1981

Continuity and Change: Xavier University, 1831-1981

Lee J. Bennish

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CONTINUITY AND CHANGE
XAVIER UNIVERSITY 1831-1981

Lee J. Bennish, S.J.
“When, in the early summer of 1789, Maj. John Doughty arrived with 140 men, they found a settlement of twenty log cabins, eleven families, and twenty-four married men. The army had come to build a fort to protect the frontier outpost.” Forty-two years later, the first Catholic school in the Northwest Territory opened its doors in this frontier outpost. The school, Bishop Fenwick’s Athenaeum, was an important addition to the by then thriving river port city of Cincinnati, where it served the educational needs of Protestants as well as Catholics.

In 1840, after repeated pleas by the bishop and protracted negotiations with a reluctant General of the Society of Jesus in Rome, the Jesuits assumed responsibility for the Athenaeum and introduced at the renamed St. Xavier College the educational vision of St. Ignatius Loyola embodied in the famous Ratio Studiorum. Today, in this history written for the school’s sesquicentennial, Fr. Bennish highlights the relationship between the school and its Queen City setting, touches on the larger national issues that influenced its growth, and captures as well the periods of trial that threatened the school’s very existence.

A great deal of building as well as change has taken place in those 150 years, of course, and from a small “college” at Seventh and Sycamore in downtown 19th-century Cincinnati, Xavier grew first into a university with an impressive uptown campus in Avondale during the early 20th century, and then to an extended university with programs that now reach beyond its Ohio boundaries. As Fr. Bennish is at pains to remind us, though, the success of Xavier is the result of more than its buildings or its programs. Its success has depended above all on a tradition that is reflected not only in the slogan of its mascot Musketeer, “One for all and all for one,” but also, and far more importantly, on its adherence to the principles of St. Ignatius that still serve to...
CONTINUITY AND CHANGE
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Just as the story of Xavier University tells of the efforts of many people, so also the writing of that history involves the support of many others. My personal thanks are extended to Father Robert W. Mulligan, S.J. who commissioned this history and was responsible for starting the University Archives so that the records of the past could be preserved and utilized for the present and future; to Fathers John N. Felten, S.J. and Robert W. Schmidt, S.J. for their constructive comments about the entire original manuscript; to Mrs. Eunice Staples for her cheerful and faultless typing of the manuscript; to Mr. James Sassen and the staff members of the Public Information Office for their unstinting cooperation, especially Paul Meier for the major part of the photographic work; to the competent Work-Study Students who served as Archive Assistants through the years; to Laura Chace and Sandy Ellis of the Cincinnati Historical Society for their helpful assistance with the additional photographs; to Mrs. Jean Ertel of the Loyola University Press for her constructive editorial suggestions and over-seeing the final copy through to publication; and to the support of the Albrecht, Bennish, and Bonn families.

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Xavier University
Lee J. Bennish, S.J.
Cincinnati, Ohio
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*Courtesy of the Cincinnati Historical Society*
We quitted Cincinnati the beginning of March, 1830, and I believe there was not one of our party who did not experience a sensation of pleasure in leaving it.\(^1\)  
*Mrs. Frances Trollope, 1830*

For more reasons than one I should prefer Cincinnati as a residence to any other large city of the United States. Of these reasons not the last would be that the 'Queen of the West' is enthroned in a region of wonderful and inexhaustible beauty.\(^2\)  
*Harriet Martineau, 1835*

Cincinnati meant different things to Frances Trollope, who was pleased to leave it, and Harriet Martineau who, agreeing with its admirers that it was the "Queen of the West," preferred it to any large city in the 1830s. Both visitors to this frontier river port would have observed the commercial bustle along the public landing where the Ohio River steamboats and keelboats were busy unloading passengers and cargo destined for upriver Wheeling and Pittsburgh, or for downriver Louisville, Natchez, and New Orleans. They would have observed the nearby foundries and factories that were active in the manufacture of such products as steam engines, steamboats, wool and cotton textiles, and hats. They would have noticed that also along the waterfront there were a sawmill and a cooperage plant. Strolling through the city's main streets, such visitors would have passed by three banks, nine hotels, five breweries, an open-produce market and numerous other mercantile establishments prepared to satisfy the needs of a popu-
lation of more than 28,000—a population that lived in houses constructed of brick or wood, many of which were two-storied.

One of the more than twenty churches of the city was St. Peter's Cathedral, located between Sixth and Seventh Streets on Sycamore. It was described by another contemporary visitor as 100 feet long, 50 feet wide and 30 feet high. "Between the five Gothic windows on each side hang some valuable Italian paintings—the altarpiece is an excellent painting of the Rosary by the Flemish artist Verschoot [Joris Verschooten]."

Next to this cathedral structure, and its nearby residence, the newly constructed Athenaeum school building stood three stories high, each containing two large classrooms and eight additional rooms. Its attic was used as a dormitory for boarding students. The Athenaeum was the first Catholic institution of higher learning in the old Northwest Territory. It was later to become St. Xavier College, and ultimately, Xavier University.

Losantiville! . . . Call It Cincinnati!

Prior to 1783 the forces of France, England, and American Indian Tribes contended for dominion of that area west of the Alleghenies which was to become Ohio. With the signing of the Treaty of Paris in 1763, the French had abandoned their claims to the British who, in turn, lost their claims as a result of the American Revolution. With the signing of the Peace Treaty of Paris in 1783, the British ceded this territory to the newly formed United States.

In 1787, having heard the enthusiastic report of the trader Benjamin Stites, who described the land recently ceded by Britain, John Cleves Symmes, a New Jersey Congressman, travelled to the area. Sharing Stites' enthusiasm, Symmes proposed to the Continental Congress that he be allowed to purchase all the land between the two Miami Rivers. Congress agreed to sell him 1,000,000 acres. This original Symmes' purchase of 1788 was subdivided and sold to others, including Matthias Denman of Springfield, New Jersey. Denman's tract of 740 acres, bought at 66 2/3 cents per acre, was located across from the entrance of the Licking River. Denman's purpose was to establish a town and set up a river ferry at this location. Two Kentuckians, Colonel Robert Patterson, a veteran soldier, and John Filson, who was both a school teacher and a surveyor, joined with Denman in this business enterprise. It was Filson who proposed the curious linguistic compound "Losantiville" ("the town across from the mouth of the Licking River") as the name of this new settlement. Denman, Patterson, and Filson advertised for prospective settlers and with a group of twenty-six persons landed "across from the mouth of the Licking" late in December 1788. Israel Ludlow, after the mysterious disappearance of Filson, surveyed the land, and the lots were distributed to the new owners. In keeping with the commercial spirit of this town-building venture, the remaining proprietors, Patterson and Denman, were given the monopoly of a river ferry in the area that would later become the public landing place.

Members of the small and newly founded settlement began the usual steps required for survival and success on the frontier. First, the land had to be cleared, streets marked off, and dwellings erected to combat the weather. Hunting and trap-
ping were the main activities during the winter months; and the planting of crops followed in the spring. When, in the early summer of 1789, Maj. John Doughty arrived with one-hundred-and-forty men, they found a settlement of twenty log cabins, eleven families, and twenty-four unmarried men. The army had come to build a fort to protect the frontier outpost. After they inspected the upriver Stites' settlement called Columbia, and the downriver North Bend location of John Symmes, they chose Losantiville as the site for Fort Washington.

With the completion of the fort in November and the subsequent arrival of Gen. Josiah Harmar with 300 soldiers, the present security and future prosperity of Losantiville were assured.

In 1790, Gen. Arthur St. Clair, then Governor of the Northwest Territory, peremptorily renamed the settlement. "Losantiville!" he boomed, "What an awful name! [expletive deleted], call it Cincinnati!" This was in honor of the Society of Cincinnati, a commemorative organization of Revolutionary officers, of which he was a member.5

Losantiville, now officially Cincinnati, began to emerge from its early frontier phase. A court system was set up to handle the legal life on the frontier, but the settlers' spiritual life was not neglected. A Presbyterian church was built in 1792 and located at Fourth and Main. The first edition of the newspaper, The Centinel[sic] of The Northwest Territory, was dated November 9, 1793.

Catholic pioneers in frontier Ohio were ministered to by various itinerant missionary priests who stopped long enough for confessions, mass, weddings, and baptisms before leaving for another settlement. Requests from the Ohio settlers that priests be appointed to the area were not granted because Bishop John Carroll of Baltimore had scarcely enough diocesan priests for Catholic parishes in the more populated Atlantic seaboard cities. The various religious orders helped to fill the frontier need. In the early nineteenth century, the Dominicans from Kentucky were the first to come to the aid of the Catholics of frontier Ohio.

The defeat of the assembled Indians at Fallen Timbers in 1794 and the Treaty of Greenville in the following year opened up the territory for increased frontier settlements. And increase they did, with settlers coming overland across the Alleghenies, or through the Cumberland Gap and over Kentucky, or via the water highway of the Ohio River. In 1803—just eight years after the Treaty of Greenville and fifteen years after the settling at Losantiville—Ohio gained the status of statehood.

### Arrival of the Dominicans

Father Edward Dominic Fenwick, a Dominican priest and a native of Maryland, was responsible for bringing the Dominicans to Kentucky and ultimately across the river to Ohio. He had studied at Holy Cross College in Bornheim, Belgium; entered the Order of Preachers in 1788; and was ordained to the priesthood on February 23, 1793.6 The turmoil of the French Revolution forced the English Dominicans in charge of Holy Cross College to seek refuge in London and in 1803 the French decree of secularization of all religious institutions made it impossible for the Dominican community to return to Belgium, which was at that time annexed to France. Unfortunately, the future of the Dominican community in London and the growth and prosperity of the academy they had started outside of London at Carshalton were questionable. It was at this time that Father Fenwick requested his religious superiors to send him to the United States to establish the Dominicans there. A combination of circumstances: the French decree of secularization of all religious orders, the disappointments of the Dominicans in England, and letters from home indicating the need for missionary priests, all conspired as God's Providence to return Father Fenwick in 1804 to the land of his birth.7 Fenwick had hoped to establish a Dominican school in Maryland, but Divine Providence worked in a different fashion. In the previous year, the United States had doubled its geographical size by the purchase of the Louisiana Territory from France. This fact and the fact that there were already two colleges in the Maryland region—Georgetown and St. Mary's in Baltimore—persuaded Bishop Carroll that the future of the Dominicans should be in the expanding West. The bishop suggested Kentucky, perhaps influenced by the enthusiastic reports sent back to Baltimore by the intrepid Kentucky missionary, Father Stephen Badin (the first priest to be ordained in the United States) who had been sent to Kentucky in 1793. A preliminary visit to Kentucky pleased Fenwick. He returned to Maryland to arrange for the disposition of his inheritance from his father's estate, which was to be used for the Dominican foundation in Kentucky; and to
await the necessary apostolic letters of authorization from Rome. After some delay, Fenwick finally arrived back in Kentucky in July 1806, at which time he purchased a five-hundred acre farm near the town of Springfield in Washington County. Not only was the farm located in the center of the principal Catholic settlement but it was also centrally located with regard to the other Catholic communities in frontier Kentucky. A two-story brick house, several outbuildings, a nearby grist and sawmill, and five hundred acres of rolling farm land were dedicated to St. Rose of Lima and became the modest beginnings of the first Dominican Province in the United States.

From the start, Father Fenwick and two other Dominican priests, who had accompanied him to Kentucky, travelled to the various Kentucky settlements in order to acquaint themselves with the Catholics and to meet the non-Catholics. For the Catholics, these priests heard confessions, offered mass, baptized infants, and officiated at marriages. In addition, Fenwick showed them the encouraging letters of recommendation from Bishop Carroll and spoke enthusiastically about the school he was soon to start. This school, named after St. Thomas Aquinas, was designed both as an educational center and as a seminary for those who wished to enter the Dominican Order. It was well-received by Catholics and non-Catholics alike. The future president of the Southern Confederacy, Jefferson Davis, attended classes there for two years.

St. Rose served as the center for their educational and growing apostolic center but the frontier priests also set up mission stations in Danville, Lexington, Madison City, and Mason City, which the priests would regularly visit. After stepping down from the office of religious superior, Father Fenwick took up the work of a general missionary throughout the region. A horse, a reliable canoe, and a pair of sturdy boots served as means of transportation for him to visit the scattered frontier communities and isolated log cabins of the outlying farms. It was on one such journey that Father Fenwick visited Ohio, the future destination of his apostolic ministry.

**Father Fenwick and the Ohio Connection**

Prior to the American Revolution, all of the land west of the Allegheny Mountains and north of the Ohio River was subject to the diocese of Quebec. After the Revolution, in 1785,
Father John Carroll was appointed apostolic prefect of the United States and in 1790 was consecrated bishop of Baltimore. His jurisdiction extended over the states and territories of the young republic. His responsibilities for spiritual leadership and as spokesman for his flock were enormous. High on his list of priorities were supplying clergy and establishing and supporting churches and parishes, not only for the settled seaboard cities, but also for the emerging frontier communities.

In 1790, the Benedictine priest, Father Peter Didier, stayed for a short time in Gallipolis, Ohio, but then went on to St. Louis. In 1793 Fathers Peter Barriere and Stephen Badin visited Gallipolis for three days on their way to Kentucky to which they had been assigned by Bishop Carroll. Father Edmund Burke spent a short time as an Indian missionary among the tribes in Northern Ohio, but returned to Canada early in 1796 and later became vicar apostolic of Nova Scotia. There is no evidence, however, of any priests in Ohio for the next twelve years except for a brief visit to Gallipolis late in 1807 by Father Badin. This absence of missionaries for Ohio occasioned letters to Bishop Carroll from Catholic settlers requesting priests be sent to their area and promising financial support.

Jacob Dittoe, a German farmer who had come from Pennsylvania to set up a farm at Somerset near Lancaster, Ohio, was one of those settlers who wrote to Bishop Carroll requesting that the bishop send priests. With the persistence of the widow in the eighteenth chapter of St. Luke, Mr. Dittoe wrote to Bishop Carroll in 1802, again in 1805, and once more in 1808. He indicated that the Catholics of the area had taken an option on some land with the intention of using it as the site of their hoped-for church. Perhaps this was the final inducement that brought results, or perhaps it was the fact that in that year Father Fenwick happened to be planning a visit to Bishop Carroll in Baltimore. At any rate, at the request of Carroll, who became archbishop in 1808, Father Fenwick did visit the Dittoe family and their Catholic neighbors, either on his way to Baltimore or on his return. The joy of the Dittoe family and their neighbors served as a pleasant introduction to Ohio for the future bishop. Father Fenwick must have been impressed by their gracious welcome, because he promised to visit them again when it became possible. It must be remembered that he was still responsible for his Kentucky missions as well as for his religious duties at St. Rose. We do know that he continued to visit the Dittoe family and was responsible for the visit of Bishop Benedict Flaget to Ohio in October 1812.

It was in the course of a visit to Ohio that Father Fenwick offered the first mass in Cincinnati in 1811 at the home of Michael Scott, located on the west side of Walnut between Third and Fourth Streets. Prompted, perhaps, by the visit of Father Fenwick and his encouragement, the Catholics of Cincinnati and vicinity scheduled a meeting in December 1811, “when it is hoped all those in favor of establishing a congregation and giving encouragement will attend.” One must infer that nothing positive resulted from that first meeting, although Father Fenwick continued to visit Cincinnati on his missionary excursions throughout Ohio. Bishop Flaget commented on the condition of Catholics in Ohio in 1812:

On my journey to Baltimore I found 50 Catholic families in the State of Ohio. I hear that there are many others scattered in various parts of the same state, but those who have migrated into those re-
CONTEMPORARY AND CHANGE

Frontier Community: 1788-1840

...gions have never seen a priest (since they left their former homes). Hence many of those I met have almost forgotten their religion, and they are bringing up their children in complete ignorance. And this neglected portion of the flock committed to me, I am compelled to leave on account of lack of workers, for I can scarcely send a missionary to them even once a year.13

With the conclusion of the War of 1812 and the return of reasonably peaceful conditions on the frontier, Father Fenwick was able to devote almost all of his time to his scattered flock in Ohio. From 1816 to 1818, he spent virtually all of his time in Ohio and did not visit St. Rose in Kentucky for two years. Father Victor O'Daniel, Fenwick's biographer, suggests that the ordination of four Dominican priests in 1816 made it possible for Father Fenwick to spend more time among the Ohio missions.14

During the period 1817-18, Father Fenwick spoke of himself as an "itinerant missioner" when referring to his apostolic activities in Ohio.15 Father Fenwick, and sometime later his recently ordained nephew, Father Nicholas Young, made the Dittoe family settlement at Somerset their Ohio headquarters.

Meanwhile, Bishop Flaget had been encouraging the small number of Catholics in Cincinnati to build a church as means of obtaining a resident priest. As a result, the Cincinnati Catholics, after meeting in 1817 and finding themselves financially unable to raise funds to erect a church, sent an appeal in 1818 to wealthier Catholics in Maryland to secure funds to build a church. Whether it was funds from the East or better financial conditions in the West, it happened that in 1819 funds were gathered, two lots were purchased, a church was built, and mass was offered, probably by Father Fenwick, on Easter Sunday, 1819.

Christ Church, under the patronage of St. Patrick (which probably reflects the ethnic majority of the congregation) was built on the present northwest corner of Liberty and Vine Streets in the section outside Cincinnati city called Northern Liberties. Much has been written about the selection of this location; some have said that a city ordinance prohibited a Catholic church to be built within the city limits. Father John Lamott who has done extensive research on this aspect could find no documentation for such a charge. There is evidence, however, that Catholics and non-Catholics cooperated in helping to move the church building in 1822 to the Seventh and Sycamore location and in contributing financially to the construction of the new cathedral.16

The church building was modest, that is to say, small by our present standards. It measured 55 feet by 30 feet. The carpenter, William Reilly of Alexandria, Kentucky, who did the building, tells us about his work:

Having followed carpentering in Cincinnati, and having put up a number of frame buildings, I was employed by a gentleman of the determination of Catholics, to build them a frame Church, which I agreed to do. I got all the timber on my own land and framed it on my own premises, about a mile east of Alexandria, hauled the timber to the river, rafted and landed it low in Cincinnati. It was hauled out to a vacant lot, no house of any kind near it. We put up the house and they paid me honestly for my work.17

At last the small number of Catholics had a church; now they needed a permanent priest in residence.

First Bishop of Cincinnati

The early American bishops, when they could spare time from their immediate pressing needs, also reflected on the future of the church on the frontier, especially with the increase of immigrants to the western frontier. The Cumberland Gap and National Road overland and, after 1811, the steamboat and less prestigious sailing vessels on the Ohio River improved the conditions of travelling. These improvements and the end of the War of 1812 encouraged a greater influx of settlers to the area west of the Alleghenies where people might settle or stay for awhile before moving further west. The pattern of the Lincoln family is indicative of that period. Abraham Lincoln was born in 1809 in Hodgenville, Kentucky. In 1811, the family moved to Knob Creek, Kentucky. Five years later in 1816 they crossed the Ohio River and moved to southwestern Indiana and then finally settled down in Illinois.
Bishop Flaget of Bardstown, Kentucky, and Bishop Louis B. DuBourg of Louisiana exchanged correspondence in 1819 and discussed the possibility of establishing new dioceses in the frontier areas of Detroit, Vincennes, and Cincinnati. An indication of the shortage of diocesan priests is shown by the bishops' recommendations for a bishop from a religious order who could expect help from his religious order. Father Fenwick was one of Bishop Flaget's nominees and was described by the bishop as a "missionary full of zeal and humility, of an admirable ability to make converts." After additional correspondence with Archbishop Ambrose Maréchal, who had become archbishop of Baltimore after the death of Archbishop Carroll; after letters back and forth to Rome; and after numerous other delays, the Roman Congregation in an official letter, *Inter multiplices*, dated June 19, 1821, appointed Edward Fenwick as the first bishop of Cincinnati.

The recently consecrated bishop arrived at his new home on Saturday evening, March 23, 1822, eleven years after he offered the first mass there and three years after the construction of the first church dedicated in the United States to St. Patrick. Travelling by horseback and pack wagon, the new bishop and the six Dominican priests who accompanied him were forced to swim across the Kentucky River; but they would have been accustomed to such conditions. Mass was offered the next morning and the mixed group of Irish, German, and Swiss worshippers greeted their new bishop. An indication of the kind of reception the bishop received from the non-Catholics of the city is reflected in an article that appeared just a few days after his arrival:

We congratulate the Roman Catholics of this city and environs on the arrival of the Right Rev'd Dr. Fenwick, lately consecrated Catholic Bishop of Cincinnati and the State of Ohio. This circumstance interests not only the Catholics, but all the friends of literature and useful knowledge, as we understand that his intention is ultimately to open a school, aided by the members of his order so long distinguished for their piety and learning.

After securing temporary lodgings, the new bishop reviewed his diocese which numbered about 600,000 inhabitants with approximately 6,000 Catholics, mostly immigrants from Maryland and Pennsylvania, located in scattered areas. In addition, he was also responsible for the Michigan and upper Northwest Territory which did not get a separate bishop until 1833. The two main virtues of Bishop Fenwick which highlight this early period, and, indeed, his entire life, were his reliance on Divine Providence and his ability to make decisions. His church was located outside the city limits and hence at a distance from the mainstream of the bustling city life, and, in addition, it was often difficult to reach because of muddy roads. Less than four months after his arrival, he purchased, on credit, a twenty-five foot lot in the downtown area on Sycamore Street between Sixth and Seventh Streets. He then had the church moved to this location, although it is still not clear how a building which measured 55 feet by 30 feet was to fit on a twenty-five foot lot. It is clear, however, that some modification had to be done since the frame broke apart during the move to the new location. The reconstructed building, renamed St. Peter's, had two levels: a basement that served as living quarters for the bishop and his fellow priests, and an upper story that served as the church. The location of the original church plus a newly acquired adjacent lot also purchased on credit were to serve as a Catholic cemetery. The title to this land, originally in the name of the trustees of the Roman Catholic congregation, was also put in the name of the bishop. All of these quick changes made by the new bishop did not meet with the approval of all of his congregation, and there existed a period of strained relations between the bishop and some members of his flock.

During the summer of 1822, Bishop Fenwick visited the northern regions of his diocese where settlements were being built among the forests. An example of the frontier missionary practice is described in the following excerpt from a piece written in 1824 to the *London Catholic Miscellany* by one of the Cincinnati missionary priests:

When a missionary arrives, the news soon spreads about. Messengers are immediately sent in different directions, and it is astonishing with what rapidity they proceed, for before sunset whole crowds assemble around the spot where the missionary has taken up his abode: and they will absolutely receive
CONTINUITY AND CHANGE

The European Connection

After a little more than a year of visitations, prayer, and reflection, Bishop Fenwick left Cincinnati for Rome on May 30, 1823. His objective was to place the spiritual and temporal needs of his struggling frontier diocese before the pope.

After pausing briefly in Baltimore and New York City, he arrived at Bordeaux in August and began his appeal for support. Marseilles and Leghorn were his next stops before arriving in Rome in September. During his journey he had learned of the death of Pope Pius VII. It was a sign of special favor to the frontier bishop that the newly elected Pope Leo XII granted Fenwick audience on the day after the installation ceremonies.

