catholic motion pictures. Those behind the enterprise wished to have the endorsement of Shahan since he was the foremost Catholic educator in the land. The chief figure behind the Catholic Art Association was Shahan's old-time collaborator on the Catholic Encyclopedia, Conde B. Pallen. He was quite pleased that Shahan had agreed to endorse the

\textsuperscript{43}N.C.W.C., April 26, 1921.

\textsuperscript{44}Ibid.
new association. He was very much impressed by Shahan's idea that the company should bring out a motion picture on the Blessed Mother. His fellow-workers were also enthusiastic about such a project.

We are especially taken with the idea of a wonderful picture around our Blessed Mother. It really warms our hearts and vivifies our faith. I believe such a picture would not only aid you in the building of the Shrine but be a source of religious inspiration throughout the whole world and awaken an unusual devotion to the Divine Mother. Pallen said that he would like to meet Shahan in Washington to talk the matter over with him.

Shahan was notified by Pallen on June 2, 1921, that the Associated Arts Corporation was ready to start on the script of the movie on the Blessed Mother.

What do you think should be the title of the picture? We have thought of "MARY IMMACULATE." Does this meet with your views or have you any other title that occurs to you? We greatly appreciate your expression of support and cooperation. We think it would be well to make the fact published that this picture of "Our Lady" is to be made under the auspices and with the cooperation of the University and the Shrine of Washington. It will be much easier, it seems to us, if this is known in order to get things going especially on the financial end.

Shahan became a stockholder in the new company. The next communication which he received was a notice that a dividend of 8% had been declared on the preferred stock of the Catholic Art Association.

In the present day a charge of conflict of interest could be laid against Shahan since he was tying up the prestige of the Catholic University in a private company from which he hoped to make a profit and in which he had a financial interest.

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45 McKP, Pallen to Shahan, New York, May 15, 1921.
46 Ibid.
47 McKP, Pallen to Shahan, New York, June 2, 1921.
48 McKP, Catholic Art Association: TO OUR STOCKHOLDERS, New York, June 10, 1921.
interest. In reality, not much came of this company and it became a casualty of the Great Depression of 1929, although it struggled along for a few years thereafter in dire financial difficulties. The reason why this material has been included is to show that Shahan was aware of this new medium and was quite willing to use it to carry on the work of Catholic culture and education as represented by an artistic expression of devotion to the Blessed Mother. He started his career by an investigation of the art in the catacombs dedicated to the Blessed Virgin. He was attempting to build a Shrine in her honor which would once more show forth an artistic expression of devotion. Motion pictures would be for him another means of carrying on what he conceived to be his life's work. A final analysis of Shahan's estate shows that nothing of value remained from his connection with this enterprise.  

10. New Publications and Organizations

New publications continued to enhance the scholastic aspect of the University. In June of 1926, Pace became editor of Studies in Psychology and Psychiatry from the Catholic University of America. He was given aid in this new effort by Thomas Verner Moore, Thomas George Foran, John William Rauth, and Paul Hanly Furfey.

An association closely connected with the scholastic side of University activity was formed at the school January 5, 1926. This was the American Catholic Philosophical Association. Shahan welcomed the members of the new society. He said that those who formed the organization were an ideal body of men who would seek in the light of the highest principles to solve the problems

49 ACUA, ROC, Last Will and Testament of Thomas J. Shahan, May 26, 1931. (copy)

50 Published by the Williams and Wilkins Company, Baltimore. Volume I, No. 1, was dated June, 1926. It appeared at irregular intervals.

51 N.C.W.C., January 8, 1926.
which faced the United States.\textsuperscript{52}

Pace was elected president of the Association by acclamation. He told the members that the very existence of philosophy was threatened by the rapid growth of the physical sciences. Philosophy had been challenged and had to determine more accurately its proper province, to scrutinize its methods, and to test the value of its principles. It had to reckon with the findings of biology, psychology, and sociology. Sound philosophical principles were needed in America, especially in the field of education.

If it is true that, as some competent authorities declare, American education has not only failed of its purpose as a producer of good citizenship but is also responsible for the increase of lawlessness, it evidently is necessary to ascertain the reason. And this, undoubtedly lies deeper than any defects of organization, curriculum, or methods of instruction. It is to be sought and found in the philosophical principles which underlie all education.\textsuperscript{53}

The Association obtained a forum for expression; a quarterly review which was started in January, 1927. This publication was to analyze the modern situation in the light of scholastic philosophical principles and was given the name, \textit{New Scholasticism}.\textsuperscript{54}

The Catholic Anthropological Conference was organized at the University, April 6, 1926. This conference had as its chief aim the advancement of anthropological science through the promotion of research and publication by Catholic missionaries, specialists, and other students, and through the promotion of ethnological training among those who were preparing for mission work.\textsuperscript{55} The Conference established the quarterly bulletin \textit{Primitive Man} in January, 1928.\textsuperscript{56}

\textsuperscript{52}Ibid. \hfill \textsuperscript{53}Ibid. \hfill \textsuperscript{54}New Scholasticism, I (January, 1927), 1. Pace was the editor of the new publication and it was published by the Catholic University Press. \hfill \textsuperscript{55}Primitive Man, I (January, 1928), 1. There was no editor listed for this publication but all communications were to be sent to John M. Cooper, who performed the function of editor. \hfill \textsuperscript{56}Ibid.
and another series called, *Publications of the Catholic Anthropological Conference* in 1929, with Rev. Dr. John M. Cooper of the Department of Sociology as editor.\(^57\) This was all in keeping with the opening remarks of Shahan to the Conference in 1926 when he was unanimously elected president. He said that a missionary was ideally suited to gather scientific data on primitive peoples. Unfortunately, many of the early missionaries had lost wonderful opportunities to record precious data on the life, culture and religion of primitive peoples but it was not too late to record this information.\(^58\) Even though Shahan was elected president and Cooper was elected secretary,\(^59\) the main work was done by Cooper.

11. **Shahan Elected to the Mediaeval Academy**

Shahan was regularly elected President of the Catholic Educational Association and was president of many organizations formed at the University, such as the National Conference of Catholic Charities and the Catholic Anthropological Conference. He was given recognition outside of Catholic circles when he was chosen to be one of the first thirty fellows of the Mediaeval Academy of America.\(^60\) This selection was made at the first annual meeting of the Academy held in Boston, May 1, 1926. The Catholic University was also honored at the same time when the Academy selected Rev. Dr. James Hugh Ryan of the University as one of the twelve members of the Council of the Mediaeval Academy. Professor Edward Kennard Rand of Harvard University was the president of the Academy which at that time was limited to five hundred members.\(^61\)

\(^57\)John M. Cooper, ed. *Publications of the Catholic Anthropological Conference*, I (Washington: Catholic Anthropological Conference, 1929). This series did not begin publication until the next administration, that of James H. Ryan, but its background is to be found in the last administration of Shahan.

\(^58\) *N.C.W.C.*, April 13, 1926.

\(^59\) Ibid.

\(^60\) *N.C.W.C.*, May 1, 1926.

\(^61\) Ibid.
12. Catholic University Host to the Association of American Universities

The twenty-ninth annual conference of the Association of American Universities was held at the Catholic University, November 10th to the 12th, 1927. The delegates and their wives were entertained at luncheon and at dinner at the Carlton Hotel and the University Club. According to Roy Deferrari, Shahan had purposefully delayed inviting the Association to the Catholic University until his new library building was well under way. He then sent out his invitation, remarking to Deferrari that "now we have something to show them." 63

13. The Catholic Association for International Peace

The University made a contribution to the Catholic Association for International Peace in the person of Rev. Dr. John A. Ryan who headed a Committee on International Ethics of this Association. The Association was formed in February of 1928. Ryan's Committee held that nations had the right to use armed force but only under extreme conditions. 64 Ryan's sentiment can easily be detected in the statement of his committee that nationalism and excessive patriotism had to be curbed and moderate internationalism had to be promoted. 65

14. Shahan Honored by the Catholic University of Louvain and by the Government of France

Various honors came to Shahan which also redounded to the glory of the

62 ACUA, RBBT, June 30, 1928, p. 5.
63 Deferrari, Memoirs, p. 399.
64 N.C.W.O., February 10, 1928. 65 Ibid.
University. Several of these honors came to him as a result of a trip to Europe during the summer of 1923. He announced that he would stop in Belgium during the month of July. Prior to his visit, by unanimous vote the Faculty of Theology of the Catholic University of Louvain voted to present him with the Doctorate in Theology, Honoris Causa. The University of Louvain wished not only to honor Shahan, the scholar and Rector Magnificus of a sister institution, but also to honor the staunch friend of Belgium through all the years of woe and misery.\(^66\)

After leaving Belgium where he was awarded this degree Shahan went to France where he received the hospitality of the French government. While he was in France, he was made an Officer of the Legion of Honor.\(^67\)

15. Shahan on the Persecution of Christians in Russia

Shahan had a great interest in the well-being of Belgium and France after the war. He was also concerned about the state of affairs in Russia. He lashed out at the false statement, made in Russia, that the Soviet government had not infringed on the freedom of faith guaranteed by the 1918 decree for the separation of Church and State. Shahan said that this decree had abolished all property rights of the Christian Church in Russia, had arbitrarily confiscated all of its possessions, and had left only the precarious use of its temples.

\[\text{Thereby Bolshevism struck a savage blow at the visible and material life of the Christian religion and undertook to relegate it to silence, helplessness and speedy decay.}\(^68\)

\(^66\) N.C.W.C., June 25, 1923. \(^67\) N.C.W.C., September 24, 1923. \(^68\) N.C.W.C., April 20, 1923.
The murder of Christian leaders in Russia had crystallized Christian sentiment the world over to the anti-Christian character of the Russian regime which had brought the world back to the days of Nero. 69

16. Bishop Burke's Donation to the Library

The library of the Catholic University saw considerable growth during Shahan's last administration. The library of Bishop Maurice Burke of St. Joseph, Missouri, a long-time friend and benefactor of the University, came to the Catholic University after his death on March 17, 1923. His niece, Miss Nellie Burke, wrote to Shahan on October 25, 1923, that she was sending her uncle's library and coin collection to the University. In so doing, all she asked of Shahan was a remembrance in his prayers. 70 Mr. Joseph Schneider, librarian of the University, announced that Bishop Burke's library was a substantial addition to the library. It amounted to some 3,000 volumes, one hundred of these dealt with Dante. Burke had been an avid student of anything which pertained to Dante and had been president of the American Dante Society. Burke had previously given his Dante collection to the University. The one hundred new volumes on Dante had been gathered by him after this donation. 71

17. The Formal Opening of the Lima Library

A library donation which dwarfed by far the bequest of Burke was the gift of 40,000 volumes made by Manoel de Oliveira Lima, a Brazilian diplomat. 72 This library had been offered to the University and accepted by the Board of

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69 Ibid.
70 ACUA,ROC, Nellie Burke to Shahan, St. Joseph, October 30, 1923.
71 N.C.W.C., April 18, 1924.
72 The initial offer was made by Lima in October of 1916 and this was accepted by the Board of Trustees in November of 1916. The offer and its acceptance has been discussed in the preceding chapter.
Trustees in 1916. It was not formally opened to the public until February 5, 1924. Shahan accepted the gift on behalf of the University.

The best words can express but poorly the gratitude of the Catholic University of America for the truly munificent gift which Mr. and Mrs. Lima, "par nobile fratrum," present to us this day...

This library, unsurpassed in its way for the knowledge of the great continent opened to the children of ancient Europe by the faith of Columbus and the generosity of Isabella, they have chosen to donate to the Catholic University at Washington as an eloquent and permanent pledge of the good-will of the Ibero-American world to the United States of America.73

In concluding his address, Shahan paid tribute to Lima as a scholar, patriot, diplomat, historian, man of letters, and bibliophile. He said that over the last thirty years Lima had established the happiest relations between his native Brazil and the intellectual societies of Europe and the United States.74

18. The "Clementine" Library

Another substantial acquisition to the library came about as a result of the friendship between Father Edwin Auweiler, O.F.M., and Rev. Dr. James H. Ryan. Father Auweiler had taught philosophy at the University along with Ryan. He had been called to go to Italy. He made a discovery of books in Italy which he thought would be of benefit to the Catholic University. He wrote to Ryan, December 11, 1927, that he had come upon a noble family in the neighborhood of Florence desirous of selling the private library of an ancestor, Pope Clement XI (1700-1721). The transaction had to be kept secret because the Italian government or even the Vatican might object to the sale.75

73 N.W.C. of W.C., February 9, 1924. 74 Tower, February 12, 1924.
75 ACUA, ROC, Auweiler to Ryan, Quaracchi, December 11, 1927. The date given on this letter is December 11, 1925. This was a mistake on the part of Auweiler which can be proved from the dates on the subsequent correspondence. For a good description of this acquisition the reader is referred to Bernard M. Peebles, The "Bibliotheca Alba Urbinas" as Represented in the Library of the Catholic University of America (New York: Rosenthal, 1961).
This was the first step in bringing the "Clementine" Library to the University. Pope Clement XI was of the Albani family of Pesaro. The library has frequently been called the Clementine Library and contains part of the Pope's private library. A more accurate name for this collection would be the Albani Library. It is really the library of the Albani family of Pesaro, Clement XI being merely one of the contributors to the collection.

Ryan wrote to Auweiler and told him that Shahan would purchase the library if certain questions were resolved. What was the condition of the library? Was Count Guglielmo Castelbarco free to sell it? Mr. Leo S. Olschki was the intermediary for the Count. Was Shahan to sign a formal document with Olschki for the sale of the library? Shahan also wanted several photographs of the library.

Auweiler replied that he had personally visited the library at Pesaro and was absolutely convinced of its value. The library contained many old and valuable works mixed up with more modern and even some damaged material. The valuable material more than overshadowed that which was of less value. If, for any reason, Shahan did not wish to acquire the library, Auweiler would seek to acquire it for his Province.

With this information in hand, Shahan sent out a letter of appeal to raise the $20,000 necessary to purchase the library. The actual transfer of the library was not effected under Shahan's administration. He had, however, taken the steps which eventually brought the Albani Library to the Catholic University.

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76 ACUA, ROC, Ryan to Auweiler, Washington, February 27, 1928. (copy)
77 List of questions prepared by Shahan to be sent to Auweiler.
78 ACUA, ROC, Auweiler to Ryan, Quaracchi, March 20, 1928.
79 ACUA, ROC, Letter of appeal for $20,000 to acquire a valuable library for the Catholic University. Appended to this is the list of contributors headed by Monsignor Edward McGolrick who contributed $10,000 and Reverend Peter H. McClean of the Hartford Diocese who gave $5,000. The total amount collected was $22,000.

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19. The Library of Chancellor Curley

The University received an offer by Archbishop Curley to give his personal library to the Brookland institution. Shahan was quite thrilled over the prospect of acquiring this library since he had some idea of its value.

I can only say God bless you and reward you in His own good way and time, but I must say it at once. I appreciate the value of this donation, having some idea of the richness of your library. We shall certainly put it to good use...80

Shahan informed Curley, January 5, 1923, that he was sending Rev. Dr. Henry Schumacher, professor of Sacred Scripture at the University, to look over the library at the Archbishop's residence. He would check the works on Sacred Scripture.81 Shahan informed the Board of Trustees, April 11, 1923, that the Chancellor of the University had donated his entire library of over 10,000 volumes to the University. Many of the works in this collection were rare and valuable. The University was very grateful for this splendid gift.82

20. The Universal Knowledge Encyclopedia

The editors of the Catholic Encyclopedia had sought to educate the American Catholic public. The original encyclopedia had been copyrighted in 1907. Additional material had been added in later editions. It was felt by 1923, however, that the work should be completely up-dated and expanded. The new encyclopedia was to be called Universal Knowledge.83 Shahan, Pace, Conde B. Pallen, and John J. Wynne, S.J., remained on the editorial staff as hold-

80 AAB, Shahan to Curley, Washington, December 17, 1922.
81 AAB, Shahan to Curley, Washington, January 5, 1923.
82 ACUA, MMBT, April 11, 1923, p. 298.
83 N.C.W.C., October 15, 1923.
overs from the original Catholic Encyclopedia. A new name added to the editorial staff was that of Dr. James J. Walsh. The editorial board gave its reasons for bringing out the new encyclopedia. There was a need for a good encyclopedia in English. Current encyclopedia offerings were defective not only in the treatment of religion, but were also frequently defective in scholarship. They abounded in rationalism, skepticism, agnosticism, and materialism. They exaggerated the theory of evolution, not only in biology, but in every field of science, especially in history, sociology, and religion. The new encyclopedia was to include articles on agriculture, commerce, electricity, and many other subjects. The main theme of the encyclopedia was to be the reasonableness of religion and its dominant influence on human life.

21. The Benedictine Foundation

The Benedictine influence was to be felt at the University. The N.C.W.C. news service carried an article, July 30, 1923, about a proposed foundation near the University to promote scientific research. Rev. Dr. Thomas Vener Moore was to make his novitiate at Fort Augustus Abbey in Scotland and was then to return to America to set up the new Benedictine priory in the area of the University. The idea of Dr. Moore had received the warm approbation of Chancellor Curley.

C. REORGANIZATION OF THE UNIVERSITY

1. The Letter of Pius XI, April 25, 1922

Pope Pius XI wrote an Apostolic Letter to the American hierarchy, April 86

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84 Ibid.
85 Ibid. By 1927 two volumes of a proposed twelve were issued. The project foundered following the depression which began in 1929. Matthew Hoehn, O.S.B., Catholic Authors, 1930-1947 (Newark: St. Mary's Abbey, 1948), p. 808, gives the story of its failure in the article on the encyclopedist, John J. Wynne.
86 St. Gregory's Priory, Portsmouth, Rhode Island, was founded in 1919 and was the first foundation of the English Congregation of St. Benedict to be made in the United States. Dr. Moore established St. Anselm's Priory in 1924. See William W. Bayne, O.S.B., "English Benedictines," N.C.E., II, pp. 300-301.
87 N.C.W.C., July 30, 1923.

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25, 1922. 88 This letter was to lead to a complete reorganization of the University. It stated that the teaching of truth at the University would be aided by the building of the National Shrine of the Immaculate Conception. It was fitting that side by side with the temple of knowledge there should stand the house of prayer since the scripture stated that knowledge without piety led to pride. 89 The University was to be developed according to the intention of Pope Leo XIII, who had given approval for its establishment. If this were done, the best of the clergy and laity would be so educated and duly provided with knowledge that they would prove a credit to the Church. They would be able to uphold and explain the Catholic faith. The University was to train teachers properly so that they could teach in the seminaries, colleges, and other schools of the nation. These teachers should be culturally equipped and thoroughly imbued with a Catholic sense. 90

The Holy See would rather see one high-quality university, than many of stunted growth. The Congregation of Propaganda had implemented this by a rescript of March 23, 1889, which forbade the establishment of other universities or institutions of like character until all the usual Faculties should have been organized in the Catholic University at Washington. Pius saluted this as a timely and wise prohibition. He continued by saying that all of the bishops were to interest themselves in the development of the Catholic University. The bishops should take counsel among themselves and present through the Sacred Congregation a fixed and definite plan or program whereby they might fully obtain the useful results expected of the institution. Pius expected this plan to be submitted to him soon for his approval. 91

89 Ibid.
90 Ibid.
91 Ibid.
2. Archbishop Curley Consults the Faculty on the Condition of the University

Curley felt that it was necessary to speak to the teachers at the University to get their sentiments on the things necessary to develop the school according to the desire of the Holy See. Shahan notified him that he had made arrangements for him to meet the professors and associate professors at Caldwell Hall on January 9, 1923.\(^{92}\)

Curley reported the outcome of this meeting to O'Connell. He had told the professors that the Holy Father wished to see a plan for the development of the University in the near future. He asked those assembled to write to him frankly and to give their opinions and suggestions for improving the University.

In reply to this, I received some forty letters which showed a very splendid spirit and a desire to work together for the good of the University.\(^{93}\)

Curley had made a digest of this correspondence to be used as a guide for his subcommittee dealing with University affairs.\(^{94}\)

The replies of the professors and associate professors to Curley's request have been preserved in Baltimore. It would be pointless to repeat all of the thoughts referred to the Chancellor but it is necessary to consider those which give a deeper insight into the condition of the University at that time.

Rev. Dr. Charles F. Aiken, professor of apologetics, said that professors should be appointed by committee and not by the rector alone since the school was too big to be run by one man. Socials should be held for the professors several times a year so that they could get to know one another better. A new residence hall for professors should be erected. Each professor should have

\(^{92}\) AAB, Shahan to Curley, Washington, January 5, 1923.

\(^{93}\) AAB, Curley to William O'Connell, Baltimore, March 15, 1923. (copy)

\(^{94}\) Ibid. There were 39 letters in all. The first most common complaint dealt with the low salary scale, the second recommendation after that of raising salaries was to emphasize scholarly production. The third recommendation was to divide the administrative burden and to take power from the rector and to distribute it.

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two rooms and a bath. They would be charged a moderate rental for the new
facility. Lay professors should be given higher salaries since married men
needed more money to rear their families. If this were not done, the Uni-
versity would lose its best lay professors. The custom of different professors
giving public lectures should be revived.95

Dr. Otto J. Ramler, assistant professor of mathematics, listed a grievance
common to many of the letters. He said that many professors were getting
extra jobs in other institutions to "make ends meet." Salaries should be
raised to make this unnecessary. The present system of salaries made it
impossible for a professor to have the time and energy to devote to research
and writing.96

Rev. Dr. William Kerby said that there should be greater contact between
the faculties of the University. He knew of no dissensions, but he did not
think that there was much sociability at the University. The hierarchy did
not have a positive and sympathetic interest in the University. He had a
negative impression of the Trustees and did not think that they showed
positive signs of interest in the University.97 Kerby said that the University
had been founded as a high-grade graduate school and was to promote research.
The doctorate was a research degree. The University had turned out about 130
doctors. He doubted that ten per cent of these men had continued in research.
The religious orders had put their scholars in other work than research and
the same was true of many bishops who put their men in positions incompatible
with research. Professors from the University were the mainstay of the teach-
ing staffs of the Sisters College and Trinity College. He, personally had
given much time to the National Conference of Catholic Charities. Rev. Dr.

95 AAB, Aiken to Curley, Washington, January 16, 1923.
96 AAB, Ramler to Curley, Washington, January 18, 1923.
97 ACUA, Kerby Papers, Kerby to Curley, Washington, January 16, 1923.(copy)
John O'Grady was now devoting all of his spare time to this work. While all of these things were good, they took away valuable time from the professors and thus militated against research. 98

Dr. Thomas J. MacKavanagh, of the Department of Electrical Engineering, said that he offered his evaluation of the situation at the University with the smile of the optimist. 99 He said that the rector was compelled to be away from the campus a great deal of the time lecturing, preaching, begging, and advertising the University. When he was home he was the target for everyone with a grouch. Though Shahan was modest and self-sacrificing, he was called dictator by those who would have snap decisions in their favor. The Rector's generosity and sympathy for the fellow with a tale of woe was at times very embarrassing to the rest of the faculty. MacKavanagh said that he did not believe that Shahan had given degrees to men below the passing mark, but all felt that he should leave the approval for degrees entirely in the hands of the Senate. Salaries were too low, forcing professors to hunt for pot-boiling jobs to make ends meet. The Athletic Council should receive a definite sum of money from the Trustees so that it might arrange its affairs in a business-like way. If the Athletic Council were built up no one would by-pass it and demand of the Rector help to set up a program which would enable the University to defeat Yale and Harvard. 100

Rev. Dr. John A. Ryan questioned the wisdom of having an undergraduate school. Had this school been the "feeder" for the graduate school as had been expected? "I have my doubts, but I do not know." 101 The Catholic University was to supplement, not to compete with existing Catholic institutions

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98 Ibid. Kerby's letter contained much more in the way of comment upon the current scene at the University, but the general tone of the letter is shown by what is given above.


100 Ibid.

101 Ibid.

of higher learning. Ryan also suggested that an elite seminary program be established. 102

Pace submitted a twenty-page outline for the reorganization of the University. 103 Scholarship at the University should be productive. The Board of Trustees should be composed of men with a background in education. A graduate school should be established to check the downward movement to collegiate or sub-collegiate levels. The Department of Theology needed more professors. The duties of the office of Director of Studies should be defined.

To stop the professors from teaching at Trinity College and Sisters College, the students of these institutions should be permitted to take certain courses at the University. The salaries at the University were notoriously low. The standard for promoting a member of the teaching staff should be scholarly production. 104 Pace had a very well thought out plan for the development of the University. Unfortunately it called for an outlay of money which, in the light of past experience, could not be expected to be forthcoming.

Rev. Dr. Henri Hyvernat of the Department of Egyptian and Semitic Languages and Literatures felt that the difficulties of the University could be laid to the indifference of the hierarchy and the lack of professional competence of those who had been put in charge of the University from the very beginning, starting with the first rector, John J. Keane. 105

3. The Outline for the Development of the University is Sent to Rome

Curley studied the suggestions of the professors and then worked out an outline for the development of the University aided by a special committee

102 Ibid.

103 AAB, Pace to Curley, January 22, 1923. This is entitled, DEVELOPMENT OF THE CATHOLIC UNIVERSITY OF AMERICA.

104 Ibid.

105 Ibid.

formed for this purpose. He sent his outline to Pope Pius XI on June 23, 1923. The rector was to be elected by the Trustees with the approval of the Holy See. In matters of grave moment the rector was to consult with the Academic Senate, and if they disagreed with him, the matter was to be referred to the Chancellor or the Board of Trustees. There should be a vice-rector for academic affairs and a vice-rector to look after the temporal concerns of the University. Discipline of the priest students was to come under the care of the Sulpician Fathers. Since the necessary changes at the University would take much money, it was to be hoped that the Holy Father would signify his consent for the gathering of a greater financial endowment.  

4. The Advice of Cardinal Bisleti

Cardinal Gaetano Bisleti, Prefect of the Sacred Congregation for Seminaries and Universities, replied to Curley. He said that primacy at the University was to be given to the major chairs of dogmatic and moral theology. Chairs could also be established for patrology, Christian archaeology, and liturgy. Professors for these chairs were to be men of superior ability. The students to be sent to the University were to be of marked ability. Approval was given to found a higher school of scholastic philosophy to be guided by the principles of the Angelic Doctor. The School of Pedagogy was to be developed to the highest degree. Approval was given to revise the Constitutions to meet changed conditions and to appoint a second vice-rector for the economic administration of the University. The Cardinal knew that the generosity of American Catholics would be sufficient to meet the expenditures involved in the establishment of

106 ACUA, ROC, Curley to Pius XI, June 23, 1923. (copy)
107 Ibid.
108 Ibid.
109 Ibid.
new chairs and in the development of the University. The conclusion of Bisleti's letter states that if all were done as stipulated by the Sacred Congregation:

The Catholic University at Washington will be in a position to compete with the best institutions of its kind; it will become an insuperable bulwark against all errors—a beacon light which, shedding its rays upon the eyes of all, will guide many to the haven of Catholic Unity.