The account of his struggling diocese must have touched the heart of the new pope because Bishop Fenwick was given $1200, chalices, books, and altar linens. Besides these gifts, arrangements were made for an annual subsidy. In addition, several young priests volunteered as missionaries to Ohio.

Other church officials showed their interest as well, especially Cardinals Ercole Consalvi and Fesch, who provided Bishop Fenwick with additional funds and some paintings to decorate his church. Encouraged by his success in Rome, Fenwick then visited other major cities in Italy, such as Florence, Genoa, and Turin, where he continued his appeal for support. He reached Lyons in the late spring and presented his petitions to the Association of the Propagation of the Faith from which he was granted an annual subsidy for his diocese. In addition, the Sisters of Mercy agreed to send Sister St. Paul to Cincinnati to evaluate the future prospects for their order in the frontier diocese. Fenwick continued his successful fund-raising appeal in Paris where he met a young seminarian, John Purcell, who was studying at St. Sulpice, and who would one day become his successor in Cincinnati. From Paris, Fenwick went to Belgium and thence to England before returning to Cincinnati.

The result of this European visit cannot be evaluated merely in terms of the donation of more than ten thousand dollars, the ten trunks of articles shipped from Marseilles, the provisions for annual financial subsidies, nor even in the four priests and one Sister who offered themselves as missionary volunteers. The support given to the diocese of Ohio by the “European Connection” underscores the universal dimension of the Church and a practical application of the “Teach All Nations” mandate given by its founder, Jesus Christ. Indeed, the majority of the Ohio Catholics for the next several generations were immigrants from western Europe. From 1823 until 1869 the diocese of Ohio received a total of almost one-hundred-and-twenty thousand dollars from the European based Association of the Propagation of the Faith. A second major European financial aid society was the formation of the Society of the Propagation of the Faith for the American Missions, more popularly known as the Leopoldine Association, founded in Vienna in 1829. From 1830 until 1885, the diocese of Ohio received approximately fifty thousand dollars in cash, plus trunks containing vestments, altar linens, religious paintings and engravings, rosaries and crosses, statues, and prayerbooks. The third European source for this early financial funding came from two Viennese legacies invested in Rome where five percent interest return was to be used to educate seminarians for the diocese of Ohio.

Aware of its own responsibility of supporting the missionary work of the Church throughout the world, the strug-
gling diocese of Ohio, beginning in 1852, started its own annual contribution to the Association of the Propagation of the Faith. However, even the small sum donated in those early years, by 1920 the total amount of money given was over $225,000.24

After almost two years of travelling, Bishop Fenwick returned to Cincinnati in March 1825. During his absence the church in Cincinnati started to display early signs of vitality. A three-story brick building was the bishop’s new residence. Additional land had also been purchased and plans were drawn up for the new St. Peter’s Cathedral which was dedicated in December 1826.

St. Francis Xavier Seminary and College

But if there were to be churches, there had to be priests for these churches. While Bishop Fenwick continued to seek volunteer missionaries, he also began to plan seriously for a diocesan seminary to train young priests-to-be so that he would no longer have to send his seminarians to Bardstown. After the completion of the new cathedral and aided by funds from the Association of the Propagation of the Faith, Bishop Fenwick returned to Cincinnati in March 1825. During his absence the church in Cincinnati started to display early signs of vitality. A three-story brick building was the bishop’s new residence. Additional land had also been purchased and plans were drawn up for the new St. Peter’s Cathedral which was dedicated in December 1826.

Regular schooling for girls was started by Sister St. Paul upon her arrival in Cincinnati. She was later joined by three other Sisters who arrived from Belgium in 1827. Sister St. Paul’s death in that same year, together with the departure of the other Sisters for Pittsburgh, caused the schoolroom doors for Catholic primary education to close. They remained closed until the arrival of the Sisters of Charity from Emmitsburg, Maryland in 1829.

Returning in 1829 from Baltimore, where he had attended the first Provincial Council held in the United States, Bishop Fenwick turned his attention to establishing a college. Once again funds arriving from European Catholics, especially from the Leopoldine Association in Vienna, made this possible. A convert, Alpheus White, was the architect and construction superintendent of the college building, which was considered a magnificent addition to the buildings of downtown Cincinnati. It was erected parallel to the cathedral and was joined to the seminary and the bishop’s residence. The new building, two-and-a-half stories high, fifty feet wide and over a hundred feet long, was crowned with a large tower. A missionary arriving from Vienna describes it in these words:

The building is beautifully well proportioned, large and substantial, the masonry and roof being new.

**Advert for the Athenaeum, 1832**

**Cincinnati, Ohio.**

The building is beautifully well proportioned, large and substantial, the masonry and roof being new.

**Advertisement for the Athenaeum, 1832**
completed. When it is entirely completed, through the help of God and good men, it will be a permanent and incalculably great benefit to this country bereft of Catholic educational and scholarly institutions.26

There were classrooms, a study hall, students' chapel, rooms for the faculty, and an attic that served as a dormitory. The school, the first Catholic institution of higher learning in the Northwest Territory, was located in the Seventh and Sycamore Catholic-Residence-Seminary complex and was opened on October 17, 1831.

The Latin inscription on the front of the building, "Athenaeum Religioni et Artibus Sacrum" ("The Athenaeum, dedicated to religion and liberal arts") might have bewildered passers-by in the growing frontier city. The tuition charge was $150 per year, including board, and provision was made for day students as well as for those who boarded there. A six-year course of studies was planned because there was no formal division between high school and college training, such as we find in the twentieth century. The total curriculum included English, Latin and Greek, French and Spanish (Italian and German cost $25.00 extra), mathematics, geography, history, rhetoric, moral, natural and experimental philosophy, and chemistry.26 It is interesting to note that there were no formal religion courses listed. The religious influence was there, to be sure, with a special students' chapel in the building proximate to the cathedral, and a faculty composed mainly of priests and seminarians. These attributes would have served to reassure the Catholic parents, while the absence of formal classes in religion would have reassured non-Catholic parents who might have otherwise worried about possible "conversion-to-Catholicism" tactics used on their sons.

A contemporary author writes about the early years of the Athenaeum in these words:

The institution which is now the college abovenamed (College of St. Xavier) was then established—at first under the title of the 'Athenaeum,' with the inscription on its front, 'Religioni et Artibus Sacrum,' and a good school was organized, with a sufficient number of teachers to attend closely to all the pupils, both in their hours of study and recreation. This feature, in which most of our prominent seminaries are defective, gave the school a reputation which induced a number of Protestants to prefer it to any of our other schools for the education of their sons.27

Growth and Development

Later in the same month of October 1831, Bishop Fenwick travelled to Baltimore and Mount Saint Mary's, Emmitsburg, where he was successful in recruiting additional priests and seminarians for his missionary diocese, and Catholic lay teachers for the Athenaeum. The year 1831 had, indeed, been an eventful year for the Catholic Church. In December, Bishop Fenwick summarized his efforts.

My diocese in Ohio and Michigan is flourishing. [It] contains twenty-four priests, missionaries, twenty-two churches, and several more congregations without churches, whereas fourteen years ago there was not a church, and I the only missionary in the State of Ohio. Our college in Cincinnati is in complete operation, excepting the Philosophical Department, for which the apparatus long expected has not yet arrived. Our seminary, which [is] united to the College and Cathedral, contains 13 seminarians preparing for Holy Orders. All seculars [diocesan]; as these establishments [are] secular. We have a private press and a weekly paper entitled Catholic Telegraph of Cincinnati.28

This growth of the Athenaeum and the Catholic Church in Cincinnati due to the increasing number of immigrants and converts to Catholicism must have been a source of satisfaction to the bishop. Another point to be noted was Fenwick's apparent friendly reception by non-Catholics. Mrs. Frances Trollope writes about her meeting with Bishop Fenwick:

I had the pleasure of being introduced to the Catholic Bishop of Cincinnati, and have never known in any country a priest of a character and bearing more apostolic. He was an American, but I should
never have discovered it from his pronunciation or manner. He had received his education partly in England, and partly in France. His manners were highly polished: his piety active and sincere, and infinitely more mild and tolerant than that of the factious Sectarians who form the great majority of the American priesthood.29

It must have come, then, as a shock to his frontier flock and friends when Bishop Fenwick died in September 1832. His death came about not as the result of raging floods, nor the blazing fires that regularly swept through the frontier communities but rather from cholera, the disease that was an annual hazard at a time in history when relatively little was known about drinking water hygiene and sewerage sanitation. He had served the church in America since his arrival in Kentucky in 1804. He was the pioneer missionary of that state, the apostle of Ohio—beginning with his first mass that was celebrated at the farm of the Dittoe family in 1808. He served as the first bishop of Cincinnati from 1822 until he was called to God in 1832. Bishop Fenwick’s mortal remains are in the mausoleum in St. Joseph’s cemetery on Price Hill.

The New Bishop

After a delay of almost a year because of problems of nomination, communication, and transportation, John Baptist Purcell, president of Mount St. Mary’s College at Emmitsburg, Maryland, was named bishop of Cincinnati. Purcell, a native of County Cork, Ireland, had come to Maryland at the age of eighteen and after teaching for two years entered the seminary at Mount St. Mary’s College. Because of his talents, he was sent to Paris, where, during the course of his studies, he met Bishop Fenwick in 1824. After his ordination to the priesthood and the completion of his advanced studies, he returned to Mount St. Mary’s, where he became president in November 1829.

Geographical problems, like those facing Bishop Fenwick, were not to be a major problem for the new thirty-three-year-old bishop when he arrived at Cincinnati in November 1833. Father Frederic Rese, the former administrator of the diocese, had recently been consecrated bishop of Detroit. As a result, Bishop Purcell had only the entire state of Ohio to care for. Cincinnati in the 1830s was also changing. It was no longer the sprawling frontier community that greeted Bishop Fenwick eleven years earlier. The prominent French author, Alexis De Tocqueville, set forth his impressions during a visit to the city in December 1831:

Cincinnati presents an odd spectacle. A town which seems to want to get built too quickly to have things done in order. Large buildings, huts, streets blocked by rubble, houses under construction; no names to the streets, no numbers on the houses, no external luxury, but a picture of industry and work that strikes one at every step.30

Bishop Purcell was a man suited for this bustling, ever-moving Jacksonian age. His pressing financial burdens were left in the care of Divine Providence. His main concern was the spiritual welfare of his flock in the state of Ohio. He visited the scattered Catholic outposts on horseback and administered the sacraments. When invited, he preached to Protestants as well as to Catholics in churches, courthouses, or wherever crowds could gather. His diocesan newspaper, the Catholic Telegraph, printed his letters, sermons, and reports to his growing flock. The charm of Bishop Purcell impressed a visitor to Cincinnati from England, Miss Harriet Martineau, who met him at a party given by the wealthy of Cincinnati society.31

Appeal to the Jesuits

Following Fenwick’s example, Bishop Purcell made a total of seven visits to Europe seeking support for his struggling diocese. Financial support for growth was always important; but so too was the spiritual support of priests, brothers, sisters, and seminarians for the survival of the struggling
churches and schools on the Ohio frontier. The student enrollment at the Athenaeum began to decline after the nationwide financial panic of 1837, despite the favorable support of such prominent Cincinnatians as Bellamy Storer, Nicholas Longworth, and General William Henry Harrison, future president of the United States. In fact, classes were temporarily suspended at the end of the 1838–39 school year. Meanwhile, Bishop Purcell was under constant pressure by urgent requests for additional priests from all sections of his diocese. As a result, Bishop Purcell decided to offer the Athenaeum to the Society of Jesus to carry on the educational apostolate in his diocese. He first appealed to the Jesuits in England, but they had to turn him down because of the small number of available professors. In a later visit to Rome, Bishop Purcell appealed directly to the Jesuit Superior General, John Roothaan, to take control of his college.

One sign of the growth of the church on the American frontier was that in 1839 Bishop Rese of Detroit made a similar request to Rome. Father Roothaan prudently wrote to the Jesuit Superior at St. Louis, Father Peter Verhaegen, asking his advice on the two offers. Father Verhaegen, writing at a distance of over six thousand miles from Rome, revealed his own apostolic optimism as well as the level of Catholic higher education in the United States at that time.

I realize that our Society will do much good in the Cincinnati college as also in the college begun by Bishop Rese in Detroit; but your Paternity knows that we cannot provide both colleges with Professors. If your Paternity were to send four competent men, we could add to them four younger men and some coadjutor brothers. This number would suffice for the two colleges together, at least for a beginning.32

Father Roothaan in Rome replied to Father Verhaegen promising to send two or three additional Jesuits to America, and concluded his remarks in these words, which should bring a smile to the Jesuits in Detroit: "Cincinnati holds out some promise, not so Detroit. Cincinnati is consequently to be preferred."33 Despite the less-than-enthusiastic approval from Rome, Father Verhaegen wrote to Bishop Purcell in the summer of 1840 informing him of the Jesuit General’s decision. Bishop Purcell’s reply served as a model of enthusiasm and cordiality and ended with the urgent invitation that Father Verhaegen or his official representative visit Cincinnati to work out the final arrangements.34

Fathers Verhaegen and Elet came to Cincinnati early in September, apparently for the first time, and met with Bishop Purcell. They inspected the school building and completed arrangements. Father Verhaegen preached to the assembled congregation gathered for Sunday Vespers after the announcement about the Jesuits and the school was made by Bishop Purcell. The Catholic Telegraph commented on this event.

From this time on, we trust in God, the Athenaeum will be worthy of its motto: 'Sacred to religion and to arts.' The building is being fitted up, extensive improvements are going on in it and around it, and as soon as they are completed, the school will commence on a scale not hitherto reached by the institution. To the many inquiries of parents and guardians, we would say that the classes will be reorganized in the most efficient manner by the 1st of November. A select number of boarders, almost twenty-five or thirty, can be accommodated.35

After returning to St. Louis, Father Verhaegen made his disposition of Jesuit manpower between the college at St. Louis and the new college at Cincinnati. The eight pioneer Jesuits of Cincinnati were: Father John Elet, President and Superior; Fathers Peter Gleizal and Louis Pin; Jesuit scholastic seminarians John Baptist Duerinck and Maurice Van den Eycken; Brothers Sebastian Schlienger, John Dugan, and Peter de Mayer.36
If ever any Congregation of Men could merit eternal Perdition on Earth and in Hell, according to these Historians, though like Pascal true Catholics, it is the company of Loyola. Our system of Religious liberty must afford them an asylum. But if they do not put the purity of our Elections to a severe trial, it will be a Wonder.

John Adams to Thomas Jefferson, May 6, 1816

I made bold to say that there is nothing more contradictory; nothing more iniquitous; nothing more shameful in human nature than to accuse of lax morality, the men [the Jesuits] who lead the austerest kind of life in Europe, and who go to face death at the ends of Asia and America.

Voltaire to d'Alembert, 1746

The sounds of "Tippecanoe and Tyler Too!" were in the air. Mass political rallies were the order of the day. Numerous nightly bonfires illuminated the flags, festive bunting, and banners that urged the election of Ohio's adopted son, Gen. William Henry Harrison—the Whig candidate—for the presidency. Respectable "older" citizens nodded to the "newer" burghers as they passed each other in the streets, being careful to avoid the roaming pigs who were always a nuisance. The steamboats, now in even greater numbers, arrived daily to discharge passengers and to unload cargo destined for the warehouses of enterprising tradesmen. This was the atmosphere of
Cincinnati in October 1840 when the first of the Jesuits arrived who were to take over Bishop Purcell's college.

Jesuit Visitors to Cincinnati Before 1840

The arrival of Father John Elet and his group marked the beginning of renewed Jesuit apostolic activity in the Midwestern frontier of the United States. It was a renewal of the efforts begun as early as 1673 when Father Jacques Marquette made his historic voyage down the Mississippi. Other Jesuit missionaries not only followed his path but also ventured down the tributary streams of this region, where they prepared the way for the Gospel to be taught among the Indians and served as the cutting edge of the civilization that was to follow. The earliest recorded Jesuit effort in the Cincinnati area occurred in 1749. At that time Father Joseph Pierre de Bonnecamps joined an expedition led by Celeron de Bienville down the Ohio River. The purpose of this journey was to reassert the French claim to the Ohio valley. This expedition camped from August 28 to August 31, 1749 near the mouth of the Little Miami River. Though the French claims to this area were ultimately unsuccessful, Father Bonnecamps did provide the first survey and drew up the first map of the area that was to become Cincinnati.

In 1823, after an interval filled with important historical events—including American independence—the Society of Jesus renewed its contact with Cincinnati when a group of Jesuits who planned to travel down the Ohio on their way to St. Louis, received an invitation from Bishop Fenwick to visit him in Cincinnati.

You will, I hope, direct them to stop with me on their way down the Ohio, as I suppose they will take that route. I shall be happy to see them and to furnish them all the refreshment, aid and support they may need and that may be in my power.

Although there is no evidence that in 1823 this Jesuit group did stop over in Cincinnati, there is evidence that in 1825 Father Theodore De Theux and Brother John O'Connor, on their way to St. Louis, did stop in Cincinnati. In that same year, Vicar-General Stephen Badin, the first priest to be ordained in the United States, asked the Jesuits of Stonyhurst, England, to come to Cincinnati, but the shortage of vocations forced the English Jesuits to decline this offer.

Gradually, the port of Cincinnati became a convenient stopping-off place for members of the Society of Jesus on their way to the university, parishes, and Indian missions of St. Louis. Father James Van de Velde, who was to become the second bishop of Chicago, visited Cincinnati in October 1831. He and his two Jesuit companions met Bishop Fenwick, visited the church and the newly opened Athenaeum, and were favorably impressed with the growth of the Catholic Church and the development of the city. Father Van de Velde's impression of the inhabitants, at least some of them, is another story:

Before starting from Cincinnati, Fr. McSherry lost his Italian boots. It is probable that they were stolen from him, for they say that there are many thieves in Cincinnati, and especially in the hotel [Cincinnati Hotel] in which we lodged. He had previously lost his cane on the way, and so had Fr. Kenney, who besides lost his glasses.

The three visitors probably breathed a sigh of relief when they finally arrived in the more honest and law-abiding city of St. Louis.

The visit of the Jesuits in 1831 had apparently impressed Bishop Fenwick because in the following year he requested that Rome appoint Father Kenney, who had lost his cane and glasses in his first visit there, to be coadjutor bishop of Cincinnati. The Jesuit General, Father Roothaan, persuaded the Roman authorities, however, not to appoint Father Kenney who suffered ill-health at the time.

In his need for priests and Religious, Bishop Purcell sought help from the English Jesuits in 1838. He followed this up with a request to the Jesuit General in 1839. Finally in October 1840 his requests resulted in the arrival of eight Jesuits.

Cincinnati in 1840

In 1840 Cincinnati reflected the historical changes going on in the urban centers of the developing United States. According to the 1840 census, Cincinnati's population in that year was 46,338. This figure denoted an increase of almost
eighty-eight percent in ten years. The cultural homogeneity of the early inhabitants, who came primarily from the eastern seaboard and the upper South, was gradually giving way to a more heterogeneous mixture of new immigrants, many of whom came from Germany. The influence of the German immigrants was such that, as of March 9, 1840, upon request of the parents, German was taught in the schools.

With the upcoming presidential election scheduled for November, politics became a focal point of attention. The voters of Cincinnati were to help the Whigs carry Ohio and elect William Henry Harrison, the first of Ohio's citizens to become president.

Jesuit Educational Tradition

This, then, was the setting when Father Elet and seven other Jesuits arrived in October 1840, prepared to sustain Catholic higher education in Cincinnati. Education, however, had not been the original objective of St. Ignatius Loyola, founder of the Society of Jesus. His aims for the members of his Society had been ministerial and apostolic. Seminaries were necessary if his followers were to be trained in their apostolic role of service to others. When these seminaries were first opened to regular students in Messina, Sicily, in 1548, the apostolic role of education was established and was subsequently embodied by St. Ignatius in his constitution as one of the substantial features of the worldwide work of the Society of Jesus.

Although the setting of nineteenth-century Cincinnati did not exactly resemble that of sixteenth-century Messina, their Jesuit schools had more in common than the geographical and chronological differences might suggest. The innovative Jesuits of nineteenth-century Cincinnati adopted the main points of the Ratio Studiorum and modeled it after the six-year program of the European French Lycée and the German Gymnasium. The first three years were first, second, and third humanities, and the last three years were poetry, rhetoric, and philosophy. In the twentieth century the first three years of humanities were to become the equivalent of a high school curriculum, but in the nineteenth century the complete six-year program was considered a "college" program of Jesuit education.

Four main characteristics defined this academic program: 1) There was a strong emphasis on the humanities, the traditional arts and sciences, both for those in the classical and in the mercantile program at St. Xavier College; 2) Classical culture was to be studied not merely to learn the achievements of man in Greece or Rome but also to learn the gifts and skills of language, rhetoric, and clear thinking; 3) Since knowledge and virtue were the twin objectives of this type of education, the program was devoted to the intellectual, artistic, and moral development of the students; and 4) The development of the student as a leader and a creative force in society was the chief aim of all these efforts.8

Ideals and lofty goals alone, however, do not make a school. Classrooms and dining room, library and science laboratory are also required. Thus, it should not come as a surprise that during the months of September and October the Athenaeum building was overhauled with the help of carpenters, bricklayers, and painters. The classrooms and dormitory rooms for the students were furnished, the kitchen was equipped with a new stove, and the three old stoves were sold at auction.9

After all the refurbishing had taken place, the newly renovated school reopened on November 3, 1840, under a new name, St. Xavier College. Provision was made for both boarding students and day scholars. Two major programs of study were available, the classical and the mercantile, but students were not confined to either. Thirteen-year-old Joseph Musick of Florissant, Missouri, was the first student to be registered on October 14, 1840. He stayed at St. Xavier College for two years, but, as the notes in the college register indicate, he was shot accidentally in St. Louis during the summer, 1842—such were the perils of frontier life! In August 1843 he had recovered and was able to return to Cincinnati.10

William Mitchell Neubold from Summerville, Tennessee, was the first Protestant to register in October 1840. According to the first catalogue, "The religion professed by the Teachers and by the majority of the Pupils is that of the Roman Catholic Church, yet Students of all denominations are admitted."11 Thus, it would seem that ecumenical efforts and an attempt to educate the young men of the frontier went hand-in-hand.

Costs and the Daily Order

For the boarding students, room, board, and tuition cost $130.00 per year with an additional $25.00 for washing
The culture of the heart and mind of youth constitutes the end of this Institution, and this important object can only be attained by establishing order and a systematic course of procedure. Rules are consequently necessary to establish uniformity in all its exercises, and to determine and facilitate the labours of the Professors and Students. These rules are not imposed with the design of subjecting the students to a heavy and toilsome yoke, but of promoting their advancement in virtue and science. The idea pervades mankind, and particularly the youthful portion of it, that happiness and unbounded liberty of acting in accordance to the dictates of inclination and caprice are synonymous; but experience evinces that present sufferings and future ignorance are the natural results of disorder.
and mending, stationery, and doctor's fees. Half-boarders—those who breakfasted and dined at the college—were charged $100 per year. Day scholars in the classical course paid $40.00 per year, but those in the mercantile program were charged only $24.00 per year. Not unlike college costs today, there were additional charges for matriculation, science laboratory breakage fees, and for extra courses in music, dancing, and drawing.

An additional feature was the requirement governing how students were to dress. This dress code for the boarding students consisted of a blue or black frock coat with matching slacks in the winter and white slacks in the summer. Thus, the students of St. Xavier College were set apart by their clothing as well as by their pursuit of knowledge.

Before breakfast the boarding students went to morning prayers, studied for an hour-and-a-half and attended mass. Classes began with English at 8:00 A.M., followed by Latin, and then Greek. At 11:30 A.M. there were a variety of available courses, such as writing, bookkeeping, history, and geography, for one of which the students would be scheduled. After dinner at 12:15 and an hour of recreation, there was a study period that was followed by a period during which the students would attend a class in either French or metaphysics and then a class in mathematics. Next, another period of recreation lasted until 5:00 P.M. This was followed by a two-and-a-half hour period during which students might have a half-hour study period and a one-hour class period each of Spanish and chemistry. Supper at 7:30 P.M. was followed by a recreational period that culminated in night prayers—the end of a busy day. This schedule was somewhat modified with breaks on Sundays, and a mid-week holiday on Thursday. There were also special ecclesiastical and national holidays to celebrate, such as the Feast of St. Francis Xavier on December 3 and Washington's birthday on February 22.¹²

Student Activities

Facing the challenges of the objectives of Jesuit education, the rather rigorous daily class schedule, and the limitations of a frontier community, how did the students respond? Some responded in a very positive manner. For example, on January 19, 1841, a group of students met and, after discussing the advantages, formed a debating society with the approval of

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Father John Elet.¹³ William Guilmartin was appointed president. The other charter members were: William Armstrong, Samuel Black, Thomas Burts, Edward Conway, Andrew Francisco, John Goodin, George Guilford, William Hart, and Timothy O'Connor. The name chosen for this organization was the Philopedean Society (from the Greek: Those Devoted to Education). The Society was composed of senior students who met regularly to improve their public speaking by means of discussion and debates. The wide range of debate topics taken up in the spring of 1841 included the following: "Which was the greater achievement, the discovery of the New World by Columbus or the establishment of American Independence by
Washington?" "Should the term during which a foreigner is required to be in this country before he can enjoy the right of suffrage be prolonged?" "Should the theater be tolerated?" "Which is the greater man, General Jackson or General Harrison?" "Should representatives follow the advice of their constituents or act according to the dictates of their conscience?"

Besides academic questions such as reflections on the significance of Washington or Columbus, there were topics that were a reflection of contemporary interests (the impact of new immigrants and the incipient rise of American nativism; and the influence of contemporaries: Tennessee's Jackson and Ohio's newly-elected President Harrison); of cultural interests (the role of the theater in America), as well as of moral interests (the responsibilities of elected representatives). It seems that this first class from St. Xavier College was aware of the perennial as well as the contemporary issues of the United States in the 1840s. A fact that reveals the sense of self-importance experienced by this group is that at a special meeting held in July 1841, the students decided to purchase special "badges" to be worn at the July commencement exercises. The Philopedians were a group that planned to be seen and heard.

A month after the formation of the Philopedean Society, on February 27, 1841, a notice appeared in the Catholic Telegraph that heralded another important beginning at St. Xavier College:

At the request of some young gentlemen, who are desirous of learning the German language, and who have expressed their wish to attend at night, after hours of business, a German Class and also a Bookkeeping Class, will be opened at St. Xavier College, on the 1st of March next, and will be taught every evening toward candlelight. A late hour has been chosen in order to afford both to the students and to persons engaged during the day in mercantile pursuits an opportunity for frequenting these classes.

Thus, as long ago as 1841, Evening College—the College of Continuing Education—was created in an effort to be of service "to persons engaged during the day in mercantile pursuits." This emphasis upon service to the community remains the hallmark of the College of Continuing Education.

A Review of the First Year

A glance at the printed program of the first commencement exercises on Thursday, July 29, 1841, which began at 8:00 A.M., reveals that there were two presentations in French, two in Latin, one in Greek, one in German, an eulogy on Washington, an ode on Erin, and a debate on the influence of the theater in England, in addition to musical selections, and the distribution of academic awards. Where they were listed in the program, the names of the Philopedean Society members were followed by the initials P.S.

For the first year of Jesuit operation, there had been a total of twenty-four boarding students. There were twenty-nine students in the classical course, and forty-seven students in the mercantile course, amounting to a total enrollment of seventy-six full-time students. The number of part-time students taking evening classes in bookkeeping and German cannot be determined.

The publication of the first modern mystery detective story, "The Murders in the Rue Morgue," by Edgar Allan Poe, appearing in the April 1841 issue of Graham's Magazine might have been a milestone in literature, but it played no part in the study of Murray's Abridged Grammar and Exercises, Blair's Lectures, Pope's Homer, or Dryden's Virgil all of which did play a part in the English classes at St. Xavier College, 1840–41.

Although there was a total financial deficit of $310.00 for the first school year, it was considered a success and served to reinforce the expansion policy of Father Peter Verhaegen, the Jesuit Superior of the Missouri Mission, who in a few years would set forth these views in greater detail: "Believe me, Very Reverend Father, we must profit by these attractive offers. Later on they will no longer be made to the Society. I should certainly be happy to be able to contribute in some way to this very difficult undertaking. The beginnings would be a little difficult, but we should soon have a goodly number of subjects."

Father John A. Elet, First President

Father John A. Elet, the first president of St. Xavier College, worked hard to establish the school on a firm foundation. He was, apparently, highly qualified to do so. A native of St. Armand, Belgium, he completed his classical studies at the
College of Mechlin. While in the seminary he volunteered and was accepted as a missionary to the United States. He entered the Society of Jesus in 1821, the same year that Father Fenwick was appointed bishop of Cincinnati. Two years later he went to St. Louis, where he was subsequently ordained. His first love was to work as a missionary among the Indians. He petitioned his religious superiors again and again for this appointment. His fellow religious, however, discerned other qualities of leadership in Father Elet; and instead of missionary labors, he was appointed president of St. Louis University (1836–40), president of St. Xavier College (1840–47), and religious superior of the Midwestern Jesuits from 1848 until his death in 1851. Although he would have preferred working as a missionary, he referred to St. Xavier College as the "child of my predilection."16

Elet's efforts to improve St. Xavier College became evident in the publication of the first school catalogue for the school year 1841–42. The educational benefits of the urban setting of Cincinnati are set forth very clearly.

Its location is peculiarly advantageous to the mental improvement and bodily comfort of the student; it affords him the opportunity of attending many interesting lectures on the Arts and Sciences delivered at the various institutions of this city; it procures him the advantages derivable from regular and well supplied markets and enables him, in case of sickness, to obtain the best medical attendance. The buildings are spacious, well ventilated, and adapted to school purposes. The diet is plain but wholesome and abundant; the discipline is firm but paternal.17

The Lay Faculty

From the beginning, qualified laymen acted as part of the faculty by assisting the Jesuit priests, brothers, and scholastic seminarians in the classrooms. The most prominent layman in these early years was John Bernhard Stallo. He had arrived in Cincinnati in 1839 from Oldenberg, Germany, at the age of sixteen. Within a year, he had published an elementary textbook for teaching German. Beginning in September 1841, he became professor of German Language and Literature and vice president of the Music Society at St. Xavier College. He continued his own private studies in Greek, mathematics, and science with Father Louis Pin, professor of natural philosophy and chemistry. In 1844 he was appointed professor of physics, chemistry, and mathematics at St. John's College, now Fordham University, in New York City.

During this time, Stallo also continued his studies in philosophy. In 1848 he published his second book, General Principles of the Philosophy of Nature. Returning to Cincinnati, Stallo decided upon the legal profession, was admitted to the bar in 1849, and was appointed judge of the Common Pleas Court in 1852. He resigned this position in 1855 and the rest of his life was a combination of successful private legal practice and public political activity. Despite the many demands on his time, Stallo continued his study of philosophy and science. In 1881 he published his most important work, The Concepts and Theories of Modern Physics, which had three American, four French, three British, and two German editions. The celebrated Austrian physicist Ernst Mach, whose ideas were later to influence Einstein, became acquainted with Stallo's work through a reference to it by the English scientist, Bertrand Russell. Mach was impressed enough to provide a thirteen-page introduction to the German edition of Stallo's major work.18 In 1885 President Grover Cleveland appointed Stallo American Ambassador to Italy. John B. Stallo died in 1900. His home still stands at 2107 Auburn Avenue in the historic and fashionable section of Mount Auburn.

Certification and Celebration

The ethnic mixture of Cincinnati in the early 1840s, which included a twenty-eight percent German citizenry (with six German newspapers) and a sixteen percent Irish population, is reflected in the names of the 185 students enrolled for the school year of 1841–42: there were the Reinleins, Rieckelmanns, and Stuntebecks together with the Gilligans, Murphys, and O'Connors. There were also the Bourdiers, Guiberts, and Nogues from St. Francisville and New Orleans in Louisiana. It was probably because of the presence of these Louisiana students that the school rules stated that "French and English are spoken indiscriminately during the hours of recreation."

In contrast to the glories and grandeurs of classical Greece and Rome that were studied in the classrooms, the
Philopedean Society debated such contemporary topics as the following: Were the Whites justified in driving the Indians from the country? Should military training be introduced into schools? Should the United States assist those nations striving to obtain independence? And, should Texas have been admitted into the Union?

At this time Father Elet’s chief concern was formal approval from the state of Ohio for St. Xavier College. Finally on March 5, 1842, an act was passed by the state legislature to incorporate St. Xavier College as “an institution for the education of white youth in the various branches of useful knowledge” and to allow the Trustees of St. Xavier College “to confer on those whom they may deem worthy such Honors and Degrees as are usually conferred by Colleges and Universities.” This initial charter was good for thirty years, after which time it would have to be renewed. The Catholic bishop of Cincinnati, John B. Purcell, was named ex officio president of the Board of Trustees, and the Jesuit president of St. Xavier College, Father John Elet, was named ex officio vice president. The other board members who had to “profess the Roman Catholic faith” were the Jesuit Fathers Pin and Gleizal, and the bishop’s brother, Father Edward Purcell.

Thus, in 1842 there was cause for celebration at St. Xavier College. There was also cause for celebration in Cincinnati because of the arrival in April 1842 of the English novelist Charles Dickens. He was able to capture the appearance and spirit of the city in the following words.

Cincinnati is a beautiful city—cheerful, thriving, and animated. I have not often seen a place that commends itself so favorably to a stranger at the first glance than this does, with its clean houses of red and white, its well paved roads, and footways of bright tile.

At Xavier College, the 1842 mood of celebration expressed itself in the July commencement exercises that lasted two days. There were original presentations in English, French, German, Latin, and Greek, debates in both English and French—all interspersed with musical selections. The mood of the times was expressed in an address in German on the love of one’s country; a eulogy of Daniel O’Connell given in English; and an ode to George Washington given in Latin. The crowning event was a conferring of the degree of master of arts on William Guilmartin, the professor of rhetoric and English literature at Xavier and the first graduate of St. Xavier College.

In the school year of 1842 there was an increase of 32 students, raising the enrollment to 217. To meet student needs, additional societies were added to the already established Philopedean Society. The Philhermenian Society was formed for the younger students in order “to accustom them to speak with ease and fluency,” while the Euterpean Society gave the students with musical talents an opportunity “to add solemnity to the celebration of Religious, National, and Literary Festivals.” This group would provide the musical accompaniment for the extended two- and three-day commencement programs at St. Xavier College.

Another new special feature was the enforced daily study period that began at 5:30 A.M. This was not intended for the boarders only. According to the school catalogue, “The day scholars are not only permitted, but are required, as far as practicable, to attend the morning and evening studies.”

The Slavery Issue

Although they lived in the free state of Ohio, Cincinnatians were aware of the practice of slavery that existed in Covington, Kentucky, just across the Ohio River. In 1852, Covington was to provide Harriet Beecher Stowe, an inhabitant of Cincinnati from 1832–50, with the setting for her novel, *Uncle Tom’s Cabin*. Several mob riots, occasioned by slavery issues, took place in 1841. In 1842, a newspaper called the *Anti-Abolitionist* published a list of prominent abolitionists in the city and urged a business boycott by Southerners. Also in that same year, the fugitive slave trial of John Van Zandt took place. Van Zandt’s farm was known to be a station on the underground railroad network. With all of these events taking place around them, it is not surprising that among the topics debated by the members of the Philopedean Society for that year was the issue of the abolition of slavery. Another debate topic asked whether the Indians or the Negroes have the greater reason to complain of injuries received from the Whites. Attention to the increase of immigration and the incipient nativist movement was reflected in the topic of whether aliens should be compelled to
remain for twenty years in the United States before being given their citizenship. One final note of interest is that the president of the Society, who claimed the right to prohibit the discussion of subjects he deemed unsuitable, rejected a proposal to debate the question on whether the employment of females in factories was beneficial.

The conclusion of the school year culminated in a three-day commencement program in July 1843 with appropriate music, debates, dramatic readings, and addresses in various languages. John Goodin and Timothy O'Connor, both natives of Cincinnati, were the first students to receive the degree of Bachelor of Arts in the history of St. Xavier College.

School Days and Holidays

During the school year 1843-44, both Cincinnati and St. Xavier College enjoyed a period of growth and development. The Cincinnati Commercial newspaper began publication; the White Water Canal opened in November, joining the city with Harrison, Ohio, twenty-five miles away, and also with the White Water Canal of Indiana. Furthering the transportation revolution, thirty miles of track for the Little Miami Railroad were also opened to traffic. The college library had increased its collection to six thousand volumes. The college museum possessed "an extensive collection of specimens of Botany, Conchology, and Mineralogy, as well as Chemical and Philosophical Apparatus."

Another new feature for the boarding students was the
use of a villa house for their regular Thursday recreation time. This was the so-called “Purcell Mansion” acquired by Bishop Fenwick and ultimately sold to the Jesuits by Bishop Purcell in 1845 for $9,000. A drawing in the school catalogue for 1847–48 shows it to be a large house with some farm outbuildings on a rolling and tree-filled site. It was located a few miles east of the college in the district of Walnut Hills and was comprised of seven and a quarter acres with a fine view overlooking the Ohio River. According to the chronicler, Father J. Peter Buschmann, “the present boundaries of the property would be on the west, Salutaris Avenue; on the north, a line beginning at McMillan Avenue, and running east to Moorman Avenue; and on the south it extended to some distance over the brow of the hill.”

Adams, Astronomy, and Religion

An important event in the fall of 1843 was the visit of former President John Quincy Adams to Cincinnati for the cornerstone dedication ceremonies of the Astronomical Observatory. On Thursday, November 9, the city prepared for a gigantic parade beginning with such military units as the Cincinnati Light Dragoons, the Cincinnati Grays, the Washington Cadets, the Jefferson Riflemen, the German Light Infantry, and the Kosciusko Guards. These were followed by the seven hundred members of the Astronomical Society escorting Mr. Adams, who was seated in an open barouche. Next in line were the Bookbinders, members of the Chamber of Commerce, the Young Men’s Mercantile Library and the Mechanics Institute. The crowd, young and old, brought up the rear of the parade as they marched down Broadway, from Front to Main Street, and then to Sixth Street to the foot of Mount Ida and then up the half-mile road to the top. Despite a rainstorm, Mr. Adams, introduced as “old man eloquent,” delivered his address, laid the cornerstone, after which the crowd dispersed down the muddy road.

It is safe to assume that among the marchers in the parade were students from St. Xavier College, because Thursday was their regular weekday holiday. In addition, on that same Thursday evening Father Elet called a special meeting of the Philoedean Society. At this time, a series of resolutions were passed electing Mr. Adams as an honorary member of the Philoedean Society and inviting him to visit the college and meet with them.

No further information about the Adams’ membership and proposed visit is available, most probably because of what happened on the following day, Friday, November 10. On that morning, Mr. Adams spoke to a crowd of more than three thousand people in the Wesley Methodist Episcopal Chapel on the north side of Fifth Street between Sycamore and Broadway. Mr. Adams spoke for almost two hours on the history of astronomy. At the end of the talk, the audience expressed their thanks by shouting out their decision to change the name of Mount Ida, the site of the observatory, to Mount Adams.

Just before he concluded his address, however, Mr. Adams made some remarks about the persecution of Galileo, and here the reports become ambiguous. According to the Cincinnati Daily Chronicle, Adams said that Ignatius Loyola (Founder of the Society of Jesus) was the founder of the Inquisition, and then Adams made some other disparaging remarks about the Church of Rome. The next issue of the Catholic Telegraph, quoting the report in the Chronicle, reacted to the statements attributed to Adams, denouncing their falsehood and pointing out that the Inquisition had been in existence some three hundred years before Ignatius Loyola was born.

If these remarks were indeed spoken by Adams, it would have been merely another proof of how the growing nativist movement in Cincinnati and other urban centers was a reaction against the newly-arrived immigrants. The Rev. Lyman Beecher, president of Lane Theological Seminary in Cincinnati, had warned in his 1834 Plea For The West about the Popish plot to capture the Mississippi Valley with the arrival of the large number of immigrants. Three years later there was a significant debate between Alexander Campbell, founder of the Disciples of Christ, and Archbishop Purcell, which further heightened suspicion between the religious groups.

At any event, the above information might explain the enthusiastic proposal for former President Adams to visit St. Xavier College and the silence about this in the subsequent records.

One more event of religious dimensions that did not happen in 1843 was the end of the world, which, according to the Millerites was to take place in December 1843. The Millerites was a religious group that had been growing in Cincinnati
and, in fact, had established the *Midnight Cry* newspaper, in which the announcement appeared that the end of the world and the General Judgment would take place in December 1843. After the day had come and gone, another date in March, 1844, was announced. After additional recalculations were made, the final date was announced for October 22, 1844, and suitable preparations were made.

**Educational Strides**

There is no indication that the religious prophecies of the Millerites made any impression upon the student life of St. Xavier College. Classes went on, examinations were held, and meetings took place as usual. There was, however, one sign of the educational impact of the college on the intellectual life of Cincinnati and this sign was the beginning of cooperation between the Philopedean Society and the Woodward Library Society. In February 1844, the Philopedians invited members of that society to attend the celebration of Washington's birthday at the college. This invitation was reciprocated in the following month when the Woodward Library Society invited the members of the Philopedean Society to attend an "exhibition." Though a modest beginning, St. Xavier College began in this way to reach out to the greater Cincinnati community.

The steamship, *Muskingum*, built in Marietta, Ohio, was loaded with cargo at Cincinnati and landed at Liverpool, England, in January 1845. The success of this voyage prompted the construction of more sea-going vessels in Cincinnati, which led to more jobs. Additional employment was provided by the extension of the tracks of the Little Miami Railroad to Xenia, thereby attracting more immigrants to the Greater Cincinnati Area, especially the Germans and the Irish. By the mid-1840s practically fifty percent of the Cincinnati voters were naturalized citizens.

In September 1844, the student body of St. Xavier College numbered 260, made up of 93 boarders and 167 day scholars. This was an increase of 38 students from the previous year. The first drawing of the school appeared in the catalogue of that year. It shows the cathedral church on the left with a tall spire surmounted by a cross. The bishop's residence is in the center, and the three-storied St. Xavier College building appears on the right.

The cathedral and bishop's residence were soon to be moved. In December 1840, just a few months after the Jesuits had arrived, Bishop Purcell had purchased, for $24,000, additional property at Eighth and Plum to be used as the site of a new cathedral and residence. Work on the foundation began the following year and the dedication took place on November 2, 1845, in honor of St. Peter in Chains. The bishop was justifiably proud of the new cathedral and later expressed his feelings about it in these words: "It is the finest building in the West, and the most imposing, in appearance, of any of the cathedrals in the United States, belonging to the Roman Catholic Church, the metropolitan edifice in Baltimore not excepted."23

In the meantime, Bishop Purcell was concerned with the education of his seminarians, including an introduction to the new language and ways of the Catholic Church in America for the priests whom he had recruited from Europe. In September 1840, the diocesan seminary had moved to a two-story brick
building on a farm in Brown County.\textsuperscript{24} St. Francis Xavier Seminary remained there for the next five years, although a number of the seminarians taught in St. Xavier College. In the summer of 1845, a group of eleven Ursuline Sisters arrived to begin their apostolate and the seminary moved back to the original Seventh and Sycamore location of St. Xavier College and St. Francis Xavier parish where Father Leonard Nota (listed in the college catalogue as a Professor of Mental and Moral Philosophy) was placed in charge of the seminarians from 1845–47. This arrangement must have provided rather crowded living quarters during those two years for the Jesuit faculty, the seminarians, and the boarding students, the latter numbering 92 in the 1845–46 school year and 101 the following school year.

During the summer of 1847, Bishop Purcell converted the top floor of his residence into a dormitory and study hall for the seminarians. The seminarians remained in this new location at Eighth and Plum for four years, where they continued to study philosophy and theology under the supervision of the Jesuits. Some of these seminarians continued to teach at St. Xavier College. In 1851, the seminary was moved again to Price Hill and the name was changed to Mount St. Mary's Seminary of the West in honor of Mount St. Mary's Seminary of the East in Emmitsburg, Maryland, where Bishop Purcell, before his arrival in Cincinnati, had been a student, faculty member, and president.

The school year concluded in July 1847 with the not unusual three-day graduation program, complete with dramatic presentations, speeches in Latin, Greek, and French, and various musical selections. The number of students had dropped slightly from the all-time high of 291 of the previous year, but this was not viewed with any great alarm. The country was expanding, Cincinnati was growing, and surely St. Xavier College would match the mood of the times. It had grown from less than a hundred students in 1840 to almost three hundred in just seven short years. The pioneer work had been done. Father Elet had helped to bring that about. In August 1847, Father Elet was elected by his Jesuit brothers to attend a meeting in Rome, and he was also appointed Religious Superior for the Jesuits of the Midwest. The future of Xavier College would be in other hands.
In the decades just before the Civil War, the impact of manufacturing was felt in almost every segment of American society. Homemakers were using the sewing machine to make clothing, and the tinfoiler was preserving perishable foods. Farmers were using John Deere's steel plow and Cyrus McCormick's reaper. Businessmen found the telegraph, railroad, and steamboat useful in keeping in touch with all areas of the United States, a far-flung newly-emerging nation that reached as far west as California, the first Pacific Coast State to be admitted to the Union. As will be seen, however, during this same period of America's manifest destiny, the destiny of St. Xavier College was less than manifest.

When the Know-Nothings get control, it will read 'all men are created equal except Negroes and foreigners and Catholics.' When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty.

Abraham Lincoln, 1855

When the Know-Nothings get control, it will read 'all men are created equal except Negroes and foreigners and Catholics.' When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty.

Abraham Lincoln, 1855

The object of this organization shall be to resist the insidious policy of the Church of Rome, and other foreign influence against the institution of our country by placing in all offices in the gift of the people or by appointment, none but native born Protestant citizens.