5. Shahan and Pace to Go to Rome

Shahan presented Bisleti's letter to the Board of Trustees on September 23, 1921. In accordance with this letter the faculty was to be strengthened, especially in dogma and philosophy. He would present plans at the next meeting for a complete program in philosophy and pedagogy. The constitution had to be revised. A committee to revise the constitution, composed of Shahan, Pace, and the Chancellor, along with two other members of the faculty to be selected by them was approved. This committee was to report to the Board. The Board members could then make their own suggestions. Pace and Shahan were to take the result of these deliberations to Rome, there to consult with the proper authorities on these changes.

Curley, Pace and Shahan met two days later. They decided to add Rev. Dr. Filippo Bernardini, a canonist, and Dr. Aubrey Landry to their committee. It was decided that the faculty of the Philosophy Department should draw up a schema for an advanced course of Scholastic Philosophy. Dr. Patrick McCormick was to have the Department of Education draw up a plan for developing that Department. The rector was to prepare a report on the Basselin College which

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110 Ibid.  
111 Ibid.  
112 ACUA, MMBT, September 23, 1921, pp. 310-311.  
113 AAB, Report of a meeting held September 25, 1921. The report was drawn up by Dr. Pace.
was to be delivered to Rome. The proposed changes in the constitution were
to be studied and then a copy of the changes was to be sent to each member
of the Board. They would have a month to make comments, after which Pace
and Shahan were to take the result of this work to Rome.114

This was all changed when the full committee had its next meeting.
Curley informed the members of the Board, December 9, 1924, that the committee
had decided that it would be better to send Pace and Shahan to Rome to sound out
the authorities beforehand so that the work would be sure to be completed in
in a satisfactory manner.115

Shahan wrote to Curley, December 17, 1924, that he and Pace had gotten
tickets for the steamer France, which was to depart for Europe, January 11,
1925.116 After arriving in Europe, Pace wrote to Curley. He and Shahan had
visited Louvain and then had gone to Paris. Monsignor Henri Baudrillart of
the Institut Catholique, had given them some good points on the development
of the Faculty of Theology.117

February 15, 1925, Pace again wrote to Curley and stated that all was going
well in Rome. Cardinal Luigi Sincere and Bisleti had been very kind. Bisleti
said that the Sacred Congregation of which he was the head, would do whatever
the American Bishops wanted. He and Shahan had also called on the Papal Secretary
of State, Cardinal Pietro Gasparri. Shahan had told Gasparri of the Chicago
proposition (i.e. the idea of Cardinal Mundelein to establish a Catholic Uni-
versity in Chicago). Shahan opposed this and Gasparri said that he would take
up the matter with Bisleti. Mundelein was scheduled to arrive that week.118

114 Ibid.
115 AAB, Curley to the members of the Board of Trustees, Baltimore, December
9, 1924. This was a form letter.
116 AAB, Shahan to Curley, Washington, December 17, 1924.
117 AAB, Pace to Curley, Paris, January 29, 1925.
118 AAB, Pace to Curley, Rome, February 15, 1925.
Pace followed up this letter with another one written three days later. He told Curley that a lengthy discussion had been held with Sincero, who backed the idea of the Holy Father that there should be one good University rather than many poorly equipped. He had advised Shahan and Pace to hold firm to this idea. They had a good discussion at a later meeting with Cardinal Franz Ehrle, S.J., who stressed the idea of university work which was scientific specialization and publication, rather than "vulgarization." Pace said that there was nothing new in this, but it was interesting coming from Ehrle and showed the infiltration of German University ideas. He and Shahan felt rather encouraged by their recent experiences. They were getting from various sources, the "mind" of the Holy See. They were told by everyone of importance that they had done the right thing by going to Rome. Sometime during the week they were to see the Holy Father.

The next letter of Pace to Curley said that much progress had been made on the new constitution. It was to be printed side by side with the old constitution in parallel columns. There would be enough copies printed to send one to each American bishop. Shahan was to sail from Cherbourg, March 25, and would see Curley during Easter week and would then give him all the details of what had gone on in Rome.

Shahan reported to Curley that he had spelled out his opposition to the Roman authorities to the idea of a new Pontifical University in Chicago. He wrote to Curley and stated that before he had left Rome he had talked to Sincero, Bisleti, and Gasparri about this. He had been especially strong in his opposition to the proposed new university when he had visited Gasparri.

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119 AAB, Pace to Curley, Rome, February 18, 1925.
120 Ibid.
121 AAB, Pace to Curley, Rome, March 8, 1925.
On the occasion of my visit to Cardinal Gasparri, I spoke of the rumors about a new Pontifical University at Chicago, and asked him to speak to the Holy Father, and say from me that such a step would be most detrimental to us, especially in these years, when we are beginning to succeed.\(^{122}\)

The hierarchy should be consulted if a new school was to be established. The material and financial interests of the present Catholic University would have to be safeguarded. Shahan said that Gasparri had agreed with these thoughts. He expressed himself that he was pleased that Shahan had spoken to him and promised to repeat all that Shahan had said to him when he would see the Holy Father.\(^{123}\)

6. Progress on the Revised Constitution

Shahan reported to the Board of Trustees, April 22, 1925, the progress that had been made on the revised constitution. Fifty sessions had been held in Rome. A rough draft of the new constitution had been given to the Holy Father. Pace was remaining in Rome to see the work through to its completion. Pace would bring back from Rome a printed copy of the revised constitution so that each member of the Board would get one. The Board could then take action on this at the fall meeting.\(^{124}\)

Curley sent out the schema of the revised constitution to the members of the American hierarchy, June 24, 1925.\(^{125}\) He told the members of the hierarchy that the schema had not been formally approved and would not be approved until the bishops had examined it and made their observations. Would the bishops

\(^{122}\) AAB, Shahan to Curley, Rome, March 9, 1925. The proposed Catholic University of Chicago was far beyond the rumor stage. See N.C.W.C., June 21, 1920.

\(^{123}\) Ibid.

\(^{124}\) ACUA, R0C, Curley: To the Members of the Hierarchy, Washington, June 24, 1925. This was a form letter.

\(^{125}\) ACUA, MMBT, April 22, 1925, p. 314.
please send their observations to Rector Shahan before August 15? 126

All members of the Board of Trustees received a copy of the schema. Monsignor Michael Lavelle, Rector of St. Patrick's Cathedral in New York and a long-time member of the Board, liked the new proposals. 127 The proposition for ten priests and ten laymen to be members of the Board was an admirable suggestion. He felt that the University should grant the baccalaureate in theology to all students of affiliated seminaries who could pass a prescribed examination. The licentiate's degree in theology should be given after another year at the University, and the doctorate should be given after two years. For each degree there should be a proper examination. 128

Another member of the Board, Mr. John J. Nelligan, thought that any changes in the constitution should be made in the light of the legal status of the University. The University was incorporated under the general incorporation Act of Congress. The certificate of incorporation said that there were to be seventeen Trustees. The new constitution called for the Board of Trustees to be composed of ten bishops, ten priests, and ten laymen, all elected by the bishops of the United States. The conflict between the two documents would have to be worked out. Nelligan stated that he could see that much work had been done on the revised constitution but he wondered if it were workable in all of its parts. 129

Pace made a report to the Board of Trustees on the new constitution, September 15, 1923. Rome would take no action until it had been sent back to Rome along with the suggestions of the bishops of the United States. 130 A special

126 Ibid.
127 ACUA, ROC, Lavelle to Shahan, New York, September 2, 1925.
128 Ibid.
129 AAB, Nelligan to Shahan, Baltimore, September 4, 1925.
130 ACUA, MMBT, September 15, 1925, p. 322.
committee was then set up to study the new constitution. This committee was made up of Archbishop Dowling, Bishop Turner, Bishop Hugh C. Boyle of Pittsburgh, Mr. Nelligan, and Mr. Clarence Martin. They were to make a report on the new constitution at the next meeting of the Board. 131

7. The Revised Constitution

Archbishop Dowling made his report to the Board, April 11, 1926. He said that the basis of the work of his committee had been the draft prepared in Rome, taking into consideration all of the suggestions which had been made including those of the Faculties of the University. The new constitution as drafted by the committee, was examined, discussed, and approved by the Board. Archbishop Dowling then made a motion, which was seconded and carried, that the new constitution should be taken to Rome by the Rector and Vice and that all expenses be paid. 132

The schema for the new constitution was filed as Exhibit "A" of this meeting. It was divided into twenty-three chapters, containing one hundred and twenty-six articles in all. 133

The purpose of the University was to provide for the students, under the guidance of Catholic truth, higher scholarship in every branch of learning, with a view to promoting the glory of God and the interests of the Church and of the United States and to further the advancement of knowledge. 134

Allegiance was to be given to the Roman Pontiff as the Supreme Ruler and Teacher and submission was to be given unreservedly to his Apostolic authority as the safest norm of truth in all matters pertaining to Catholic faith and

131 Ibid., pp. 322-323.
132 ACUA,MMBT, April 11, 1926, pp. 323-324.
133 ACUA,EXMBT, April 11, 1926.
134 Ibid., Article 1.
The Blessed Virgin Mary, Immaculate in her Conception, was the Heavenly Patroness of the United States and the University.\textsuperscript{136} The University was also to show a special devotion and veneration to St. Thomas Aquinas, the Angelic Doctor, patron of all Catholic schools throughout the world.\textsuperscript{137}

The University was to be under the protection of the hierarchy of the United States of America. The authority of the bishops, generally speaking, was to be exercised by a Board of Trustees. The Archbishop of Baltimore was to be the Chancellor of the University.\textsuperscript{138}

The Rector was to be elected or removed by the Board of Trustees; but this election or removal had to be submitted to the Holy See. The Rector was to hold office for five years and could be re-elected. He was to make an annual report to the Board of Trustees. He was to preside at the meetings of the Academic Senate and, for validity, had to approve its enactments. He was to see to it that doctrine taught at the University was fully imbued with the Catholic spirit. In the Rector's absence, the Vice-Rector was to be in charge.\textsuperscript{139}

There were chapters on the Procurator, who was to manage the business affairs of the University; on the General Secretary; the Director of the Library; on the Finance Committee; on the Schools, Faculties, and Departments; on the Academic Senate; on the Teaching Staff; Academic Degrees; Discipline; Scholarships and Fellowships; on Development of Affiliated Institutions; on the Heavenly Patrons; and on the Observance of the Constitution.\textsuperscript{140}

\textsuperscript{135}Ibid., Article 2.
\textsuperscript{136}Ibid., Article 122.
\textsuperscript{137}Ibid., Article 123.
\textsuperscript{138}Ibid., Article 5.
\textsuperscript{139}Ibid., Articles 27-42.
\textsuperscript{140}Ibid., Articles 43-126.
Altogether it was a very substantial document.

8. Guilday's Objection

Dowling had stated that the suggestions of the professors had been considered in making up the new constitution. Despite this, Guilday wrote in his diary that he had met Shahan after the meeting of the Board and had been told by him that the suggestions of the professors had not been taken up in relation to the new document. Guilday was disgusted. He wrote that he would be loyal to the officials of the University in the future, but this loyalty need not go beyond the bond uniting him to the University. This bond held him to so many hours of teaching. It did not mean that he would continue to promote and influence higher scholarship. He would now consider himself merely a paid employee. A later entry for the same day speaks out in even stronger terms. Guilday had gone to Pace to see where he stood on the action of the day. After seeing Pace, Guilday maintained that failure was now complete. Pace was to take the old (?) constitution to Rome in May.

The day will come when all those who are involved in this tragic break with Catholic scholarship will be held up to scorn and ridicule. If the future historian wants a good example of senile decay and immoral selling of our birthright, he need only study the action of Pace.

The major reason for the Guilday outburst would seem to be his desire to see a Graduate School formed which, hopefully, would be under his direction. His diary is filled with the type of emotional outpourings as noted above. The reader can take them for what they are worth. After the passage of a few days or weeks, Guilday usually regained his emotional composure. He seemed

\[111\] ACUA,GP, Diary entry for April 14, 1926.  
\[112\] Ibid.  
\[113\] Ibid.
to love the dramatic posture where he was standing all alone and everyone had turned against him.\footnote{144}

9. Revised Constitution Taken to Rome by Pace

Pace took the revised text of the new constitution to Rome and turned it over to the Vatican Press on June 7, 1926, so that it could be printed and presented to the Sacred Congregation of Seminaries and Universities. He reported to Curley that all was going well.\footnote{145}

Pace made a written report to the Board of Trustees on September 14, 1926. He stated that the Sacred Congregation had held meetings July 6 and 8 to view the new constitution. Approval was granted by the Congregation, July 24. During the month of August, copies of the new constitution had been sent to every member of the Board of Trustees.\footnote{146}

Curley wrote to Bisleti to thank him and the Sacred Congregation of Seminaries and Universities for all of the help that had been given in perfecting the new constitution. Bisleti had previously paid tribute to Pace for all of the work that he had put into the new constitution. Curley agreed that Pace should be praised.

No man in America has done more for the Catholic University than he. Humbly and unostentatiously he has given the better part of his life to the work of Catholic education, and is today the best known figure in the Country in that particular field. He is recognized as an eminent scholar by the great secular Universities of the United States, and has always been a credit to the Catholic Church in America. I am sorry to say that now his health is not so good.\footnote{147}

\footnote{144} The idea of a separate Graduate School was not to die out. James H. Ryan, Shahan's successor, felt that this was an essential part of his program to reorganize the University along American lines. The dean of the new Graduate School, however, was not Guilday but Roy J. Deferrari. See Deferrari,\textit{Memoirs}, pp. 89-124.

\footnote{145} AAB, Pace to Curley, Rome, June 8, 1926.\footnote{146} ACUA,EXMBT, September 14, 1926.

\footnote{147} AAB, Curley to Bisleti, Baltimore, September 20, 1926.(copy)
10. Promulgation of the New Constitution

Curley presided at a ceremony held in the auditorium of the Maloney Chemical Laboratory, October 13, 1926. All of the officials, professors and instructors of the University were present. The purpose of the meeting was to declare that the new constitution was now in force. Copies of the new constitution were distributed to everyone present.148

11. The New Constitution Leads to a New Charter

Shahan had requested the attorney, George Hamilton, a member of the Board of Trustees, to render an opinion on the legal status of the new constitution. Hamilton reported that he was perturbed about the changes. Under the old charter there were seventeen members of the Board of Trustees. This was increased to thirty in the new constitution without the sanction of any court. Hamilton felt that any action which the new Board might take would be of doubtful legality. One of the solutions to the problem would be to consider congressional incorporation by special act of Congress.149

The Board decided that a new charter should be petitioned from Congress. Mr. Clarence Martin, Hamilton, Pace, and Shahan were to prepare the charter bill.150

Martin called attention to a printed copy of the new charter bill at the fall meeting of the Board.151 He said that it should be introduced at the next session of Congress. Martin wanted a change in the new constitution. It stated that the Board of Trustees was to be named by the bishops of the United States.

149 ACUA,MMBT, April 27, 1927. This item was presented to the Board at the spring meeting in 1927. The letter of Hamilton to Shahan is dated, April 16, 1927.
150 ACUA,MMBT, April 27, 1927, pp. 342-343.
151 ACUA,MMBT, September 13, 1927, p. 348.
This did not seem feasible according to corporation law which required that a directorate be a continuing body. The Board should elect its own members in keeping with corporation law. It would always elect, however, such men as were suggested by the bishops. Turner went along with this and said that the new constitution should be amended on this point. He knew that the Roman authorities would give their consent. The Board approved the position of Turner. 152

The bill for the new charter, S. 2310, was introduced in the Senate by Senator Walsh of Montana on January 9, 1928. The Board of Trustees was to have the power to increase the number of its members by a two-thirds vote of the whole number of the Trustees at the time such a vote was taken. The total number of Trustees was not to exceed fifty. The Board of Trustees was also given the power to adopt and change by-laws for the conduct of the business and educational work of the University. These by-laws had to be approved by a two-thirds vote of the Trustees. 153 The bill was approved as Public Act No. 235 of the 70th Congress, April 3, 1928. 154

D. SCHOOLS AND DEPARTMENTS

1. The School of Canon Law

The Holy See interested itself in individual departments of the University, as well as in plans for a general reorganization. Shahan informed the Board of Trustees, April 26, 1922, that Bisleti had notified him that the Holy Father wanted a separate School of Canon Law at the University. The Holy Father would be pleased to accept the request of the Trustees that such a school should be

152 Ibid., pp. 348-349.
153 ACUA,ROC. This is taken from a printed copy of Bill S. 2310.
154 ACUA,ROC. This is a printed copy of Public Act No. 235, 70th Congress, S. 2310, April 3, 1928.
established and would write a letter of approval to facilitate the gathering of funds. The course of the new school of Canon Law was to cover three years and three or four professors would be necessary to staff it.

Shahan held a meeting in December of 1922 to lay the foundation for the new School of Canon Law. Those present were Shahan, Rev. Dr. Filippo Bernardini of the Department of Canon Law of the School of Sacred Sciences, and Pace. Bernardini said that two men who had recently gotten their doctorates in Canon Law from the University, as part of the School of Sacred Sciences, Rev. Dr. Valentine Schaaf, O.F.M., and Rev. Dr. Hubert Motry, would be good men to help start the independent School of Canon Law.

Pace sent the memorandum of the meeting to Curley with the suggestion that he send it to Bisleti in Rome so that the Roman authorities would know that something was being done to organize the new school.

Fr. Edmund Klein, the Franciscan minister provincial, wrote to Shahan, December 21, 1922, granting permission for Schaaf to go to the University to teach canon law. It would be quite a sacrifice to let him go since it would leave a vacancy on the seminary staff which would not be easy to fill.

Considering, however, the good he could do for the general welfare of the Catholic Church of our Country in helping to educate young priests, and in order to show our appreciation for the benefits received by us through the Catholic University of America in educating so many

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155 AGUA, MMBT, April 26, 1922, pp. 280-281.
156 AAB, Memorandum for the School of Canon Law, December 4, 1922.
157 Schaaf had a very distinguished career as a member of the faculty of the School of Canon Law. He became Dean of the School in 1933 and held this position until 1936. On July 4, 1945, he was named minister general of the Order of Friars Minor by Pope Pius XII. He was the first American to occupy this office which is the highest in the Franciscan Order. See Damian McElrath, "Valentine Schaaf," N.C.E., XII, p. 1118. Motry was also a substantial addition to the faculty. He was associate professor from 1928 to 1952. He was Dean of the School of Canon Law from 1911 to 1952. See AGUA, RRBT, 1952 and Francis J. Connell, C.SS.R., "Eulogy of the Rt. Rev. Hubert Louis Motry," C.U.B., XX (new series) (July, 1952), 5-7.
158 AAB, Pace to Curley, Washington, December 4, 1922.
of our Fathers, my Council consented to let Fr. Valentine accept the honorable call to the Chair of Canon Law at the Catholic University of America at Washington, D.C.\textsuperscript{159}

Shahan notified Curley that Schaaf's superior had given him permission to come to the University and that Motry also had accepted a teaching position in the new School of Canon Law at the University.\textsuperscript{160} The School of Canon Law, now separated from the School of Sacred Sciences, was opened formally in September of 1923.

2. The School of Law

Shahan wanted to do away with the undergraduate law school, with the idea of opening a Graduate School of Law. He so informed Mr. Walter George Smith of Philadelphia, a member of the Board of Trustees. He would keep only the dean of the present law school, Dr. Peter J. McLoughlin. After looking over the graduate courses at Yale and Harvard, he felt that American constitutional history, legal history, and jurisprudence would, for the present, sufficiently round out the new Graduate Law School.\textsuperscript{161}

McLoughlin reported the plan of Shahan to Clarence Martin, who was also a member of the Board. Martin objected to the plan of Shahan to do away with the undergraduate law school. He said that it was true that the number of undergraduate law students was declining because of the higher standards which were now being demanded. All universities were being affected by this. This would straighten itself out in a few years. The solution was not to do away with the undergraduate law school but to keep it. Many students would turn

\textsuperscript{159} ACUA, ROC, Fr. Edmund Klein, O.F.M., Minister Provincial, Provincialate of St. John the Baptist, Cincinnati, December 21, 1922.

\textsuperscript{160} AAB, Shahan to Curley, Washington, December 26, 1922. There were 21 students enrolled when classes began in 1923. See \textit{Announcements}, 1923, p. 27.

\textsuperscript{161} McKP, Shahan to Smith, Washington, October 25, 1923.
away from the University if they knew that there were no undergraduate law
school.\footnote{162}

Shahan took the matter up with Curley. He wrote to inform him that the
undergraduate law school would have to close in September of 1924, because of
a lack of students. Shahan said that the University had on hand in the School
of Canon Law the majority of the professors needed for a Graduate School of
Law.\footnote{163}

Shahan presented his case before the Board of Trustees, May 2, 1924, and
was authorized by them to establish a Graduate School of Law by June of 1925.\footnote{164}

The University made an announcement about its undergraduate school of
law, June 13, 1924. This school was adopting new requirements in conformity
with recent decisions of the American Bar Association and the Association of
American Law Schools. Applicants for the LL.B. were to have one year of
college work completed, and beginning September 1, 1925, applicants were to
have two years of college work completed. Shahan said that the opportunity
was now more favorable than ever to add graduate courses in this field because
of the presence of the professors of the new School of Canon Law.\footnote{165}

Shahan was still working on the idea of a Graduate School of Law in Sept-
ember of 1927. He, Martin, and a third member to be selected by them, were
to form a committee to study the development and enlargement of the activities
of the law school.\footnote{166} It seems that Shahan's hopes for a Graduate School of
Law did not materialize due to a lack of sufficient funds.

\footnote{162} ACUA,ROC, Martin to Shahan, Martinsburg, West Virginia, February 25,
1924.\footnote{163} AAB, Shahan to Curley, Washington, April 25, 1924.\footnote{164} ACUA,MMBT, May 2, 1924, p. 308.\footnote{165} N.C.W.C., June 13, 1924.\footnote{166} ACUA,MMBT, September 13, 1927.
3. **The Department of Architecture**

The Department of Architecture under Professor Frederick Vernon Murphy was signally honored in 1925 by winning the medal of the "Société des Architectes Diplômés par le Gouvernement Français" which was awarded by the American Group of the Society. The N.C.W.C. article which announced this said that the Catholic University had won this award over such competing schools as Harvard, Princeton, and Cornell. Murphy received the notification of the honor from Edwin H. Denby, Secretary of the Société.\(^{167}\)

I have the honor to announce to you that after a thorough study of the work done during the past year by the students of Architecture among the various competing universities and colleges in the competitions of the Beaux Arts Institute of Design, the Architectural Department of the Catholic University of America has merited the medal which is awarded every year by the American Group of the Société des Architectes Diplômés par le Gouvernement Français.\(^{168}\)

4. **Basselin College**

Shahan reported to the Board of Trustees, April 26, 1922, that the time had finally arrived for the establishment of the Basselin College. The fund left by Basselin now amounted to $823,000. Shahan said that he thought it best to commit the Basselin College to the Sulpician Fathers with the understanding that they were to act as agents of the University. He felt that this would best insure the ecclesiastical formation of the students and would be more economical than if the University decided to set up an independent administration for the College. The Board voted to have the question looked

\(^{167}\) N.C.W.C., July 10, 1925.

\(^{168}\) Ibid.
into by a special committee on the Basselin College.169

This committee met at St. Charles Seminary, Overbrook, Pennsylvania, November 28, 1922. Cardinal Dougherty presided. Others in attendance were Curley, Shahan, and Monsignor Lavelle. 170 Mr. Basselin's will stated that a hall for the students of the Basselin College was to be constructed at a cost of $100,000. This sum seemed inadequate and the committee decided that they should get legal advice as to whether or not it was necessary to put up this building. It was decided that the institution should be governed by a committee made up of Trustees of the University. The Sulpician Fathers were to appoint the President and the Vice-President of the College and were to take care of its spiritual government. The officers of the College should also teach the courses in philosophy. The other sciences of the curriculum should ordinarily be taught by professors and instructors of the Catholic University. 171

The major reason for Basselin's donation had been to set up a college for students studying for the priesthood who would receive training in sacred eloquence. The committee ruled that the professor of sacred eloquence could come from outside the confines of the University and could be someone other than one of the Sulpician Fathers. 172

The College was to be located on University grounds. The curriculum was to embrace the senior year of college and two years of philosophy. The Sulpician Fathers were to be engaged under contract for a definite number of years, with freedom of cancellation by mutual consent. The funds and property

169 ACUA, MMBT, April 26, 1922, pp. 281-282. The Board had accepted Basselin's bequest November 18, 1911. The action of the Board in accepting the gift was treated in Chapter Three.

170 MCKP, Minutes of the Meeting of the Special Committee on Basselin College, St. Charles Seminary, Overbrook, Pennsylvania, November 28, 1922.