Article III, sec. 1 Constitution of the Grand Council of the United States of North America, 1854

The AnteBellum Years

1847-1860

III
Father John E. Blox, 2d President (1847–48)

A Belgian, Father John E. Blox, became the second Jesuit president of the college in August 1847. Although he was a member of the Maryland Province of the Jesuits and not the Missouri Vice-Province, he had served as pastor of St. Xavier Church since 1845. The enrollment for the school year 1847–48 increased to a total of 330, comprised of 218 non-boarding and 112 boarding students. Perhaps one reason for the increase was that, in order to transfer the preparatory department of the college to the Walnut Hills location, there was a renovation of the buildings on the property that had been bought from Bishop Purcell in 1845. As the school catalogue for that year expresses it, “There, removed from the noise and distractions of the city, the youth of this department may lay the foundation of their education, and acquire a fondness for industry and perseverance, which may render them, one day, honorable, useful, and influential members of society.” Two Jesuit priests and two Jesuit seminarians made up the faculty.

Steamboats on the Ohio River
Courtesy of the Cincinnati Historical Society

In September the war with Mexico, which had begun in 1846, was drawing to a close. Gen. Winfield Scott and his army captured Mexico City on September 14, 1847. During the war Cincinnati’s busy riverfront steamers had served to transport troops, weapons, and necessary supplies to New Orleans and out to the Gulf of Mexico on their way to the distant battlefields.

The only apparent impact of the war on the life of the college was the debate held by the Philopedean Society on the topic of whether or not the war with Mexico was just. Another debate topic that reflected the political climate of the period was whether or not a state had the right to secede. This must have been of particular interest to the boarding students from the Southern states of Louisiana, Virginia, Alabama, Missouri, Tennessee, and Mississippi. The slavery issue gained momentum in Cincinnati in 1847 with the arrival of the Quaker Mr. Levi Coffin, who, as a leader of the anti-slavery efforts, became a director of the “underground railroad.” The Cincinnati “station” became an important stopping place for fugitive slaves on their way to freedom.

At Xavier, the students were studying Adam’s Latin Grammar, Jacob’s Greek Reader, and Davies’ Bourdon’s Algebra. But there was time, too, for other pursuits. In a letter written to his parents in March 1848, Albert Schmidt, a boarding student from New Orleans, described a fair which he had attended in Cincinnati and enjoyed very much. In fact, he described it as “magnifique” since he wrote his letter entirely in French. (see Appendix B)

Growth of a Catholic Community

An additional step forward for Catholic education came about in the spring of 1848 when St. Xavier’s parish opened a tuition-free elementary school for boys. The Sisters of Notre Dame of Namur had begun a similar school for girls just two years earlier. In 1822, on Bishop Fenwick’s arrival, there had been only one small frame church and about fifty Catholics. In 1848, there were eleven parishes, nine elementary schools serving almost three thousand children, and a total Catholic population of thirty-five thousand. In May 1848, Father John Lamy, later archbishop of Santa Fe, wrote Bishop Purcell to say that the Catholic churches of New York he had seen “were not so handsome in my opinion as those of Cincinnati.”6
During the summer of 1848, Father Blox was recalled to the Maryland Province, where he would continue to carry out parochial duties until his death in Philadelphia in 1860. Father John De Blieck, also a native of Belgium, was appointed the third Jesuit president of St. Xavier College on the day after his twenty-eighth birthday. Bishop Purcell had been very favorably impressed with Father Blox. To reassure the Bishop that Father De Blieck was also highly qualified, Father Elet, now Vice-Provincial, wrote Bishop Purcell that he believed Father De Blieck was "vastly superior to Father Blox as a scholar and as a manager." Father De Blieck was to serve as president of Xavier from 1848–51. Also, he was to serve as president of St. Joseph's College in Bardstown and St. Ignatius College in Chicago.

The preparatory department continued in Walnut Hills, and in addition to the Philopedean, Euterpean and Philhermenian Societies, two new student organizations were started with equally strange-sounding names. The Himiroletic Society was organized to help its members to improve in the speaking of French. It must be remembered that either French or English could be spoken during times of recreation. The Cosmopeon Society, whose members were younger students, sought to prepare its members for participation in the other college organizations.

The debating topic, "Was the President of the United States justified in commanding General Taylor to go across the Rio Grande?" took on a certain timeliness with the visit to Cincinnati of newly-elected President Zachary Taylor on the way to his inauguration in Washington. The Philopedians sent a committee to invite President-Elect Taylor to visit the college, but they were unable to reach this military and political hero because of the crowds swarming around him.

The enrollment of the college for the 1848–49 school year was seventy-one students fewer than the previous year. One reason for this decline might be attributed to the opening in 1848 of the Jesuit boarding college, St. Joseph's College, in Bardstown, Kentucky, and the growing popularity of the other Jesuit colleges: St. Aloysius College in Louisville, Kentucky; St. Louis University, St. Louis, Missouri; St. Charles College, Grand Couteau, Louisiana; and Spring Hill College, Mobile, Alabama. The students at Xavier, however, continued to participate in activities outside the classroom as well as inside.

The college financial ledger dutifully lists the withdrawal of funds for various boarding students to attend the circus.

Another Cholera Epidemic

In the spring another event occurred of much greater significance than the news of the discovery of gold in California. This was the experience of another cholera epidemic in Cincinnati. It began in the Grosse Isle quarantine station in the St. Lawrence River, where it was transmitted by European emigrants already suffering from the disease, and it spread along the Great Lakes through Ohio and down the entire Mississippi Valley as far as New Orleans. The attack of 1832 had caused, among others, the death of Bishop Fenwick. The outbreak of 1849 devastated Cincinnati. By the end of the year, over 4,600 out of a total population of 116,000 were to become victims of the plague.

Knowing little of the nature of the disease, members of the medical profession were baffled in their efforts to bring about a cure. It was at this time that the students of the college decided to seek help in their own way. On June 27, 1849, the student body gathered together and, placing themselves under the special protection of the Blessed Virgin Mary, they drew up a solemn resolution that they would have two gold crowns placed on the chapel statues of the Blessed Virgin and the Infant Jesus, whom she carried in her arms, if the students were preserved from dying of cholera. (see Appendix C)

The college year was to end very quickly, and the catalogue carries these rather ominous words: "On account of the prevalence of the cholera, at the present time, the greater part of these Exercises, and the conferring of Degrees have been postponed till the opening of the next session." The majority of the boarding students accompanied by Father William Mearns set out for their homes via the Ohio and Mississippi Rivers.

Along the way, one of the students fell victim of cholera and was buried along the banks of the Mississippi. He was the only student victim and was, according to one account, the only student who opposed contributing to the golden crowns.

The first Jesuit victim of cholera was Father Angelo Maessele, a native of Belgium, who was Pastor of St. Francis Xavier Church and chaplain to the city hospital and the contagious disease hospital. In his efforts to aid the plague victims,
he himself succumbed to the dread disease on July 11, 1849, at the age of thirty-eight.

In the 1849–50 academic year there was a greater decline in enrollment to 246 students (108 boarders, 138 day students), and the preparatory department in Walnut Hills was closed. The grounds and buildings were retained, however, as a vacation site of the regular Thursday holidays for the boarding students who, accompanied by Jesuit prefects, would walk there "when [it was] not too warm, otherwise [they would go] by omnibus."

Decline in Enrollment

The college attempted in various ways to offset the declining enrollment with various new features. "Corporal exercise, as well as mental, meets with due attention—to which end there is erected on the premises, a gymnasium, to which in hours of recreation, the students have continual access." In intercollegiate athletics, however, were still far in the future. Because of the decline of students from the French-speaking areas of the South, or perhaps as an effort at greater cultural assimilation because of the rise of nativism, English now became the ordinary language of communication during recreation. Optional classes in music, drawing and dancing were added, but, of course, at additional cost.

The degree requirements were also clarified:

On completion of their Classical course, the degree of A.B. is conferred on all who prove deserving of that distinction; and after two years creditably spent in some literary pursuit, the graduate is entitled to the degree of A.M. In the first mentioned degree are observed two grades—the first, *cum distinctione*, for those who have eminently excelled; the second, *sine distinctione*, for such as have not been so distinguished. Certificates of qualification are granted to those who, not having gone through the Classical course, have yet performed the Mercantile one with credit.

Considering the possibility of a split in the Union, the Philopedean Society debated the topic of whether military exercises should be introduced at St. Xavier College. Something about which students from both North and South could agree was the request in the spring of 1850 to contribute to the building of the Washington Monument in the nation's capital. They contributed a rather large sum for those days—$14.25, and in return they received a splendid lithographed certificate of acknowledgment in December 1850 (see Appendix D).

The Honors Convocation held in July was enriched by the college band's performance of the "St. Xavier Quick Step," composed by H. Bollman, professor of music and director of the college band. Despite the vigorous spirit of the music, the school year ended on a more serious note with the reoccurrence in Cincinnati of cholera. This threat to the health of the community must have seemed a double threat to the college officials who faced the ever-present concern about the rising debts of the college.

Death from cholera came a second time to the Jesuit community in Cincinnati. Father Christopher Genelli, an Austrian, who had just written a scholarly life of St. Ignatius Loyola, the founder of the Jesuits, arrived in Cincinnati on his journey back to Austria. He fell sick and within two days, on August 12, 1850, he died of cholera.

With the new school year approaching, not all the members of the Cincinnati Jesuit community were preparing for the classroom. At the request of Bishop Purcell in 1847, two Jesuits had been assigned to the two Catholic parishes in Chillicothe, Ohio: Father Francis D'Hoop at St. Mary's for the English-speaking parishioners and Father Francis Kalcher at St. Peter's for the German-speaking parishioners. A reflection of the ethnic climate of the times can be seen in the fact that an attempt to build a large church for the use of both groups met with disfavor. Each group preferred having its own pastor and mode of worship. As a result, from 1847 to 1851 the two Jesuits continued their parochial duties side-by-side in Chillicothe, as well as in their monthly visits to the nearby mission stations.

In 1848 there were other Jesuit assignments. As a result, Father Joseph Patschowski became pastor of Corpus Christi Church in Covington, and Brothers William Barrett and Michael Schmidt taught in the parish school. From 1848 to 1851, Father Joseph Weber was pastor for the German-speaking congregation of St. James in White Oak, Ohio.
Cincinnati and the Melting Pot

The 1850 census records for the Jesuit community at St. Xavier College reflect the ethnic mixture of the period. The birthplaces that are listed in the records are as diverse as Belgium, Cuba, Austria, Ireland, Germany, and Virginia. The Xavier ethnic mixture mirrors the diversity among the Jesuits in the midwest. Just a few years earlier, the 154 Jesuits serving in the midwest were listed as emigrants from a variety of homelands: forty-five from Ireland, forty-two from Belgium, sixteen from Holland, thirteen from Germany, eleven from Italy, nine from France, two from Spain, and only sixteen who were born in the United States.

The Jesuits, of course, well aware of their diversified membership, and the religious superiors were warned to emphasize a spirit of universal charity. This must have led to stresses and strains at times, especially during the periods of European political and military eruptions. For example, on two occasions the major Jesuit superior had to remind the members to be noted is that, in order to be more effective in the classroom and church pulpit, there was an effort in the Jesuit community to have its members acquire a mastery of English, which, at least for many of them, was a foreign language. One of the Fathers, presumably a native American, was regularly appointed to correct the mistakes made during the reading which took place at otherwise silent meals and "the last [corrector of English] will pay particular attention to the defects proceeding from national habits of pronouncing." An alumnus of the college of those years recalls some of the humorous aspects of these efforts: "Good Father Anthony Levisse thought to acquire a good English style, and evidently chose the 'Good Book' for his model. One day in class I did a little buzzing. He said 'Helm, you come and stand in the midst thereof.' The class roared. He was mystified, not knowing the Biblical style was not in fashion."

The enrollment for the year remained about the same as the previous year, and the struggling college still faced financial problems. To compound the difficulties, cholera claimed another Jesuit victim, the seminarian Mr. Julius Johnston, who by all accounts was extremely talented and respected by all.

A native of Virginia, Mr. Johnston became a convert to Catholicism in St. Louis, where he married and continued his law practice. After the death of his wife, he made provision for the maintenance and education of his two daughters and entered the Jesuits in 1846. After a short period of seminary training and a year of teaching at St. Louis University, he was sent to St. Xavier College, where he was appointed Professor of Rhetoric and Belles Lettres, as well as Secretary of the Board of Trustees. He had begun privately the study of theology in preparation for ordination. A student gives us this account: "He [Mr. Johnston] was a Virginian, practised law before he joined the Order. He often patted me on the head, saying he and myself were the only Virginians in the College. He was very eloquent. I learned that he was to preach on the Feast of St. Aloysius. I engaged a number of friends to go hear him, but alas, he was a victim of cholera before June 21st."

George Carrell: From President to Bishop

During the summer of 1851, Father George A. Carrell, was the fourth Jesuit to be appointed president of Xavier College—and the first American-born Jesuit to hold that position. His grandfather had come to the United States from Ireland before the Revolutionary War, and the family had settled in Philadelphia. Before his appointment, George Carrell held a variety of posts. He had been president of St. Louis University, pastor of St. Francis Xavier Church, director of the short-lived Walnut Hills preparatory department, and pastor of St. Mary's parish in Chillicothe. It was hoped that his broad experience would prove helpful in solving the problem of declining enrollment. The enrollment, indeed, rose in his first year to 192 (76 boarders and 116 day students), but dropped to 170 in the following year (67 boarders and 103 day students).

The outbreak of cholera in 1851 and 1852 was, of course, a constant threat. Another Jesuit, Brother William Hayes, fell victim to the disease in June 1852.

Another problem at the college was the physical appearance of the buildings. A contemporary Jesuit visitor wrote about the premises being "... anything but suitable, sombre-looking dormitories under the roof, poorly lighted and sunken class-rooms. Our poor scholastics find themselves imprisoned as it were with some sixty pupils."
The new president, Father Carrell, tried to remedy the situation. A new building was constructed for dormitories, a chemistry laboratory, and a museum. In addition, a clock was added to the church tower. But these physical changes were unable to overcome the effects of the cholera outbreaks and the unfavorable anti-Catholic political climate. Early in 1853, Archbishop Purcell urged the Ohio legislature to change the method of taxation regarding the funding of public schools. Purcell declared that public schools using the King James Bible taught Protestant doctrines. As a result, Purcell urged that either parochial schools should receive part of the tax money or that parents of children in parochial schools should be exempt from the school taxation.

Such remarks intensified the suspicion of the Protestants in Cincinnati, and newspaper articles and political speeches urged the electorate to vote for anti-Catholic and pro free-school candidates. It was in this atmosphere that the papal envoy, Monsignor Gaetano Bedini, visited Cincinnati in December 1853. Anti-Catholic critics interpreted this visit as part of a plot to overturn American liberties and increase papal power.20 As a result, a crowd of almost 1,000 members of the German Freeman's Society, who viewed Bedini as the personification of the European movement against political change and held him responsible for the death of an Italian freethinker named Ugo Bassi, marched toward the cathedral in protest, carrying banners with inscriptions such as "No Papacy" and "Down with Bedini." They were met by a contingent of the Irish Catholic members of the police force and, not unexpectedly, a riot resulted in which eighteen were wounded and over sixty arrested. Monsignor Bedini, however, remained safe and visited St. Xavier College, where he offered mass and was welcomed by students who delivered speeches in seven different languages.

Early in January 1854, another mob—two thousand people—gathered and burned Bedini in effigy near City Hall. This led to another battle with the police. An indication of the mood of the times can be seen in a protest meeting held—not against the actions of the mob—but against the efforts of the mayor and the police for their interference.

It was in such an atmosphere that Father Carrell was appointed the first bishop of Covington, Kentucky. As his replacement, Isidore J. Boudreaux, a native of Louisiana, was appointed the fifth president of St. Xavier College. Father Boudreaux was the first alumnus of the American Jesuit colleges to enter the Society of Jesus. He had previously served in Kentucky at St. Louis University in St. Louis and at St. Joseph's College in Bardstown. He was regarded as a deeply spiritual man and would later serve for twenty-three years as spiritual director for those entering the Jesuit Order.

**Tempers and Temperance**

The new college president was going to need all the spiritual help he could get as he faced the problem of increased debts, shrinking enrollment, and an increasingly hostile anti-Catholic atmosphere in the city. The reformers for temperance had joined the movement and, following the example of Maine in 1851, actively campaigned for a law that would prohibit the manufacture, distribution, and sale of alcoholic beverages throughout Ohio. Their efforts failed primarily because of the opposition by the German and Irish immigrants, and so the activists now joined the Know-Nothings and turned their hostility against foreigners whom they blamed for political corruption and social disorders. "By July of 1854, the city supported over a dozen active chapters of the secret political organization."21

An indication of their support can be shown by the results of the 1854 election, when the Know-Nothing candidates overwhelmed their Democratic opponents. Three of the newspapers, The Times, The Commercial, and The Gazette, supported their efforts and encouraged their activities which could be dangerous at times, as when a Know-Nothing mob marched past the Jesuit college and hurled a cobblestone, later labeled "Their Last Argument," through the president's window.22

Perhaps overconfident, because of their early success, the Know-Nothing party adopted a strong anti-foreigner party platform for the city elections in April 1855. This united the previously divided Irish and German settlers, Catholics and non-Catholics alike, in their opposition to the Know-Nothing candidates. When it seemed that the German votes would defeat their candidates, a large mob gathered and marched to the "Over-the-Rhine" wards and destroyed the ballot boxes in two of them. This, of course, touched off a riot, which lasted for several days. Afterwards, the court declared the entire Democratic
ticket elected, and with the desertion of many native-born supporters, the Know-Nothing influence declined in Cincinnati, although not entirely throughout Ohio. The state legislature, following the strong anti-Catholic feelings of many Ohioans, passed two bills through the influence of the Know-Nothing supporters. The first of these gave the members of Catholic parishes, not the church officials, control of buildings, cemeteries, and all other ecclesiastical property. The second, the “purity of elections” act, was proposed to decrease immigrant voting by various voting procedures and regulations.

The Closing of the Boarding School

It should not be surprising in such an atmosphere that the enrollment in the college continued to decline and the debts continued to rise. There were only fifty-seven boarders and seventy day students for the 1853–54 academic year. As a result, the boarding school was closed at the conclusion of that school year. The boarders could continue their education at the Jesuit boarding schools in Bardstown and St. Louis.

Even with only day students, the debts continued to mount. In 1855, the college owed over $25,000 and there was some discussion about closing down completely. The Treasurer of the Missouri Vice-Province, Father Peter De Smet, was much more optimistic about the future and continued to champion the cause of the struggling college in his letters to the Jesuit officials in Rome. “It would be a veritable calamity, to my mind, were we to abandon this place which our Fathers have bedewed with their sweat for many years and with good result.”

Cincinnati continued to develop and grow and, in 1856, the Ohio School Library, forerunner of the Public Library, opened its doors at Sixth and Vine with a collection of over eleven thousand volumes. The National Democratic Convention met in the city during the summer of that year and on the seventeenth ballot selected James Buchanan and John Breckinridge as their candidates. In September, Father Maurice Oakley (the name was changed from his native Flemish Van den Eycken) became the sixth Jesuit president of St. Xavier College in sixteen years. Father Oakley set up a program to gain support for the college, which, after the closing of the boarding school, was forced to draw its student body from the Greater Cincinnati Community.

Despite the doubts about the viability of the college expressed within Jesuit and other Catholic circles, Father Oakley continued to keep the college in operation. Perhaps the doubts of Archbishop Purcell can be appreciated in consideration of his own three short-lived efforts in higher education during this period. In 1855, St. Peter’s College was started in Chillicothe, Ohio, by the archdiocese, and it lasted through one school year, then in 1859 the Catholic Institute of Cincinnati, a polytechnical school with liberal arts and commercial objectives, was started and lasted until 1864. A third effort was also begun in this period, when, in September 1856, Mount St. Mary’s Seminary, which had been moved to Price Hill in 1851, began to accept regular non-seminarian college students. This college division, which granted the degree of Bachelor of Arts to twenty-one students in its six-year history, closed down in 1862.
The Cincinnati neighborhood of Oakley, according to some accounts, was named after the college president and attests to the success of his efforts at building community support. Part of this support might have come from the notoriety in 1857 surrounding the religious instruction and baptism by Father Oakley of Dr. Thomas Nichols (founder of the "School of Life," a free love community at Yellow Springs, Ohio) together with some of his followers.27

Cincinnati Flourishes; Xavier Falters

Attention was given by Father Oakley to the repair of the buildings which were affected by, among other causes, the air pollution of the nearby factories. Plans were made for the building of a new parish-college church. To prepare for this, the old church building built by Bishop Fenwick was demolished, section by section. During this demolition work in March 1860, a wall collapsed suddenly and without warning. As a result, thirteen workmen, all of them members of the parish, were killed.28 A large crowd gathered at the scene of the accident and the anti-Catholic forces in the city used this as an excuse to blame the president of St. Xavier College for the tragedy. The crowd became a mob and headed for the college building. Fortunately, however, through the efforts of the police and the intervention of the mayor, the mob was dispersed, but a police guard remained on duty overnight. The ecclesiastical and civic communities rallied to the support of the families of the victims. Special collections were taken up in the Catholic churches on the following Sunday, and various relief committees were formed throughout the city.

The river traffic, with more than 8,000 steamboats arriving and departing annually, helped the growth and development of Cincinnati, then the sixth largest city in the United States. Charles Cist’s contemporary account attests to this bustling growth and development.29 Pike’s Opera House, an imposing five-story building, opened in 1859. The first horse-drawn "street railroad" began in September of that same year, travelling from Fourth and Walnut to the City Buildings on Ninth Street. At the corner of Ninth and Walnut during its first trip, the wheels left the track and the efforts of the mayor, city councilmen, and the newspaper reporters were required to get the car back in operation.

The growth of St. Xavier College, however, was not quite so dramatic. Since the closing of the boarding school, the enrollment had dropped below one hundred students. It was urged by some Jesuits, none of them stationed in Cincinnati, that the college be closed and the Jesuit faculty be sent to other colleges or to work in parishes. After careful consideration, however, it was decided that the apostolic ministry done by the college and the church in the Cincinnati community was well worth their efforts and that it should continue.

The construction of the new church was in progress. No one yet knew how the dark clouds of the Civil War were to affect either the college or the city of which it was a part. No one knew what would be the fate of the Cincinnati described in Longfellow’s poem, "Catawba Wine":

"...the Queen of the West,
in her garlands dressed,
on the banks of the Beautiful River."30
The Civil War Period
1860–1865

Donn was expelled [from St. Xavier College] when he attempted to toss one of his teachers out of a second story window in downtown Cincinnati.1

Account of Donn Piatt, son of General Abram Piatt

... and all are to know that every Professor has full powers of prefect in securing the observance of silence and order in the building.2

St. Xavier College Regulations

At least two of the 1860 presidential candidates were familiar faces to the people of Cincinnati. Abraham Lincoln had visited the city as early as 1855, representing a client in a lawsuit. He and Stephen A. Douglas were both present for a series of political addresses in September 1859. When, in October 1860, Douglas returned to Cincinnati to deliver a speech at the Court Street market, he was honored with a torchlight procession. Disappointing for Douglas, however, were the results of the November election in Cincinnati. He lost out to Lincoln by 1,000 popular votes. Although the Republicans won the national election, the mood of the Cincinnati electorate was changing, and the Democratic party gained control of the city in the spring election of the following year.

In addition to politicians, other distinguished visitors, including royalty, were attracted to the beauty of the "Queen of the West." In September 1860, as the new semester was getting underway at St. Xavier College, Edward, Prince of Wales, and his royal party arrived in Cincinnati. They enjoyed two days of
elaborate entertainment which culminated in a splendid celebration at Pike’s Opera House. None of these events are mentioned in the records for the school year 1860–61 at the college. But the records of St. Xavier do give proof that there was cause for academic celebration. The enrollment had increased to 133 students for the six-year classical program and the four-year commercial course. Because the work in the classroom, the pulpit, and the parish was more than enough for the Jesuit community of eleven priests, eleven brothers, and three seminarians to handle, they were aided in the classroom by four non-Jesuit faculty members: Messrs. H. Brusselbach, H. Gerold, A. Picket, and D. Donovan, who taught classes in drawing, architecture, and music.

Lincoln’s visit en route to Washington, D.C., took place on his fifty-second birthday, Tuesday, February 12, 1861, which was a regular class day. Despite the critical political atmosphere of the time and the recent secession of the Southern states, the visit to Cincinnati of President-elect Lincoln is not mentioned in the existing school records. On April 5, 1861, a consignment of cannon addressed to the Southern Confederacy, Jackson, Mississippi, passed without alarm through Cincinnati. This spirit of complacency prevailed in both the college and the city until the bombardment of Fort Sumter on April 12, 1861.

Cincinnati and the Civil War

Lincoln’s call for 75,000 troops stirred the city to respond. The citizens realized that the port facilities, foundries, warehouses, and factories might attract the Confederate forces, considering the questionable loyalty of the neighboring state of Kentucky. Various militia units were formed. Training centers for the newly-recruited soldiers were established in the Cincinnati area at Camp Harrison, Camp Dennison, Camp Clay, Camp McLean, Camp Corwine, and Camp Colerain. The only concession to the early wartime conditions made by the school officials was to end the school year in June rather than in July. It was time, however, for those in charge of St. Xavier College to reflect on the effect of the Civil War on higher education.

Appointment of Father John Schultz, 1861

The naming of a college president in the twentieth century is a complicated process involving a search committee, job description, and interviews concerning qualifications and experience. This was not so in the last century. During the summer of 1861, the Superior of the Midwestern Jesuits, presumably after consulting his advisors, appointed Father John Schultz as the seventh Jesuit president of St. Xavier College. Father Schultz, a native of Alsace-Lorraine, had come to the United States to work with the Indians and had been in charge of the Potawatomi mission in Kansas. Even Father Schultz recognized the humor of this new appointment as he observed, “Very seldom has it befallen any of Ours who has spent ten years among the rude, uncivilized Indians to be called thence suddenly and set over a college in a very populous city. But how precious a thing is the virtue of obedience, I realized on this occasion.”

The Guiding Hand of Father William Murphy

The territorial boundaries of the Vice-Province of Missouri stretched from Ohio to the Rocky Mountains and from the Canadian border to the Mexican border, thereby including territory claimed by both the Union and the Confederacy. This raised a serious question about what the political attitude of the Jesuits should be during the Civil War. In September 1861, the Jesuit religious superior, Father William Murphy, offering a solution, instructed the widely dispersed members that they were not to show partiality to either the Union or the Confederacy cause. Since this emphasis on total neutrality might prove difficult, additional guidelines were necessary:

Granting that every citizen is free to adopt the view entertained by the State in which he resides and to which he belongs for the time being, it follows that so far as Missouri and Kentucky are concerned, the sovereignty of the General Government yet exists—and consequently residents of these two States are bound to consider it as the only lawful Government. According to the same doctrine, Ours residing in Free States are obliged to recognize its authority.
For the Jesuits residing in Cincinnati, there was no doubt as to the recognition of the local or state government as the legitimate source of political authority. Some writers have asserted that Cincinnati was an outpost of Southern sympathizers, but a study of the contemporary sources reveals this to be false. "Putting it mildly, the Queen City had more to gain economically through loyalty to the Union even if division should come, and still more to gain through the preservation of the Union, with the West acting as a counterweight between the Northeast and the South." Only four percent of Cincinnati's population had been born in the South, whereas almost fifty percent had been born in Europe. The economic ties of the nineteen major industries producing packed meats, candles and soap, clothing, furniture, leathergoods, and foundry castings were economically bound to the established cities of the North and Northeast, as well as to the newly-emerging commercial centers on the Western frontier. Four railroad lines joined Cincinnati to Atlantic ports, and rail connections were expanding westward.

The Jesuit faculty and the four non-Jesuit teachers tried to turn the minds and hearts of the 132 St. Xavier students from the activities on the battlefields of Bull Run and Shiloh to the events in Shea's History of the United States, or Mitchell's Geography and Atlas; from the speeches of the political leaders of the North and South to the orations of Cicero and Demosthenes; and from the principles of war to the principles of literary composition, analytical geometry, and natural philosophy.

Although President Lincoln had issued a call for 75,000 volunteers, this appeal had little impact among the 132-member student body in the fall of 1861. The reason was not a lack of patriotism. The college catalogue provides us with the reason: "The general age for admission is from ten to sixteen years." The fact is then that the majority of St. Xavier students enrolled in the six-year classical course or four-year commercial course were too young for active service. There were, however, St. Xavier students who were eligible for service in their local Home Guard unit. This availability for emergency duty was to cause some difficulties in maintaining regular classroom activities.

Despite the underlying tension brought about by the Civil War, the college classrooms throughout Ohio retained much of the leisurely pace of the antebellum years. "There was no speedup in the scholastic pace, no compromise with the traditional curriculum. There were no special training courses for officers, no barracks for newly-marrieds. There was none of the disruption of routine that later generations have come to associate with wartime education." At St. Xavier the daily order remained unchanged. Mass was held for the Catholic students at 8:00 A.M., followed by classes until noon. Then there was an extended two-hour break for lunch. Classes resumed at 2:00 P.M., and lasted until 4:45 P.M. There was a weekday holiday scheduled for Thursdays and regular classes scheduled for Saturdays.

The calm of September 1862 was shattered by the news of the Confederate capture of Lexington, Kentucky, and the realization that there were no federal troops between Confederate Gen. Kirby Smith and Cincinnati! Ohio Governor David Tod requested federal troops and also issued a call for volunteers. Many college students left their classrooms in response to Cincinnati's hour of need. At nearby Oxford, Miami University granted a ten-day period for students who wished to defend Cincinnati.

No such holiday, however, was granted to the students at downtown Cincinnati's St. Xavier College. Some accommodation must have been made, however, because only 90 students out of the 153 total student body were in attendance. Even some of the non-Jesuit faculty were absent, and French, German, and writing classes had to be called off. The Home Guard units increased their readiness drills, and operation of the ferry boats was halted. Gen. Lewis Wallace then proclaimed Martial Law in Cincinnati, Covington, and Newport. Trench lines and defensive fortifications were set up. To bring military supplies to Kentucky, a temporary pontoon bridge was built to span the Ohio River, where picket and scouting lines were extended. A flotilla of steamboats, converted into gunboats, stretched out in front of the wharves at the Public Landing.

The Martial Law proclamation included the order that all schools be closed. The students then were assigned to the various work forces in cooperation with other able-bodied inhabitants of the Queen City. Special passes had to be obtained to travel from one section of the city to another. Within a week, however, all had returned to normal. General Smith had headed back South. On September 15, General Wallace issued a farewell proclamation filled with compliments for the actions
of the volunteers who had helped in the city’s hour of need. Quiet had returned to the city and the classrooms; and within a few weeks the Diary of The Prefect of Studies refers, not to another threatened attack, but to the football game played by the students on their Thursday holiday.10

Cincinnati soon became the principal city of the West in the manufacture and shipment of supplies for the Union troops in the West. Orders for army supply wagons, ambulance vehicles for the sick and wounded, uniforms and leathergoods kept the shops and mills very busy during the days and nights. The excessive use of cheap bituminous coal for these same shops and mills, however, led to heavy air pollution throughout the city. This condition caused many difficulties, especially in the downtown sections, and directly affected St. Xavier College where the four classrooms in the attic were in direct line of the many chimneys belching out their dark clouds. There were other problems as well. The large new church building next to the college building blocked out much of the light that was not cut off by the dark clouds emanating from the chimneys. It was clear that something had to be done to insure the future of the downtown college. In the spring of 1863, the college purchased additional property with a frontage of 100 feet on Sycamore and 160 feet on Seventh Street. The rent from the buildings already located on the lots was to be used to pay the taxes and the interest on the loan until the new building could be constructed.

While the major battles were being fought far from Cincinnati, the underlying issues of the war found their way into the debate topics of the Philopedean Debating Society as they considered whether or not secession could be justified by the constitution; or whether or not Negroes should be admitted as citizens; or whether or not the White soldiers of the Civil War were superior to the Black soldiers.

During the summer of 1863, Aloysius Bosche, a recent graduate, became the thirty-third novice candidate for the Society of Jesus. Almost one third of the 104 seminarians in the Missouri Province had come from St. Xavier, where they had received all or part of their higher education and their spiritual direction. Virtually all of these Jesuits-to-be were native-born Americans of German or Irish descent. In addition, a large number of the diocesan clergy received their classical training at St. Xavier before entering the seminary.

Morgan’s Raiders

Gen. John Morgan’s raid of 1863, the final military effort involving Cincinnati, was not unlike Gen. Kirby Smith’s abortive attack of the previous year. In July 1863, Morgan and
his Confederate forces attempted to cross Ohio from West to East, pursued by Union forces of superior numbers. Union Gen. Burnside was in Cincinnati, while Union Gen. William Rosecrans and his forces were located in Stone Lick. General Burnside proclaimed martial law. Regular business activities halted, and the citizens, along with students whose school term had ended, resumed their efforts to defend Cincinnati against a possible Confederate attack. When all the smoke had cleared, Morgan had made every effort possible to avoid contact with the heavily defended city and was ultimately captured at Salineville in Columbiana County on July 26, 1863. This, with the defeat of Gettysburg and Vicksburg in the same month, marked the end of any serious Confederate attempts aimed at Cincinnati.

The Union, however, found Cincinnati a useful western outpost. From the battlefields of Kentucky and Tennessee came the wounded and dying, arriving by steamboat and train. Eight additional hospitals were established in Cincinnati and Covington, and a general medical center and Soldiers' Home were set up at Camp Dennison. A special burial plot for Union soldiers was also set aside in Spring Grove Cemetery. The efforts of the nursing Sisters of Charity and the Jesuits of St. Xavier parish were directed to caring for the sick and wounded veterans in these hospitals, in addition to their chaplain duties in the jails and prisons.

St. Xavier College and the Draft

The 1863–64 school year began in September on a note of optimism, with 156 students for a faculty of twelve Jesuits and five non-Jesuit teachers. The tuition had been increased from $40.00 to $60.00 per year for the first time since 1840, reflecting, perhaps, the effect of the Civil War on the economic life of the nation.

The Civil War was to pose another temporary threat to the continuance of the college by the congressional passage of the Enrollment Act of March 3, 1863, otherwise known as the "military draft law." The difficulties of recruitment of volunteers for the Union Army, coupled with the unsuccessful Peninsular Campaign of 1862, led to a decline in the number of military personnel. As a result, Congress passed the draft law in March 1863. The law imposed quotas on the states. The quota system led to riots in some areas, while the $300 defer-
place. The altar and the rest of the church interior were rather dark in color because, as one contemporary account stated, "it would be impossible, if painted light, to keep it clean or neat-looking in such a smoky city as Cincinnati."\(^{12}\)

In the final year of the Civil War, the holdings of the college library reached 10,000 volumes, and the student body numbered 190. This was the largest number of students since the closing of the boarding facilities more than ten years earlier. The return of ex-servicemen to the city, many missing an arm or leg, cast a serious note on the previously heralded glories of war. This serious note prevailed in the selections presented in the March 1865 convocation of the Philopedeian Society. "Patriotism," "Heroes," and "Worth Dying For" were the titles of some of the Latin and English presentations on this occasion.

Sweeney's Brass Band provided lively music for the June 1866 Commencement; but a more serious tone, due perhaps to the tragic death of President Lincoln in April, was evident in Henry Oskamp's valedictory address entitled, "Life's Mission."

The end of the Civil War closed the curtain on another act of America's history. The next act would show the nation making its transition to a time of peace.
After the Civil War, economic prosperity and peacetime stability made it possible for more young men and women throughout Ohio to seek higher education. For one thing, the Morrill Act of 1862 made possible the 1870 chartering of the land grant to Ohio Agricultural and Mechanical College, (Ohio State University) at Columbus. The state of Ohio even had its own version of a "GI Bill." The state paid the tuition of honorably discharged Ohio veterans who wanted to complete their education at either Ohio University or Miami University.

Influence of Father Walter Hill, Eighth President

In the fall of 1865 Father Walter Hill, a native of Kentucky, began his tenure of office as the eighth president of St. Xavier College—the second American-born Jesuit to hold that position.

There is no evidence that at St. Xavier there were any veterans among the 263 students who greeted the new presi-
dent and his faculty of fifteen Jesuits and three lay professors. The students who were enrolled in the four-year commercial course attended classes in the newer Carrell Building, but the students who were enrolled in the six-year combination high school and college classical course met in the older two-story Athenaeum. In his diary, Father James O'Meara described the classroom situation in the Athenaeum at that time.

In a long dark hall, imagine 50 boys sitting along three sides of the classroom, before old style desks or rather a continuous desk down the length of the hall, with a long continuous bench without rest for the back. The desk of the teacher stood at the fourth wall beside the door.  

Growth and development were the keynotes of 1866: Cincinnati’s population had increased to 211,000; Rabbi Isaac M. Wise’s Plum Street Temple was dedicated in August; and the Suspension Bridge across the Ohio River was ready for traffic in December.

This same growth and development were apparent at St. Xavier College. In 1863 the college had acquired property at the southwest corner of Seventh and Sycamore Streets and during the next four years the college acquired the adjoining lots as well. At this site in May 1867 the cornerstone was laid for a new five-story classroom and faculty residence building. This structure, which was to cost $150,000, symbolized an overwhelming vote of confidence in the future of higher education in Cincinnati. This confidence proved to be justified. In September 1867 the enrollment at the college increased to 337.

The intellectual leadership of Father Hill, who later published Elements of Philosophy and Ethics, became evident. The library increased its holdings to more than 14,000 books, among which were rare and unusual volumes, such as a Sanscrit Grammar, and an Ethiopian-Latin Dictionary. Also, the museum increased its conchological, geological, and mineralogical specimens.

Under Father Hill’s direction, the college continued to have the assistance of four capable lay teachers. Professors Brusselbach and Eich were in charge of the Music Department and Mr. Picket and his son conducted classes in architecture and mechanical drawing. Extracurricular as well as curricular activity continued to flourish. In the fall of 1868 a German Literary Society was introduced to "afford its members an opportunity of acquiring ease and fluency in the use of the German Language by means of Debates, Essays, and Oratorical Compositions." During the Commencement Exercises of 1868 the members put on the one act comedy "Sancho Panza" in German. The following year they enacted "Die Versoehnung" ("The Reconciliation"). Besides the German Literary Society, a Student Library Association was also formed.

Black Students

In addition to their educational ministry, the Jesuits of St. Xavier parish were also committed to expanding their parochial efforts. The battlefield results of the Civil War and the constitutional results of the Thirteenth Amendment had made it clear that increased efforts must be made for the newly emancipated Catholic Negroes. As a result, St. Ann’s Church on Longworth Street was established, and in 1866 a primary school under the direction of the Sisters of Notre Dame was opened for Black students. Financial assistance was provided by Father Francis Xavier Weninger’s Blessed Peter Claver Society, a predominantly White group, made up of German-Americans. In 1908, St. Ann’s Church moved to John Street, and priests of the archdiocese took over the apostolate to Cincinnati’s Black Catholic community. Thirty years later, in 1938, St. Ann’s parish was united with St. Edward’s parish on Clark Street.

New Charter

All of the activities both inside and outside the classrooms at St. Xavier must have been noticed and well-received not only in Cincinnati but also in the state capital at Columbus, because in May 1869, a perpetual charter, replacing the original thirty-year charter, was granted by the state of Ohio to St. Xavier College. With this reassurance from the state legislature, Archbishop Purcell, who had served as president of the board of trustees since the time of the original temporary charter in 1842, now found it possible to step down from these duties. His brother, Father Edward, who had served on the board since 1840, also resigned. As a result, the first all-Jesuit
board of trustees was formed in September 1869, and only Jesuits continued to serve until laymen were admitted to the board in September 1972.

Another educational hurdle, important to the city of Cincinnati, was cleared in 1869 when the United States Supreme Court ruled that the McMicken gift of land to the city of Cincinnati was valid. As a result, the first steps were taken that led the way for McMicken University to become the University of Cincinnati. Another important event, so far as the storming season against teams in New York, Philadelphia, and Washington, D.C. was concerned, took place in the spring of 1869 when the nation's first professional baseball team, the Cincinnati Red Stockings, was formed and began its barnstorming season against teams in New York, Philadelphia, and Washington, D.C.

Transition: Hill to O'Neil

After three years of a job well-done, Father Hill moved on to St. Louis University, where he was to teach philosophy for the next thirteen years. Father Thomas O'Neil, a native of Ireland, became the ninth Jesuit president of St. Xavier College in the fall of 1869. The student enrollment numbered over 300 for the third straight year. For the first time, the four upper classes were held in the newly dedicated five-story building which was named in honor of Father Hill. Another important change is noted in the school catalogue for 1869-70 where Father O'Neil is listed as both president and prefect of studies.

Under Father O'Neil's direction, the course of studies was revamped and strengthened. Instead of a six-year classical program, the entire course of instruction leading to the degree of Bachelor of Arts was lengthened to seven years. The first, second, and third academic years corresponded to high school; and philosophy, rhetoric, poetry, and humanities corresponded "respectively with the senior, junior, sophomore, and freshman classes of other colleges." The commercial course was shortened from four to two years. Those students who were not as yet able to enter either the classical or the commercial course were admitted to the preparatory department. These same changes were later adopted by St. Louis University.

After the Civil War the social changes brought about by the onset of urbanization and industrialization meant that any institution serving the needs of this changing environment must likewise change. Although the Jesuit educational system followed the classical model because it was considered the best that our Western culture had to offer, at times it had to be re-evaluated and adjusted. Another kind of change inside the classrooms took place. Stoves were installed in early October 1869. It seems that this must have happened just in time, because the diary of the prefect of studies (Father O'Neil) records an all-day snowstorm on October 19, 1869.

A welcome benefit for the academic life of the Jesuit faculty took place in the spring of 1870. At that time, Father President O'Neil completed negotiations to purchase a forty-three acre farm located in Kentucky on the banks of the Ohio River, four miles upstream from the Newport Ferry. This property included an eleven-room house and a stable. The idea was to provide facilities for vacation time and for the regular Thursday holidays during the school year. (There were, however, classes as usual on Saturdays.) To provide transportation, a buggy, a spring wagon, and a horse named "Bob" were also purchased.

Shortly after graduation in June, the scholastic seminarians, along with several of the Fathers and Brothers, crossed the Ohio River and headed for the newly acquired property. The move to Kentucky occurred at the right time, because the infectious cholera returned to claim more victims in Cincinnati during the hot summer months.

A Crazed Visitor

The student body, still made up of more than 300 students, continued its routine of regular classes, Thursday holidays, monthly honors convocations, and dramatic presentations. In November 1870, however, a non-academic event occurred, which upset briefly the regular academic schedule. One of the Jesuit scholastics, an eyewitness, recorded the event:

It was after 4 o'clock [in the afternoon] and classes had been dismissed but I was in the [class]room with some boys kept in for bad lessons and through the glass door I saw him [a man] pass as he ran down the corridor. The Rector [President] and Procurator had offices on that floor: and as he was shouting for the Treasurer, Fr. Lawlor came out and [began] walking...
up and down the corridor with the crazed man [and] tried to reason with him and get him out. But the man had a notion of chalices and gold treasures hidden somewhere and he dashed up the stairs. That moment out sprang the Rector [Fr. O’Neil] and pounced on the man halfway up, catching him by the arms. But though pinned, the mad man drew knives from under his sleeves slashing our brave Rector on both arms. . . . Presently two Brothers ran up to the rescue and they dragged him down head foremost. Hearing the scuffle my boys came out of the classroom and they helped to carry the man like a corpse out on the porch. But he was dangerous still so we hailed the firemen across the street who brought a wagon and took the crazed fellow to the jail.8

At the trial, Fathers Thomas O’Neil and Michael Lawlor were called as witnesses, and the assailant was declared insane.

Father Leopold Bushart, Tenth President

During the summer of 1871, Father O’Neil was appointed to the less dangerous position of religious superior of all the Jesuits of the Midwest, and Father Leopold Bushart became the tenth Jesuit president of St. Xavier College.

Father Bushart was a native of Belgium and had volunteered to come to the United States to work as a missionary to the American Indians. His high capabilities were soon recognized, however, and he exchanged the life of an Indian missionary for that of an administrator. In addition to his having served as president to St. Xavier College, he also served as president of the colleges in St. Louis and Milwaukee, as director of the Jesuit seminary, and first as treasurer, and then as religious superior of the Jesuits of the Midwest. One of the changes he made at St. Xavier was to lengthen the commercial course from two to three years.

The school year 1871–72 began with an enrollment again of more than 300 students. The upper classes of the college were held on the first two floors of the Hill Building: the poetry and humanities classes met on the first floor; and the philosophy and rhetoric classes met on the second floor. The students sat in rows of double desks. Sometimes during classroom periods the students would be disturbed by the noise of pigs being driven on their way over cobblestone streets from the public landing to the slaughter houses.

The academic rivalries were stimulated by the monthly honors convocation. Father President Bushart encouraged these rivalries by offering a special award: a gold fountain pen in the spring and summer; and a pair of ice skates in the winter for the highest class average.

From time to time classroom efforts had to yield to important current events. For example, a half-day holiday was granted in September 1871 to allow the students to view a parade in honor of President Grant, who was visiting the city. A full holiday was declared in the following month of October in order that the students might attend the festivities and the dedication of the Tyler Davidson Fountain, located at that time on Fifth Street between Walnut and Vine. The happiness of this occasion gave way to sadness just three days later when news was received of the catastrophic Chicago fire. The people of Cincinnati, including the college students and the city council, contributed over $150,000 towards the relief of the survivors. Xavier’s sister Jesuit college in Chicago, St. Ignatius, which had opened its doors in 1870, was fortunately spared from the ravages of the fire, and continued for some time to be the only Catholic institution of higher learning in that growing city on Lake Michigan.

The continued success of St. Xavier College prompted the establishment of other Catholic institutions of higher learning in Cincinnati. The Fathers of Holy Cross from Notre Dame, Indiana, opened St. Joseph College in October 1871. Like its Jesuit counterpart, it also offered a classical and commercial education. St. Joseph College, on West Eighth Street, continued until after 1900.