171 Ibid. 172 Ibid.
of the Basselin College were to be administered by the Committee appointed by the Trustees. 173

The question of the Basselin College was taken up once again by the Board of Trustees, April 11, 1923. The Board agreed that it was not necessary to construct a hall to house its students but only that some permanent memorial be erected. Curley told the Board that he knew Basselin's mind and that when he said "senior year of College" in his will, he actually meant the last year of classics before the beginning of philosophy. The Board accepted this interpretation. It was agreed that the training of the Basselin students did not have to be given directly by the University, but that the intent and meaning of the will would be carried out if they were instructed under the direction of the Board of Trustees. 174

The Basselin College was opened October 1, 1923, with an enrollment of twelve students. 175

5. School of Theology

The Holy See had interested itself in the teaching of Sacred Scripture at the University back in the days of the Poels case. One of the first things facing Shahan in 1909, when he became Pro-Rector, was to handle that case which had been left over from the previous administration. Rome was still worried about the teaching of Sacred Scripture in the 1920's. To make sure that it was properly taught, Rome emphasized that degrees in Sacred Scripture could only be given in Rome. Curley and Shahan composed a joint letter, June 11, 1924, protest-

173 Ibid.
174 ACUA, RMBT, April 11, 1923, p. 300.
175 Announcements, 1924, p. 51. This give the list of names of the Basselin College students for the academic year 1923-1924, p. 51. See also ACUA, RMBT, 1923, p. 6.
ing the effects of the motu proprio of Pius XI, "De Disciplinae Biblicae Magisteriis."\(^{176}\) The protest was addressed to Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities. They admitted the wisdom of the Holy Father in insisting on the necessity of defending the Scripture and of giving a solid preparation to those who were to teach this most important subject. Nevertheless, the execution of the motu proprio in its present form involved certain difficulties which Shahan and Curley, with entire loyalty and profound respect, wished to be made known to the Holy Father. Pope Leo XIII had exhorted the bishops to affiliate their seminaries with the University. Some had followed this wise counsel and others would probably do likewise. Many Religious Orders and Congregations had established houses of study at the University so that their students might follow its courses and obtain its degrees. If only those who received academic degrees from the Biblical Institute or the Biblical Commission were able to teach Scripture in the seminaries, the bishops and the religious orders would begin to lose interest in the University. If the University could not prepare professors for seminaries, it would suffer not only through the curtailment of its "rights and privileges" but it would also see the number of its students in theology reduced to zero.\(^{177}\)

Curley and Shahan had a few suggestions which they hoped would be well received in Rome. All the University professors of Sacred Scripture would henceforth be trained in Rome. The Scripture course in the University was to be approved by the Biblical Commission. Annual reports would be sent to the Commission, which would include copies of all articles, publications, and dissertations on biblical questions written either by the professors or by the

\(^{176}\) AAP, Shahan and Curley to His Eminence Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities, Baltimore, July 11, 1924. (copy) Shahan sent copies of the letter to all the members of the Board. The Roman document in question was, Pius XI, "De Disciplinae Biblicae Magisteriis," Acta Apostolicae Sedis, XVI (May, 1924), 180-182. The document was issued April 27, 1924.

\(^{177}\) Ibid.
students. The University would also see to it that those who received degrees and taught Scripture would perform in every respect to the rulings of the Biblical Commission. 178

Bisleti replied that he had seen the Holy Father on July 9, 1921, and had spoken to him on the joint statement of Curley and Shahan. The Holy Father had asked Bisleti to pass on his thoughts to the Rector of the University through Curley. 179 His Holiness did not understand how the strict application of the motu proprio could lead to a slackening of interest on the part of the bishops and the religious orders with regard to the University in general and with regard to the Faculty of Theology in particular. The University was to suffer no diminution of its rights and privileges, for the reason that it never had the right to confer academic degrees in Sacred Scripture. The University could still give advanced courses in Scripture. The example of the Catholic University of Holland was given. This had been founded recently with the approval of the Holy See. It was to have advanced courses in dogma, moral, and Sacred Scripture but was to have the privilege of conferring degrees in *Universa Theologia* only. 180

In closing Bisleti said that the Holy Father had remarked on the part of the joint statement where Curley and Shahan had pledged their prompt, complete, and loyal cooperation. 181 The implication was clear, that if they really meant what they had said about their loyalty to the Holy Father, they would not bring up this subject again.

Another matter pertaining to the School of Theology was brought up by Curley in a letter to Pace, January 21, 1926. This concerned the idea of

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178 Ibid.
179 AAB, Bisleti to Curley, Rome, July 31, 1921. (copy)
180 Ibid.
181 Ibid. The correspondence of Shahan and Curley never again suggested bringing up this subject.
Shahan and Rev. Dr. Franz J. Coïn, Dean of the School of Theology, that an undergraduate school of theology was to be started at the University.\(^{182}\) The Sulpicians already had such a seminary at the University. To start this new seminary would be an advanced form of lunacy. The University had not a penny for such a new project. If there were a proper complaint levied against the present Graduate School of Theology for a lack of scholarly production on the part of the faculty, these men would not even have time to write a letter to a friend if they had the burden of teaching in the new undertaking. These postgraduate professors would not be capable of giving proper spiritual formation to the young seminarians, and the Sulpician Fathers would never consider taking over this part of the work.

The reason of this is, that they have no men for the work, and the other reason is that they are not such thorough-going simpletons as to take charge of a seminary which would tend at least, to kill their own.\(^{183}\)

Shahan won a partial victory in the battle to establish an undergraduate School of Theology. He reported to the Board of Trustees, at the spring meeting in 1927, that the Faculty of Theology had offered to conduct a seminary of four years of theology and two years of philosophy for religious only. After some discussion, the Board passed this recommendation.\(^{184}\)

E. STUDENT AFFAIRS

1. The Military Tone of the Graduation Exercises of June, 1922

The aftermath of World War I was discernible to the students of the Uni-

\(^{182}\)AAB, Curley to Pace, January 21, 1926. \(^{183}\)Ibid.

\(^{184}\)ACUA,MMBT, April 27, 1927, p. 344. This seminary course opened in September of 1927 with 49 students as compared to 25 students in the postgraduate course in theology. ACUA,RRBT, 1928, p. 24-25.
versity as late as the graduation ceremonies of June, 1922. The major address was given by Admiral William S. Benson, a member of the United States Shipping Board and a prominent Catholic layman. Speaking to the graduates Benson declared that one of the great needs of the day was to have trained leadership. This training should be founded on faith and religion. There was need for men, who in their daily lives, exemplified strength of character, uncompromising morality, boundless charity, and love for God, country, and for their fellow man.

The military character of the exercises continued with the unveiling of the Memorial Tablet honoring the fifteen students who had died serving their country during World War I. Major General Tasker H. Bliss spoke on this occasion, which took place on June 14, 1922. Bliss said that the real dedication of the Memorial Tablet should be with bowed heads and reverent silence. Perhaps he had seen these boys as they had marched to the front in France.

It was at them that all who saw them gazed...with a gripping at the muscles of the heart...at this glorious manhood come to redeem a nation from despair; glorious in the purple light of youth, clear-eyed, grave-eyed, stalwart, marching with swinging stride, and singing as they went, to suffering and death.

Bliss said that now these youth were but memory to be commemorated by a tablet.

But, gentlemen of the University, will you commemorate it in no other way? Yes, I am sure you will. That tablet teaches, the dead lips of those whose names are writ there-on teach too many lessons and too clearly--most of all the lesson of the nobility of sacrifice--for you to ignore or forget.

185 N.C.W.C., June 16, 1922.  
186 Ibid.  
187 C.U.B., XXVIII (June, 1922), l9. Bliss was a close personal friend of Shahan's. J. Harvey Cain related to the author, November 29, 1971, that Shahan and Bliss would often come to his residence and took great delight hearing the lessons of his children.  
188 N.C.W.C., June 16, 1922.  
189 Ibid.
2. Student Newspaper, The Tower

The student body was to have another publication than the Symposium as was related by the first issue of the student newspaper, The Tower, which first appeared October 27, 1922. The first issue stated that the purpose of The Tower was to disseminate news of campus activities among the students and thereby promote an interest in all the activities that would foster and develop a greater school spirit.\[190\]

The Tower for December 10, 1924, reported that the students wished to have a voice in University affairs. They had petitioned Shahan and he had granted approval to a constitution for a Student Council.\[191\] This Council was to supervise all social functions at the University. All proposed dates for various activities were to be submitted to the Student Council so that there would be no conflict between social and athletic activities or different types of social activities. This Council was to serve as a means of communication between the student body and the officials of the University. The Tower went on to state that this did not bar any individual or class from petitioning or communicating with the officials of the University in a direct manner.\[192\]

The Tower was alert to report new activities on campus. The issue of March 4, 1925, reported the arrival of a new sport. Boxing was now added to baseball and football as an inter-collegiate sport at the University.\[193\] Coach Ted Mitchell's newly created boxing team had just won its first match over Washington and Lee. The Catholic University team had started out poorly, losing

\[190\] The Tower, October 27, 1922, p. 2. This publication will be designated Tower.
\[191\] Tower, December 10, 1924.
\[192\] Ibid.
\[193\] Tower, March 4, 1925, p. 4.
all of its matches in the three lighter weight classes. The tide of fortune had turned in favor of the University, however, when doughty Eddie LaFond, captain of the C.U. team, gained a victory over Thomas Merritt of Washington and Lee. The next three bouts were also won by the University. The final outcome stood at four victories and three defeats, giving the team victory to LaFond and his cohorts.

3. The "Dod Noon Club" Listens to Senator Reed

Some activities at the University gained attention in the national Catholic press. Such was the case when the "Dod Noon Club," a social club at the University, invited Democratic Senator James A. Reed to address its members, February 17, 1927. The N.C.W.C. news service reported the event. The Senator was introduced by Shahan as one who had been for many years in the front rank of public servants in the country. The Senator from Missouri told his audience that they could do no better work than to get the old ship of state back on the high seas with her prow pointed to the north star of individual liberty. He condemned the current generation of lawgivers for stepping over the boundaries which belonged to others.

Leave to the mother and the father that which belongs to the mother and the father—leave to the private citizen that which belongs to the private citizen—leave to the school that which belongs to the school, and leave to the Church that which belongs to the Church. For, if you ever begin interference, where will you end?

F. SCHOLARSHIPS

1. The Penfield Scholarships

194 Ibid.

195 N.C.W.C., February 18, 1927.

196 Ibid.
The Catholic University needed scholarships to increase the enrollment of the student body. Many students would come to the University if only they were able to gain a scholarship. The N.C.W.C. broke the news, July 2, 1922, that Frederick Courtland Penfield of New York City, who had died on June 19, 1922, had named the Catholic University, New York University, and the University of Pennsylvania in his will. The article stated that the three schools were to participate in a bequest of $80,000 which was to be used to establish scholarships in diplomacy, international affairs, and belles-lettres. Penfield was a convert to the Catholic faith and had been the first American to receive the Grand Cross of St. Gregory, an honor given to him by Pope Pius X in 1911. He had been a distinguished American diplomat and had served as ambassador to Austria-Hungary from 1913 to 1917. He and his wife had organized and directed relief work in Austria after the end of the war and for this he had received a special commendation from Pope Benedict XV.

Shahan reported to the Board of Trustees, September 26, 1922, that the amount of money coming to the University from the Penfield estate was actually $80,000. This would be used to set up scholarships in international law, diplomacy, and belles-lettres.

2. The Mullen Scholarships

Penfield's type of bequest was very desirable since the University could invest the money and take care of the scholarships from the interest. The University found itself in somewhat of a different situation with regard to the Mullen scholarships. John K. Mullen of Denver asked for five full scholarships and five tuition scholarships in recognition of his donation to build the library.

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197 N.C.W.C., July 2, 1922. 198 Ibid.
199 ACUA-MMBT, September 26, 1922, p. 291. Each school named in the will was to receive $80,000. The original account was in error.
at the Catholic University. He made this stipulation after the library fund had received $100,000 of his proposed $500,000 donation. Shahan urged the Board to accede to his request.\footnote{ACUA, MMBT, September 14, 1926, p. 329.} The Board granted Mullen's request with the understanding that he would award the scholarships during his lifetime after which they would be awarded by the Roman Catholic Bishop of Denver.\footnote{Ibid., pp. 332-333.}

This was amended October 6, 1926, to read that the scholarships were to be awarded by Mr. John K. Mullen during his lifetime and by a majority vote of the Board of Directors of the John K. and Catherine S. Mullen Benevolent Corporation after his death. The amendment to the resolution of the Board of Trustees, granting the scholarships, stated that those who were to receive the scholarships had to meet the entrance requirements of the Catholic University.\footnote{Ibid., pp. 335-336. This amendment to the meeting of September 14, 1926, bears the date, October 6, 1926.}

G. HONORARY DEGREE GIVEN TO WILLIAM COSGRAVE

The University frequently granted honorary degrees to distinguished persons. The awarding of one of these degrees was to lead to some of the most violent attacks on the University to be witnessed by Shahan. The anguish of Shahan was intensified by the fact that the attacks came from residents of the United States who were interested in the cause of Irish freedom. The Catholic University awarded an honorary Doctor of Laws degree to Mr. William Thomas Cosgrave, President of the Executive Council of the Irish Free State, January 26, 1928.\footnote{N.C.W.C., January 27, 1928.}

Not only did Cosgrave receive a degree from the Catholic University, but he also was given a banquet by the British Ambassador, Sir Esme Howard, an affair which Shahan attended.\footnote{Ibid.} The Irish and the Irish-Americans who were
distrustful of the British were enraged. Cosgrave and his followers were regarded by them as traitors to the cause of Irish freedom, since they had agreed to an Irish Free State in the south of Ireland and had agreed to leave the northern counties under British control. The University became the target of those who opposed the settlement. Letters poured into the University abounding in the most lurid and violent language. Shahan was also the target for much abuse, his presence at the banquet in the residence of the British Ambassador was compared to the presence of Judas at the Last Supper. One of the milder letters was written by John Flynn of Springfield, Massachusetts.

I have read in the public press the announcement that the above named University over which you preside has conferred the degree of D.L. on that peerless Hypocrite & renegade Cosgrave. Oh! what a dispicable act to perform by a Catholic University...

Shahan wished to know the reaction in Ireland to the awarding of the degree and sent copies of what had happened to members of the Irish hierarchy. They were quite pleased that Cosgrave had received the honorary degree from the Catholic University. The response of the Bishop of Cork, Daniel Cohalan, is typical of the replies returned by the Irish bishops.

I thank you most cordially for your great kindness and courtesy in sending me a full statement of the addresses and of the formula of Degree which were delivered and read on the historic occasion when President Cosgrave received the honorary degree of Doctor of Law from your University. We in Ireland have been put under a deep debt of gratitude to the most Reverend Chancellor, Archbishop Curley, to you Right Reverend Rector, and to the University.

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205 ACUA, ROC, Flynn to Shahan, Springfield, January 31, 1928. Most of the letters of protest seem to have come from persons of rather limited education. Some of the letters appear to have been written by people who were actually demented.

206 ACUA, ROC, Cohalan to Shahan, Ferrenferris, Cork, February 23, 1928.
The professor most in the limelight during Shahan's last term was Rev. Dr. John A. Ryan. An article in the news service of the N.C.W.C. of June 4, 1923, gave a brief review of his career on the occasion of the silver jubilee of his ordination. He had first gained fame as a result of his controversy with the Socialist, Morris Hillquit, carried on in the columns of Everybody's Magazine in 1913 and 1914 on the question, "Socialism--Promise or Menace?" He had joined the faculty of the Catholic University in 1915 and for many years had been regarded as one of America's most eminent authorities on industrial problems.

Ryan was disturbed at times by things other than industrial problems. One of his grievances was the undue emphasis placed on intercollegiate sports. In October of 1923 he wrote a letter to America magazine expressing his sentiments. He denounced the growing commercialism in intercollegiate sports and said that these sports benefitted only a small minority of the student body. "If I had charge of a college (which happily I have not), I should abolish intercollegiate contests entirely." The Tower published "An Answer" to Ryan's letter.

First we must accuse our learned professor of stating generalities. He says intercollegiate athletics benefit only a small minority of the student body; but he gives us no figures, no statistics, and furnishes no proof. Here for instance, in football alone, we have seventy men, more than one-sixth of the student body, out for varsity and freshman teams.

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207 N.C.W.C., June 4, 1923.
208 Ibid.
209 America (October 6, 1923), 589.
210 Tower, October 17, 1923, p. 1.
The response stated that Ryan had not shown how or why intercollegiate contests interfered seriously with the scholastic duties of the participants. He had suggested inter-class teams and contests. Did he not know that such things already existed?

Doctor Ryan has advanced the age-old argument of doing away with a thing because it has evils. Why not abolish the evils?211

Ryan was much in demand as a speaker outside the boundaries of the Catholic University. He spoke to the graduating class of Iowa State University at Iowa City, June 1, 1921. He warned the class against too ardent a pursuit of pure internationalism since national states would be necessary for many decades to come. A national patriotism would still be necessary.

But our patriotism should be rational. It should exclude jingoism, all worship of country as a nationalistic abstraction, and every other element of nationalism which is at variance with the moral law and the Golden Rule.212

Cardinal O'Connell of Boston singled out John A. Ryan and his liberal friends at the University as being among the chief proponents of a proposed Child Labor Amendment. O'Connell opposed this amendment. He decided to communicate his displeasure to Curley as Chancellor of the University.

Your Grace I think it is high time that both Ryans, J.A. and E. be restrained and checked in their public activities and irresponsible communications; they are certainly leaving a false impression on the public and upon officials of high standing everywhere, as the chief value they have is the fact that they are professors of the University.

Dr. Kerby also comes under the same category.213

O'Connell said that something ought to be done about these professors and he knew Curley would not hesitate to act.214

211 Ibbid.
212 N.C.W.C., June 2, 1921.
213 AAB, O'Connell to Curley, Boston, October 24, 1921.
214 Ibid.
O’Connell protested once again to Curley, November 2, 1924. He said that the city of Boston had been flooded with the nefarious and false views of J. A. Ryan on the Child Labor Amendment which was supposed, falsely, according to O’Connell, to be in the interest of the child. From the vicious propaganda which had been sent out it was made to appear that Catholics, like O’Connell, who opposed this "soviet legislation," were incapable of reading plain English and making logical conclusion. This could only be done by J. A. Ryan, Jane Addams, and a few more socialistic teachers and writers.

Your Grace there is only one thing left for us to do—either abandon weakly our duty and turn it all over into the hands of the Ryans, the Kerbys and the Regans...or demand that these servants of the University and paid agents of the N.C.W.C. either cease their crooked and false activities or leave the University and the offices of the N.C.W.C.

O’Connell said that it was evident that the Rector was either powerless or supine, otherwise everything would have long ago been put in its place.

Therefore with fullest confidence in Your Grace I now repeat my request that these Professors and paid agents be firmly reminded of their duty as Catholics.

Curley replied to O’Connell, November 10, 1924. He thanked O’Connell for a donation which he had made to Gibbons Institute for the Colored. He then took up the question of those whom he was supposed to censure. He knew J. A. Ryan. O’Connell probably had meant Rev. Dr. James H. Ryan when he had written of E. Ryan. Dr. James Ryan concerned himself almost exclusively with questions of Catholic education and Curley did not know how he entered the:

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215 AAB, O’Connell to Curley, Boston, November 2, 1924. (copy) This Child Labor Amendment was actually the work of a group gathered together by the Democratic Senator of Montana, Thomas J. Walsh. There were many members of this group which included John A. Ryan, Florence Kelley of the National Consumers’ League, and Owen Lovejoy of the Child Labor Committee. For further information see, Francis L. Broderick, John A. Ryan, p. 128 and pp. 155-159.

216 Ibid. Agnes Regan was the executive secretary of the National Council of Catholic Women, a subsidiary organization of the N.C.W.C. For more on this outstanding Catholic laywoman see, Dorothy A. Mohler, "Agnes Gertrude Regan," N.C.E., XII, pp. 199-200.

217 Ibid.

218 AAB, Curley to O’Connell, Baltimore, November 10, 1924. (copy)
matter. Kerby had devoted himself to the field of charity and had written an excellent volume on the priesthood. Surely the condemnation of Kerby hinged only on his endorsement of the Child Labor Amendment.

Dr. Kirby [sic] is an humble saintly priest. I have read every line he ever wrote and have gone over them again carefully since Your Eminence's letter, and I must say frankly that I fail to see where he or Dr. James Ryan has ever departed one hair's breath [sic] from the soundest Catholic teaching.219

He had talked to John A. Ryan and was convinced of his sincerity. Ryan had formulated his stand in favor of the Child Labor Amendment long before O'Connell had opposed it. He could not therefore be accused of taking this position merely to oppose himself to the senior Cardinal Archbishop of the country. He could do nothing with Miss Agnes Regan since she was employed by the Executive Committee of the Bishops under Archbishop Edward Hanna and was not part of the University community.220

O'Connell seemed to be somewhat mollified. He thanked Curley for his letter. He wanted to be as indulgent as possible in this and in every other matter which concerned the University.221 He would not admit that he had been mistaken about either Kerby or James Ryan. He hoped that they would learn by this experience to be more circumspect in the future. As for John A. Ryan:

There is also no doubt that Rev. J. A. Ryan is steering on a slippery road. His whole trend is toward a socialistic tendency, and I think he takes himself too seriously.222

Feeling perhaps, that he had not sufficiently placated O'Connell, Curley publicly opposed John A. Ryan on the Child Labor Amendment. He said that there was no priest at the Catholic University whose writings had reflected

219 Ibid.
220 Ibid.
221 AAB, O'Connell to Curley, Boston, November 12, 1924.
222 Ibid.
more credit on that institution. As Chancellor of the Catholic University, he was proud of him. With regard to his endorsement of the Child Labor Amendment to the Federal Constitution, Curley opposed him.

If Doctor Ryan does not agree with me, he is at perfect liberty to disagree. I delight in an opponent such as he. I am not opposed to the Child Labor Amendment because it is Socialistic. President Coolidge is certainly no Socialist; nor is Doctor Ryan; nor is Senator Walsh of Montana. But the Federal Government has no power to make such legislation. We are asked to confer on the Federal Government the power to prohibit the work of children up to 18 years of age, to say to the Federal Government, 'Do what you like.' Doctor Ryan says: 'Trust Congress, trust democracy.' I trust Congress, but I have a right to my doubts.

O'Connell considered John A. Ryan to be a border-line Socialist. Most observers of the passing American Catholic intellectual scene would have described him as a liberal Catholic pro-labor priest. On one question, however, Ryan parted company with his liberal friends. He stood firmly opposed to the idea of artificial birth control. He firmly denounced this practice in a speech given before the Cosmopolitan Club in Washington, D.C., in 1925. He said that the great thing to fear was depopulation, not overpopulation. People in the Middle West and college graduates did not have enough children to replace themselves. Birth control did not benefit the working classes as was often contended. He said that there had to be an average of 3.7 children for each family to keep the country at the same level of population which it then had.

In the April issue of The Salesianum for 1925, Ryan denounced the lack of participation on the part of American Catholics in the peace movement. He said that there was no justification for this since Pope Benedict XV, in his plea for peace, addressed to the belligerent nations on August 1, 1917, had proposed

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223 B.C.R., February 28, 1925, p. 7. The forces opposed to the amendment won out since a sufficient number of states could not be mustered to ratify it.

224 N.C.W.C., April 4, 1925.
that moral right should be substituted for the material force of arms in the dealings of one nation with another. 225

Dr. James T. Shotwell of the Carnegie Endowment for International Peace was so pleased with this article that he wrote to Professor Carlton J. Hayes of Columbia University that it was one of the most heartening things that he had read in a long time. 226

In July of 1925, the Baltimore Catholic Review carried another article by Ryan, this one dealing with the Scopes trial which was being held in Dayton, Tennessee. John Thomas Scopes had violated a state law prohibiting the teaching of evolution in all the high schools, normal schools, and all other public schools of Tennessee which were supported in whole or in part by the public school fund of the state. Ryan held that there was reason to condemn the Tennessee Anti-Evolution Statute. It involved a question of exegesis which did not receive a unanimous answer from the ablest biblical scholars. Legislative interference of this nature could easily extend into other fields. There was no reason for the Catholic to panic in the face of scientific teaching. Ryan cited the teachings of Père Marie Joseph Lagrange, O.P., Father Erich Wasmann, S.J., St. Augustine, and Pope Leo XIII, to show that a Catholic could hold to a more "liberal" attitude on the relation between the Bible and scientific teaching than was held by the Fundamentalists of Tennessee. He said that a Catholic should hope that the Tennessee statute would be declared unconstitutional since it might easily become a precedent for grave and tyrannical interference in the curriculum by legislative majorities, not only of the public schools but the private schools as well. 227

225 John A. Ryan, "American Catholics and the World Peace Movement," The Salesianum, XX (April, 1925), 1-8. This magazine was the alumni publication of St. Francis Seminary in Milwaukee, Wisconsin.

226 N.C.W.C., May 22, 1925. The article in the news release which records this information stresses Ryan's backing of the move to outlaw war.

The N.C.W.C. news for March 29, 1926, carried the text of a long letter written by Ryan to the Washington Post in which he condemned American liberals for their failure to condemn the persecution of the Catholic Church in Mexico.

When American liberals discriminate against, or show themselves indifferent to the liberties that have been destroyed in Mexico, they forfeit their claim to the title of liberals. No patriotic American desires forcible intervention in the affairs of Mexico; but no genuine American will either deny or look with indifference upon the assault by the Mexican government upon some of the most fundamental liberties in our own constitutional system.

Ryan continued his work of stirring up sentiment in favor of outlawing war. The New York Times of May 5, 1927, published a letter by Ryan saluting the stand of the President of Columbia University, Nicholas Murray Butler, and the New York Times editorial board for endorsing the Briand proposal to renounce war as a method of adjusting disputes between France and the United States. It was disheartening to see that others had not given a similar endorsement to the proposal.

So far as I have been able to observe, you and President Butler are voices in the wilderness.  

2. Peter Guilday

Another distinguished member of the faculty during Shahan’s last term was Peter Guilday. The N.C.W.C. news service for May 22, 1922, told of a dinner given by Shahan to honor Guilday upon his completion of his work on the life of John Carroll, the first bishop of the United States. Shahan was quite proud of the work. He said that he had read it carefully and critically and had no hesitation in proclaiming it one of the noblest productions which had yet come from the scholarship of the American Catholic Church.

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228 N.C.W.C., March 29, 1926.  
The University is proud to possess such a scholar and prouder still to have such excellent work done in its halls.\footnote{230 N.C.W.C., May 22, 1922.}

Shahan's fellow-editor of the \textit{Catholic Encyclopedia}, the Rev. John J. Wynne, S.J., was present and said that Guilday's work reflected credit, not only on the University, but on the whole Catholic Church.\footnote{231 Ibid.}

Guilday was not a peaceable man. He went on the warpath, March 17, 1921, in a letter directed to the Director of Studies, Dr. Pace. He was incensed that Rev. Dr. Edwin Ryan, Vice-President of Graduate Hall, might possibly be considered as the head of a new graduate school at the University.\footnote{232 ACUA, GP, Guilday to Pace, March 17, 1921. (copy)} He said that he had watched Ryan's incipient assumption of a semi-official deanship over a graduate school in the University. Ryan was not suited for such a position. If it were made officially, Guilday would protest, publicly if necessary. He had already warned Ryan that he would do this. Guilday had always hoped to see a graduate school established at the University, but he had never hesitated to say that the administration of this school should be placed in his hands as dean.\footnote{233 Ibid.}

Guilday had many good ideas for the advancement of American Catholic historical studies, such as the formation of a central National Catholic Archives and the formation of an Institute of American Church History. He sent a copy of his manuscript for an Institute of American Church History to Shahan, while the latter was vacationing at his summer home at Marriott's Cove, Nova Scotia. Shahan wrote a long letter to Guilday concerning the Institute. He did not think that a Central Archives could be readily achieved. The Institute offered hope. The University should be the training center for the men who would make
the Institute become a reality. Historical study was more in tune with the American mind which had an unquenchable curiosity to get the facts, than the European mind which was tuned to theological speculation. The time was not yet ripe for Guilday's idea, however, and Shahan concluded that he did not think that he should publish his manuscript at that time.

Guilday wrote to Shahan that he had already sent the manuscript to his printer. It had previously been sent to Gaillard Hunt before his death and after that to his successor as president of the American Catholic Historical Association, Henry Jones Ford. He had also sent it to Dr. Lawrence Flick of Philadelphia and to Dr. J. Franklin Jameson. All of these men had made favorable comments. If Shahan did not want the work on the institute published, Guilday would have the proofs put in storage.

Guilday felt that he had met with a reproof. It was his nature to lash out at someone when he believed himself to be attacked. He could not oppose Shahan directly, because of his position. He decided to vent his anger at Dr. John Cooper of the Department of Sociology and at one of Cooper's students, Father Gerald Shaughnessy, S.M. Cooper was directing Shaughnessy on a doctoral dissertation dealing with the question of the loss of the Catholic Faith on the part of immigrants to America. Guilday said that this was an encroachment on his own territory of American Church History. Shaughnessy's work was quite inferior since it was based on secondary material. Guilday had been gathering primary source material on this question for some years since he had been appointed by a committee composed of Archbishops Glennon, Canevin, and Sebastian Messmer.

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234 ACUA, GP, Shahan to Guilday, Marriott's Cove, August 8, 1924.
235 Ibid.
236 McKF, Guilday to Shahan, Washington August 13, 1924.
to be a silent collector of research on the loss of faith among Catholics who had come to America from Europe.

I am doubtful whether Dr. Cooper or Father Shaughnessy know the fuse they may light when the book is published.  

Shahan wanted to restore things to a condition of peace and harmony. He told Guilday to go ahead with the publication of his manuscript. He had been under the impression that it had been submitted to him for his views and he had not realized that it had already been sent to the printer.

Guilday's scholarly attainments were given recognition by Father Matthew Walsh, C.S.C., President of Notre Dame University at Notre Dame, Indiana. He wrote Guilday to inform him that Notre Dame would award him the Honorary Degree of Doctor of Laws at the commencement exercises, June 11, 1925.

Your many friends at Notre Dame will be very glad to have you with us, and I hope that Notre Dame's small part in honoring you will add greater influence to the splendid work that you are doing.

Late in 1925, Guilday petitioned Shahan to remove the teaching of American church history from the Department of History under the School of Philosophy to a separate Department of American Church History under the School of Theology. Guilday felt that his students were at the mercy of his colleagues in the present situation. Already these men had deprived one of his students of his degree the previous year. This young priest of the Congregation of the Holy Cross had been turned down for promotion to the Doctor's degree by Guilday's colleagues. The two who had done this were laymen and, according to Guilday, were anticlerical. He had wished to fight this case of injustice through to a finish, but the young priest's superiors had told Guilday to drop the case.

237 Ibid.
238 ACUA,GP, Shahan to Guilday, Marriott's Cove, August 22, 1924. The work in question was Peter Guilday, On the Creation of an Institute for American Church History (Washington: 1924). This was privately printed by Guilday.
239 ACUA,GP, May 26, 1925.
240 ACUA,ROC, Guilday to Shahan, Washington, November 14, 1925.
He felt that his students had lost confidence in him as a result of this and were consequently taking a dim view of American church history.

Some deserted me and those who have remained are not altogether sure of the outcome of their work, since they are convinced that the laymen teaching American history are opposed to the growth of this particular part of the department. \footnote{Ibid.}

Guilday had labored mightily in Belgian relief work and in helping to restore the library at Louvain which had been destroyed by the invading German Army in World War I. He was notified by the Belgian Ambassador, Baron De Cartier, that he had been selected by the King of the Belgians, to receive the Cross of Chevalier of the Order of Leopold II, in recognition of his services to Belgium. \footnote{ACUA, GP, De Cartier to Guilday, Washington, December 10, 1925.}

The actual bestowal of the award took place at a luncheon given at the Belgian Embassy in Washington, January 13, 1926. Among the distinguished guests were Shahan, Brigadier General Frank T. Hines, and Dr. William Mather Lewis, President of George Washington University. \footnote{\textit{N.C.W.C.}, January 15, 1926.}

3. Henri Hyvernat

Henri Hyvernat, professor of Semitic Languages and Literatures at the University had advised J. Pierpont Morgan, Sr., to purchase a collection of Coptic manuscripts which were being sold in Paris. Morgan had agreed to purchase these manuscripts and to defray the expense of restoring them and the cost of preparing photographic editions of these manuscripts so that the foremost educational institutions of the world might benefit from them. Morgan had asked the Catholic University to permit Hyvernat to work on these manuscripts. The Vatican Library provided the facilities for the work with the expense being taken care of by

\footnote{\textit{Ibid.} These "anticlerical colleagues" were Dr. Charles H. McCarthy, professor of American history and Dr. Richard J. Purcell, associate professor of history. Despite his petition, Guilday was not able to effect the transfer of American church history to the School of Theology.}
the elder Morgan, and after his death in 1913, by his son J. P. Morgan, Jr.
The manuscripts were handed into the Vatican Library in July of 1912. Work on
them was interrupted by the war and Hyvernat was only able to complete the
work in 1922.

Hyvernat and Morgan visited Pope Pius XI in late October, 1922, and pre­

tended him with the first copy of the photographic edition. The second copy
was to go to the Catholic University. Hyvernat gave the details of the inter­

view with the Pope to Monsignor Enrico Pucci, who relayed the story to the
N.C.W.C. news service. He told Pucci that the Pope was very gracious and had
welcomed Hyvernat and Morgan with such kindness and simplicity that he seemed
to act merely as the Vatican librarian.

As a result of his work on these manuscripts, Hyvernat was awarded the
Grand Cross of the French Legion of Honor. Hyvernat was also editor along with
Abbé Chayot of the Institut de France of the Corpus Scriptorum Ecclesiasticorum
Orientalium.

Hyvernat made an offer to the Board of Trustees to complete the establish­
ment of a Hyvernat Foundation at the University for research work on Christian
Oriental Literature. He had already deeded his library of 18,000 volumes in
this field to the University. If the University would enter into negotiations
with him, Hyvernat believed that he could work out a settlement which would
bring in at least $3,000 per year to the Foundation. A committee of the Board
of Trustees was to look into this offer.

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2\#4
N.C.W.C., November 10, 1922.

2\#5 Ibid. This work that was
presented to the Pope was the first volume of the photographic edition. Henri
Hyvernat, ed., Bibliotheca Pierpont Morgan Codices Coptici (Rome: photographice
expressi, 1922), Vols. I-LVII.

2\#6
N.C.W.C., February 22, 1926.

2\#7
ACUA, AMBT, April 14, 1928. These negotiations were to drag into the next
administration, that of James H. Ryan.

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4. Edward A. Pace

A member of the faculty and an administrator of the University, Edward A. Pace, professor of philosophy and vice-rector for academic affairs, was honored in March of 1925, when he was elected President of the American Council on Education. Shahan reported this honor to the Board of Trustees and said that it was a well-deserved tribute to Dr. Pace. ²⁴⁸

5. Richard J. Purcell

The Tower for January 20, 1926, reprinted a letter written by Dr. Richard J. Purcell to Commonweal magazine. ²⁴⁹ A symposium on Catholic Colleges had gained his attention. He believed that undue homage had been paid to the large secular universities and their faculties. There existed, as every Catholic should know, a center of Catholic education in the nation's capital, under the direction of the hierarchy of the United States. This institution did not yet compare to Harvard or Yale or some of the European foundations, but its future was bright in the hands of the Holy See, the American Hierarchy, and the growing millions of American Catholics. Even at that time a candid man would have to admit that it was to the fore among Catholic institutions. Purcell said that it was so regarded by his friends on the faculties of secular and state institutions. For scholarly research, he would refer one to Guilday's Graduate Studies, the Catholic Historical Review, the Catholic Educational Review, and the Catholic Charities Review. Time, money, and more laymen of a high calibre would result in a greater output of productive work since Washington was an ideal place for research.

²⁴⁸ ACUA, RRBT, 1925, p. 12.
²⁴⁹ Tower, January 20, 1926, p. 2. This letter originally appeared in Commonweal (November 4, 1925), 647.
...give the Catholic University of America time, and it will fulfill the highest possible ideals of a Catholic University and stand four square with the world's greatest foundations.\textsuperscript{250}

Shahan petitioned the Board of Trustees, April 27, 1927, to grant Purcell a leave of absence of about one year at full salary so that he might accept a Guggenheim Foundation research fellowship. He remarked that this was the first time that a Catholic had been appointed to a fellowship from this famous foundation. The Board gave its approval.\textsuperscript{251}

6. Romanus Butin

Rev. Dr. Romanus Butin, S.M., professor of Hebrew at the University, wrote to Shahan, April 17, 1924, telling him that he had been honored by the Trustees of the American School of Oriental Research by his selection as the annual visiting professor in the School of Oriental Research in Jerusalem for the academic year 1926-1927. Butin felt that the appointment was a compliment to the Catholic University. He left the question of his acceptance in Shahan's hands.\textsuperscript{252}

Shahan informed the Board of Trustees of this honor May 2, 1924, and asked the Board to grant the leave of absence to Dr. Butin at full pay. The Board complied with Shahan's request.\textsuperscript{253}

7. John Cooper

Rev. Dr. John Cooper of the Department of Sociology had begun to specialize in anthropology. He felt that he was beginning to gain recognition in this field when Shahan asked him to switch fields as a result of the death of Rev. Dr. Charles

\textsuperscript{250}Ibid.
\textsuperscript{251}ACUA,MMBT, April 27, 1927, p. 344.
\textsuperscript{252}ACUA,ROC, Butin to Shahan, Washington, April 17, 1924.
\textsuperscript{253}ACUA,MMBT, May 2, 1924, p. 307.
Aiken, July 8, 1925. Aiken had been professor of apologetics. Cooper protested the idea of changing fields. He said that he had professional standing in the fields of sociology and anthropology. There would be no Catholic of professional standing in the field of anthropology were he to leave it.

Unfortunately just at the present in the United States we have not a single Catholic representative in this rapidly expanding field and I can see no one in sight for some years to come...Transferring to theology would in all probability affect very much my standing, as it would cut down notably my opportunity for field and research work in anthropology...

8. Christopher-Deferrari Controversy

A clash erupted in 1927 between two associate professors in Greek and Latin, Rev. Dr. Joseph Christopher and Dr. Roy J. Deferrari. Christopher wished to focus exclusively on Latin to build up a greater expertise in this field. Deferrari wanted equal emphasis to be placed on Greek. Christopher maintained that Deferrari had failed to gain a proper competency in Latin. This could be proved by an analysis of a thesis turned out by one of the Sisters under Deferrari's direction entitled The Latinity of the Letters of St. Ambrose. He also attacked Deferrari's Latin textbook, A First Latin Book. He sent Shahan a list of alleged mistakes in these works to prove his contention that Deferrari was not a good Latin scholar and that he was fully justified in devoting himself to Latin so that there might be at least one teacher in the University highly capable in this field.

257 Christopher to Shahan. This was probably written in Washington. It bears no date.
Christopher had a friend, professor of classics, James Houston Baxter, of the University of St. Andrews, Scotland, write to Shahan to endorse his professional qualifications. Baxter was embarrassed and said that in no way did he want to intrude in a private quarrel at the Catholic University. Christopher felt perhaps that he was being persecuted. Baxter hoped that he would get over this and get down to work. He would vouch for Christopher's professional competency.

I have a pretty good idea of his worth and capabilities, and I regard him as being probably the most promising and scholarly of our younger patristic Latin scholars. In a proper environment, I feel sure he would develop into a first-class scholar; his edition of the de cat. rud. I regard as the most valuable commentary that has ever appeared on any part of Augustine; I should say it is the soundest contribution to patristic learning made by your Patristic series...It has been, as you well know, uniformly well received...Christopher will go far and do good work, and he ought in every way to be encouraged...258

He agreed with Christopher that the theses directed by Deferrari could be much better.

Partly I think it is because you cannot expect one professor to be equally at home in both Greek and Latin... This is perhaps where Christopher could be made of real value, he is worth a chair in Latin and he is perfectly capable of conducting fruitful seminars.259

Baxter paid tribute to Shahan's scholarship by saying that perhaps it had been superfluous on his part to judge the work of Christopher in the presence of one who had proven his own masterly competence in the same field.260

Deferrari held to his position that Latin and Greek should not be separated into different departments. He said that this system had been tried in several of the leading universities of the land, such as the University of Chicago, and the results had been very poor.

258 AAP, Baxter to Shahan, St. Andrews, Scotland, June 18, 1927. Christopher's work is Joseph Christopher ed. and tr. De Catechizandis Rudibus (Washington: The Catholic University of America, 1925).
259 Ibid.
260 Ibid.
Latin and Greek civilization is a compact unit, and cannot be studied primarily on its Latin or on its Greek side without a distorted result.  

Deferrari won out in this controversy and Greek and Latin continued as one Department.  

9. James H. Ryan  

Rev. Dr. James Hugh Ryan taught philosophy at the Catholic University. He also became the chief spokesman for the N.C.W.C. on educational questions. A typical example of Ryan's thought is contained in a N.C.W.C. news release for the editorial sheet in 1922. Ryan considered the position of the Catholic school and of the private school in a democracy. He said that generally speaking the private school was frankly religious. These schools looked upon religion as the basis of both good morals and good citizenship. This was both the theory and justification for the religious private school. If democracy were of its very nature antireligious or nonreligious, then there was no place in America for the private school. He did not think that many Americans would subscribe to this viewpoint.  

10. William J. Kerby  

Rev. Dr. John A. Ryan was not the only member of the Catholic University faculty to interest himself in questions involving capital and labor. The Rev. Dr. William J. Kerby of the Department of Sociology was also called on to speak on the problems of the industrial society. During the latter part of May

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262 Ibid., p. 147.  
263 N.C.W.C., Editorial page, November, 1922.  
264 Ibid.  
265 See Aaron I. Abell, American Catholicism and Social Action, p. 214.
in 1921, Kerby appeared in Pittsburgh to open the session devoted to collective bargaining at the Catholic Conference on Industrial Problems. Kerby said that industry should be so organized that minds and hearts could be released to think and to be relieved from economic terrorism. Capital and labor had to live together as partners. "Capital and Labor are both called upon to take care of their own interests but both must temper their attitude by the view of the larger vision."

I. NEW MEMBERS OF THE FACULTY

The faculty continued to be strengthened during Shahan's last term. The year 1923 saw the arrival of Schaaf and Motry to teach canon law, and Rev. Dr. Francis Jehlicka to teach moral theology, and Rev. Dr. Donald McLean to teach philosophy.

Rev. Dr. Francis Patrick Cassidy came to the University in 1924 to teach education; the Rev. Dr. John Albert Haldi, O.S.B., came at the same time as an instructor in psychology; Rev. Dr. Edwin Ryan came as an instructor in English and Martin Rawson Patrick McGuire became an assistant instructor in Latin and Greek. Rev. Dr. Francis Lardone also made his appearance at the University in 1924 to teach Roman Law.

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266 N.C.W.C., May 31, 1924.
267 Ibid.
268 Announcements, 1924, pp. 20-33. Schaaf and Motry have already been mentioned. Jehlicka had taught moral theology at the University of Budapest.
The Rev. Dr. Abel Gabert returned to France in 1925. His place as a teacher of ecclesiastical music was filled by Rev. Dr. William Des Longchamps. Speer Strahan and Henry Edward Cain were added to the Department of English in this year as was also Paul Hanly Furfey to teach Sociology.

In 1926 Conrad Bernier began his long career as a teacher of music at the University and the Rev. Dr. Fulton Sheen became an instructor in theology.

The Rev. Maurice Sheehy became a teacher of religion at the University in 1927.

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272 Announcements, 1926, pp. 19-20. Des Lonchamps had gotten his doctorate in ecclesiastical music in Rome in 1923. He taught music at the Sacred Heart Seminary in Detroit for one year and then went to the University. Strahan was a priest of the Archdiocese of Detroit. He was very close to Shahan and did a short biography of him. This work has been cited earlier in this work. See (Romig, ed.) The American Catholic Who's Who, 1934-1935, p. 411.

Father Paul Hanly Furfey was very interested in the psychological aspects of human behavior in society. This interest can easily be seen in his doctoral thesis at the University, The Gang Age. This thesis was considered so highly that it was published in book form in 1926. Paul Hanly Furfey, The Gang Age: A Study of the Pre-adolescent Boy and His Recreational Needs (New York: The Macmillan Company, 1926). Furfey, up to the present time has sixteen books to his credit. They are mostly on sociological subjects. He has also collaborated on eight other books. He is also the author of many articles. Furfey is probably the most productive scholar added to the faculty by Shahan. He was interviewed by the author, October 8, 1971. He stressed the deafness of Shahan and vice-rector George Dougherty. He said that a conversation between the two resembled a shouting match. He asserted that the deafness of Shahan was a great handicap in the running of the school but at the same time maintained that the Catholic University under Shahan was far and away the best institution of Catholic higher learning in the country. Research was being done at the University and at the time this was a great novelty in a Catholic institution.

273 Announcements, 1929, p. 17. Bernier was interviewed by the author August 8, 1969. He stated that Shahan was a very kind man. He also commented on the severe handicap of Shahan's deafness. This was almost a constant refrain from anyone who had known Shahan in his later years.

Fulton Sheen was a graduate of the Catholic University of Louvain where he had won the highest honors. His doctoral thesis gained for him the Cardinal Mercier prize for philosophy. This award was only given when a thesis was judged to be exceptionally worthy of honor. His achievement at Louvain gained for him the Agregé en Philosophie. The thesis was published in the United States in book form. Fulton J. Sheen, God and Intelligence in Modern Philosophy (New York: Longmans Green & Company, 1925). The next rector, James Ryan moved Sheen from theology into philosophy. See Hoen, Catholic Authors, 1930-1947, pp. 690-692. and (Romig, ed.) The American Catholic Who's Who, 1966-1967, p. 384.

274 Announcements, 1929, p. 17. Sheehy later became a chaplain in the United States Navy and rose to the rank of vice-admiral.
In 1928 Hugh C. Mitchell became an assistant in astronomy, Joseph E. O'Brien became an assistant in electrical engineering, and Albert May became an assistant in physics.²⁷⁵

Over the years Shahan had gotten many fine scholars to come to the University. His last term saw the addition of two excellent men, Fulton Sheen and Paul Hanly Furfey. Other scholars added during the last term were respectable but not outstanding. This could perhaps be ascribed to the debility of age and his increasing preoccupation with the Shrine.

J. THE BOARD OF TRUSTEES

1. To be Composed of Interested Members

The Board of Trustees continued to play an important role in the running of the University during Shahan's last term. The fall meeting of the Board of Trustees, September 26, 1922, set up a special committee to make a complete survey of the University.²⁷⁶ This committee drew up a final draft of its work on April 10, 1923. The committee stated that the Board of Trustees should be composed of men who were interested in the University and who would listen to the recommendations of the professors. Three unexcused absences from Board meetings would show a definite lack of interest in the University and a member of the Board who would fall into this category was to be dropped from Board membership.²⁷⁷

2. Vacancies Filled

The Board lost its Secretary when Bishop Canevin of Pittsburgh went into

²⁷⁵Ibid., pp. 20-21.
²⁷⁶AGUA, MMBT, September 26, 1922, pp. 287-288.
²⁷⁷AAB, Minutes of the Meeting of the Full Committee on the Catholic University, April 10, 1923, prepared by the Secretary of the Committee, Bishop Turner of Buffalo.
retirement because of ill health. He resigned control of his diocese November 26, 1920. He was then made titular Archbishop of Pelusium, January 9, 1921. He notified the Board that he was resigning from its membership April 26, 1922. The Board elected Bishop Peter J. Muldoon of Rockford, Illinois, to take his place as Secretary.278

Two vacancies existed on the Board caused by the resignation of Canevin and by that of Nilan of Hartford. The Committee on Nominations proposed that the Right Reverend Bishop Hugh Boyle of Pittsburgh be chosen to succeed Canevin and that Bishop Thomas E. Molloy of Brooklyn be chosen to replace Nilan. They were unanimously elected to the Board.279

3. Board Elections of April, 1922

At the beginning of Shahan's last term, it was felt proper to elect Curley to the Board of Trustees. He had already been functioning as the Chancellor of the University through his position as Archbishop of Baltimore. He was present at the meeting of the Board, April 26, 1922, when he was formally elected to the Board. At this time, he was also elected to the presidency of the Board. Curley said that he did not wish to be the presiding officer at the meetings of the Board since it would be distasteful to him to do so in the presence of a Cardinal. Dougherty said that he had been told by a cardinal in Rome that when a cardinal was present, he should preside at the meetings. The Board accepted this idea.280

O'Connell was then elected Chairman and Dougherty the Vice-Chairman of the civil corporation. Curley was to be the President, Archbishop John J. Glennon

278 ACUA, MMBT, April 26, 1922, pp. 274-275. The election of Muldoon is to be found on page 277.
279 ACUA, MMBT, September 25, 1923, p. 302.
280 ACUA, MMBT, April 26, 1922, p. 275.
of St. Louis was elected Vice-President and Bishop Muldoon, Secretary. Mr. John Joseph Nelligan was elected Treasurer, and Monsignor George A. Dougherty was elected Assistant Treasurer. The Executive Committee was made up of Archbishop Curley, Bishop Shahan, and Mr. Walter George Smith. The Finance Committee was made up of the Chairman, Mr. Nelligan, Bishop Shahan, Mr. Francis Patrick Garvan, Mr. Adrian Iselin, Jr., and Mr. Oliver Hazard Perry Johnson.

The Committee for the Basselin College was headed by Cardinal Dougherty. Shahan and Monsignor Michel Lavelle were also appointed to this Committee. It was decided to wait until the fall meeting of the Board to select the members of the permanent Visiting Committee. At the fall meeting of the Board, September 26, 1922, Archbishop Hayes and Bishop Turner were elected as new members of the Visiting Committee. Shahan, Bishop Denis J. O'Connell of Richmond and Mr. Walter George Smith were re-elected to the Committee.

4. Lay Members of the Board

The lay members of the Board of Trustees served with distinction. Usually they were Catholic men of substance with either a background in law as typified by Mr. Walter George Smith of Philadelphia or they had a background in finance as typified by Mr. John J. Nelligan of Baltimore. The selection of good lay members of the Board was of prime importance to Bishop Shahan.

He wrote to Archbishop Curley, April 5, 1924, to inform him of the death of Mr. Walter George Smith.

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281 Ibid., p. 277.  
282 Ibid.  
283 Ibid.  
284 ACUA, MMBT, September 26, 1922, p. 294.
On hearing of his stroke I went at once to see him, but he was unconscious. I stayed with him until his death yesterday (Friday) at one o'clock. It was a very great loss for us. R.I.P. 285

Shahan wrote that there was a need for an adequate replacement. This successor to Mr. Smith's place on the Board of Trustees would doubtless be a lawyer. Perhaps Curley knew of such a man in Baltimore or the state of Maryland. Every new member of the Board should be selected for real value. Shahan was to say the Requiem Mass for Mr. Smith, and Cardinal Dougherty was to give the absolution. The family had asked Shahan to say a few words at the final services. 286

At the fall meeting of the Board of Trustees, September 23, 1924, Shahan presented the names of two laymen as worthy to serve on the Board, after having received the names from the Committee on Nominations. They were Mr. John J. Sullivan of Philadelphia and Mr. Clarence E. Martin of Martinsburg, West Virginia. They were unanimously elected by the Board. 287

5. Election of Pace and Dougherty

Archbishop Curley proposed at this meeting that Dr. Pace be elected Vice-Rector of the University in academicis and that Monsignor Dougherty be elected Vice-Rector of the University in materialibus. The Board elected them to these positions. 288

6. Acquisitions and Losses

The clerical membership of the Board was strengthened in September of 1925, 285

285 AAB, Shahan to Curley, Washington, April 5, 1924. 286 Ibid.

287 ACUA, MMBT, September 23, 1924, p. 310. Sullivan was a professor of business law in the Wharton School of Economics at the University of Pennsylvania. Martin had taken his law degree at the Catholic University in 1901. At this time he was president of the Bar Association of West Virginia. Martin was the first lay alumnus elected to the Board. ACUA, RRBt, 1925, p. 3.

288 Ibid., p. 312.
when Archbishop Dowling moved that Archbishop John T. McNicholas, O.P., of Cincinnati be elected to the Board. The motion was seconded by Bishop Turner and was carried. 289

Archbishop Denis O'Connell died January 1, 1927; he had been the third Rector of the University, serving afterwards as a member of the Board of Trustees. 290 Archbishop Canevin's death followed this, March 22, 1927, 291 and the spring meeting of the Board received word from the Secretary of the Board, Bishop Peter Muldoon, that he was resigning his position on the Board because of ill health. Muldoon was replaced as Secretary by the election of Bishop Joseph Schrembs of Cleveland. 292

7. The Question of the Admission of Women Students

Shahan, generally speaking, was able to get the Board of Trustees to endorse his programs if they thought that they were financially sound. He was to find, late in his last administration, that the Board could be obstinate in matters other than finances.

The meeting of the Board of Trustees in September of 1927 faced an issue that was causing some anguish to administrators throughout the land in all-male colleges and universities. This was the question of admitting women students. Shahan reported to the Board that the Academic Senate had recommended the admission of laywomen to the graduate courses of the University. He said that the move towards coeducation was commonly accepted in non-Catholic universities and was becoming more and more accepted in Catholic universities in the United States and elsewhere. He felt that laywomen should be admitted. 293 Shahan's friends

289 ACUA, MMBT, September 15, 1925, p. 321. Archbishop McNicholas was a former student of Bishop Shahan and was very interested in the work of the Shrine.
292 ACUA, MMBT, April 27, 1927, pp. 336-337.
293 ACUA, MMBT, September 13, 1927, p. 349. For the struggle on the part of women in the United States to receive a higher education see Mabel Newcomer, A Century of Higher Education for American Women (New York: Harper & Brothers, 1959).