Highlights of 1872 and 1873

There was another cholera epidemic in the spring of 1872. One of the 1,179 cholera victims that year was John Garraghan, a member of the third academics class. He was buried from St. Xavier Church, attended by those fellow students who were healthy enough to be present.
Since 1872 was a presidential election year, it is possible that some interested students from the college attended the National Convention of the Liberal Republican Party held in May at Exposition Hall where Horace Greeley won the nomination; and it is equally possible that some students attended the rival convention of the Reunion and Reform National Party held at Mozart Hall, where the members adjourned without selecting their own candidate or endorsing any of the others.

In 1872 greater interest in the alumni was shown and the first complete list of alumni names was included in the school calendar. According to this list, medical, legal, clerical—both Jesuit and diocesan—and business were the major professions of the alumni. In the fall of 1872 one alumnus, John Tobin, joined the St. Xavier faculty. The school catalogue for the following year (1873–74) included an extended list of alumni.

Cincinnati’s enthusiasm for music found expression in the presentation of May Music Festivals. There had been “sängerfests” in 1849 and 1870. In May 1873 there was another.

The college remained financially solvent, largely because in the spring of 1873 the Purcell house and property at Walnut Hills had been sold for $90,000. But in the fall of 1873, student enrollment at St. Xavier fell to 284. It was the first time since 1867 that enrollment was less than 300. A number of reasons might be offered to explain this, but the uppermost reason would have been the financial panic that spread across the nation as a result of the suspension first of the influential banking house of Jay Cooke & Company of Philadelphia, and then of many other Eastern banks. Because the return of cholera also added to the city’s calamities, a number of benefit theatrical performances were staged by the students to aid the needy.

Father Edward Higgins, Eleventh President (1874–1879)

In the fall of 1874, Father Bushart was appointed president of St. Louis University, and Father Edward Higgins became the eleventh president of St. Xavier College. Father Higgins, a native of County Carlow, Ireland, was not a stranger to Cincinnati, for he had taught there in 1858 and 1863. Numerous changes, however, had taken place since that time, especially regarding local transportation. The Mount Auburn “inclined street railway” had started its operation in 1872, and the Price Hill “incline” was nearing completion and would begin operating in the summer of 1875. There were other important beginnings. The Zoological Garden, the Cincinnati Baseball Park and the Hebrew Union College all opened in 1875.

Father Higgins lengthened the commercial course to four years. The classical course continued to be a seven-year program. More effort was expected of the students and the 1874–75 catalogue attempts to impress parents with the importance of studying daily, “. . . parents are requested to insist on their sons studying at home for two or three hours every evening.” The college doors opened at 7:00 A.M. each morning with daily mass for Catholic students at 8:00 A.M., and classes from 8:30 until 4:00 P.M., Monday through Saturday. Thursday still remained the regular weekly holiday.

Centennial and Celebration

In preparation for the nation’s centennial of 1876, military training was introduced at St. Xavier. The St. Xavier Cadets, complete with uniforms, were organized in the fall of
1876. Regular army officers from the Newport barracks—polished Lieutenant Avery and gruff Sergeant Lewis—were in charge of the twice-a-week drill exercises, and Mr. J. E. Kennedy served as moderator. This special program lasted until the end of the centennial celebration in June 1877.

The Philopedean Society celebrated the American centennial with a recital of poetry and prose selections delivered in English and in German. Pike's Opera House was the location of the June 1876 commencement exercises. The attractive red, white, and blue printed programs commemorated the centennial with discourses titled: "Our Public Demonstration," "Our Votive Church," "Our Journals," "Our Hills," "Our Charities," and a four-part discussion on "Moral Responsibility, or Free Will in the 19th Century." The "Centennial March" followed the Valedictory Address.

During that same June, the Republican National Convention met in Cincinnati. James G. Blaine, the pre-convention favorite, lost the nomination to Gov. Rutherford B. Hayes of Ohio. At a critical time in the voting, when Blaine's nomination seemed assured, the gas lights in Music Hall very mysteriously went out, forcing an adjournment in the voting. After an adjustment, both in the light fixtures and in voting preferences of the delegates, Governor Hayes was elected, along with William A. Wheeler of New York, his vice-presidential candidate.

In an effort to establish better relations with Cincinnati's academic community, Father Rudolph Meyer, vice-president and prefect of studies, invited the Cincinnati superintendent of public schools and other local dignitaries to an honors convocation presented by the students of philosophy, rhetoric, poetry, and humanities. As part of the presentation, the superintendent named a topic for a Latin essay, "Cincinnati, the Queen of the West." The students were allowed thirty minutes to complete their compositions. The results were somewhat amazing: "... within 20 minutes two of them returned and read their Latin essays. That astonished the superintendent and the rest of the audience and the exercises closed with an air of success."11

In December 1877, one of the Jesuit faculty presented a paper entitled, "The Jesuit System of Teaching the Classics" at the winter meeting of the Ohio College Association held in Cincinnati. The paper was well-received, and many of the members asked for copies of the college catalogue and inquired about the principles of the Jesuit plan of studies, the Ratio Studiorum.12 This interest of other colleges in the course of studies at St. Xavier led to course descriptions of fifty additional pages in the 1876–77 catalogue, and eighteen additional pages in the 1877–78 catalogue.

Membership in the Ohio College Association required a program of four years in Latin and Greek, with three preparatory years of Latin and at least two years of Greek. St. Xavier College, of course, was able to fulfill these qualifications, but there is no evidence that the college sought membership in the association at this time. Perhaps it was the fact that twenty-two of the thirty colleges in Ohio were under the auspices of other religious denominations and the Jesuits might have judged that the time was not suitable for academic ecumenical cooperation. Or perhaps the Jesuits had more than enough to do not only in running the Jesuit colleges of the Midwest but also in expending efforts to start new schools. For instance, Father Higgins had been busy in the spring and summer help-
ing to make arrangements for the opening of the University of Detroit in the fall of 1877.

In the spring of 1878 Cincinnati's Music Hall was dedicated. But this happy event was overshadowed not only by the annual outburst of cholera but, in addition, by an attack of yellow fever which claimed seventeen lives and occasioned the quarantine of steamboats from the South. Also during that year diphtheria and scarlet fever accounted for 58 and 181 deaths respectively.\textsuperscript{13}

The Purcell Bank Failure

An additional source of trouble for Cincinnati at this time, especially for the Catholics of the city, was the financial failure of Archbishop John Purcell's banking establishment. It seems that, after the financial panic of 1837, many Catholics began to place their small savings in the hands of the archbishop and his brother, Father Edward Purcell, for reasons of security. This practice continued through the years. Although Father Edward Purcell paid interest on these deposits, he did not invest the savings wisely. Careless banking practices, less-than-accurate record-keeping, and unwise investments continued for over forty years. Despite financial panics and banking failures elsewhere, the apparent stability of the Purcell Bank encouraged depositors to invest their money with confidence in this seemingly secure financial sanctuary.

In the fall of 1878, after the failure of many major banking establishments, rumors began to circulate about the Purcell Bank's investment in bankrupt enterprises, and the anxious depositors began to worry about their savings. In December 1878, a meeting of the principal clergy of the city was held at St. Xavier College to find some means to assist the archbishop in solving his banking difficulties. In the following month, Father Higgins, who had been appointed religious superior for the Jesuits of the Midwest, visited Archbishop Purcell and presented him with a $1,000 bond to assist in his financial problems. Other friends of the archbishop also made voluntary contributions.

The full magnitude of the financial disaster, however, was disclosed within a short time, and the claims of the creditors, after lengthy courtroom proceedings, were ultimately resolved in 1905.\textsuperscript{14} Although the archbishop and his brother were personally exonerated, the careless and inept banking practices of the Purcell Bank was considered a scandal, not only by the unfortunate depositors but also by the general community as well. As a result, the efforts of the Catholic church were handicapped for years.

The newly-designated Jesuit provincial, Father Higgins, appointed Father Thomas O'Neil to an interim term as president of the college. Because of his previous experience in that office, Father O'Neil was qualified to step in easily to direct the operation of the college until a replacement could be found. The annual George Washington's Day literary convocation was held in February. A new pipe organ was installed in the church in time for Easter Sunday. Arrangements were made both for the June commencement and a retreat for new graduates. On a more mundane level, preliminary preparations...
with building contractors were made for installing a new roof on the old Athenaeum building. All these steps were taken in preparation for the appointment of a new president.

Presidents Come and Go

Father O'Neil's efforts were appreciated by his successor, Father Rudolph Meyer, a native of St. Louis, who was appointed during the summer of 1879 as the thirteenth Jesuit president of St. Xavier College— an appointment that marked the first of several major administrative positions he was to hold. He would later serve as president of St. Louis University and of Marquette University; he was also to serve as provincial of the Midwest Jesuits for two terms, and, in Rome, as assistant to the general of the Society of Jesus for English-speaking provinces.

During his presidency at St. Xavier, Father Meyer had to be concerned with the continuity of regular academic duties in the classroom, with the introduction of new programs, such as the special evening lectures for alumni, and with the solutions to problems of a practical nature, such as attending to the leaking roof of the recently repaired Athenaeum building.

Cincinnati continued to grow, but at a much slower pace than other Midwestern cities. An increase of almost 40,000 inhabitants, to a total population of 255,139, reflected a growth rate of only eighteen percent in the 1880 census.15

Procter and Gamble continued to sell their bars of Ivory soap to customers along the Ohio River. Workmen completed the rail lines from Chattanooga for the Cincinnati Southern Railroad, and 3,000 guests celebrated the occasion at a banquet in Music Hall. The Irish of the city opened their hearts to the visit of Charles Stewart Parnell, and the theater crowd prepared for the forthcoming visit of Sarah Bernhardt at Pike's Opera House.

A contemporary account of the school in 1881, its fiftieth year, describes it as follows:

'Old St. Xavier' is a name that is today in many mouths, and that awakens pleasant recollections in many hearts. It has educated hundreds in the city which it adorns. Its graduates are to be found in honored places on the bench and at the bar. The medical profession counts many of them among its members, some well known to fame and others fast rising into prominence. To ministers of the religion it professes it has given birth by scores. But we can give no more practical illustration of its work as an educational institute than by presenting its course of studies.16

Father John I. Coghlan, Fourteenth President

When Father Meyer was called to the presidency of St. Louis University during the summer of 1881, Father John I. Coghlan became the fourteenth Jesuit president of St. Xavier College. The fifty-two year old Coghlan, a native of Ireland, had immigrated to the United States in 1848 at the time of the "potato famine." His major experience as a priest having been that of a parish missionary, he was well prepared to deal with the 262 students, the Jesuit and non-Jesuit faculty, the parents, and the alumni. Because of his parish missionary experience, Father Coghlan was naturally interested in the development of St. Xavier Church and parish. One of his first acts was to order a set of bells for the church tower. These were installed during Holy Week in preparation for Easter Sunday.

The Church Fire

During the night of Holy Thursday, April 7, 1882, a disastrous fire of unknown origin broke out in St. Xavier Church. Despite the efforts of the fire department, which was located just across the street, the blaze consumed the entire building. The ceiling and rafters collapsed and the flames reached the tower, melting the new church bells. When the fire was finally extinguished only the walls and foundation of the church remained.

Fortunately, however, no one was killed or injured, and efforts for rebuilding began almost at once. The damage was estimated at $90,000, but the insurance covered only $20,000. The rest of the money was obtained from contributions of people throughout Ohio, from both Catholics and non-Catholics, from the bishop, diocesan clergy, and members of various Catholic religious orders. Besides making a donation
of their own, the alumni of the college also staged a theatrical performance for the benefit of the new church, the proceeds of which came to almost $2,000.

The activities involved in the rebuilding of the church must have been disturbing to the students at the college, which was located next door. The commencement exercises, however, took place at the scheduled time on June 28, and one of the graduates, Adolph Sourd, delivered an address on the "Right to Property."

In the fall of 1882 the student body had increased to 284. Perhaps the noise of the rebuilding of the church next door was more than an occasional disturbance, but the faculty, students, and parishioners soon had reason to celebrate; for, in less than a year—on Palm Sunday—the church was reopened for services, and the formal dedication took place on Ascension Thursday, May 3, 1883. The school celebrated graduation in the following month. Nine students received the degree of Bachelor of Arts, and five received certificates for completing the business course.

In the fall of 1883, the college catalogue notified its readers of classroom changes in the business course.

The College takes pleasure in calling the attention of the Public to the Actual Business Department which is conducted on the plan of the Eastman College of Poughkeepsie, N.Y., and represents an entire Business Community, with its Bank, Post-Office, Railroad-Office, Insurance Companies, etc. Students of this Department are supplied with a Cash Capital of College Currency, and a stock of Merchandise, and therewith proceed to transact actual business, receiving in this manner a thorough training in the more difficult business transactions in Stock Companies, Forwarding, Commission, General Mercantile Business, Banking, etc.17

Other changes for the year included the organization of the St. Xavier College choir "to give its members an opportunity of improving themselves in Vocal Music, and to contribute to the appropriate celebration of Religious and Literary Festivals."18 The first major appearance of this group occurred at the June 1884 commencement, when "The St. Xavier College March," a musical composition of one of the members, had its premiere. The youthful musician, Otto Juettner, would later compose the St. Xavier College school song, "Xavier for Aye." He was also to compose "A Varsity Song" for the University of Cincinnati, the school from which he received the degree of Doctor of Medicine.

Relief and Riots

There was little reason for celebration in Cincinnati during the spring of 1884. In February, the Ohio River rose to seventy-one feet, causing much flooding along the riverfront and in the downtown area. Railroad communications were cut off, the gas and water lines were shut down, and business of any kind was practically impossible. Massive relief operations were carried out; and just as the life of the city began to return to normal, a second major calamity took place.

On Friday evening, March 28, 1884, a mob of thousands stormed the City Court House and jail in indignation against a jury verdict that allowed a self-confessed murderer, William Berner, to escape the death sentence. Sheriff Morton L. Hawkins, who had secretly transferred Berner to the penitentiary at Columbus, sounded the riot alarm at 9:55 P.M. Police, firemen, and members of the local militia responded and were able to repulse the rioters temporarily, but only after a number on both sides had been killed or wounded. Unfortunately, the rioting and looting resumed the next day. Even the
Armory was broken into and weapons were stolen. The entire Ohio militia was ordered to Cincinnati. Numerous fires were set, and the rioters did not allow the fire department to respond. On Saturday evening, the Court House was set ablaze. Troops of soldiers continued to arrive in the city, and a unified attempt was made to localize and disperse the angry mob. With the arrival of federal troops and the arrest of many of the rioters, order was restored to the city.

It has been estimated that over fifty lives were lost, several hundred were wounded, and the Court House was in ruins. The proximity of the college to the location of the Court House and the activities of the rioters must have caused anxiety to the Jesuits at Seventh and Sycamore during those three days of shooting, burning, and looting. How close they were to danger became evident the following summer. The gutters and drainpipes on the college building were causing trouble, and a workman was sent up to the roof to investigate. He returned with a large number of bullets that had clogged up the drains.

The First Alumnus President, Father Henry Moeller

During the summer of 1884, when Father Coghlan was called to St. Louis, Father Henry Moeller, a native of Covington, Kentucky, became the first alumnus president of St. Xavier College. He assumed the presidency eighteen years after his graduation in 1866. Although the names and faces of the students and some of the faculty had changed, much was still the same. The tuition was still $60.00 per year. The class day still began with mass for the Catholic students at 8:30 A.M., and still ended at 4:00 P.M. Grades were still sent to the parents each month, and awards were given for academic proficiency. Students were still expected to spend two to three hours in study at home each evening.

Father Moeller's chief contribution to change was that he supervised the construction of a large addition to the faculty building (later called the Moeller Building) which conformed to the architecture of the Hill Building. This new addition extended seventy-six feet along Seventh Street, and was forty feet wide. It included classrooms, a study hall, and a large exhibition hall with a stage for dramatic presentations.

Father Moeller's ability to supervise construction became well known. Consequently, when he was appointed president of St. Louis University on Christmas 1885, it was expected that he would supervise the construction of college and faculty buildings and that he would arrange for the transfer of the school from the old setting in the center of the St. Louis business district to a new location.

There was news in 1886 of another kind of building. A member of Xavier's faculty, Father John Poland, had started a home for working boys. This home would be united with the Fenwick Club in 1915.

Father Edward Higgins returned to serve a second term as president of St. Xavier, at a time when an increase in parish grade school pupils necessitated the purchase of a house and lot on Sycamore Street.

Classes by Day and Lectures by Night

In 1886–87, changes were made in the daily class schedule because of the growth of the city. Up to then there had been a full morning and a full afternoon session, with an hour-and-a-half break for any student who might do so to return home for his mid-day meal. For this reason, the school day didn't end until 4:00 P.M. The following observation appears in the 1886–87 catalogue: "Owing to the extension of the city into the suburbs, the double session has become an inconvenience to the majority of the students who come from a distance, and a hinderance to the proper preparation of class work at home." Accordingly, a new daily order was set up. Study halls opened at 8:00 A.M., mass for the Catholic students was scheduled at 8:30 A.M. and classes followed until 2:30 P.M. Only a half hour was allowed for lunch. "In consequence of this change, students will be able to reach home at a seasonable hour, and can give the requisite amount of time to the preparation of tasks and recitations for the following day."21

Another new educational feature, a series of evening lectures, was added at this time to provide a more general service to the community. This effort paralleled the chautauqua lecture series, which had become popular throughout the United States. The lecture topics reflected the popular interest in anthropology ("Age of the World," "Age of Man"), science ("Acoustic Waves"), church and state ("Pope and Emperor," "Church and Republic"). The most important lecture, "Philosophy of the Land Question," was given by Father Higgins, and
consisted of a refutation of the theories of the economist and land reformer, Henry George, whose ideas were expressed in his book *Progress and Poverty*. Father Higgins’ lecture, first given at College Hall, was later repeated at the Odeon Theater. This presentation was widely reviewed in the newspapers of the day and later reprinted in pamphlet form.

In April 1887, *The Collegian*, the first newspaper to be written and edited by the students of St. Xavier College, was published. The tone of the first editorial reflected the enthusiastic and optimistic mood of the times.

Published under the auspices and with the full approval and encouragement of one of the oldest and best institutions of learning in the land, *The Collegian* goes forth animated with the confidence which the character of its venerable patron cannot fail to inspire. . . . Our columns, of course, are open to any of our fellow-students, and, in fact, to students of any institution who may not be of our religious creed, but they are closed to everything that is at variance with the principles by which Christian thought must be guided and enlightened. . . . Next to the happiness we feel in being Catholics is the pride we take in being American.

The five issues of *The Collegian* provide an interesting contemporary view of college life. The essays, historical sketches, short stories, and poetry reflect the literary flavor of the day, and the "Notes and Comments" section is filled with reports about the student extracurricular activities (football, baseball, and handball) as well as the accounts of the various societies (English and German debates), and a schedule of events at St. Xavier parish. A new sense of identity was expressed in editorials that called for the formation of an alumni society.

**Father Henry Schapman, Seventeenth President**

During the summer of 1887, Father Higgins was named president of St. Ignatius College in Chicago, and Father Henry Schapman, a native of Holland, became the seventeenth Jesuit president of St. Xavier College. The new president, formerly vice president of St. Louis University, was to serve office during the centennial celebrations of the city of Cincinnati.

In 1888 participants in the commencement exercises at St. Xavier College marked the city's centennial in an educational fashion. Joseph A. Maggini won the gold medal for his essay entitled, "Our City's Growth of a Hundred Years," and Albert F. X. Esterman won a gold medal for his German essay, "Der Deutsche Pionier, 1788–1888." The various commencement addresses likewise emphasized a celebration of the past. This well-deserved commemoration of Cincinnati's colorful past served to reawaken the alumni and college officials to the equally colorful past of St. Xavier College.
THE OLD AND THE NEW
1888–1911

We know the Jesuits—It's simple lust for power, for filthy earthy gain, for domination—something like a universal serfdom with them as masters—that's all they stand for.¹

Fyodor Dostoevsky, The Brothers Karamazov

Penances must be accepted willingly, and no one must say to a Professor or Prefect 'I will not do it' or anything to that effect.²

St. Xavier College Regulations

Cincinnati's centennial year, 1888, was marked by the excitement of the Centennial Exposition and highlighted by parades and pageants. Further excitement was provided by opposition to the newly-enacted Owen Law, which prohibited the opening of saloons on Sunday. Enforcement of this law was extremely difficult for it was disregarded by large numbers of citizens and saloonkeepers. A total of 1,950 arrests were made on the first seven Sundays of the law's operation, but juries in sympathy with the violators failed to find them guilty.³

Alumni Association Founded

Since the beginning of the college in 1831 no permanent association had yet been established to unite the alumni. Through the years various suggestions had been proposed, one as recent as the summer of 1887 when, in the July-August issue of the St. Xavier Collegian, a proposal was made that an
alumni association be formed. On December 12, 1888, in response to an invitation from Father Schapman, twenty-four prominent alumni met at the college to discuss this proposal. Father Schapman addressed the group, stating that the formation of an alumni association was considered opportune, and that on behalf of himself and the faculty he promised no efforts would be spared to firmly establish such an association and to heartily encourage it in its endeavors.4

Within a short time, several additional meetings were held, officers were selected, a constitution and by-laws were drawn up, and preparations were made for the first alumni banquet which was to be held in the spring. This gala college affair was an overwhelming success, heartily endorsed by members and guests, including Cardinal James Gibbons of Baltimore. One of the contemporary accounts describes the setting.

The hall of St. Xavier was handsomely decorated. Potted palms waved their serrated leaves from the stage and from the horseshoe dining tables hundreds of spring blossoms gave forth their fragrance, which mingled in the warm air with the pleasant odor of burning wax candles, which shed a soft light over the tables from the many branched candelabra.5

The president of the Alumni Association, Francis H. Cloud (1863), welcomed the assembly and introduced eight speakers, whose topics were "Old St. Xavier," "The Alumni," "Our Priests," "Our Lawyers," "Our Physicians," "Our Business Men," "Our College Societies," and "St. Xavier's Future." In this way the Alumni Association honored the past, celebrated the present, and prepared for the future.

Golden Jubilee, 1890

No doubt one of the first considerations of the newly formed Alumni Association was to plan how to celebrate the golden jubilee of the arrival of the Jesuits in Cincinnati. The Alumni Association, the student body (now numbering over 400), and the parish cooperated in preparing a week-long series of programs to be presented from June 16 to June 22, 1890. The celebration opened with an alumni mass, which was conducted by alumnus Bishop Henry J. Richter of Grand Rapids, Michigan, and included a choir of seventy-two voices and a forty-piece orchestra. This was followed by various musical recitals, speeches, an alumni banquet, commencement exercises, requiem mass for departed alumni and faculty, a mass in honor of St. Aloysius (patron saint of the young) and a special parish anniversary mass. The week of celebration concluded with solemn pontifical vespers in St. Xavier Church at which Archbishop William Elder of Cincinnati acted as celebrant. Civic as well as religious leaders were among the guests and included Governor James E. Campbell of Ohio and Mayor John B. Mosby of Cincinnati. The Alumni Association was in charge of the arrangements.