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on the Board, Bishop William Turner, Archbishop Austin Dowling, Archbishop Edward Hanna, and Cardinal Patrick Hayes endorsed his position. They felt that these laywomen would be driven into attending non-Catholic universities if denied access to the Catholic University. Dowling said that the University had to move with the times.294

Cardinal O'Connell was against the admission of laywomen. He advanced the argument that it would not add to the dignity of the University. He said that the University had been established as a purely ecclesiastical university and as such it ought to remain.295

Turner rejected O'Connell's reasoning and moved that women be permitted to attend the University if this were agreeable to the Academic Senate. Bishop Boyle told O'Connell that he could overrule the motion as irregular. O'Connell took advantage of this and declared the motion to be irregular.296

Turner then moved to have a committee of canon lawyers look into the question. This motion was approved.297 O'Connell's victory was of a temporary nature, however, since women students were admitted during the next administration, that of James H. Ryan.298

Richard J. Purcell states that Shahan's approach to running the University was tactful but paternalistic.299 This should not be construed to mean that Shahan was in complete control of the school as a strong father would be in control of his family. The Board of Trustees was quite capable of limiting Shahan's ability to act. The foregoing case shows that the Board had great

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294 Ibid., p. 350.
295 Ibid., pp. 349-350.
296 Ibid., p. 351.
297 Ibid.
298 The question was taken up by the Board in November of 1928. The Board left the decision to admit laywomen in the hands of the Rector and the Chancellor. They decided that women should be admitted. The Board gave its approval to their recommendation in April of 1929. See ACUA, MMBT, November 13, 1928, p. 379 and ACUA, MMBT, April 10, 1929, p. 384.
power in the determination of school policy.

K. UNIVERSITY FINANCES

The financial status of the University was to plague Shahan throughout his last term. It is remarkable that Shahan built as much as he did during this period, considering the University's precarious financial situation. Shahan was a perennial optimist, however, and placed his reliance on the thought that God would provide or that some wealthy benefactor was just around the corner.

1. Annual Deficit

At the very beginning of this term, Archbishop Glennon presented a report to the Board showing that the University was running at an annual deficit. His Committee on Operating Expenses felt that there could be a greater economy in the management of the Departments in the University. A study should also be made to consider a possible reduction in the number of professors and instructors.

The financial condition of the University was discussed at the meeting of the Board of Trustees, September 25, 1923. The deficit was looked at from many angles, and the consensus was that the general financial condition of the University was sound. It was hoped that there would be a larger return in the future from the annual appeal, especially since Archbishop Curley desired to have it signed by all of the archbishops of the United States. Even though there was no cause for alarm, a special effort was to be made to increase the revenue from the general public. At the University level all possible economy should be practiced.

300 ACUA, MMBT, September 26, 1922, p. 288. The deficit for 1922 was $31,975.15 and that for 1923 was $28,291.02. See AAF. Finance Committee to Cardinal Dougherty, Washington, December 31, 1925.

301 ACUA, MMBT, September 25, 1923, p. 303.
2. The Sale of the Copeland Estate

Mr. Nelligan reported to the Board, September 15, 1925, that the financial position of the University had been benefitted by the sale of the estate of Charles C. Copeland for $50,000. This estate had been centered in property in Libertyville, Illinois. He announced that litigation had developed over this estate, and the legal fee for the settlement had been $10,000. This was thought by the Board to be too much and Cardinal Mundelein was to look into the payment of this fee. 302

3. The Endowment Fund

The question of the endowment fund was raised by Archbishop Glennon at this meeting. He wanted to know whether or not the endowment fund was invested in interest-bearing securities. The Treasurer, Mr. Nelligan stated that a part of the endowment fund was so invested but that another portion was being used to pay for the construction of University buildings. The Board was quite perturbed by this information. It was then moved that the Finance Committee make a full report on this at the next meeting and to suggest a method for preserving the endowment fund inviolate. 303

The Finance Committee completed its report, December 31, 1925, and sent a copy to each member of the Board of Trustees. The shortage in the fund amounted to $311,734.17, of which $257,137.59 had been taken from the General Endowment Fund, $41,878.58 had been taken from the Basselin Endowment, and $12,718.00 had been taken from the Endowment Fund listed as Limited Donations. 304

302 ACUA, MMBT, September 15, 1925, p. 321. Copeland was a retired businessman and prominent Catholic of Libertyville, Illinois. He was a good friend of the Catholic University. See ACUA, RRB, 1926, p. 6.

303 Ibid., pp. 321-322.

304 AAP, Finance Committee to Cardinal Dougherty, Washington, December 31, 1925. The Committee was composed of Shahan, Nelligan, Adrian Iselin, Jr., O.H. Johnson and Francis P. Garvan.
report stated that some of this had come about by the expenditure of money for buildings and equipment in excess of donations and gifts for that purpose and by the fact that the ordinary expenses of the University were in excess of its income. Contractual obligations for the Mullen Library alone amounted to $618,563.15, and Mr. John K. Mullen had obligated himself to the payment of $500,000. The rest of this amount would have to be paid by the University. There was a balance of $24,373.05 to be paid for the completion of the Maloney Chemical Laboratory. There were no other obligations for buildings outstanding, except $281,547.52 for the National Shrine. The Committee believed that the receipts taken in by the Shrine itself would be sufficient to pay this amount without calling on the general funds of the University.

The University was coming closer each year to making its budget balance. The annual deficit was being reduced. In 1922 it had been $31,975.75. In 1923 this had been cut to $28,291.02 and in 1924 it amounted to $23,162.08. The deficit for 1925 was only $13,310.24. The total deficit for these years was $96,739.09.

The Finance Committee had been asked to make suggestions for the preservation of the endowment fund. The Committee said that a budget should be submitted to the Board of Trustees each spring. This budget was to set forth the estimated receipts and expenditures for the coming year. In the light of this, the Board could then make the necessary authorizations for new buildings, for operating expenses, and for investment.

1. Restrictions Placed on Shahan

305 The final amount expended on the John K. Mullen Library would be much greater than the Committee anticipated at this time. The General Balance Sheet for December 31, 1928, lists the expenditure at that time as $730,378.25.


307 Ibid.

308 Ibid.
Shahan ran into difficulties with the Board of Trustees over financial matters, September 14, 1926. He wished an authorization from the Board to borrow $100,000 for the John K. Mullen Library. He also wished to use, for the purpose of constructing a new dining hall, $40,000 of the $100,000, which had already been accumulated to construct a faculty residence. Archbishop Curley said that the finances of the University should be run in a most business-like way. It was unwise to divert the funds contributed for a faculty residence to build a dining hall. The Board agreed. Cardinal O'Connell then told Shahan that no more notes or contracts be entered into without the express permission of the Board. Archbishop Sebastian Messmer of Milwaukee moved that the Chancellor should henceforth act as Chairman of the Finance Committee. This motion was approved. The Finance Committee was to act under orders from the Board and was to undertake no construction without its consent. This Committee could spend $10,000 in case of an emergency but this had to be reported at the next meeting of the Board.  

This was one of the most active meetings concerning financial affairs to take place in any of Shahan's administrations. Cardinal Hayes decided that he should come to Shahan's aid. He moved that the Finance Committee be empowered to borrow $100,000 to finish the Mullen Library. This motion was approved. Curley moved that the funds for the faculty residence be kept intact. This was approved. Archbishop Dowling moved that the tuition at Caldwell Hall be raised to $125.00 a year since the present tuition was entirely inadequate to pay the expenses of the priest students at Caldwell Hall. This also was approved.  

The suggestion was also made at this meeting that Shahan should tour the

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309 ACUA,MMBT, September 14, 1926, pp. 329-331.
310 Ibid., p. 332.
country to get funds for the University. He could perhaps be accompanied by some able and alert young man as a companion and secretary. 311

5. The Budget System and Fund-Raising Program

The resolution regarding the responsibility of the Financial Committee for all future contracts was to have a short life. Mr. Clarence Martin read the report of the Committee on Survey to the Board of Trustees, April 27, 1927. He said that this Committee should be made permanent to continue its study of the condition of the University. This was unanimously approved. He also suggested that a budget system be established and that it should go into effect immediately. This also was given unanimous approval. In view of the creation of the budget system, Mr. Martin moved that the resolution passed at the last meeting concerning the responsibility of the Finance Committee for future contracts be abrogated. This passed by unanimous vote. 312

Martin then moved that an association be perfected according to the recommendation of the Survey Committee. Bishop Shahan should be made the head of this organization and had even requested this position. The association was to be founded with at least 250,000 members. They would give at least ten dollars a year to the University, for a period of ten years. The Survey Committee did not believe that the formation of the association would affect the amount of the annual collection. This led to a discussion. Archbishop Dowling was against the idea. He said that such an organization would prove to be very costly to establish and to maintain. Martin said that the plan was practical but that it would fail unless the Bishops would back it. Archbishop Curley said that it would take a long time to get the 250,000 members. He felt that

311 Ibid., p. 334.
312 ACUA, MMBT, April 27, 1927, pp. 337-338.
the organization might at least be started. He could also give Bishop Shahan an able assistant. Cardinal Dougherty said that Bishop Shahan should have a corps of able assistants throughout the country.\textsuperscript{313}

It was finally settled that Bishop Shahan should start the organization and that he be given $10,000 for this purpose. Archbishop Curley then moved that the Board appoint Father David O'Dwyer of St. Patrick's Church, Denver, Colorado, to aid Bishop Shahan. He would be paid $2,500 a year and travel expenses. This was approved by the Board.\textsuperscript{314}

6. The Question of Faculty Salaries

Despite the bad financial condition of the University, Bishop Shahan wanted to be just to the teachers of the University and to pay them well. He had asked the professors to submit some statistics on their condition in relation to other schools. He asked Dr. Hardee Chambliss, Dean of the School of Sciences, to explain the question of the sabbatical year. He then turned this material over to the auditor of the University, Mr. J. Harvey Cain, and asked him to comment. Mr. Cain did so, August 9, 1927. He said that he knew of Shahan's great interest in the welfare of the faculty and of his deep regret that the University was not able to pay better wages.\textsuperscript{315}

Mr. Cain noted that the professors wished to retire at certain ages on three-quarters salary, they wished a sabbatical year with pay, and provision to be made in case of prolonged illness. He would favor all of these things, including the proposal to raise salaries, if the University had the money to pay for them.

\textsuperscript{313}Ibid., pp. 338-339.

\textsuperscript{314}Ibid., pp. 340-341. Shahan included O'Dwyer's appointment in his next annual report, ACUA, RRBT, 1927, p. 13. O'Dwyer remained with the University until 1940. The program as envisioned at this meeting began to take shape during the next administration. See C.U.B., I (new series) (November, 1932), 10, and ACUA, RRBT, 1932, pp. 4-9.

\textsuperscript{315}ACUA, RRBT, September 13, 1927. The material was presented to the Board by Bishop Shahan at this meeting. Cain to Shahan, August 9, 1927.
The Academic Senate had worked out the program but not its cost. It would add an extra $240,000 per year to the school budget. It was ridiculous to draw comparisons with Harvard, Yale and Columbia. These schools were heavily endowed financially.

We may all be perfect gentlemen, and our staff composed of the best scholars in the land, but the road from Brookland to Rockefellerville is a very long one, though it may have a turning.316

He said that the field for Catholic scholars was quite limited. Few of the men of the Catholic University, even if they were the equals of better-paid men in productive scholarship, would be welcomed in the secular universities at higher salary. They would have to find employment at the smaller Catholic colleges. The indebtedness of the University was nearly $800,000. Until this was wiped out, the appeal of the professors was not likely to receive a warm welcome from the Board of Trustees. Mr. Cain also questioned some of the statistics of the professors but at the same time admitted that the salaries of the men at the University were quite low by any standard.

They have always been frightfully low compared with those of other universities. The important thing to be done now is to arouse the Board of Trustees to the absolute necessity of affording immediate relief. The morale of this fine body of professors is weakening faster than we realize. Every delay is fatal to the University.317

To alleviate the situation somewhat, Mr. Cain sent the details to Bishop Shahan concerning the Carnegie Plan which was sponsored by the Carnegie Foundation. The Carnegie Plan provided pensions for teachers. The school would pay into the plan and so would the teachers. He had already sounded out some of the professors about joining the plan and they had been enthusiastic.318

316 Ibid.
317 Ibid.
318 Ibid. J. Harvey Cain was interviewed by the author, November 29, 1971. Shahan was interested in the Carnegie Plan but felt that the University did not have sufficient funds to spare for it. The Carnegie Plan was conducted through its Teachers Annuity and Insurance Association. The University finally joined the plan in 1949. See William C. Greenough and Francis P. King, Retirement and Insurance Plans in American Colleges (New York: Columbia University Press, 1959), pp. 198-199.
At the meeting of the Board of Trustees, September 13, 1927, Shahan presented the petition of the teachers for an increase in salary at the request of the Academic Senate. He moved that the petition be referred to the Committee on Survey. The Board granted approval.319

7. The Question of the Deficit Again

The possibility of any action to relieve the financial difficulties of the teachers was very much dimmed by the plight of the University as outlined at this meeting. The Executive Board requested approval for the action which they had taken in borrowing $60,000 to meet the deficit which had accrued up to November 16, 1926, and asked permission to borrow another $40,000 to meet the deficit for the remainder of the year just closed and to carry on current operations. The Committee on Survey reported that the University owed $25,197.14 on the Martin Maloney Chemical Laboratory and that $32,000 had been taken from the Library Fund two years prior to this meeting to pay the salaries of the professors. These debts could be taken care of by the sale of securities held in the General Fund. Bishop Turner moved that this be done. His motion was seconded and carried.320

8. The Financial Situation in April of 1928

The last meeting of the Board of Trustees, which Shahan attended as Rector, April 18, 1928, was loaded with economic fireworks. After studying the question of the salaries of the professors, the Committee on Survey recommended that they be raised. Archbishop Dowling took issue with this and asked the Committee if they had considered the total income of the professors. Bishop Boyle responded

319ACUA, MMBT, September 13, 1927, p. 319.
320Ibid., p. 352.
in the affirmative. Dowling then said that the University was over-staffed and that the professors were involving themselves in work which had nothing to do with the University. Archbishop Curley said that the next Rector should look into this question.  

Mr. Martin presented the budget for the coming year which showed a deficit of $71,113.16. He asked authorization to borrow this amount and requested approval of the budget. Dowling made an emphatic objection. He said that the Board should make a determined effort to raise revenues to cover expenditures. If this could not be done, then the work of the departments should be cut back in keeping with the available funds. He felt that with energetic efforts, the University collection could easily be raised to $600,000. Bishop Boyle agreed with Dowling that expenses could be cut. Mr. Martin disagreed. He wanted to know which expenditures could be cut. Martin then moved that the question be taken up by the Executive Committee with instructions to make any necessary curtailments in expenditures.

L. BUILDING AND CONSTRUCTION

The last term of Bishop Shahan would not seem to have been a very propitious time for building. Shahan was determined, however, that the University should have every structure that he envisioned. Indeed much of the financial difficulty of the University stemmed from his ambitious building program.

Roy Deferrari stated in his Memoirs that Bishop Shahan had major financial problems. The procurator of the time (which would have been Monsignor George A. ACUA,MMBT, April 18, 1928, pp. 357-358.

Ibid., p. 359. The position of Archbishop Dowling seems quite laudable. The annual deficit was being taken for granted. The common procedure was to bor­row money to cover the deficit. Dowling wanted to overcome this unbusiness-like way of handling the situation. His thought that the collection could be raised to $600,000 was very optimistic since no previous collection had brought in even $300,000.

Ibid., pp. 359-360. It would seem that this motion passed although there is no notation to that effect. The Board moved on to new business.
Dougherty) had told him that on many occasions he had to borrow funds from the banks to get enough money to pay the monthly salaries. Shahan had drawn upon endowments and legacies and, according to Deferrari, this was the forbidden sin of institutional finance. Shahan continued to push the development of the physical plant. He resorted to what his critics called "bob-tailed buildings" in the hope that some benefactor would come forward to complete the building. Shahan told Deferrari that an unfinished building was a strong talking point for the gathering of more funds.

Thus the uncompleted buildings multiplied under Bishop Shahan, but who can say that it was not a good thing for the University? They were all indeed badly needed.324

1. The Stadium

The Catholic University had undergraduate lay students among the student body. They had a fully developed sports program. Bishop Shahan, who had fought strenuously for many years to get a gymnasium for these students, decided that they should also have a modern stadium. In April, 1923, it was announced that a new stadium was to be constructed. The chairman of the stadium committee was Clarence E. Martin. The drive was to be managed by Arthur D. Maguire of Detroit. The drive was to raise $400,000. The first part of the drive was to be directed at the alumni, with the hope that $25,000 could be raised in one month. Maguire said that the Catholic University was going to have the best football team in the country, and it was going to have one of the best stadiums that money could buy.325

Ground was broken for the new stadium, May 21, 1923. The Tower saluted the

324Deferrari, Memoirs, pp. 398-399.
325N.C.W.C., April 16, 1923.
beginning of the stadium and stated that $17,000 had already been collected of the $25,000 needed to get the first phase under way. The committee for the stadium was so confident that this money would be raised by Commencement Day that they had given the signal for the groundbreaking.\(^\text{326}\)

Bishop Shahan wrote to Archbishop Curley, April 25, 1921, that $25,000 had already been spent on the stadium. He wanted to ask the Board of Trustees for permission to use $50,000 for the erection of permanent stands from the donation originally made by Mr. Edward Cudahy for a library. Since Mr. John K. Mullen had agreed to build the library, Mr. Cudahy had given his permission to use the money he had given for anything desirable or necessary.\(^\text{327}\) When this was proposed at the meeting of the Board of Trustees, May 2, 1921, the Board gave its approval.\(^\text{328}\)

The stadium was formally dedicated October 4, 1921. Archbishop Curley was present. Other dignitaries included the Apostolic Delegate, Archbishop Pietro Pumasoni-Biondi, the Secretary of the Navy, Curtis N. Wilbur, Bishop Shahan, and Major General John A. Le Jeune, Commandant of the United States Marine Corps. The crowd numbered ten thousand. Secretary Wilbur was the personal representative of President Calvin Coolidge and gave the dedicatory address. He complimented the University on the new facility and said that it gave the opportunity for fine, clean, wholesome, outdoor sport and for the meeting of peoples of diverse races, creeds, and traditions upon terms of equality.\(^\text{329}\)

The \textit{Baltimore Catholic Review} also covered the story of the dedication of the stadium and said that the momentous occasion was unmarred even by the defeat

\(^{326}\) \textit{Tower}, June 1, 1923, p. 1.
\(^{327}\) AAB. Shahan to Curley, Washington, April 25, 1921.
\(^{328}\) \textit{ACUA,MMBT}, May 2, 1921, p. 306.
\(^{329}\) \textit{N.C.W.C.}, October 4, 1921.
of the Catholic University football team at the hands of the Quantico Marines by a score of 33 to 0. 330

2. The Chemical Laboratory

At the fall meeting of the Board of Trustees, September 25, 1923, Bishop Shahan announced that the Papal Marquis, Martin Maloney, had agreed to pay $100,000 for the completion of the Chemical Laboratory. The Board gave its approval to a motion of Archbishop Curley that a special letter of thanks be sent to the Marquis for his generosity. 331 The new addition would add much needed laboratory space and would also provide a sizable auditorium. In the auditorium there would be facilities for the presentation of scientific motion pictures and slides. 332 Bishop Shahan was forced to report to the Board, September 14, 1926, that the completion of the Chemical Laboratory had actually cost $150,000. Mr. Maloney had paid $125,000 of this sum. Shahan hoped that he would make up the deficit of $25,000. He asserted that the new building was one of the finest of its kind in the entire city of Washington. 333

3. The Proposed Faculty Residence

Shahan was not always able to complete the building program which he had laid out for himself. This is illustrated by his attempts to put up a new faculty residence. He had a fund set aside for this purpose. He first proposed the need for such a building at the meeting of the Board, September 25, 1923. The Board appointed a committee made up of Bishop Thomas Lillis of Kansas City, Missouri, Bishop William Turner of Buffalo and Bishop Joseph Schrembs of Cleve-

332 N.C.W.C., April 18, 1924.
333 ACUA, MMBT, September 14, 1926, pp. 329-330.
Shahan notified Curley that the question of the new faculty residence would come up at the meeting of the Board in May of 1921. Frederick V. Murphy of the Department of Architecture at the University had drawn up plans for a building which would accommodate twenty-five professors at a cost of about $200,000. Only Bishop Lillis of the committee on the residence would be present at the meeting of the Board and he was very much in favor of the plan for the new residence. Bishop Turner had signified his approval of the plans and the cost. Bishop Schrembs had not expressed himself.

When Shahan presented the plans to the Board, May 2, 1921, he said that the proposed residence would accommodate 22 to 25 professors and would cost $150,000 to $200,000. A lengthy discussion followed his report. The question was asked as to whether or not the proposed structure was large enough for future needs. The question was raised as to the means of gathering the necessary funds for the building. One suggestion was to have the alumni help to raise the funds. Another was that a select body of laymen should be asked to solicit the funds. All of these thoughts were referred back to the committee for resolution.

The next report of the committee was accepted by the Board and was to be submitted to the meeting of the hierarchy with the commendation of the Board of Trustees. The hierarchy granted approval for the faculty residence. The cost was listed as $250,000. There would be apartments for thirty professors. The decision had been reached by the hierarchy that they would raise the $250,000 for the residence on a quota basis. The Archdiocese of Boston was to contribute

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334 ACUA, MMBT, September 25, 1923, p. 303.
335 AAB, Shahan to Curley, Washington, April 25, 1924.
336 ACUA, MMBT, May 2, 1924, pp. 304-305.
337 ACUA, MMBT, September 23, 1924, p. 310.
338 N.C.W.C., October 6, 1924.
$20,000; Philadelphia another $20,000; and Baltimore was to pay $10,000. All of the other Archdioceses and Dioceses were to bear their allotted share of the cost.339

The funds did not come in as quickly as expected. Indeed, Bishop Shahan reported to the Board, September 11, 1926, that only $100,000 had been received by the University up to that time.340 This meeting of the Board blocked Shahan's attempt to use $40,000 of this fund for a new dining hall.341 Shahan had to content himself with the thought that these two needed structures would be put up some time in the future.

4. Shahan and the John K. Mullen of Denver Memorial Library

Bishop Shahan was a lover of books. The idea of an adequate library for the University was ever in his mind. He told the graduates at the commencement exercises held on June 11, 1924, that construction of the long-awaited library, was finally to begin during the summer. When completed, the library would be able to accommodate 1,000,000 volumes. The new building would rank among the three greatest university libraries in the country.342

The new library was to have elevators, booklifts, and all of the most modern equipment. The structure would be wholly fireproof. There was to be an unusually large general reading room, with smaller reading rooms for undergraduates, postgraduates, and seminarians. The first part of the work would be concentrated on the basement and the ground floor. This work was to be completed within a

339 AAB, September 25, 1924. This is a report of a meeting between Bishop Shahan, Archbishop Curley and Dr. Pace to discuss University affairs.


342 N.C.W.C., June 13, 1924.
year. This section alone would be capable of handling 400,000 to 500,000 books. This would be adequate for the needs of the school at that time since it then had 250,000 volumes.\textsuperscript{3143}

Shahan reported to the Board of Trustees, September 23, 1924, that Mr. Mullen had authorized an expenditure of $200,000 for the basement of the new library out of a trust fund of $400,000. Out of this fund, Mr. Mullen had already remitted $60,000 toward the cost of the basement. After hearing this, the Board gave its approval for the continuance of the work on the library.\textsuperscript{3144}

The cornerstone of the library was laid by Cardinal Patrick Hayes of New York, April 22, 1925. There were some rather strange circumstances connected with this event. The ceremonies started at 3:30 in the afternoon. The question had arisen at the morning session of the Board of Trustees as to whether or not Mr. Mullen had actually obligated himself to pay $500,000 to the University for the building of a new library. It was vitally important that the Board have this information since Bishop Shahan asked for permission to borrow another $100,000 over and above the amount which Mr. Mullen might or might not have obligated himself to give. Mr. John J. Sullivan and Mr. Clarence Martin were appointed to examine the correspondence between Shahan and Mullen to determine the actual size of the donation.\textsuperscript{3145}

The actual laying of the cornerstone went as scheduled. Bishop Shahan made the opening address. He said that the University had waited thirty-five years to see that day. The gratitude of the University to Mr. Mullen was in proportion to the intensity of its need for the library. He accepted the noble edifice from Mr. Mullen in the name of the Trustees of the Catholic University of America. He hoped that the gift of Mr. Mullen would soon be turned into intellectual wealth.

\textsuperscript{3143} Ibid.  
\textsuperscript{3144} ACUA, MMBT, September 23, 1924, p. 309.  
\textsuperscript{3145} ACUA, MMBT, April 25, 1925, p. 315.
and that it would also nourish the higher supernatural life of the students. He also hoped that the new library would contribute to a closer harmony of faith and reason.

The principal address was made by Dr. Peter Guilday. Dr. Guilday said that the new library would fulfill the dream of John Gilmary Shea.

Fifty years ago, when the Father of American Church History--John Gilmary Shea--discussed the proposed Catholic University of America, he pointed out with rare foresight that nothing could give greater service to the Church and to the nation than a great central Catholic library situated in Washington.

He speculated that Shea might have had in mind the work done by Cardinal Frederick Borromeo of Milan, in bringing to perfection the Ambrosiana Library.

This scholarly cousin and successor of St. Charles Borromeo intended his great gift to learning to be more than a collection of books. The books themselves were to be the nucleus of three institutions—a College of Writers, a College of Research Scholars, and a School of the Fine Arts.

Guilday hoped, that in the future, the library at the Catholic University would be able to stand in comparison to the famous library at Milan.

Mr. Sullivan and Mr. Martin gave a favorable report on the Shahan-Mullen correspondence. A resolution of the Board was then enacted to thank Mr. Mullen for his generous gift, and the Rector was also authorized to borrow $100,000 over and above the gift of $500,000 which had been promised by Mr. Mullen to build the library.

Mr. Mullen came to the decision, after he had paid $400,000 to the University, that his gift was deserving of some reward. He was still to pay $100,000 to the University but made this dependent on the granting of scholar-

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346 Tower, April 29, 1925, pp. 1-2.  347 C.U.B., XXI (April, 1925), 47.  
348 Ibid.  349 Ibid.  
350 ACUA, MMBT, April 22, 1925, p. 316. By December 31, 1925, the contractual obligations for the library had risen to $648,563.15. AAP, Finance Committee to Cardinal Dougherty, Washington, December 31, 1925.
ships. He wanted the University to place at his disposal five full tuition scholarships and five full scholarships, including tuition, room, and board. Shahan was desperately in need of money for the library. Mullen said that he would send him $50,000 and another $50,000 when the University would accede to his petition.

...I will make a special effort to send the $50,000 as soon as a satisfactory agreement is reached in regard to the scholarships; and I will, I am quite sure, shortly thereafter be able to send the balance.  

The Board granted Mr. Mullen's request at the fall meeting, September 11, 1926, and at the same time empowered Shahan to borrow another $100,000 for the library.

By 1927, Bishop Shahan was battling with the Treasurer, Mr. John J. Nelligan over an expenditure of $32,000 to put stacks for books into the library. Archbishop Curley was brought into the controversy. He wrote to Nelligan that he had told Shahan to discuss the matter with him directly. Nelligan contended that Shahan was going over the maximum figure authorized by the Board which had now risen to $700,000. If Shahan were permitted to sign the contracts he wanted to sign the total amount would run to $746,898.00. Faced with the facts and figures presented by Mr. Nelligan, Shahan agreed that for the time being he would not put out this contract. He so informed Archbishop Curley.

At the spring meeting of the Board of Trustees, Shahan received permission to borrow another $50,000 to complete the library. He said, at this time, that

351 AAP, Mullen to Shahan, Denver, July 9, 1926.
352 ACUA, MMBT, September 11, 1926, pp. 329-333.
353 AAB, Curley to Nelligan, Baltimore, February 2, 1927. (copy)
354 AAB, Nelligan to Curley, February 7, 1927.
355 Ibid.
356 AAB, Shahan to Curley, February 9, 1927.
he hoped Mr. Mullen would eventually pay the total cost of the library. 357

M. THE SHRINE

1. The Board Approves the Construction of the Crypt Church

In the background, during the time that he was struggling so vigorously to get the library and other necessary buildings completed, Bishop Shahan was working to bring into being his pride and joy, the National Shrine of the Immaculate Conception. He announced to the Board, April 26, 1922, that he had received bids for the construction of the crypt church of the Shrine ranging from $385,000 to $535,000. Permission was granted to the Shrine Committee to undertake this construction as long as no funds were spent over and above what was then currently on hand. 358

2. The Endorsement of Pius XI

Pope Pius XI gave great impetus to the collecting of funds for the National Shrine in his letter to the American Hierarchy, April 25, 1922. This letter dealt primarily with the development of the Catholic University as an educational institution and eventually led to the new constitution of 1926 but it also commended the American Bishops for their excellent design of building the National Shrine of the Immaculate Conception on University grounds. Ardor for knowledge should be enkindled with ardor for piety. This would be accomplished

357 ACUA, MMBT, April 27, 1927, pp. 343-344. An interesting story told by J. Harvey Cain concerns a visit by Mullen to see the library. He was quite displeased that it bore the title "John K. Mullen Library." He turned on Shahan and said, "You promised that it would be the 'John K. Mullen of Denver Memorial Library.'" Shahan, according to Cain, almost wept. Cain stated that the change in the stonework bearing the title was effected at considerable expense. This was related to the author by Cain, November 29, 1971.

358 ACUA, MMBT, April 26, 1922, p. 282.
by especial devotion to the Great Mother of God, who was the Seat of Wisdom and Source of Piety.  

3. The Mariana Library

In May of 1922, Bishop Shahan wrote an article for the editorial sheet of the N.C.W.C. news service, extolling the Mariana Library of the National Shrine. At that time it numbered about two thousand volumes and was currently located in the building which housed the Shrine bulletin headquarters, the Salve Regina. This unique library was the manifestation of the piety and munificence of Mr. George Logan Duval of New York who had conceived the idea of a great collection of writings pertaining to the Blessed Mother and had provided funds for the purchase of the best works as they appeared from year to year. The Mariana Library also contained invaluable older works on the Blessed Mother. Shahan then gave a brief description of some of the most valuable holdings of this library.  

4. Progress and Difficulties

Work on the crypt church of the Shrine had progressed to the point that Shahan was able to report, at the commencement exercises, June 11, 1924, that several services had actually been held in it.  

The Board of Trustees had passed the resolution, September 11, 1926, that no more contracts be entered into without the approval of the Board. This meeting had been very tense over the question of finances. Mr. J. Harvey Cain, Secretary to the administration, complained to the Treasurer, Mr. John J. Nelligan, 

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359 AAB, Apostolic Letter of Pope Pius XI to the Catholic Hierarchy of the United States, Rome, April 25, 1922. This is a printed copy used to notify the hierarchy of the Pope's sentiments.


361 N.C.W.C., June 13, 1924.

362 ACHA, MMBT, September 11, 1926, p. 331.

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that Dr. Bernard McKenna, Bishop Shahan's assistant in the work of the Shrine, paid absolutely no attention to this and continued to spend funds for the Shrine, with no attempt to get the permission of the Board of Trustees for so doing. Mr. Nelligan relayed this complaint of Chancellor Curley and asked him to restrain McKenna.

...don't you think it would be well for you to write to Bishop Shahan reminding him of the action of the Trustees at their last meeting and request that he be guided accordingly, and that he instruct Dr. McKenna to make no further financial commitments without your specific approval in each instance.363

Curley wrote to Nelligan and said that he would notify Dr. McKenna and tell him not to enter into any Shrine contracts without the consent of the University's Finance Committee. He did not want to approach Shahan directly after all of the trouble he had experienced over financial questions at the last meeting of the Board. He would send Shahan, however, a copy of the letter that he would send to McKenna. He was truly anxious not to hurt Shahan's feelings.

I do not like to come at him now with a letter in addition to all the scratching he got at the Board meeting.364

5. The Catholic Order of Foresters Donation and the Benefit Performance of John McCormack

The financial picture for the Shrine was brightened considerably by a donation of $50,000 made by the Catholic Order of Foresters. This was especially opportune since the presentation was made at the meeting of the Board of Trustees, April 27, 1927. The Board had just been discussing the financial situation at the University when a delegation of the Foresters arrived with a check for $50,000. The Honorable Thomas H. Cannon, High Chief Ranger, made the presentation. He

363AAB, Nelligan to Curley, Baltimore, September 27, 1926.
364AAB, Curley to Nelligan, Baltimore, September 28, 1926.(copy)
said that he and his associates were pleased to make the donation as a token of their veneration and love for the Blessed Mother. Cardinal Dougherty thanked the delegation for the gift and praised the Foresters for their charity and for their insurance program which had distributed a large amount of money over the years.\footnote{365}

Archbishop Curley wrote to Bishop Shahan, November 26, 1927, to congratulate him on the agreement of the famous Irish tenor, John McCormack, to put on a benefit performance for the Shrine. He hoped that Shahan would keep the price of the tickets high enough to realize a substantial amount of money for the Shrine.\footnote{366}

In his annual report for the year ending June 30, 1928, Shahan reported that the great tenor, Count John McCormack, had given a concert, January 6, 1928, at the Washington Auditorium, before a capacity crowd. The proceeds of the concert went to the Shrine and netted $6,000 for the Shrine Fund.\footnote{367}

6. The Move to Separate Shrine Affairs From Those of the University

The Shrine Committee met December 3, 1927, at the residence of Cardinal Dougherty in Philadelphia. The principle result of this meeting was the passage of a resolution calling for a separate handling of the Shrine's finances. Bishop Shahan communicated this information to Archbishop Curley and to Mr. Nelligan. He said that there was no reason to oppose the decision of the committee. Another matter to consider was the appointment of Dr. McKenna to the membership of the Shrine Committee. He was secretary of the committee but was not formally a member of it. He could fill the vacancy caused by the death of Mr. Walter

\footnote{365}{ACUA, MMBT, April 27, 1927, pp. 339-340.}
\footnote{366}{AAB, Curley to Shahan, Baltimore, November 26, 1927 (copy)}
\footnote{367}{ACUA, RRBT, 1928, p. 8.}
George Smith.368

Archbishop Curley was pleased with the resolution of the Shrine Committee to keep the finances of the Shrine separate from the funds of the University. The Shrine Committee was responsible to the Board of Trustees and the Shrine itself was on the University grounds and was University property.

...the fact is however that it is a unit that might well be separated from the University as such. The moneys that come to the Shrine, come as a rule, from sources from which we get very little for the University proper.369

He felt also that Dr. McKenna was the best man in America for the work of the Shrine. If he were to be lost to this work, Archbishop Curley did not know what would happen to the Shrine project. He should be made Executive Secretary of the Shrine Committee. Shahan should leave the small details connected with the Shrine to Bernard McKenna.

You would have no time for details and that is why I feel that our good friend Barnie ought to have the burden placed directly upon his shoulders. There is no question about yourself and himself working harmoniously together.370

The question of the Shrine came up at the meeting of the Board of Trustees, April 18, 1928. Archbishop Curley wanted a final settlement to be made on the separation of the operation and the funds of the Shrine and University. His suggestions, if approved by the Board, would be Section 13 of the By-Laws of the University. The Board of Trustees was to set up a Shrine Committee. The Committee would collect for the Shrine. All funds collected were to be deposited in the name of the Catholic University of America--National Shrine of the Immaculate Conception. The Shrine Committee would have authority to appoint a Director and Assistant Director. No contracts could be entered into beyond the amount

368 AAB, Shahan to Curley, December 13, 1927.
369 AAB, Curley to Shahan, Baltimore, December 15, 1927.(copy)
370 Ibid.
of funds on hand without the authorization of the Board of Trustees of the Executive Committee of the Board of Trustees. The accounts of the Shrine would be audited at the same time as the accounts of the University. Archbishop Curley asked Bishop Shahan if he approved. Shahan said that he was satisfied with the wording of the text as read by Curley. The Board then approved the resolution of Archbishop Curley as Section 13 of the By-Laws of the University.371

Consequent upon this action of the Board, Cardinal Dougherty, Chairman of the Shrine Committee, notified Shahan that he was to be the Director of the Shrine and Dr. McKenna was to be the Assistant Director. They could sign checks using these new positions, July 1, 1928.372

7. Shrine Expenditures as of June, 1928

The total amount of money expended for the construction of the Shrine up to June 30, 1928, was $926,206.86.373 This was the major building effort of Shahan's last term. The total expenditure for the John K. Mullen Library at the same time, was $704,996.82.374 The stadium had been announced as a $400,000 project but was listed in the report of June 30, 1928, as having cost only $82,866.43.375

The author personally believes that this is a good indication of Bishop Shahan's hierarchy of values. The Shrine as representing the spiritual nature of the University came first, the Library as representing the intellectual nature of the University came second, and the Stadium representing the physical aspect of University life came in a weak third.

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371ACUA, MMBT, April 18, 1928, pp. 365-367.
372AAP, Dougherty to Shahan, Philadelphia. (undated copy)
373ACUA, RBBT, 1928, "Exhibit C." 374Ibid.
375Ibid. Arthur Maguire was responsible for the original statement that the stadium was to cost $400,000. N.C.W.C., April 16, 1923.
N. THE CONCLUSION OF SHAHAN'S LAST TERM

1. Shahan Asks the Board to Elect a New Rector

Bishop Shahan told the Board of Trustees, September 13, 1927, that they would have to elect a new rector. His term was to expire during March of the coming year. He was now seventy years of age and was looking forward to a few quiet years. Under no circumstances would he be a candidate for re-election. He would continue to collect for the University. He wished the title of Rector Emeritus and to be granted a pension. Whatever he possessed in the way of money was already disposed of by will in favor of the University. He concluded his remarks to the Trustees by thanking God that he had permitted him to see the growth of the University. The financial difficulty of the University was caused by its growing pains. God would provide for the University in the future as he had done in the past. 376

After he had finished speaking, Cardinal O'Connell expressed the appreciation of the entire Board and indeed the appreciation of the entire Church of America, for Shahan's wonderful lifework of forty years. Shahan had shown outstanding attachment to the institution over which he presided so well. Archbishop Dowling then moved that Bishop Shahan be granted a pension and the title "Rector Emeritus." Cardinal O'Connell, in the name of the Board, was to petition the Holy Father to grant a special honor to the retiring rector. The resolution of Dowling passed unanimously. 377 Shahan was to receive a pension, the title he desired and a special honor from the Holy See. In February of 1928 he was named Assistant at the Pontifical Throne by Pope Pius XI.

376 ACUA, MMFT, September 13, 1927, pp. 346-347. 377 Ibid., pp. 347-348. Shahan at this time was getting a salary of $3,300 a year. After the passage of this resolution he received $275 per month until May of 1929, at which time the payment was reduced to $272 per month. ACUA, Pay-Roll Ledger, 1924-1930, p. 32.
2. Election Committee Appointed

Cardinal O'Connell set up a committee for the election of a new rector. He headed the committee. He also appointed Archbishop Curley, Archbishop Dowling, Bishop Schrembs, and Bishop Boyle to help in the selection of a worthy candidate to succeed Shahan.\[378\]

Shahan wrote to Chancellor Curley that his term would expire in two days on March 28, 1928. He would like to continue his administration of the University until the meeting of the Board on April 18.\[379\] Curley informed Shahan that he was to run the University until the appointment of the new rector would be approved by the Holy See.\[380\]

Bishop Schrembs was a close friend of Archbishop Curley. He and Curley were agreed that the new rector of the University should be Bishop Francis C. Kelley of Oklahoma. He informed Curley of the result of a meeting of the Nominating Committee at which Curley had not been present. Bishop Turner had been newly added to the committee. Turner and O'Connell had both opposed the nomination of Kelley. Schrembs was still convinced that the noted fundraiser for the Catholic Extension Society was the best man for the job.

If you can convert His Eminence of Boston and Bishop Turner to your viewpoint, I think you will have gone a long way towards the settlement of the University's troubles.\[381\]

3. Report of the Nominating Committee

The Nominating Committee made its report to the Board of Trustees, April 18, 1928, after which the Board voted for the new rector. Bishop Kelley received

\[378\] ACUA, MEBT, September 13, 1927, p. 348.
\[379\] AAB, Shahan to Curley, Washington, March 26, 1928.
\[380\] AAB, Curley to Shahan, Baltimore, March 27, 1928. (copy)
\[381\] Archives of the Diocese of Cleveland (ADC), Schrembs to Curley, Cleveland, April 9, 1928. (copy)
ten votes, Monsignor James H. Ryan received seven votes, and Monsignor Joseph M. Corrigan received one vote. These names were to be sent to the Holy See.  

4. Graduates Salute Shahan

Bishop Shahan was given a touching tribute by the Catholic University Graduating Class of 1928. The occasion was the thirty-ninth annual commencement, June 13, 1928. Archbishop Curley spoke in glowing terms of all the work that had been done for the University by Bishop Shahan. He called him the "Man of the Hour." He said that God had blessed the work of Bishop Shahan in the past. The good bishop still had a constructive program before him in connection with the University and the National Shrine. After he finished these words, the Chancellor called upon the Class of 1928 to show their appreciation for a man who had served the University for forty years, first as a professor and then as rector. The response was electrifying as the graduates rose to salute their beloved rector.

The entire assembly of a thousand or more persons rose as one and applauded for several minutes. The graduates, meanwhile, combined in a lusty University cheer which ended with the words "Shahan! Shahan! Shahan!"

5. Appointment of the New Rector

Monsignor James Hugh Ryan was named to the position of rector of the Catholic University of America by Pope Pius XI, July 11, 1928. This information is contained in the official document on his confirmation signed by Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities, July 14, 1928.

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Monsignor Ryan was vacationing in the Far West during the latter part of July and so Shahan continued to take care of the administration of the school until his arrival. Ryan returned to the campus August 2, 1928, and spoke to about fifty members of the summer faculty at an informal reception held at Caldwell Hall. Bishop Shahan was now free to take a well earned rest.

0. SUMMARY

The last administration of Bishop Shahan witnessed a great growth in the physical plant of the University. A building most necessary to Shahan's plans for the University was realized by the construction of the John K. Mullen of Denver Memorial Library. The construction of the library and the completion of the Martin Maloney Chemical Laboratory caused severe financial difficulties to the University since the donations for these buildings did not equal the total amount spent upon them. The Lima Library was formally opened during this term and the "Clementine Library" was purchased. The School of Canon Law and the Basselin College came into being in this time period. There was a complete reorganization of the University leading to the new constitution of 1926. This failed to meet with the approval of Rev. Dr. Peter Guilday, who hoped for the creation of a separate Graduate School at the University, operating independently of the undergraduate division. Great efforts were made to stabilize the financial situation of the University but these efforts were not completely successful. The building of the Shrine loomed ever larger in the mind of Shahan although steps were taken to separate Shrine affairs from those of the University. The achievement of Shahan at this time was most remarkable since he reached the age of seventy in his last year in office and was hampered by almost total deafness.

B.C.R., August 10, 1928, p. 8.
CHAPTER VI

RECTOR EMERITUS

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RECTOR EMERITUS

A. GENERAL

1. The National Conference of Catholic Charities

Bishop Shahan began to cut back on some of his activities. He notified the National Conference of Catholic Charities that he would not attend the meeting which was to be held in St. Louis. At this time he also stated that he was tendering his resignation as president of the Conference.

My retirement from the Rectorship of the Catholic University brings with it a re-arrangement of my activities which involves the severance of the cordial relations which I have had with the National Conference of Catholic Charities since 1910. I ask you, therefore not to consider me for the presidency at this meeting.1

He thanked the National Conference for the singular honor that it showed to him during the eighteen years that he had been privileged to act as its president.2

2. Ludwig von Pastor

Baron Ludwig von Pastor, on the eve of his last illness, wrote to thank Shahan for the gift of $2,000 to help him with his work of completing his monumental history of the popes from the close of the middle ages to modern times. Pastor also congratulated Shahan for purchasing the library of the Albani pope,

1 AAP, Shahan to the National Conference of Catholic Charities, Washington, August 20, 1928.
2 Ibid.
Clement XI, for the library of the Catholic University.\(^3\)

A short time later, Herman C. Huffer, a mutual friend of Pastor and Shahan, wrote to inform the latter that the famous historian had been taken ill and it seemed certain that he would not recover.

You know his worth and can judge better than we can, how valuable his work has been. I would have enjoyed seeing him complete his great History personally in the way he had planned, but God knows best!\(^4\)

Huffer notified the bishop by cable of the demise of Pastor, September 30, 1928.\(^5\)

3. Holy Cross Academy

Shahan left the campus of the Catholic University and moved to a residence on the grounds of Holy Cross Academy in Washington. His old friend Monsignor Edward J. McGolrick feared that he would be lonely in his new surroundings and wrote to inform him that he was looking for a Kerry Blue Terrier which he would send to him to keep him company in his new and "palatial home."\(^6\)

Archbishop Austin Dowling visited Shahan in his new residence and was quite pleased to see that all was well. Whenever he had visited Shahan previously, he had always seen him surrounded by books. Since Shahan had given his library to the University, he now seemed to be living in a desert.

...how happy I am to see you so cozily lodged in the house of the Sisters. I could not ask for anything better, though the place seems a little bare without your books. I am going to send you a book which I just read and liked very much.\(^7\)

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\(^3\) AAP, Pastor to Shahan, Innsbruck, September 6, 1928.

\(^4\) AAP, Huffer to Shahan, Chambery, September 20, 1928.

\(^5\) AAP, Huffer to Shahan, Chambery, October 1, 1928.

\(^6\) AAP, McGolrick to Shahan, Brooklyn, September 10, 1928. Paul Hanly Furfey reported to the author that Shahan was bitter about the requirement of his successor, James H. Ryan, that he vacate his rooms in Caldwell Hall. J. Harvey Cain, told the author that Shahan often spoke with pleasure of his future retirement home at Holy Cross Academy. It is possible that Shahan resented Ryan's manner in requesting him to leave. The author advances this to reconcile the conflict.

\(^7\) AAP, Dowling to Shahan, St. Paul, December 4, 1928.
Dowling need not have feared that Shahan would remain long without books. Because of his book collector's mania, he was shortly to acquire a new collection of books to adorn the walls of his new home and to provide himself with needed intellectual stimulation.

4. A Question of Salary

Shahan had been able to get along on the rather modest salary of $3,300 a year. The Treasurer of the University, Mr. John J. Nelligan, feared that this would not be enough for the new rector, Monsignor James H. Ryan. He wrote to Archbishop Curley and informed him that the new rector would suffer quite a cut in salary if he received the same amount as his predecessor. Ryan had received $1,500 a year as a teacher of philosophy at the University and $3,600 a year from the National Catholic Welfare Conference, a total of $5,100. He hoped that Curley and the other members of the Board of Trustees would give approval to increase the rector's salary to $6,000 a year.  

5. Senator Ransdell and Governor Smith

Shahan was much in demand for aid in preparing talks on a variety of subjects. Senator Joseph E. Ransdell, of Louisiana, was one of those who availed themselves of the opportunity to seek his advice. The senator wrote to the bishop on October 27, 1928, and thanked him for the help that he had given in the preparation of a speech which the senator had made before the Eucharistic Congress in Chicago. He now had to prepare a speech for a group of women in New Orleans who were advocating peace and the prevention of war. He hoped that Shahan would help him

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8 AAB, Nelligan to Curley, Baltimore, September 21, 1928. This petition of Nelligan was granted and from October 1, 1928, Ryan began to draw a salary of $500 per month. AGUA, Pay-Roll Ledger, 1924-1930, p. 32.
once again.

Your great learning and accumulated wisdom of a long life of study and faithful service to the Prince of Peace will, I am sure, enable you to give me some helpful suggestions without imposing a burden upon you.\textsuperscript{9}

This letter was written during the course of the presidential election campaign of 1928. The Democratic candidate was the Catholic, Governor Alfred E. Smith of New York, and the Republican candidate was the Quaker, Mr. Herbert Hoover. Unfortunately religious bigotry had raised its ugly head during the course of the campaign and Ransdell hoped that Shahan would be able to work into his suggestions some answer to the vicious assault being directed against the religion of Governor Smith.\textsuperscript{10}

Shahan felt that Monsignor John A. Ryan was the man best qualified to help the senator. He asked Ryan if he would do so. Ryan notified Shahan that he had complied with his request and had sent material to the senator which he thought would be quite helpful to him.\textsuperscript{11}

Despite the good will of many fair-minded Americans, Smith went down to defeat. Shahan believed that Smith had lost primarily on the question of his Catholic faith. He wrote to Smith on November 7, 1928, and praised him for his noble American attitude during the hard and wearing campaign. He said that, morally speaking, Smith had won the victory in the hearts of a great multitude of American citizens.

I had hoped, with a great many, that the deadly bigotry of an older and unhappier day could not be effectively roused against you. The hope was vain. Perhaps in the very excess of its unholy success will be found the germ of the remedy for this awful disease of such a large element of our American people.\textsuperscript{12}

\textsuperscript{9}AAP, Ransdell to Shahan, Lake Providence, Louisiana, October 27, 1928.
\textsuperscript{10}Ibid.
\textsuperscript{11}AAP, Ryan to Shahan, Washington, November 1, 1928.
\textsuperscript{12}AAP, Shahan to Smith, Washington, November 7, 1928.\textsuperscript{(copy)}
Monsignor Thomas Duggan of Hartford wrote to Shahan and thanked him for his congratulations on a series of editorials that he had written in the Transcript. Duggan had resolved to say nothing on the passing campaign, but the attacks on Governor Smith had made it impossible for him to remain silent. Perhaps it was just as well that Smith had not been elected.

Possibly some fanatic would have persuaded himself that he would be doing the Lord's work were he to shoot him down. The only regrettable thing about the whole matter is this, Smith lost his own state, and we shall never look upon Smith's like again. His career is marvelous beyond belief.

6. The Paulist Library

Shahan wrote to his friend, Father Joseph McSorley, C.S.P., November 27, 1928, to congratulate him for his decision to open a reference library in New York City sponsored by the Paulists, saying that this was a good idea for the spreading of the faith and that it would be a good idea if all of the larger dioceses were to follow suit. He offered many ideas for getting the maximum benefit out of the proposed library. He was of the opinion that the new library should be advertised in the local papers so that all would know of its existence.

7. The Death of Monsignor Dougherty

Monsignor George A. Dougherty died October 18, 1929. The Solemn Requiem Mass was celebrated four days later in the Crypt of the Shrine. Shahan preached the sermon. He said that the grim figure of death had once again crossed the threshold of the Catholic University of America and had closed the earthly career of an officer of that University who had served with sincere loyalty and pure

13AAP, Duggan to Shahan, Hartford, December 1, 1928.
affection for nearly three decades. Dougherty had come to the University in 1903 from St. Augustine's parish in Washington, where he had labored with great success giving eleven years of service for the welfare of Catholic colored people. Their love and esteem followed him to the end. The University had benefitted greatly from Dougherty's efforts.

For nigh twenty years Monsignor Dougherty was my official assistant in the administration of the University. I cannot at this moment do more than confess my deep indebtedness to him for his faithful support and prudent advice, and for his never-failing encouragement, optimism, and sympathy through those many years. They went far at all times to sustain such efforts as I could command for the welfare and progress of the great cause of the University.  

8. The National Shrine of the Immaculate Conception

The Shrine still loomed large in Shahan's life. He was pleased to report to the Board of Trustees, November 13, 1928, that the debt on the Shrine had been reduced to $100,000. He hoped that in the near future this would be reduced even more.  

During this period, Father Bernard McKenna came under fire for his attitude in relationship to the question of the separation of the Shrine from the University. J. Harvey Cain, the Auditor of the University, felt that McKenna had taken an irresponsible position leading to a complete separation. He believed that Cardinal Denis Dougherty, Shahan, and the other members of the Shrine Committee were being unduly influenced by McKenna. He protested to the Cardinal, who was the Chairman of the Shrine Committee. He hoped that Dougherty could see that the Shrine and the University should not be separated. The first

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16 ACUA_MMT, November 13, 1928, p. 377.
donations had been given for a University chapel. The Shrine represented the spiritual life of the University.

The lack of a voice in the administration of the Shrine by the Rector and administrative officials of the University will never prove to be for the best interests of this corporation. Until the matter is settled properly, it will always be causing trouble, and continually turning up for solution.  

Shahan made his next report to the Board April 10, 1929. He notified the members that $50,000 of the debt had been paid off and there was a good prospect that the rest of it would be liquidated before Christmas.  