During the 1890–91 school year two special groups, important to the history of the school, participated in the golden jubilee. One was the Philopedian Debating Society which was as old as the school. The other was a group of about 200 graduates of St. Xavier College who had entered the Society of Jesus—some of whom were currently on the St. Xavier faculty. They celebrated at a dinner on January 19, 1891 at which time they shared memories of "the good old days" at Seventh and Sycamore.

Bricks and Mortar

Although there were some members of the Alumni Association who wanted admission limited to graduates only, it was finally decided that non-graduates whose education had been interrupted by the war with Mexico, the Civil War, or financial hardship should be eligible. Between the years 1840–90, only 235 Bachelor of Arts and 90 Master of Arts degrees had been conferred. The opening of Alumni Association membership to all former students made it possible for the Association to enjoy the benefits of a larger membership. Father Schapman appealed to this alumni membership in his fund-raising drive for the new building to be erected at the downtown location. The building, facing Sycamore and measuring 137 by 90 feet, was to join the Moeller Building and extend to the church. It would be five stories high with a mansard roof and would contain classrooms, scientific laboratories, gymnasium, chapel, and exhibition hall. The cost was estimated at $100,000.

During the excavation for the new building, it was necessary to demolish the Athenaeum building—the original Col-
College Hall. In the summer of 1891, during the excavation, the original cornerstone was found to contain a lead box in which there was a faded parchment document which stated that the cornerstone was laid on May 14, 1830, by Father James Ignatius Mullan; that it was authorized by the Vicar General under the auspices of Bishop Fenwick, first bishop of Cincinnati; that Alpheus White was the contractor; that Allen Trimble was the governor of Ohio; and that Andrew Jackson was president of the United States.

The new building opened in September 1891, and the new chapel was dedicated by Archbishop William Elder in December. In that same month, Memorial Hall (later called Alumni Hall because of the $4,000 donation from the former students of St. Xavier College) was opened with an alumni presentation of scenes from six plays of Shakespeare. The Jesuit Superior of the Midwestern Jesuits, Father John P. Frieden, inspected the new classroom building and listened to the concerns of the students when he visited the school on January 15, 1892. Consequently, he recorded in his Memoir of Provincial Visits, "Lights, electric or gas, should be installed in classrooms and study halls—sufficient to enable the students to read without straining their eyes."5

U.S. Centennial, 1892

In 1892 the nation celebrated the fourth centenary of the discovery of America. For the occasion the St. Xavier College Alumni Association assumed the leadership of Cincinnati's Catholic community and sponsored a dinner for more than 300 guests at the Grand Hotel. For their contribution, the Xavier students presented in October a "Columbian Celebration" with such items on the program as "The Vision of Columbus" and "The Character of Columbus."

New Presidential Leadership

Upon completion of the golden jubilee celebration and the construction of the new college building, Father Schapman was appointed president of the University of Detroit. To replace him at St. Xavier, Father Alexander J. Burrowes was appointed the eighteenth Jesuit president on December 26, 1892.

The academic rigor continued under the new president, and an alumnus recalled many years later why academic discipline was easier to maintain in 1892.

Tim and I were good students at St. Xavier, and why shouldn't we have been? No movies in those days nor television; just nothing to do after three o'clock but homework. Father was himself addicted to study and would have taken a dim view of any failure on our part to be rated near the top of our classes.7

It seems, however, that there was always time for extracurricular activities. In the student publications called The College Mirror and The Bee there were accounts of the activities of the college baseball and football teams, and there also appeared praise of the well-equipped new gymnasium:

By the way, ye disciples of manly exercises, St. Xavier's has provided a means for developing your muscles. What the Students' Library does for your intellectual faculties the Gym does for your bodies. The management has provided all the modern equipment necessary for an institution of this kind and St. Xavier's intends all her sons to go out into the world thoroughly sound in mind and body. If you want to be an athlete, what you need most is the gym.8

St. Francis Xavier Parish

As the college continued to develop and expand, so also did the activities of St. Francis Xavier Church. It had begun as a missionary church in a frontier town and had continued to adapt to the industrial and commercial expansion of the city. As well as attending to the regular daily parish duties of mass and visiting the sick and dying, the Jesuit pastoral staff also managed to oversee the activities of more than 1,000 pupils in the parish elementary school; to establish residences for working boys and girls; to conduct sodalities for married men, married women, single men, single women, and for the younger children of the parish; and to serve as chaplains for the hospitals and city jail.

In June 1895, the parish conducted the funeral service for Hidden Bird of the Cree tribe, the first full-blooded Indian
to be buried from the church in Cincinnati. Father Hubert Peters offered the mass and Father Francis X. Kuppens, a former Indian missionary, gave the sermon in the Sioux language. After the services, the funeral procession was led by Chief Little Bear and his counselors, Buffalo Face and Brush Tail. There followed on horseback Maggie-Sitting-on-the-Pile and White Snake, sister and brother of the deceased. The medicine man and fifty braves and their squaws, attired in tribal dress and adorned in paint, feathers, and bead ornaments completed the procession to St. Joseph's Cemetery in Price Hill.

Although the Indian procession recalled the days of the frontier, downtown Cincinnati was becoming more modernized. On October 26, 1895, the last horsecar transit line was replaced by electric cars.

**Evening Graduate School**

The custom of evening lectures for alumni and friends of the college was continued in 1894. The lectures at this time covered such topics as "The Renaissance," "Literature and Life," "Literary and Musical Exercises." There was also an illustrated slide lecture on the "Tower of London." These evening lectures were presented by Jesuits and prominent alumni, and continued through the years to be very popular.

The practice at St. Xavier had been that a Master of Arts degree was conferred on those who studied philosophy for an additional year, or—following the European tradition—who studied law or medicine in a professional school for at least two years. But in the fall of 1896, Father Burrowes started an evening graduate program. A total of fifty graduate students enrolled for the weekly classes on ethics and literature taught by Father John Poland. Another graduate course was taught by Father Michael O'Connor, College Prefect of Studies, who lectured on logic. In June 1897, seven graduate students received the degree of Master of Arts from their graduate professor, Father Michael O'Connor, who had been appointed the nineteenth president of the college that year.

**Curriculum Continuity, Not Change**

In the 1890's, curriculum changes became very fashionable in American higher education. Following the leadership of Harvard President Charles W. Eliot, many schools began to substitute a broadly elective course of studies in place of the traditional classical programs. At Harvard in 1897, a one-year course in freshman rhetoric was the only required course. Cincinnati, Ohio, however, was more than geographically distant from Cambridge, Massachusetts. The academic climate was also distinctly different.

In the seven-year classical program at St. Xavier, not only were courses in the four-year collegiate department and the three-year academic department set forth, but the textbooks for each of the courses in the various years were also specified. Jenkins' *Orators and Historians*, Young's *Elements of Astronomy*, Wentworth's *Complete Algebra*, and Fredet's *Ancient History* were some of the books used in the classroom. The same curriculum continuity prevailed in the four-year commercial course, with Deharbe's *Large Catechism*, Roy's *New Practical Arithmetic*, and Sadlier's *United States History* listed as some of the required textbooks.

**Commodore George Dewey’s Victory**

The Philopedean Debating Society presented a special program on May 21, 1898, in celebration of Dewey’s naval victory on May 1 at Manila Bay for which he was promoted to Rear Admiral on May 10. Music was provided by the college orchestra and chorus; a new flag with forty-five stars was raised—Utah had been admitted as a state on January 4, 1896—and speeches on "Our Duty in the Present Crisis," "Our Victory," and "Our Country’s Flag" highlighted the celebration.

The city also celebrated on the same day. The downtown stores were closed, and Mayor Gustav Tafel, Grand Marshal, led a parade of over 20,000 through the streets. A fleet of river steamboats provided entertainment in the evening with a mock battle of Manila. During the Spanish-American War the Sixth United States Infantry Regiment, which took part in the battle of San Juan Hill, had been stationed at Fort Thomas, Kentucky, just across the river from Cincinnati. With the announcement of the end of the war on August 12, 1898, the city again celebrated with flag-raising, the ringing of fire bells, and the tooting of steam whistles from the riverboats.
Turn of the Century

Classes, contests of oratory and elocution, and classical and contemporary dramatic presentations continued to be a part of the Xavier tradition. A special blue-and-white college flag was adopted in 1899 and displayed in classrooms that were soon—in 1900—to be illuminated with electric lights at a cost of $2461.00. The Philopedeian Society debated the topic "Whether or not the United States should retain permanent possession of the Philippine Islands;" and Father Albert Dierkes, a native of Ludlow, Kentucky and alumnus of the college, became its twentieth Jesuit president in February 1901.

Listed in the college catalogue as early as 1898 was the St. Xavier Athletic Association. The purpose of the Athletic Association was to encourage and promote outdoor interschool athletic games. Not unlike the NCAA regulations of our own day, the membership was limited to those who attained "a requisite standard of proficiency in their studies." In the fall of 1901, St. Xavier won the championship of the Interscholastic Football League and received the championship banner awarded by the Cincinnati Enquirer. The students celebrated by participating in a rally at the school with the tooting of horns, the pounding of drums, the waving of banners, and the exploding of roman candles. The other schools in the league: Woodward, Walnut Hills, Franklin, Hughes, and Technical, objected, not without reason, that St. Xavier enjoyed an undefeated season because they had used their college students. As a result, the league was disbanded in the following year and St. Xavier had to add new teams to their football schedule.

Competition was not limited to the gridiron, basketball court, and baseball diamond. The Intercollegiate Latin and English Essay Contests between the Jesuit schools of the Midwest began at this time. The results were eagerly awaited, because a good showing could lead to a school holiday. The uniformity of the college curriculum in all the Jesuit schools made it possible for these contests to be fairly administered. The contest winners from St. Xavier College are listed on the bronze plaque located on the first floor corridor of the Alumni Science Building.

A comparison of the number of students enrolled in the seven Midwestern Jesuit colleges at this time can be made from the following figures for October 1903. These figures do not include

Inscription on the school bell reads "The old St. Xavier College class bell, Cincinnati, Ohio, secretly removed in 1903 by a graduating senior, returned in 1953 on the occasion of the golden Jubilee of the class of 1903."
those enrolled in the medical school at St. Louis and Creighton, nor the Jesuit seminarians studying philosophy and theology at St. Louis; they do represent the total enrollment in the seven-year-plus program, including the collegians, the academic branch, commercial course, and preparatory school. The second number represents those enrolled in the final four years of study—the equivalent of college enrollment:

**Midwest Jesuit Colleges, 1903**

<table>
<thead>
<tr>
<th>College</th>
<th>First Number</th>
<th>Second Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Ignatius College, Chicago, Illinois</td>
<td>535</td>
<td>121</td>
</tr>
<tr>
<td>St. Xavier College, Cincinnati</td>
<td>400</td>
<td>108</td>
</tr>
<tr>
<td>St. Louis University</td>
<td>371</td>
<td>85</td>
</tr>
<tr>
<td>St. Mary's College, St. Mary's, Kansas</td>
<td>274</td>
<td>70</td>
</tr>
<tr>
<td>Creighton University, Omaha, Nebraska</td>
<td>273</td>
<td>83</td>
</tr>
<tr>
<td>Marquette College, Milwaukee, Wisconsin</td>
<td>258</td>
<td>93</td>
</tr>
<tr>
<td>Detroit College, Detroit, Michigan</td>
<td>201</td>
<td>80</td>
</tr>
</tbody>
</table>

These figures indicate that at St. Xavier College the final four years represented only one-fourth of the total enrollment, that the college enrollment in Cincinnati, a city that was listed as the tenth largest in the country, according to the 1900 census, had fallen behind fast-growing Chicago.

Father Dierckes aided the college Admissions Office by placing advertisements for the college in the local journals, including the *Catholic Telegraph*, *Boys' Home Journal*, *Volkfreund*, and *Wahrheitsfreund.*

The students in all divisions kept up their enthusiasm for their spiritual development when on the eve of Our Lady's Feast of the Immaculate Conception, December 7, 1904, they renewed the student vow of 1849, asking protection against the dreaded cholera disease.

Archbishop Moeller wrote to Father Dierckes about enthusiasm of another sort, complaining that a St. Xavier College student had pestered him to buy a ticket to one of the various college entertainments. This same kind of enthusiasm was shown by the seventeen members of the graduating class of 1905. They requested that the class picture be taken of them in caps and gowns instead of the traditional tuxedos, but the request was turned down by the administration. Showing a spirit of initiative and enterprise, the group rented caps and gowns and had their graduation pictures taken as they chose. In turn, the college officials refused to hang their class picture alongside the other graduation pictures which were hung on the school wall.

**Expansion**

With the geographical growth of the city toward the suburbs, the Jesuit consultants began to consider the proposal that an expansion site might be located in these new population centers. On March 3, 1905, Father Dierckes, the college president, met with Archbishop Moeller to discuss this proposal. The archbishop then met with his consultants. Almost two weeks passed before Father Dierckes received the following letter from Father Francis Dutton, chancellor of the archdiocese:

> The Consultants at the meeting of yesterday were of the opinion that a new College is scarcely necessary. This view was endorsed by the Archbishop, who directed me to notify you of the decision.

Expansion was halted temporarily, but in the meantime the various school activities continued. The Alumni Association sponsored a dance at the Alms Hotel and provided the funds for decoration of the school chapel and Memorial Hall. Their fund-raising activities were not limited to St. Xavier College. In the spring of 1906, they presented at the Walnut Street Theatre a benefit performance of *Mr. Valentine's Christmas* and scenes adapted from *The Rivals* on behalf of the Jesuit colleges in California that had been destroyed by earthquake and fire. The college orchestra and the Cincinnati College of Music provided the accompaniment.

Despite the initial refusal of the archbishop and his consultants, the idea of expanding the school to the suburbs was still a vital topic. On May 4, 1906, Father Dierckes, accompanied by Father John Poland, met with the archbishop to discuss for a second time a proposal to build a branch school in the Walnut Hills area. Just four days later, on May 8, Father Dutton, chancellor of the archdiocese, wrote to Father Dierckes, stating: "You are at liberty to erect a branch college anywhere in the suburbs."

From the rapidity of events that followed, it seems...
clear that the archbishop’s approval must have been anticipated. Just three months later, on August 16, 1906, property was purchased on the southwest corner of Gilbert and Lincoln Avenues and a residence on the property was remodeled. The location, according to the school catalogue, “... is easy of access from all parts of the city and suburbs,” Father William Mitchell, who arrived from St. Louis, became prefect of studies. When classes began on Monday morning, October 1, 1906, there were sixteen students in attendance at St. Xavier Branch High School. By the end of the year enrollment had increased to thirty students. The courses and schedule were the same as those at the downtown school. The only difference was the increase of tuition from $60.00 to $80.00 per year.

In January 1907, the Ohio River flooded to a height of sixty-two feet and six inches, which was twelve and one-half feet above the danger line, and the downtown area up to Second Street was under water. Sixty-two students, about one sixth of the full-time downtown enrollment, remained at home, unable to attend school until the flood waters subsided.

**Xavier Program Changes**

The combined high school and college program, based upon the European model, was beginning to yield to the pressures of a more standardized American system of separating the high school and college programs. The classes of the high school program were now divided into freshman, sophomore, junior, and senior year, rather than first, second, and third humanities classes. The college course could still be completed in three years, but it usually took four.

The Advanced Placement Program that allows students college credit for courses they have taken in high school is a reminder of the original Jesuit program of studies.

On May 3, 1908, Father Joseph Grimmelsman, a native of Cincinnati and former president of St. Louis University and of the University of Detroit, became the twenty-first Jesuit president of St. Xavier College. The school celebrated the appointment of its new president in the same year that the city of Cincinnati celebrated the election of its honored public servant, William Howard Taft, to the presidency of the United States.
The Avondale Connection

The enrollment in all of the school divisions, including St. Xavier on the Hill—as the branch school was sometimes called—remained relatively stable. Classes, debating contests, theatrical programs, oratorical contests and the honors convocations four times a year remained regular features of the school. Five academic scholarships were offered annually. Reflecting the spirit of the industrial age, a Scientific Academy was established in 1907 to foster an interest in the new scientific studies. Biweekly meetings featuring lantern slide lectures or discussions of presentations on such topics as "Solar Activity as a Source of Heat," "The Dynamo," and "The ABC of Thermo-Chemistry" were well attended.

The work of the staff of St. Xavier Church was somewhat lightened in January 1909 when a new parish for Black Catholics was established on John Street. The members of St. Ann's parish moved there, and priests of the archdiocese replaced the Jesuits who had been in charge of this apostolate since 1892.

New Location

It was becoming increasingly evident that the downtown location, surrounded by office buildings and factories, restricted the development of the school. The direction of the city's growth continued to point to the suburbs. Father Rudolph J. Meyer, the Midwestern Jesuit superior, and former president of St. Xavier College, had declared that the school should either acquire more property at the Gilbert Avenue branch or purchase more property for a relocation of the school in another area.¹⁹

On July 5, 1911, Father Francis Heiermann, former president of St. John's College, Toledo, Ohio, replaced Father Grimmelsman as president. The new president was described by a contemporary as "a man of spare build but great energy."²⁰

Three-and-a-half weeks later, at a dinner on the feast day of St. Ignatius Loyola, July 31, 1911, Archbishop Moeller approved both the purchase of twenty-six acres of the Bragg Estate from the Avondale Athletic Club, and the transfer there of the Branch Academy. Just six weeks later, on September 19, 1911, the financial arrangements were completed. The property now belonged to St. Xavier College. The Branch Academy would move to Avondale after the necessary remodeling of the clubhouse had been completed. The restrictive downtown location and the five-year experience at the Walnut Hills Branch had made it clear that the future development of the college pointed to the suburbs. It was time to prepare for moving from the inner city to the outer city.
How well I remember the old college days
The studies and tasks; the professors; and all
The hardships of Latin; the Greek's puzzling maze
Those memories now I can fondly recall.²

Thomas F. Maher, The Reveries of an Alumnus

In the college classes three hours of homework are required. All the work prescribed must be ready in the morning before class commences. Attention in class and application to the proper amount of homework must of necessity bring results and engender in the student a real interest in studies.²

Regulations of St. Xavier College, 1916

The new property in Avondale solved some of the school's old problems but raised additional new ones. The problems that had been caused by congestion of the limited downtown location would soon be taken care of. But the problems created by expansion remained to be solved, and the question of meeting educational needs remained to be answered.

A red brick, three-story Georgian style style building dominated the new twenty-six acre location. Known at one time as the Union Building and located on the site of the present Joseph Building, it had been the clubhouse of the Avondale Athletic Club. It contained a banquet hall, ballroom, and bowling alleys. The club had been formed in 1899, and, until it disbanded in 1903, its football and baseball teams had been the
champions of the area. At one time, the Club’s property extended south to the present site of Walnut Hills High School, and within this area there was an eighteen-hole golf course. In addition to the clubhouse, the new property also included five tennis courts, a swimming pool, and a large athletic field suitable for football and baseball.

Avondale was the center of the expanding city and its suburbs. Cincinnati’s population of 363,591 as recorded in the census of 1910, represented an increase of 11.6 percent over the previous census figure for Cincinnati in 1900.³

The Cincinnati Park Board announced plans to enlarge Northside Avenue, currently Victory Parkway, into a boulevard in order to accommodate the newly developed automobile. Public transportation in the trolley cars was available via nearby Reading Road or Montgomery Pike (Road).

The members of the Branch Academy were to be the first students on the new campus, but certain necessary renovations had to be made. The ballroom of the clubhouse was divided into classrooms, and part of the banquet hall became the chapel. Much to the students’ delight, the bowling alleys remained intact during the renovation. The clubhouse, renamed Xavier Hall, was dedicated and blessed by Archbishop Moeller on December 28, 1911, and Xavier Academy opened its doors for eighty-seven students on January 5, 1912. The archbishop continued his strong support for the school, and in February 1912 he wrote to Father Heiermann:

We are pleased that you have resolved to call the new college magazine, the St. Xavier Athenaeum, as thus will be perpetuated the name of the old Athenaeum, the first educational institution in Cincinnati, established as far back as the year 1831 by the Rt. Rev. Edward Fenwick, O.P., the first Bishop of Cincinnati, and Dr. Frederick Reze [Father Frederic Rese], . . . Hence we congratulate your Society and feel deeply grateful that it has secured the beautiful and suitable site in Avondale, in order to extend the sphere of its educational activity . . . We fondly cherish the hope that, ere long, the site will be adorned not only by a large and flourishing college, but also graced by a Catholic University, forming the keystone in the system of Catholic education in the Archdiocese.⁴

The School of Commerce, Accounts, and Finance

The first major step toward achieving university status took place on October 9, 1911, with the opening of the St. Xavier School of Commerce, Accounts, and Finance. The classes were held five nights a week from 7:30 P.M. to 9:30 P.M. in the downtown college building. Provision was made for special students and for those seeking the degree of Bachelor of Commercial Science. Although business courses had been taught in the evening as early as 1841, and a commercial department was offered in the day school, neither of these programs led to a bachelor’s degree. Those completing the four-year commercial course received a certificate. Starting, however, in October
1911 it would be possible to complete a full college program by means of evening classes "for the benefit of young men, irrespective of their religious adherence, who have brains, energy and the ambition to succeed in business, and who realize that thorough preparation is essential to success." From the outset, the alumni and other prominent businessmen played a major role in the development of the new college. Only three Jesuits, Father Francis Heiermann as Dean; Father Aloysius McCormick as professor of ethics and political economy; and Father John Morrissey as professor of economic resources, served on the faculty. The rest of the courses in accounting, sales, business management, investments, bookkeeping, and commercial German or Spanish were handled by alumni and other prominent laymen from the Cincinnati business community.

Xavier Football

From the beginning, the new downtown Evening School of Commerce, Accounts, and Finance was very successful. The enrollment for the first year was 99, whereas for the regular day college it was only 46. The downtown high school enrollment was 245, and the Xavier Academy in Avondale had 87 students.

Despite the small enrollment in the downtown day college, 35 of the 46 students tried out for the football team. The student Athletic Association, led by Eugene O'Shaughnessy, Harry Rieckelman, Clifford Carberry, William Leaver, and Harry Gilligan published a souvenir season program for the football games Xavier played in 1911 against the Collegian All Stars, Cedarville College, Moore’s Hill College, Winona College, and St. Mary’s Institute (the University of Dayton). The program, complete with the words of the college cheers, was mailed out to alumni in order to solicit their support for the “White and Blue, Right Through, Xavier, Xavier, Rah, Rah, Rah.” In 1911 football and baseball were the only intercollegiate sports Xavier participated in, because “owing to the small size of the gym, it has been impossible to develop a college basketball team which could worthily uphold the colors of old St. Xavier.”

The college, both day and night school, continued to grow and develop. A new dramatic society, the Buskin Club, was started during the 1912-13 academic year. Their first rather ambitious production was A Person of Distinction, a dramatization of Molière’s Le Bourgeois Gentilhomme, which was presented in Memorial Hall on February 3, 1913, before a large crowd of students, alumni, and friends of St. Xavier College.