The Board of Trustees of the University moved to strengthen its control over the Shrine at this meeting. Archbishop Michael Curley, Monsignor James H. Ryan, and Mr. Clarence Martin were made members of the Shrine Committee. Dougherty had wanted McKenna added to the committee. Since he was not present at the meeting, the cardinal was to be notified that McKenna was ineligible to become a member of the committee because of a constitutional limitation. The reason for the above is obvious. The Board would increase its hold on the affairs of the Shrine by adding the Chancellor and the Rector to the Shrine Committee, while at the same time Bernard McKenna who was the chief advocate of separation was barred from membership. This development came as a complete surprise to Shahan and he made no comment. At the next meeting of the Board he rose in defense of McKenna and paid splendid tribute to him for many valuable services rendered to the Shrine.  

Shahan made a strong plea for the continuance of the work on the Shrine at the meeting of the Board, April 30, 1930. He knew that financial conditions

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17 AAP, Cain to Dougherty, Washington, November 17, 1923.  
18 ACUA, MMBT, April 10, 1929, p. 386.  
19 Ibid., pp. 386-387.  
20 ACUA, MMBT, November 5, 1929, p. 390.
were quite poor throughout the country but this was no reason to stop work on the Shrine. There would be a great influx of visitors to Washington in 1932 to celebrate the two hundredth anniversary of the birth of George Washington. The Shrine should be completed to the point where it could attract these visitors. In response to this, the Board empowered the Building Committee to act to fulfill this request with the limitation that no more than $200,000 be spent.21

One of the organizations which had been most helpful to Shahan in raising funds for the Shrine was the International Federation of Catholic Alumnae. This group held a banquet at Emmitsburg, Maryland, August 27, 1930. Mrs. Mary B. Finan, the toastmaster of the evening, saluted Shahan as the guest of honor, asserting that the Federation had been only too glad to help him over the years in his most cherished plan of building a Shrine to Mary Immaculate in Washington.22

9. Shahan Returns to Writing

In these years of retirement, Shahan returned to one of his first loves, writing. Close to twenty articles date from this period. He contributed to such publications as the Baltimore Catholic Review, the Catholic World, Commonweal, the Missionary, and the American Ecclesiastical Review. These articles were written in popular form and show Shahan's lifetime interests in church history and Christian Art.23 A typical example of his work from this period

21ACUA,MMBT, April 30, 1930, p. 396.
22B.C.R., September 5, 1930.
is to be found in an article entitled "Roman Catacombs and the Blessed Virgin" which appeared in the Missionary of January, 1931, wherein he sought to ascertain the first representation of the Blessed Mother in the catacombs. He subscribed to the belief that the oldest likeness had been discovered by De Rossi in the Catacomb of Priscilla during his investigations of 1851. Some authorities held that De Rossi's discovery should bear the date 180 A.D. but Shahan believed that there were excellent reasons for pushing the date back to 100 A.D.  

Modern scholarship would not agree with Shahan on this. Jacqueline Lafontaine-Dosogne holds that the first representation of the Blessed Mother in Christian Art dates from the third century. André Grabar dates the Catacomb of Priscilla to the early part of the Third Century and says that the pictorial representation of a person pointing to a star in the presence of a woman and child is a puzzling scene which he could not with certainty identify as pertaining to the Blessed Virgin Mary.  

Shahan was saddened by the fact that his three terms as rector had kept him from writing as much as he desired. Witness to this was Monsignor Thomas Duggan, rector of St. Joseph Cathedral in Hartford and editor of the Transcript. He wrote of Shahan's feelings in this matter.  

On his last visit here he came to my room and spoke of his rapidly multiplying years and his advancing decrepitude. Bishop Nilan dropped in and Doctor Shahan said: 'They should never have made me rector of the University. My proper place was among my books.' Continuing, he declared that if they

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25 Ibid., p. 4.

had left him there he would have written more, and covered a ground more congenial, a ground with which he was becoming familiar and which was worthy of the best that could be done to place its records before modern readers.27

B. THE DEATH OF SHAHAN

1. The Last Moments

Despite the fact that he had spoken of his increasing decrepitude, the health of Shahan did not appear to be such that there was any reason to assume that death was close at hand. The year 1932 was to see his fiftieth anniversary in the priesthood on the third of June, and September was to witness his seventy-fifth birthday. This was not to be. Shahan returned to Holy Cross Academy, March 8, 1932, after a trip to Pittsburgh to consecrate an altar for one of his clerical friends. A Sister who saw him as he returned told him that he looked quite fatigued, but he passed this off as being of no consequence. Shahan shared his home at the academy with the Rev. Dr. John O'Grady. He and O'Grady sat down and discussed the affairs of the day, such as the death of Briand and the election of De Valera. O'Grady was not feeling well and decided to retire around midnight.

About 3 o'clock in the morning, he heard a tremendous pounding on the Bishop's door. He hastened to the Bishop's room and there found the Bishop unable to make another step. He saw at once Bishop Shahan was critically ill. He gave him absolution and then anointed him and called the doctor. The Bishop died in about seven minutes, before the doctor could reach the academy.28

27 B.C.R., March 11, 1932, p. 4.
2. Funeral Services

The sudden death of Shahan came as a great shock to his many friends. Vincent de Paul Fitzpatrick, managing editor of the Baltimore Catholic Review, predicted that the funeral Mass for Shahan which was to be held in the crypt of the National Shrine on Monday, March 14, would be attended by a capacity crowd.

Everyone who knew Bishop Shahan will try to be at the Mass. In all this land there was no prelate more loved by his associates than the gentle, scholarly, priestly man who for forty years was actively connected with the University, first as a member of the faculty and afterwards for nineteen years as rector.29

Archbishop Michael Curley, in the same issue of the Review, saluted Shahan as having been a priestly priest, worthy bishop, and a true Christian gentleman. Millions who never saw him knew of him and revered him as a shining light in the firmament of Catholic scholarship, and for many years the rector of the Church's official university in the United States. He was pleased that the Bishop would be buried in the beautiful crypt of the Shrine which was already the half-finished dream of the hierarchy's most lovable optimist and most erudite idealist.30

The expectation of Fitzpatrick that the funeral services for Shahan would be attended by a large number of people was verified. The accounts relate that 2,500 attended the chanting of the Divine Office for the Dead on Sunday evening, March 13. More than 25,000 came to view the body as it lay in state and 5,000 persons filled the crypt to overflowing for the funeral Mass on Monday, March 14.31

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30 Ibid.
There can be no doubt that Shahan's funeral called forth one of the largest crowds ever to attend the funeral services for an American Catholic educator.

The celebrant of the solemn requiem Mass was the Chancellor of the University, Archbishop Curley. The sermon was preached by one of Shahan's former students, Archbishop John T. McNicholas, O.P., of Cincinnati. McNicholas said that Shahan had been a great scholar and educator and called him "The Apostle of Encouragement."

I venture to hope that the surviving friends of Bishop Shahan who have known him from young manhood and here at the University will portray him for us as the Apostle of Encouragement. Never have I known a more noble example of this art, which too few of us have cultivated. Bishop Shahan's conviction was that even spiritual men work better under encouragement than under any other stimulus.32

He continued by saying that the life of Shahan issued a ringing challenge since he had shown that it was possible to be a saintly scholar even amidst the demands of an excessively active life.

Interment services took place in the crypt of the Shrine with the final absolution being given by the Apostolic Delegate to the United States, the Most Reverend Pietro Fumasoni-Biondi.33

Among those present were Bishops Joseph Schrembs of Cleveland, Hugh C. Boyle of Pittsburgh, William Turner of Buffalo, John M. Gannon of Erie, John J. Swint of Wheeling, and Francis Howard of Covington; Abbot Vincent Taylor, O.S.B., of Belmont Abbey; Very Reverend W. Coleman Nevils, S.J., President of Georgetown University; Monsignors James H. Ryan, the long-time trustee of the University, Michael J. Lavelle of St. Patrick's Cathedral, New York, Edward A. Pace, and Edward J. McGolrick of Brooklyn. Among the distinguished laymen present

32N.C.W.C., March 14, 1932.
33Ibid.
were Senator David I. Walsh of Massachusetts and Joseph E. Ransdell, the former senator from Louisiana.  

There were twenty members of the hierarchy in attendance, as well as twenty-seven Monsignori, a large number of priests and sisters, along with the representatives of many religious orders and societies. The final ceremonies were very colorful and impressive. This was indeed a fitting tribute to a man who would have delighted, not so much in a tribute to himself, but in the religious panoply and ceremony.

3. Tributes to Shahan

Messages of condolence poured in from many who were unable to attend either because of the burden of administrative duties, sickness, or distance. Bernard McKenna printed many of these in the official publication of the Shrine, the Salve Regina. Cardinal Eugenio Pacelli, Papal Secretary of State, sent a cable from Vatican City, March 10, 1932, stating that His Holiness, Pius XI, was paternally grieved by the death of Shahan. Cardinal Gaetano Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities, cabled March 11, 1932, that Shahan would be remembered because of his sacerdotal virtue, his distinguished scientific merits, and his innumerable services to the Catholic University of America.

Many articles appeared extolling Shahan. Pace wrote of him that he was a man of vision, fertile in conceiving great things yet practical in striving for their realization. The death of Shahan removed from earth a man beloved of many, a scholar of eminence, and a distinguished member of the hierarchy.

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35 Ibid.
36 Salve Regina, XIX (October, 1932), 79.
James H. Ryan, Shahan's successor as rector of the University, said that the departure of the former rector would leave a profound void in the Catholic educational system. His name would always be revered by the professors, students, and alumni of the University.\(^{38}\)

The Rev. Chrysostom Donnelly, O.P., said that the prospects for the future of the University were very bleak when Shahan had become rector in 1909 but that the University had made such progress that it was recognized as one of the leading educational institutions of the United States. He asserted, "to no one is due more credit for this happy condition than the late Bishop Shahan." Shahan was ever a sympathetic friend and supporter of the religious orders and congregations affiliated with the University during its struggling years. He had also realized the strength which accrued to the University from the friendly scholastic rivalry among its affiliated religious bodies.\(^{39}\)

John O'Grady stressed Shahan's interest in the National Conference of Catholic Charities. Through the Conference, Shahan had seen the influence of the Catholic University spreading through one of the chief facets of Catholic life in America.\(^{40}\)

A note in the Catholic Historical Review paid tribute to Shahan's role in the founding of that publication and commented that he had been its Editor-in-Chief from its founding in 1915 until his retirement from the rectorship of the University in 1928.\(^{41}\)

An editorial in America declared that Shahan had left his post at the University leaving behind an institution commensurate in dignity and educational

\(^{38}\)B.C.R., March 18, 1932, p. 9.
\(^{41}\)"Notes and Comments," Catholic Historical Review, XVIII (April, 1932), 127.
achievement that lived up to the high hopes of its founders. The only failure was that the University had not become strong financially. Its researches and contributions to knowledge, however, were acknowledged by scholars and learned societies in every part of the world.¹²

Patrick J. McCormick said that the building feats of Shahan seemed stupendous but that along with the material progress of the University there had been a corresponding internal development witnessed by the building of a larger teaching force and an expansion of academic life.¹³

William J. Kerby hailed Shahan as a cultured scholar. There were many scholars who were learned rather than cultured but Shahan was not to be numbered among them. His erudition represented prodigious industry, an amazing memory, constructive imagination, and rare powers of assimilation. Despite his great learning he had been helpful and gracious to all with whom he had come into contact.¹⁴

John J. Burke, C.S.P., wrote of Shahan that it was not his intention to estimate the worth of his life and work. He wished merely to pay a tribute of admiration and gratitude as one who had always been his pupil and afterwards his friend, co-laborer, and disciple. No auditor of Shahan the teacher could ever have aspired to his degree of learning but all were impressed by his intellectual thoroughness and sincerity and by his personal Christian holiness and zeal. When Burke had been appointed editor of the Catholic World, the old relationship of pupil to master had not changed, and he was ever grateful that Shahan gladly gave of his great learning and time by contributing articles. The National Catholic War Council and the National Catholic Welfare Conference owed

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¹² "A Great Educator," America, XLVI (March 26, 1932), 589.
a great debt to Shahan, as did the National Catholic School of Social Service. His deafness, which had increased in his last years, was a sore physical trial to him, but perhaps it showed that he was hearing less of the discord of the world and more of the harmony of heaven.

We shall greatly miss Bishop Shahan. His high spiritual character, his vast scholarship, his engaging, humble manner, are the legacies he has left us.

4. Shahan's Estate

Shahan had made a will on May 26, 1931.  Bernard McKenna was to be the executor of the estate and was to receive $500.00 for Masses to be said for the repose of the soul of the bishop. The Shahan library, valued at $30,000, which was situated partly in the Mullen Library and partly in his residence, was given outright to the University. The improvements on his residence and $4,000 were bequeathed to the Academy of the Holy Cross. His ecclesiastical jewelry and religious objects were willed to the University to be used for the benefit of the Shrine. His stepmother, Mrs. Maurice P. Shahan of New Haven, Connecticut, was to receive the income from stock held in the Aspinwall Company of Jewett City, Connecticut, and after her death this stock or the money received after the sale of the stock was to go to the Saint Joseph's Society for Colored Missions of Baltimore.

The income of several savings accounts in Worcester, Massachusetts, and an account in the Millbury Savings Bank in Millbury, Massachusetts, was to be paid to Mrs. Maurice P. Shahan until her death, after which these accounts were to become part of the residuary estate. The residuary estate was bequeathed to

45 John J. Burke, C.S.P., "Bishop Shahan: A Tribute," Catholic Action, XIV (April, 1932), 15. This magazine was originally called the N.C.W.C. Bulletin and then the N.C.W.C. Review.

46 ACUA, ROC, Last Will and Testament of Thomas J. Shahan, May 26, 1931 (copy). This is to be found in the Rector's Office Correspondence, 1928-1947.

47 Ibid. 
the University to be used for the benefit of the National Shrine of the Immaculate Conception.\textsuperscript{148}

Appended to the will was a statement that Shahan had donated $21,405.00 to the Catholic University dating from 1907 to 1923. He had also given $12,000 to other charities.\textsuperscript{149}

In 1946, when Monsignor McKenna was pastor of Holy Angels parish in Philadelphia, he notified Monsignor Patrick J. McCormick, then Rector of the Catholic University, that Mrs. Shahan had died of a heart attack on May 17 of that year. The law firm of Toomey & Toomey was to attend to the final settlement of the Shahan estate.\textsuperscript{50} Vincent Toomey wrote to Monsignor McKenna, December 22, 1947, that the final settlement of the estate of Bishop Shahan was made by sending a check for $2,630.77 to the St. Joseph Society for Colored Missions, Inc., and two checks to the Catholic University of America, amounting to $12,045.53. The issuance of these checks closed the Shahan estate.\textsuperscript{51}

C. SHAHAN'S PHILOSOPHY OF EDUCATION

1. His View of the Educational Impact of Historic Christianity

This work would not be complete if it did not include some comment on Shahan's philosophy of education. This philosophy may be reconstructed from his utterances on educational matters made over a long period of time. His thought on education was essentially that of a churchman. He held that the Catholic Church was the universal teacher of all mankind. The whole world

\footnotesize{\textsuperscript{148}Ibid. }  \footnotesize{\textsuperscript{149}Ibid. }  \footnotesize{\textsuperscript{50}ACUA,ROC, McKenna to McCormick, Philadelphia, May 29, 1946. }  \footnotesize{\textsuperscript{51}ACUA,ROC, Vincent Toomey to McKenna, Washington, December 22, 1947.(copy)}

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was one vast school and all mankind was to receive its teaching.\textsuperscript{52} The Church had been in the past a successful teacher. It had won a great victory over the pagan society of Greece and Rome and had completely transformed it. For an example of this Shahan pointed to the elevation of women in Christian society as compared to their former position under carnal paganism. This higher concept of the dignity of women continued to grow by the veneration in which the Blessed Mother was held under the teaching guidance of the Church. This paved the way in the Middle Ages for the unique idealization of women which, according to Shahan, was the crowning glory of the medieval order.\textsuperscript{53}

After its victory over the Graeco-Roman world the educative power of the Church had turned itself to the conquest of the barbarian mind. Shahan developed the theme, to which he constantly returned, that this education of the rude mind had not confined itself only to the instruction given by schools and scholars but was imparted quite frequently through artistic representation of holy things. He never tired of stating that the Church had carried out much of its educational program through the fine arts. The Church was truly the mother and the nurse of the fine arts and could never rid itself of its predilection for them.\textsuperscript{54}

Shahan believed in the concept of the great teacher. If it was in fact true that a knowledge of the Christian past was a most important part of the intellectual heritage of modern man then the teacher who was capable of bringing the significance of this study to the attention of the student was one who should receive fitting praise. He asserted that the Christian Archaeologist John Baptist De Rossi could be classified as one of the greatest teachers of any age. He was a man who was able to pass on to his auditors his own enthui-

\textsuperscript{53}Ibid.
\textsuperscript{54}Ibid.

siasm and passion for his subject. 55

2. Catholic Education in the United States

As the Church in the past had triumphed over false philosophies and pagan cultures, Shahan believed that it was the destiny of the Catholic school system of the United States to win a similar victory over the new intellectual barbarian mentality of his day. He set up his own mental position as being in opposition to the philosophic takeover of the public school system and the secular universities by a doctrine of materialism. He rebuked any system of teaching which rigidly excluded any mention of God or the future life and which substituted shallow moral principles for the true knowledge of right and wrong. The sterile tainted philosophy of materialism which had influenced the schools of Europe for the last six or seven decades had finally harvested what had been sown in the terrible and cataclysmic World War. Catholic educators knew that the war had resulted from the false principles, theories and educational practices of the European schools. Shahan feared that the lesson of the European tragedy had not been absorbed in America and that the flawed system of the fallen adversary was being introduced into the school system of America without substantial change. 56

Since he was so firmly convinced of the educative value of the fine arts Shahan lamented that they had fallen into the camp of materialism which was the deadliest foe of Christianity. 57 Art, music, and the drama were the most noble expressions of life. They had inspired man and had caused him to rise

57 Ibid., p. 51.
above himself. The pedagogical value of the arts had been so great when it
had been of service to the Christian social order was now being destroyed.
Catholic educational principles, teachers and pedagogical practices were the
most vigorous protest against this abuse of the arts.  

The idea that the American secular educational program posed a threat to
the American Catholic school was expressed by Shahan as far back as 1910. In
his first address to the Catholic Educational Association he had stated that
there should be a coordinating program for Catholic schools under Catholic
auspices. This eventually led to the affiliation program of 1912.

Although many of the ideas voiced by Shahan concerning the philosophy of
the American secular school seem to be negative in tone this did not preclude
his acceptance of the good and valuable things being done in the secular school.
The Catholic school could in no way neglect any branch of secular learning,
especially those most helpful and useful for mankind. Secular learning in
itself was good. It merely had to be placed in its proper perspective.

Following World War I it was felt by many educators that Americanization
programs had to be introduced into the schools of the land to inculcate a spirit
of patriotism. According to Shahan the Catholic philosophy of education which
laid such a great stress on love of God and country was without a doubt a great
force in the process of Americanization. Catholic education was at once the
root of religion and patriotism.

3. An Evaluation of Shahan’s Educational Philosophy

It would be easy to dismiss Shahan’s educational philosophy as a negative,

58 Ibid. This address was reprinted in the C.U.B. Thomas J. Shahan, “Education


60 Thomas J. Shahan, “On Catholic Higher Education,” C.U.B., XXIII (March,
1917), 108.

defensive attitude based upon a ghetto insular mentality. His writings which extolled the educational victories of the Church over the Graeco-Roman and barbarian worlds may also be set aside as nothing other than Catholic chauvinism and triumphalism. This would be to make a simplistic error. Shahan was not insular nor was he an impractical visionary living only in the past. He believed that the educative force possessed by the Church in the past was still potent and relevant to the modern age. He furthermore believed that the Catholic educational program was a positive asset to a society where the educational program had been taken over by the shifting winds of ever-changing subjective and relativistic philosophies. As this society followed false philosophical principles along a path leading to destruction, the positive aspects of the Catholic school should stand out ever more and more and in all likelihood would gain many adherents among those looking for a stable philosophic orientation.

He wanted to show that the builders of the noble cathedrals of the Middle Ages could be emulated by modern man. His National Shrine of the Immaculate Conception was to be a living proof of this. It would, hopefully, throughout many centuries bear silent witness to the faith, devotion, and intellectual vision of its builders. It would be perpetual proof that the Catholic University was not just another university but an institution of higher learning with roots in the earth but with aspirations reaching beyond the confines of time into eternity.

It is true to say that Shahan's educational philosophy was militant. He singled out the foe and then gave the means to combat it. "The blighting materialism of our country can be overcome only as the blighting materialism of our great counterpart, the ancient Roman Empire, was overcome by the knowledge of God, the true God, and the acceptance of His holy and salutary message to us, by the love and fear of Him, the obedience and service of Him, and the faith and hope laid up in His gospel." It was indeed true that human pride rejected

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this answer as did the Athenians when St. Paul preached the gospel to them. Human pride however had so often gone the road of humiliation that there was reason to hope that it would learn from these humiliations and turn away from the false philosophy which had so often betrayed it.

Shahan predicted in 1905 that the educational level of the American people would continue to rise. The function of the Catholic University was not only to equal the new plateau of learning but to surpass it. The Catholic Church could in no way dispense with the highest degree of intellectual progress. Catholic scholars should be given a training that would make them capable of standing higher than the most scholarly non-Catholics. For the mission of training these scholars the Catholic University was a vital necessity.

Shahan visualized the Catholic University as the centerpiece of the Catholic educational system. Its students were to add vitality to the intellectual and cultural life of the nation. The University was to be the Christian Athens of America. He was only one man. He had built up the physical plant and library considerably by the time of his retirement. He started the most gigantic architectural work in the history of the school. Men of the stature of John A. Ryan and John O'Grady were added to the faculty to provide the intellectual climate necessary to carry out the Shahan philosophy. It would be up to these men and their successors to carry out the grand design of his Christian Athens.

I. Comparison With the Philosophy of James Burns

It is interesting to compare the educational philosophy of Shahan with that of other Catholic educators of the day. Probably the most noted among these educators was Rev. Dr. James A. Burns, C.S.C. Burns received his M.A.

63 Ibid.

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from Notre Dame in 1894 and his Ph.D. from Catholic University in 1907. He taught Chemistry at Notre Dame after his ordination and noticed that many of his fellow instructors were not qualified to teach. He became a firm advocate of greater professional training for teachers in the Catholic schools. He believed that a greater emphasis should be placed on higher studies. He was one of the co-founders of the Catholic Educational Association in 1904 and became its first vice-president. In 1919 he became the president of the University of Notre Dame, a position which he held until 1922. His philosophy of education can be found in a paper which he delivered before the Catholic Educational Association in 1920. He held, as did Shahan, that religious and moral training imparted in the Catholic school made a definite contribution to the well-being of the country. This was most necessary since the teaching of morality was being neglected in most American colleges. Burns felt that the disciplinary enforcement of religious practice among students at Catholic colleges should be changed so that a student would learn to practice his religion on a voluntary basis. Shahan on the other hand seemed to favor some form of coercive effort exercised by the prefects or presidents of the student dormitories. While Burns emphasized religious practice on a voluntary basis on the Catholic campus he insisted that this in itself was no guarantee of academic efficiency or standing. To become strong Catholic institutions had to dedicate themselves to the pursuit of higher studies. There had to be a program to coordinate the efforts of the Catholic schools. The Catholic schools should work together to send students from one level to another in a completed system. The Catholic colleges and universities had to develop an intellectual climate. Burns suggested that each diocese set up a scholarship fund so that the poor but brilliant student, who would become the leader of the

66 Ibid., pp. 149-50.
future, would not be lost to the heavily endowed non-Catholic school's scholarship program. There was a need for greater scholarly effort on the part of the students in the Catholic college and this was even more necessary for their instructors. Burns and Shahan both believed in the concept of the great teacher. Burns said that good teachers would attract good students. A single generation of great Catholic teachers could give America a Catholic literature, a Catholic art and a Catholic philosophy capable of offsetting the fatal materialistic tendencies of the times.

To summarize, Shahan and Burns believed in the necessity of the great teacher and that there should be coordination of the Catholic schools of the nation in one closely-knit system. Burns hoped to see the development of a Catholic art but he did not stress its educative effect as did Shahan. He did not emphasize the importance of Christian history to the same degree. This perhaps reflects his background as a teacher of chemistry.

5. Johnson and Shahan: Divergent Viewpoints

A new ingredient in Catholic educational thinking was added by Rev. Dr. George Johnson of the Department of Education of the Catholic University. Johnson wanted the Catholic educators of the land to give up the defensive position held by them for so many years. It was a bad thing to be always critical of public education in the United States. He hoped that a new climate of opinion was developing whereby he would be permitted to make some constructive criticism of the Catholic school system. He said that the Catholic school system had failed to develop its distinctive features and was nothing other than a copy of the public school system. The Catholic schools had accepted the standards of the secular schools insofar as they affected curriculum, grading and text-

67 Ibid.
68 Ibid.
books to the point where there was no difference between the Catholic and public school except that in the Catholic school there was some instruction in religion and there was some sort of a religious atmosphere.  

Johnson did not blame the Catholic schools too severely for their slavish imitation of the public school. They had been constrained by necessity. The public school standards had seemed reasonable and they had formerly had behind them the weight of American public opinion. Thinking people were beginning to see the weakness of the philosophy behind many practices of the public schools and consequently the Catholic school now had a golden opportunity to strike out on its own. Johnson's program called for educational research and experimentation. He described his position as being that of a radical conservative. He cited in defense of his position the great universities of the Middle Ages. These universities had been, in the beginning, departures from the established routine.

Shahan and Johnson did not differ on every point. They both wanted to see some type of coordinated Catholic school system. This system would be much looser in Johnson's thought to permit the possibility of experimentation. Johnson wanted to try new approaches to the problem of Catholic education. This is where he and Shahan would part company. Shahan's attitude would lead him to be suspicious of experimentation. He wanted to see a revival of what had been good in the past. Johnson called his program radical conservatism. The word "radical" would not sit too well with Shahan and most of his fellow educators. Shahan could be considered conservative in the sense that he wished to preserve that which he considered to be the benign Christian legacy of his

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69 George Johnson, "The Need of a Constructive Policy for Catholic Education in the United States," C.E.A., 1925, pp. 59-60. The title of this article is quite similar to that of Burns. It may well be that the Catholic educators of this era were becoming aware that negative criticism of the secular school had to be replaced by a more positive approach to the educational question.

70 Ibid., p. 68.
ancestors. It would be stretching a point to describe this attitude as "radical."

D. FINAL SUMMARY

The case of Bishop Shahan is not so easily to be disposed of today, as it was some years ago, by the accolades of his friends at the time of his death. Questions must be posed in a critical spirit to determine Shahan's accomplishment or lack of accomplishment. In order to attain the necessary objectivity, the author hopes not to be influenced by the many accounts of the charismatic, lovable personality of Shahan. There are so many witnesses to this personality that it would be pointless to deny that it existed. It manifested itself in many different ways. Roy Deferrari relates an incident which took place while he and Shahan were travelling to Cleveland by train. Shahan would not permit Deferrari to censure the mother of an infant temporarily abandoned. He was struck by Shahan's statement that the woman had seen a bishop across the aisle and thought that the good bishop would take care of the baby if it needed attention. The benign nature of Shahan influenced many of his contemporaries to the point where they could not be critical of him. The author hopes to avoid this pitfall.

That there was growth at the University is undeniable. The value of the lands and the buildings of the University in 1909 was $878,383.32 and in 1928 it was $3,371,927.60 which does not include the $926,206.86 which had been expended on the National Shrine. Even allowing for the inroads of inflation this was a spectacular advance. Many necessary buildings had been put up, such

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Footnotes:

71 Practically everyone interviewed by the author who had known Shahan personally, related some story to illustrate how kind and lovable a man he was.

72 Roy J. Deferrari, Memoirs, p. 402.


74 ACUA, RRBT, June 30, 1928, Exhibit "C."
as the Martin Maloney Chemical Laboratory, Graduate Hall, Gibbons Hall, the Gymnasium, and over $700,00 had been spent on the John K. Mullen of Denver Memorial Library by the time Shahan left office. The number of volumes in the library had risen from 53,500 in 1909, to 273,674 in 1928. The student body had increased from 225 students in 1909 to 892 in 1928. The faculty had increased from 29 in 1909 to 115 in 1928. The total number of students taught by the teachers of the University and at related institutions, such as Trinity College, had reached 2,734 by June of 1928.

By many standards, the Shahan years were successful ones for the University. The Rector's Report of June, 1928, lists sixty members of the faculty as productive scholars. This list contains over five hundred items turned out by these sixty scholars. This scholarly production was further enhanced by the reputation of Shahan as the Rector Scholar.

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75 Ibid.
76 ACUA, RRET, September 30, 1909.
77 ACUA, RRET, June 30, 1928, p. 52.
78 ACUA, RRET, September 30, 1909, p. 9.
79 ACUA, RRET, June 30, 1928, p. 5.
80 ACUA, EXMBT, September 14, 1926. The document which contains this information compares the growth of the University from 1909 to 1926.
81 ACUA, RRET, June 30, 1928, p. 4.
82 Ibid.
83 Ibid., pp. 63-102.
84 Roy Deferrari’s Memoirs, written in 1962, attempted to take away from Shahan the title of Rector Scholar (p. 400). He stated that Shahan had not been a very productive scholar. He felt that Shahan should have been called the Rector Builder. After the publication of his Memoirs, the attention of Deferrari must have been called to the great mass of scholarly writing which had emanated from the pen of Shahan. He made restitution for his oversight when called upon to write the article on Shahan for the New Catholic Encyclopedia, in which he referred to Shahan as a productive scholar, who had contributed to Catholic periodicals on both sides of the Atlantic for more than forty years. "Thomas Joseph Shahan," N.C.E., XIII, p. 156.
The negative side of the picture must also be considered. The Catholic University became a segregated school during the Shahan era. Even though Shahan's will left stock for the St. Joseph Society for Colored Missions and he personally was quite at ease with black people, the fact remains that the color bar was raised during his administration. The placing of the blame on a subordinate official as was done by Deferrari does not excuse Shahan who was the major administrative officer of the school and could have set aside the action of anyone beneath his position.

His failure to solve the financial difficulties of the school must also be considered in any evaluation of his performance. Even though other rectors failed to solve this problem, Shahan is more to be censured because his failure, at least during the 1920's, came at a time when the country was experiencing rather widespread prosperity. He is indeed to be saluted for the substantial benefactions which he received from Martin Maloney and John K. Mullen. Some of his greatest financial difficulty however stemmed from the fact that the donations from these two individuals was not sufficient to completely cover the cost of the buildings which bear their names. John K. Mullen, for example, set his contribution for the library at $500,000 which he refused to increase. This caused the University to borrow half as much again to finish the structure. The total expenditure for the Mullen Library in June of 1928, with more to be spent, was $704,906.82.

Deferrari, Memoirs, p. 282 and p. 409. Deferrari intimates on page 282 that Monsignor Edward A. Pace was responsible for the decision, and on page 409 states that Pace continued to keep the color bar up at the school by the undue influence which he had on the next rector, James H. Ryan. J. Harvey Cain on November 29, 1971, told the author that he did not believe that Pace was opposed to the entrance of Negroes to the University. Deferrari would be more knowledgeable on this point since he was forced to accept Pace's decision.

ACUA, RRBT, June 30, 1928, Exhibit "C."
The question of the annual collection should also be considered, since this would seem to provide a criterion as to how well Shahan had impressed upon the American Catholic public the needs of the University. The history of this collection at that time indicates that the American Catholic public did not put any high evaluation on the necessity of supporting the University. A major effort had been made to increase the collection for the University because of financial difficulties in 1904. This extra effort raised the collection of 1904 to $116,238.03, but the collection declined to $95,251.38 in 1907; and in 1908, the year immediately preceding Shahan's accession to office, the collection had dropped to $93,339.98. Under Shahan, the collection of 1909 rose to $97,032.23, but in 1911 and 1914 the collection fell below $90,000; nevertheless, starting with 1916, the collection rose to $108,398.56 and continued to rise throughout the 1920's. During Shahan's last administration the collection hovered at slightly less than $250,000 a year and finally rose to $282,082.54 in 1928, Shahan's last year in office. This was almost a three-fold gain over 1908.

The number of Catholics in the United States in January of 1909 was listed as 14,235,151, which means that the collection for that year averaged out to slightly over six cents per Catholic. The number of Catholics in 1928 is listed as 19,689,049, the per capita amount thus reaching fourteen cents. The per capita amount had more than doubled. Inflation would reduce the benefit to the University quite substantially. This would seem to indicate that Shahan had

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87ACUA,RRBT, June 30, 1919, p. 56.
88Ibid., pp. 56-57.
not convinced the bishops, priests, and laity of the nation of the necessity of giving adequate support to the University. This of course was not his sole responsibility since the Holy See expected that the hierarchy should advance the cause of the University to the fullest degree.

The salary scale of the professors was also quite low. This again was not the sole responsibility of Shahan since some blame must be apportioned to the hierarchy and the Board of Trustees. Shahan was basically to carry out his job under their guidance. This frequently led to financial restrictions being placed upon him. The University was able to maintain its reputation for scholarship by the generosity of the hierarchy in sending men of the caliber of the Rev. Dr. John A. Ryan and Rev. Dr. James H. Ryan to teach on the faculty at rather low wages. These men, as well as others, supplemented their meager incomes by work outside the University. Some of this outside activity actually enhanced the reputation and prestige of the University. John A. Ryan brought a good deal of attention and luster to the University from his platform as head of the Social Action Department of the N.C.W.C. In the long run, however, the work of most of the professors would suffer by the diversion of their efforts to positions outside the University.

The Catholic University under Shahan was supposed to train professors who would teach in colleges and universities throughout the land. It was not merely to reduplicate other undergraduate institutions. This meant that the University had to build up a strong doctoral program. In 1910, the first full year that the University was under Shahan's direction, there were five doctoral degrees granted. By 1928 this number climbed fourfold to twenty-one. Of the 892 students enrolled at the University in the scholastic year of 1927-1928, 30.5%

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91 C.U.B., XVII (November, 1911), 12.
92 ACUA, RB, June 30, 1928, p. 5.
were graduate students.93

The Catholic University was intended to serve the American Catholic public at large and was not to be an institution dedicated solely to ecclesiastical students. The breakdown of the student body in 1928 shows that there were 892 students. Of this number 2,412 were lay students, 2,414 were secular ecclesiastics, and 202 belonged to religious orders and congregations. Lay students thus comprised almost 50% of the total.94

All of the statistics indicate a substantial growth of the University under Shahan. The rate of growth should be compared to that of other institutions to see whether or not the Catholic University was keeping pace with them. A useful index of growth is the university library. The Catholic University had 53,500 volumes in 190995 and 273,674 volumes in 1928 of which 10,000 had personally been donated by Shahan.96 The University of Notre Dame had increased its library from 60,000 volumes in 190997 to 149,098 in 1931,98 which means that it had little more than doubled. Georgetown University had 90,000 volumes in 190999 but had increased to only 200,000 by 1931,100 which means that it had not even tripled its size. Harvard had 800,000 volumes in 1909101 and 3,175,000 by 1931,102 an increase of almost 400%. Princeton had not quite tripled the

93Ibid. The total number of degrees awarded in Shahan's time was 3,866 of which 1,117 were graduate and 2,749 were undergraduate degrees. See Announcements and Year-Books from 1909 to 1928.
94Ibid.
95ACUA,RRBT, September 30, 1909, p. 15.
96ACUA,RRBT, June 30, 1928, p. 52.
99Patterson's College Directory, 1910, p. 387.
100Patterson's Educational Directory, 1932, p. 791.
101Patterson's College Directory, 1910, p. 387.
size of its library, going from 228,000 volumes in 1909 to 690,000 in 1931. The rate of growth of the library of the Catholic University was higher than any of the other universities cited, but the total number of volumes possessed by the Catholic University was still low in ratio to the number of schools and departments.

The same situation prevailed concerning the rate of increase of the enrollment at the Catholic University and these other institutions. The Catholic University almost quadrupled from 225 students in 1909 to 892 students in 1928. Notre Dame almost tripled its 1,005 students in 1909 to 2,993 in 1928. Harvard, Princeton, and Georgetown showed sizable gains in student enrollment, but none of these schools exceeded the rate of growth of the Catholic University. For example, in this time period, Harvard had not even doubled its size; Georgetown had little more than tripled, and Princeton had not quite doubled the number of students enrolled. The figures are as follows: Harvard had 5,109 students in 1909 and 8,025 in 1928; Georgetown had 859 students in 1909 and 2,768 in 1928; Princeton had 1,311 students in 1909 and 2,488 in 1928.

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103 Patterson's College Directory, 1910, p. 387.
105 ACUA RRBT, June 30, 1928, p. 4.
113 World Almanac, 1929, p. 395.
Despite the fact that the rate of growth of the Catholic University was
greater than any of the other institutions mentioned, numerically the Catholic
University was much smaller than any of them.

Numbers alone, however, do not give a complete picture of Shahan's achieve-
ment as rector of the University. He emphasized publication and the founding
of learned journals as a major factor in carrying out the educational mission
of the University. Here the University appears to advantage. The Catholic
University Bulletin was still in existence; the Catholic Educational Review had
been founded; the Catholic Historical Review was begun; the Catholic Charities
Review was established; the New Scholasticism had been started; the anthro-
pological journal Primitive Man had seen the light of day; Pace was editing
Studies in Psychology and Psychiatry; Dr. Heuser's American Ecclesiastical
Review was in the process of being transferred to the University, and this
list does not consider the student publications, such as the Symposium, the
Campus, and the Tower.

Another aspect of Shahan's administration that deserves some mention is
his ability to keep peace among a faculty that could at times be quite difficult.
His successor, James H. Ryan, was to have great difficulty in his dealings with
his teaching staff.111 Shahan's charismatic personality seems to have allayed
much of the tension inherent in the running of a school which historically had
been the scene of some bitter clashes between the rector and faculty.

In concluding this study of the University under Shahan, the question
must be posed as to whether or not Shahan diverted too much of his time and
energy to the National Shrine of the Immaculate Conception, which project had
started out originally as the University Church and had added national dimensions

111 For Ryan's difficulties, especially with the School of Theology, see
Deferrari, Memoirs, pp. 111-116 and H. Warren Willis, The Reorganization of
the Catholic University of America During the Rectorship of James H. Ryan,
1928-1935 (Washington: The Catholic University of America, unpublished Ph.
with the passage of the years. It would seem that Shahan did overemphasize the Shrine. By June of 1928, $1,014,673.26 had been spent on the Shrine\textsuperscript{115} amounting to 20% of Shahan's entire building program. Shahan was so intent upon the construction of the Shrine that he did not pay much attention to this imbalance, or if he did, reconciled himself with the thought that the Shrine was of paramount importance in his plans for the University. He believed that the University would only survive through divine protection. The best way to get this, according to Shahan, was to implore the aid of God, through the intercession of the Blessed Virgin Mary. He expressed this thought in a letter to Mr. Michael Jenkins in July of 1910.

\begin{quote}
I have always felt, during my twenty years as professor here, that if this superb building could be raised to the honor and glory of God, all the problems of the University would soon solve themselves in its shadow. Professors and books shed a dry light, but a glorious Church sheds a warm emotional, sacramental light, and speaks with a divine eloquence that nothing can equal.\textsuperscript{116}
\end{quote}

The church in honor of the Blessed Mother was to be an important force in his thinking until the time of his death.

Shahan's approach to the rectorship of the University was conditioned by the times in which he lived. He felt that the University was a flame which could be easily extinguished. Holding that American Catholic scholarship was in its infancy, he sought to draw out its full potential by the projection of a kind and gentle attitude to those with whom he was associated in the work of Catholic education. He thus gained the title, by which Archbishop McNicholas hoped he would always be remembered, "The Apostle of Encouragement."

\textsuperscript{115}ACUA, KFBT, June 30, 1928, Exhibit "C."

\textsuperscript{116}McKP, Shahan to Jenkins, Washington, July 28, 1910. (copy)
## APPENDIX I

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Catholic Sisters College

| Bachelor of Arts    | 38   | 41   | 59   | 39   | 57   | 58   | 51   | 38   | 607   |
| Bachelor of Music   | 1    | 2    | 1    | 5    | 5    | 2    | 4    | 3    | 25    |
| Master of Music     |      |      |      |      |      |      |      |      | 1     |
| Master of Arts      | 9    | 11   | 18   | 14   | 17   | 28   | 10   | 11   | 238   |
| Doctor of Philosophy* | 1    | 2    | 2    | 2    | 7    | 7    | 1    | 30   | 388   |
| Normal Diploma      | 7    | 4    | 5    | 2    | 12   | 3    | 8    | 41   |
| Normal Diploma in Music | 4    | 2    |      |      |      |      |      |      | 7     |

National Catholic Service School**

| Master of Arts      | 7    | 6    | 7    |      |      |      |      |      | 20    |

Basselin College

| Bachelor of Arts    | 7    | 14   |      |      |      |      |      |      | 21    |
| Master of Arts      | 8    | 5    |      |      |      |      |      |      | 13    |

*This includes one Ph. D. awarded to a student at Trinity College in 1915, another one in 1926 and two in 1927.

**The National Catholic Service School was affiliated to the University in 1923. The name of this school was changed in 1929 to the National Catholic School of Social Service.

3,666 Total number of degrees and normal diplomas awarded 1909-1928

There were 2,449 undergraduate degrees awarded and 1,217 graduate degrees.
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This information may be found in the Announcements, Year-Books and Rector's Reports from 1909-1928.
### APPENDIX IV

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Total: 566
I. ARCHIVAL SOURCES

1. Archives of The Catholic University of America. The major depository of archival material used in this work is to be found in the archives of the Catholic University. This contains the Rector's Office Correspondence of Shahan's predecessors John J. Keane, Thomas J. Conaty and Denis J. O'Connell as well as the official correspondence of his successor James Hugh Ryan. These archives also contain some of the personal papers of Bishop Shahan. A recent donation made to this collection contains the McKenna Papers dealing with both private and official correspondence of Shahan. Monsignor Bernard McKenna gave these papers to the Reverend Hugh Nolan, a priest of the Archdiocese of Philadelphia. Fr. Nolan kindly gave the author the use of these papers with the understanding that they would be given to the University upon the completion of this work.

The Minutes of the Meetings of the Board of Trustees were most important in writing this work. They are in the archives as well as the Reports of the Rector to the Board of Trustees, the files of the various schools, the Announcements, Year-Books, programs of academic exercises, and the papers of various professors. Among the more important collections of papers for the purpose of this work the following may be cited: the Guilday Papers, the Pace Papers, the Kerby Papers and the John A. Ryan Papers.

2. Archives of the Archdiocese of Baltimore. These are the second most important source of material for the administrations of Bishop Shahan. Cardinal Gibbons was Chancellor of the University when Shahan first took office in 1909 and remained in that position until his death in 1921. He was succeeded as Chancellor by Archbishop Michael Curley in 1921. Curley served the University in this capacity throughout Shahan's last seven years as rector. The correspondence between Shahan
and the Chancellors was quite substantial. Official correspondence from Rome and the Apostolic Delegate concerning the University is also to be found in the Baltimore archives.

3. Archives of the Archdiocese of Philadelphia. These archives are the third most important source of information for the University from 1909 to 1928. There are two depositories of archival material in Philadelphia. One is contained in the Chancery building and the other is kept at St. Charles Seminary in the Overbrook sector of Philadelphia. Monsignor Bernard McKenna gave some of his papers to Fr. Nolan the rest of his collection of Shahan material was left at St. Charles Seminary. Another reason for the importance of the Philadelphia material lies in the fact that Archbishop Patrick Ryan, Archbishop Edmond Prendergast, and finally Cardinal Dennis Dougherty were members of the Board of Trustees during Shahan's rectorship. Dougherty was chairman of the Shrine Committee and thus had much correspondence with Shahan over matters pertaining to this project.

4. Archives of the Archdiocese of Boston. The importance of this depository stems from the possession of the papers of Cardinal O'Connell, a member of the Board of Trustees of the University. These papers are especially interesting for the light they cast on O'Connell's attitude towards Professor John A. Ryan.

5. Archives of the Archdiocese of New York. These archives assume importance due to the presence of Cardinal Farley and then Cardinal Hayes on the Board of Trustees.

6. Archives of the Archdiocese of Chicago. Cardinal Mundelein was a member of the Board of Trustees and helped Shahan in his gathering of funds for the University by providing him with hospitality and a residence while collecting in the Midwest. The correspondence is not nearly as extensive as one would hope to find. It seems that Mundelein became engrossed in his own educational
projects during Shahan's last administration and did not have much time for correspondence with Shahan over matters connected with the University.

7. Archives of the Archdiocese of Hartford. These archives were also quite disappointing considering that Shahan was a priest of the diocese (later archdiocese). They were helpful, however, on the career of Shahan's uncle, Peter Shahan, a priest of the Hartford Diocese. The card on Peter Shahan gives the early educational background of Shahan's uncle, and since they lived together, it enabled the author to trace the movements of the Shahan family while he was a young boy.

8. Archives of the Diocese of Cleveland. These archives contain the correspondence of Bishop Schrembs who was a member of the Board of Trustees during Shahan's last term in office. They do not contain material of great significance.

9. Archives of the National Shrine of the Immaculate Conception. Perhaps these might not properly be called archives but there is on hand a file on Bernard McKenna. This gives some information on Shahan as well as McKenna himself.

10. Archives of Trinity College. These are of interest for the light they throw on Shahan's early teaching career. Shahan taught not only at the University but also at Trinity during the days of its infancy.

11. Archives of St. Anselm's Priory, Washington, D.C. The archives of the Benedictines contained routine correspondence between Shahan and the founder of this foundation, Thomas Werner Moore, O.S.B.

12. Archives of the Marist Fathers. These archives in Washington contain some records of the Marists who taught at the University such as Nicholas Weber, S.M., and Romanus Butin, S.M. The correspondence dealing with these professors is not of any great significance.

13. Archives of the Paulist Fathers. These archives in New York contain some valuable correspondence between Shahan and his friend and former student Joseph.
McSorley, C.S.P. McSorley became superior of the Paulists. He and Shahan were quite close.

14. Archives of the Sulpician Fathers, Montreal, Canada. These archives have some information on the early days of Shahan in the minor seminary and philosophy.

15. Archives of the Sulpician Fathers, Roland Park, Maryland. Shahan kept in close contact with his Sulpician friends, especially, Rev. Edward R. Dyer, S.S., and this correspondence has been preserved.

II. PRINTED SOURCES

1. Announcements and Year-Books

Official Announcements of the Catholic University of America, 1890. Washington, 1890.

The Catholic University of America, Official Announcements, 1891. Washington, 1891.

Announcements of the Catholic University of America, 1892-1893. Washington, 1892.

Year-Book of the Catholic University of America, 1893-1894, and thereafter annually to 1906-1907.


2. Reports of the Rector to the Board of Trustees


3. Association of American Universities


*There were two meetings of the Association in 1910. The meeting at Madison in January of 1910 is listed in the Proceedings as the Eleventh Annual meeting and the meeting in November at Charlottesville is called the Twelfth Annual meeting.
Columbus, Ohio, 1919.


Columbia, Missouri, 1921.

Baltimore, Maryland, 1922.

Charlottesville, Virginia, 1923.

Minneapolis, Minnesota, 1924.

New Haven, Connecticut, 1925.

Evans ton, Illinois, 1926.

Washington, D.C., 1927.

St. Louis, Missouri, 1928.

Catholic Educational Association and National Catholic Educational Association.

St. Louis, Missouri, 1904.

New York, N.Y., 1905.

Cleveland, Ohio, 1906.

Milwaukee, Wisconsin, 1907.
Catholic Educational Association.
Ohio, 1908.

Proceedings of Fifth Annual Meeting. Cincinnati,

Catholic Educational Association.

Proceedings of Sixth Annual Meeting. Boston,

Catholic Educational Association.
Ill., 1911.

Proceedings of Seventh Annual Meeting. Detroit,

Catholic Educational Association.
Pa., 1912.

Proceedings of Eighth Annual Meeting. Chicago,

Catholic Educational Association.
La., 1913.

Proceedings of Ninth Annual Meeting. Pittsburgh,

Catholic Educational Association.
Atlantic City, N.J., 1914.

Proceedings of Tenth Annual Meeting. New Orleans,

Catholic Educational Association.
Minn., 1915.

Proceedings of Eleventh Annual Meeting.

Catholic Educational Association.
Baltimore, Md., 1916.

Proceedings of Twelfth Annual Meeting. St. Paul,

Catholic Educational Association.
Buffalo, N.Y., 1917.

Proceedings of Thirteenth Annual Meeting.

Catholic Educational Association.
Francisco, Calif., 1918.

Proceedings of Fourteenth Annual Meeting.

Catholic Educational Association.
Louis, Mo., 1919.

Proceedings of Fifteenth Annual Meeting. San

Catholic Educational Association.
York, N.Y., 1920.

Proceedings of Sixteenth Annual Meeting. St.

Catholic Educational Association.
Cincinnati, Ohio, 1921.

Proceedings of Seventeenth Annual Meeting. New

Catholic Educational Association.
Philadelphia, Pa., 1922.

Proceedings of Eighteenth Annual Meeting.

Catholic Educational Association.
Cleveland, Ohio, 1923.

Proceedings of Nineteenth Annual Meeting.

Catholic Educational Association.
Milwaukee, Wis., 1924.

Proceedings of Twentieth Annual Meeting.

Catholic Educational Association.
Pittsburgh, Pa., 1925.

Proceedings of Twenty-First Annual Meeting.

Catholic Educational Association.
Louisville, Ky., 1926.

Proceedings of Twenty-Second Annual Meeting.

Proceedings of Twenty-Third Annual Meeting.


5. National Education Association


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6. Reports of the United States Commissioner of Education


7. Biennial Survey of Education


*Beginning with 1918 the Report was issued in one volume.
III. NEWSPAPERS

Baltimore Catholic Review

Hartford Catholic Transcript

Philadelphia Catholic Standard and Times

New York Times

San Francisco Leader

Tower

Washington Post

Washington Star

IV. CATHOLIC PRESS NEWS SERVICE

National Catholic Welfare Council (1920-1923)

National Catholic Welfare Conference (1923-1932)

V. GENERAL WORKS

1. Books by Thomas Joseph Shahan


Translation


2. Books by other authors


Centennial History of the Town of Millbury, Massachusetts. Published under the direction of a committee appointed by the town. Millbury: 1915.


Peebles, Bernard M. The "Bibliotheca Albana Urbinas" as Represented in the Library of the Catholic University of America. New York: Rosenthal,


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United States Ministers to the Papal States; Instructions and Dispatches. Washington: The Catholic University of America Press, 1933.


Unpublished Master's Thesis


Unpublished Doctor's Thesis


VI. ARTICLES

1. Articles by Thomas J. Shahan


"The Apostolic See." Catholic University Bulletin, XIV (April, 1908),

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2. Acta Apostolicae Sedis

Pius XI. "Dilecti Filii Nostri." XIV (July, 1922), 423-425.

3. America

"A Great Educator." XLVI (March 26, 1932), 589.

Ryan, John A. "Letter to the Editor." XXVII (October, 6, 1923), 589.

4. The American Ecclesiastical Review


5. Catholic Charities Review
Padgett, Alice. "Monsignor John O'Grady, Lover of People." I (March, 1966), 4-20.

6. Catholic Educational Review

Foran, Thomas G. and Rauth, John W. "The Rauth-Foran Chemistry Test." XXII (May, 1924), 272-278.
MacKavanagh, Thomas J. "What Can the Catholic Colleges Do for Graduates?" XXIV (December, 1926), 616-619.

7. Catholic University Bulletin


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Lewis, Captain W. Lee. "Chemical War Work at the Catholic University of America." XXV (December, 1919), 271-274.

8. Articles in other publications


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Purcell, Richard J. "Letter to the Editor." *Commonweal*, VI (November 1, 1925), 647.


9. Salve Regina


Pace, Edward A. "Bishop Shahan--Educator." XIX (May, 1932), 37.
10. Symposium

Bartemier, Leo H. "In Memoriam." VI (January, 1916), 86.


11. Voice of the Students and Alumni of St. Mary's

(Fenlon, John.) "Church of America Mourns the Passing of Bishop Shahan." IX (April, 1932), 1-13.

Pace, Edward A. "Bishop Shahan." IX (April, 1932), 14-15.

12. Other Articles


VII. REVERENCE WORKS


VIII. Interview—Arranged in Chronological Order

1. Interview with Conrad Bernier, August 8, 1969.
6. Interview with Monsignor Paul Hanly Furfey, October 8, 1971.
8. Interview with Dr. George D. Rock, October 18, 1971.
9. Interview with Dr. Joaquim de Sigueira Coutinho, October 18, 1971.
10. Interview with Monsignor Patrick Skehan, November 1, 1971.