Alumni Association Activities

The Alumni Association was very busy during the early months of 1913 preparing to celebrate their twenty-fifth anniversary. Archbishop Moeller celebrated the Jubilee Mass. For the reception, Father William J. Harrington, moderator of the association, summoned the guests to Memorial Hall by ringing the hand bell which had been used in former days to summon the alumni to their classes. In the following week, the jubilee banquet was held at the Business Men’s Club, where the guests listened to Francis H. Cloud, first president of the Alumni Association, speak on the “Role of the Alumni.” The Honorable William Littleford responded with an address on “School Days”; and Gen. Lewis A. Seasegood climaxed the evening with a speech on St. Xavier’s past, present, and future. Clearly the alumni enjoyed sharing their memories, but they also looked forward to what lay ahead for the new Avondale campus. The Alumni Association historian, William T. Burns, expressed these sentiments in his address at the jubilee reception:
Would it be too much to hope that in the not too distant future some Alumnus, wandering back from the East or West, to take part in a celebration something akin to this one, might take his stand upon one of the nearby hills and gaze with brightening eye and throbbing heart upon the different lecture halls and colleges that dot the spacious acres of St. Xavier University?

Not only were the alumni anxious to move the college out to Avondale but the Jesuits too were looking forward to such a move. In his visit to the college in December 1913, Father Alexander Burrowes, former president (1893–96) and now religious superior of all the Midwestern Jesuits, urged the college officials to take steps to move the college to Avondale. The downtown noise of the factories, the dirt and the smoke made it desirable to move to a healthier location. Father Burrowes followed up this exhortation just five months later, on May 12, 1914, when he visited the Avondale site to select the location for the new buildings.

Members of the Alumni Association were also making their own preparations. After the alumni banquet in February 1913, a small group of the members discussed how they might show the college their loyalty and support. They first decided to expand their group, and the small committee finally numbered twenty-six, with William C. Wolking as chairman, Oscar J. Dreyer, secretary, Walter S. Schmidt, treasurer, together with Edward J. Babbitt, Joseph Berning, William A. Byrne, Dennis F. Cash, C. Louis Coffin, Richard Crane, L. F. Enneking, William E. Fox, William A. Geoghegan, John J. Gilligan, Thomas P. Hart, Henry J. Heilker, Frederick E. Mackenteppe, Thomas F. Maher, P. Lincoln Mitchell, Edward P. Moulinier, F. X. Owens, John H. Rielag, James A. Sebastiani, John E. Sullivan, Leo J. Van Lahr, Joseph B. Verkamp, and Alphonse S. Wetterer. Since 1915 marked the seventy-fifth year after the Jesuits had taken over the school in 1840, the committee decided to commemorate the occasion with a 1915 fund-raising campaign. The goal was $75,000, and the target date was to be the feast day of St. Francis Xavier on the third of December. To aid in their appeal to the alumni and friends of the college, the architectural firm of Joseph G. Steinkamp and Brother drew up a series of proposed plans of new buildings for the Avondale campus. In the first series, the east side of the campus between Northside Avenue (now Victory Parkway) and Herald Avenue (now the campus mall) would have a modest faculty building, student dormitory, and classroom building, and the west campus between Victory Parkway and Dana-Winding Way would include the Club House, a gymnasium and outdoor swimming pool, tennis courts, basketball courts, handball courts, two football and baseball fields, and an oval running track. A more elaborate series of proposed plans included a large chapel, a research laboratory for the graduate department, an arboretum, and an open-air theater. The jubilee committee put together an attractive brochure, including the proposed building plans, and the fund-raising campaign was launched.

Activities at the college went along at a normal pace. The Buskin Society dramatized Henry IV; the Junior Literary Society debated the question of women's suffrage and the negative team was declared the winner. In June 1914, twelve students received a degree of Bachelor of Commercial Science—
the first graduating class of the School of Commerce, Accounts, and Finance.

Summer School

In February 1914, the Ohio Legislature enacted the Morris Educational Bill, which approved state teaching certificates without examination for those who had completed high school and an approved college program. At the time, there were over 110 parochial schools in the archdiocese of Cincinnati, with an attendance of almost 30,000 pupils. The overwhelming majority of the faculty at these schools was made up of members of the teaching sisterhoods, who sought certification. At the request of Mother Superior Monica of the Sisters of Charity of Cincinnati, a program of courses was begun in the summer of 1914. The classes were conducted at the Cedar Grove Academy of the Sisters of Charity, located at Glenway and Beech Avenues, which was also easily reached by public transportation by the members of the other sisterhoods. The course offerings were limited: Father John F. McCormick taught philosophy and church history; a layman, Mr. Laurie J. Blakely, taught English. There were sixty-four Sisters in attendance. For the next two summers, the courses were held in the classrooms of St. Xavier College. In the summer of 1917, the classes were moved back to Cedar Grove Academy for the convenience of the members of the Sisters of Charity, Sisters of the Precious Blood, Franciscan Sisters of Oldenberg, and the Benedictine Sisters. During this period, higher educational standards were required by the state of Ohio. In order to obtain state recognition of the schools, teachers in parochial schools had to be certified. For the teaching communities of sisters, this, of course, created additional problems.

In October 1917 as a result of this need for certification, an additional program was started that was designed to meet this special need of the teaching sisterhoods. Extension courses were held on Saturday mornings from 9 to 12 o'clock at St. Xavier College and lasted for thirty weeks. Three types of course offerings were presented: courses offering credit toward college entrance requirements; courses designed to meet the requirements for state teaching certification; and courses in which credit could be gained toward a degree. This new program was designed to make the extension courses continuous with those offered in the summer session. The Jesuit and lay faculty of the college taught these courses, and in the inaugural classes in the fall of 1917, ninety-three members of nine different religious communities were represented.10

On June 21, 1918, Sister Mary Deodata, Sisters of Charity, Mount St. Joseph; Sister Columba, Sisters of Charity of Nazareth; and Sister Mary de Lourdes, Sisters of Charity of Nazareth, became the first women graduates of St. Xavier College, each receiving the degree of Bachelor of Arts in the summer and extension course program for the teaching sisterhoods.

New Schools

In the fall of 1914, attention was given in the college periodicals to the opening of the new School of Journalism and Advertising. Classes, like those in the School of Commerce, Accounts, and Finance, were held in the evening. Two types of degree programs were offered in these evening schools: Bachelor of Commercial Science with an accounting major, and Bachelor of Commercial Science in journalism. These schools had a combined total of 118 students. In the following year the new schools were combined to form the School of Journalism, Advertising, and Salesmanship and enrollment rose to 209 students. In 1917, the evening schools became simply the School of Commerce.

The impact of the First World War was recorded only in its more humorous moments by The Xaverian News, a newspaper that the School of Commerce began publishing in December 1915. The paper quoted the London Shipbuilding and Shipping Record:

The Leyland liner Armenian was torpedoed and sunk on June 28 by a German submarine. The vessel was carrying 1,414 mules, which were consigned for the port of Avenmouth. A large number of the missing are American citizens.11

Basketball

For the most part, the regular academic events continued to be interspersed with such civic events as a student parade to celebrate the dedication of the cornerstone for the new Court House and the mundane but practical announcement of the installation of a new college fire alarm system.
Athletics also had their share of attention. The college Athletic Association, despite the handicap of not having a home floor for games or practice, decided to field a basketball team. This was just a few years after Dr. James A. Naismith decided to start a new sport and hung a peach basket on the wall of the YMCA in Springfield, Massachusetts.

For the first time in the history of the College we have a College basketball team. With a wealth of players to pick from, players, too, good enough to win positions on the best gym teams around the city, it was decided to ignore the obstacles in the way and launch forth. And we did.12

Under the direction of Coach Roudenbush and Assistant Coach Reese, the blue-and-white used the gym floors of St. Francis de Sales and St. Aloysius parishes for one afternoon a week each. The 1915-16 season ended with a 6 and 4 record, and the team celebrated its first season with a banquet at the Hotel Metropole.

Changes—Over Here and Over There

Jesuit regulations recommend a six-year limit to the term of a religious superior. As a result, a successor to Father Heiermann was needed in 1917. Father James McCabe, an alumnus of the college, arrived early in the year to become the twenty-third Jesuit president. He had previously served as president at St. Mary's College in Kansas and at Marquette University in Milwaukee, where he had begun the School of Commerce and Journalism.

The United States declared war against Germany on April 6, 1917, and as a result military training was begun at St. Xavier on April 24. Capt. D. W. O'Neill and Sgt. Milton Johnson led the drill exercises. Although military training was voluntary and took place after regular school hours, almost all the college students took part. A new flag, eight feet by twelve feet, was received by the school and installed during a formal student convocation. At the June 1917 commencement, the class valedictorian quoted Cardinal James Gibbons, "Above all else we must be loyal to our country, and our loyalty must be manifested not in words alone but in deeds."13

Since the fall of 1840, when the Jesuits had arrived in Cincinnati, they followed the European model for class scheduling, allowing a midweek holiday after three days of classes. In September 1917 the Thursday holiday was abandoned and Thursday became a regular class day. Thus St. Xavier College adopted the schedule of other high schools and colleges—Saturday became the regular weekday holiday.

Although not mentioned in any of the records, wartime shortages must have caused a change in the college cafeteria which was described before the war as a "...cozy luncheon room [which] has been fitted up and placed under reliable management, so that a warm meal may be obtained at the noon recess. Everything served is of the best and procured fresh every day. The service is à la carte, and the charges are moderate."14

Despite the rising wartime costs, the college tuition remained the same as it had been since 1863—sixty dollars per year. The low tuition and a rising number of endowed scholarships, including the Poland Family Fund, made it possible for a larger number of qualified students to receive the benefits of higher education.

Some of these qualified young men must have been qualified athletes as well, because in 1917 the football team, under the direction of Coach Gilbert, enjoyed an undefeated season. They beat St. Mary's Institute (University of Dayton), Kentucky Military Institute, and Wilmington College, and tied with Ohio Wesleyan, and Fort Thomas Soldiers, as well as Wilmington College in a return match.

At first the World War touched the school only in small ways. For example, the college had to close from January 15 to January 22 because of the coal shortage, but there was no real hardship, because the students were able to use this time as a "reading week" in preparation for the midyear examinations that followed. The school also closed on January 29 and February 6, again because of the fuel shortage.

The campaign during the spring of 1918 to sell government war stamps helped in another way to remind the Midwest of a World War being fought some 5,000 miles away. Then, too, there were letters from alumni in training camps and in the trenches, which were published in The Xaverian News. To show their solidarity in the war effort against Germany and Austria-Hungary, the Cincinnati Board of Education announced that the German language would not be taught in the schools after June 1918.
The Students Army Training Corps

The war in Europe was brought closer to Cincinnati in the fall of 1918, when the Xavier unit of the Students Army Training Corps (SATC) was inaugurated. Two hundred and thirty-two young men chiefly from the Ohio and Kentucky area arrived, and the entire college program was adapted to meet the needs of the future army officers. Eleven Jesuits and twelve non-Jesuits, including one woman, formed the teaching faculty. 1st Lt. Charles Huntington, aided by 2d Lts. Arthur Howarth, Oscar Holmer, and Thomas Gutting (an alumnus), formed the army staff. The Xavier Unit was housed at the Fenwick Club and every day they marched to and from classes. Army drilling took place in the dusty fields of Deer Creek Commons and in forced marches along the cobblestones of Reading Road.

Classes began on the first day of October, and five days later the epidemic of Spanish influenza menaced the city. The SATC unit was quarantined at the Fenwick Club barracks. Cloth masks were issued, and medicine was distributed. Despite these precautions, forty-six men contracted the disease. Fortunately, thirty-eight had only mild cases. Finally, on October 23, after an interruption of two-and-a-half weeks of classes, the marches and the drilling were resumed.15

The physical fitness of the SATC unit was not neglected. The graduate manager of athletics, A. W. Leibold, with assistance from Coaches Walter Schmidt and A. B. Lambert, developed a team that defeated Hanover, Kentucky Military Institute, Camp Taylor, and Transylvania, but in Carson Field they lost the final game of the season to the University of Cincinnati.

Women Students

With the Selective Service calling men into uniform, their places in the world of business were being filled by women. To provide women with the necessary practical and specialized training they needed, the School of Commerce opened its doors to women students. In addition, a Department of Sociology was also added to provide theoretical and practical training in social service. Thus, in September 1918, St. Xavier College became coeducational in its student body and faculty for classes in the evening, during the summer, and in the extension courses. There still were no coeducational classes in the day school during the regular school year. The passage of the Nineteenth Amendment to the Constitution in 1920, granting the voting franchise to women, strengthened the movement for full educational equality.

First World War Ends

According to available records, eleven Xavier alumni lost their lives during the First World War. George W. Budde of the class of 1916 has been traditionally regarded as the last man to die in action. He joined the Marine Corps in 1917. Wounded in the battle of Chateau Thierry, he later saw action at Soissons and in the Verdun sector at the battle of the Argonne Forest. While out on a mission, he was hit by enemy machine gun fire and died on the morning of Armistice Day, November 11, 1918. The fountain on the first floor of the Alumni Science Building, erected by the American Legion, was dedicated to his honor.

The end of the war meant the end of their duties for the eleven Jesuit and two diocesan alumni and former faculty members who served as military chaplains. The armistice also brought about the termination of the Xavier unit of the Students Army Training Corps. December 21, 1918, signaled the end of the semester and the end of the SATC for the officers, acting sergeants, acting corporals, and privates. The school authorities attempted to adapt the courses offered for the second semester, beginning in January 1919, in order that the remaining students could continue with their regular college course of studies.

The Postwar Transition

The twenty-nine members of the freshman class outnumbered the other three college classes. Even though Yale dropped Latin as an entrance requirement and Princeton abolished Greek and required only one year of Latin, St. Xavier students were still required to fulfill the customary requirements of Latin, Greek, philosophy, and the other keystones of the liberal arts program. The Philopedean Debating Society, caught up in the spirit of the times, discussed topics that were concerned with Germany and reparations, President Wilson and a third term, and the League of Nations.
During the early months of 1919, serious discussions were taking place at the college concerning the future development of the school divisions downtown and at the Avondale site. The Alumni Jubilee Committee had been meeting regularly with college officials. In April 1919, it was announced that Mrs. Frederick W. Hinkle had donated $100,000 to the building fund for an administration building. The alumni for the jubilee fund-raising appeal raised a total of $50,000, and the students contributed $1300. The gift of Mrs. Hinkle was the largest amount ever given to the college up to that time. The plans for an administration building and a science hall, drawn up by the firm of Joseph Steinkamp and Brother, were approved. Contracts were signed with the Stone, Webster Construction Company and the Leibold-Farrell Building Company, and construction of the two buildings began on June 24, 1919.

On August 28, 1919, the St. Xavier College sign above the school's front door was taken down and replaced with the St. Xavier High School sign. The College of Arts and Sciences was moving to Avondale. Since 1831 when the school was started, it had been located in the downtown area. But it had been apparent for some time that the future growth and development of the college required the acquisition of additional property, which was not possible in its downtown setting. For the 1919–20 school year, the College of Arts and Sciences would move to the Avondale campus and use the Club House building for classes until the new buildings were completed. The college, however, would not separate entirely from its historic downtown roots. All the science classes were still to be held downtown. Both the students and the faculty would be "commuters" as they headed back and forth to classes.

The postwar enrollment set an all-time record at this time:

<table>
<thead>
<tr>
<th>Enrollment Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>College of Arts and Sciences</td>
<td>86</td>
</tr>
<tr>
<td>Law School</td>
<td>33</td>
</tr>
<tr>
<td>School of Commerce</td>
<td>410</td>
</tr>
<tr>
<td>School of Sociology</td>
<td>53</td>
</tr>
<tr>
<td>Extension Courses</td>
<td>212</td>
</tr>
<tr>
<td>Graduate School</td>
<td>11</td>
</tr>
<tr>
<td>High School</td>
<td>489</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,294</strong></td>
</tr>
</tbody>
</table>

The above total does not include the 175 students who attended school during the summer of 1919. All but eight of these were members of the Sisters of Charity of Mount St. Joseph, the Sisters of Notre Dame of Namur, Sisters of Mercy, Sisters of Notre Dame of Covington, the Sisters of Charity of Nazareth, the Sisters of Divine Providence, the Benedictine Sisters, the Ursuline Sisters, and the Sisters of St. Joseph.

**A New Law School**

In the fall of 1919 St. Xavier opened its School of Law—the first professional school of the college. It was started at the request of alumni and prominent members of the legal profession who felt it would fill a real need in the community. Since the members of the Jesuit faculty were not qualified to teach the necessary courses, it was up to the alumni and other friends of the college to fill the gap. Edward Moulinier became the first dean, and Elmer Conway was appointed secretary of the new school. The classes were held from 6 P.M. to 8 P.M., Monday through Friday during the school year. Prominent members of the Cincinnati Bar Association made up the faculty. There were opportunities for the students to attend sessions of the Courts of Hamilton County, the Municipal Court, and the Federal Court. The law libraries of the city and the new law library of the college were open to the law students.

One fact, which reflects the moving spirit of the times, is that the new School of Law was coeducational. Two young women, Anne M. Overman and Mary L. Prout, were enrolled as members of the freshman class.

The summer of 1920 was a busy time for the construction companies of the Cincinnati area. At the Avondale site, there was a rush to complete the Alumni Science Building in time for September classes, and Hinkle Hall was being readied as a residence for the Jesuits. At the Seventh and Sycamore location, much more specialized attention was given to the former college classrooms. During the vacation period, wrecking crews and builders were busy tearing out walls and arranging new classrooms for the evening School of Law and the Schools of Commerce and Sociology, as well as for the daytime high school activities. The Knights of Columbus had also rented parts of the downtown building to conduct a vocational school for former servicemen. Over 1,500 were registered for...
evening courses in vocational education, especially for the new courses in auto mechanics.16

The Final Move

The football team, under the direction of Coach Al Lambert and trainer Con Hoban, opened their training camp in September on the banks of the Little Miami River. On September 14 all eighty students of the College of Arts and Sciences began classes at the Avondale campus. The Alumni Science Building was ready for classes, but the Jesuit faculty had to wait for the completion of Hinkle Hall. The "Commuter College" for both faculty and students continued until November.

On November 14, 1920, Archbishop Moeller blessed the new buildings, and the president of the Alumni Association, Mr. William Wolking, gave the introductory address.

On Wednesday, November 24, the Jesuit faculty took their last evening meal at the downtown Seventh and Sycamore location. After supper they headed for their Avondale location. They enjoyed their first meal in the new location on Thursday, November 25—Thanksgiving Day. The 21-7 victory of the football team over the Haskell Indians during the afternoon gave them an additional reason for celebration. At last St. Xavier College was at home in Avondale.
A word beginning with an 'X'
Must never sound to rhyme with necks.
No, no, this X pronounced should be
Exactly like the letter 'Z'
And that's why our dear name St. Xavier
Must always rhyme with good behavior.
In all the seasons, in all weather.
The two are always found together.¹

¹The Xaverian News 1920

St. Xavier faculty and students are one family and consultations are encouraged. Gambling is forbidden under penalty of dismissal. Smoking inside classbuildings is allowed in the basement only of Science Hall. Penalties: suspension or dismissal. Chewing tobacco is forbidden under the same conditions.²

²St. Xavier College Catalogue, 1927–28

November 1920, seemed a favorable time for the state of Ohio, the Republican party, and St. Xavier College. On the national political scene both major parties nominated Ohioans as their presidential candidates. The electorate decided in favor of Warren G. Harding, the Republican senator from Ohio and his running mate, Calvin Coolidge, over the Democratic governor of Ohio, James Cox. Meanwhile, on the less hectic academic scene in Avondale, the lay faculty was no doubt pleased with its twenty-five percent salary increase, but the parents of Xavier students were undoubtedly not so pleased with the in-
crease in tuition from $60.00 to $80.00 per year—although it was the first tuition increase since 1863.

The newly constructed two-story Alumni Science Hall provided space for lecture halls; offices for faculty and administration; and laboratories for chemistry, physics, and biology. The laboratory equipment was a gift from the Knights of Columbus of the state of Ohio. The new administration building, which was named “Hinkle Hall” to honor the generosity of Mrs. Frederick W. Hinkle, was a three-story Tudor-Gothic structure whose towers resembled those of the Xavier family castle in Navarre, Spain. Inside there were forty-one rooms for the Jesuit faculty, a chapel, a recreation room, a library, and offices. There were also parlors in which to entertain visitors. The former clubhouse of the Avondale Athletic Club provided additional classrooms, a cafeteria, and recreational space for the 103 students of the College of Arts and Sciences. Classes for the School of Law, School of Commerce, School of Sociology, Extension Courses, and summer school were held downtown at the old location.

Since there was space for additional expansion and development, the college officials were faced with deciding on a course of action. In the fall of 1920, the St. Xavier Board of Trustees met with officials of the Queen City College of Pharmacy to discuss various suggestions for merger or affiliation. After a lengthy discussion, however, these suggestions were all turned down by the Board.

Another idea for expansion arose because of the increased demands of state regulations on teachers. Since 1914 the college had taken steps to accommodate the needs of the women religious by offering summer classes; later, late afternoon and weekend courses were added throughout the year—all of which were intended to lead to a college degree and accreditation. The latest suggestion was that St. Xavier should create a Teachers College—a separate school—to be located at the Avondale campus. With the large number of religious congregations involved in teaching in Cincinnati and in Northern Kentucky, enrollment would not be a problem. The problems would be financial and administrative. Although Archbishop Henry Moeller would allow the Jesuits to raise the funds and construct the building for the proposed college, he wanted to retain the ownership of the buildings and control of the faculty and curriculum. The Jesuit authorities found these terms too restrictive, and in later meetings and correspondence they tried to work out a proposal for some form of dual administration. When the proposal was sent to the Jesuit Superior General in Rome, the answer came back in the negative; therefore, the idea for a Teachers College was abandoned and classes for the Sisters continued in their customary way. Another idea for expansion would have to be found.

Co-Curricular Activities

Although Xavier did not find a ready answer for its desire to expand, it did, nevertheless, find a new way to reach out. Via the newly licensed St. Xavier wireless station, the voice of Xavier could be heard not only in the Midwest but sometimes as far as Winthrop, Massachusetts, 800 miles away. The wireless also made it possible for the students at Xavier, who had formed a radio club, to receive messages from stations in the East—for example, WJZ in Newark, New Jersey and KDKA in Pittsburgh, Pennsylvania.4 This meant that the Xavier radio club was in touch with news of events that were happening in other parts of the country and could report on them almost as soon as the events occurred.

Another accomplishment for Xavier was announced at the dedication of Corcoran Field on October 22, 1922. The football team had been accepted as a member in the Ohio Athletic Conference, and the team celebrated that happy announcement with a victory over Rose Poly of Terre Haute, Indiana. The 49-0 score was recorded on a new scoreboard that was a present from the alumni. In the stands the students sang the chorus of their new football song:

March on, march on, old Xavier:
  Thy Royal Sons and true
We rally round, thy praise to sound,
  To pledge our hearts anew,
Give a cheer, a rah, rah, rah;
  Give another and a tiger, ah:
For the noble White and Blue
  In proud acclaim, shout, shout her name,
Old Xavier: Hurrah!

In the spring of 1923, an alumnus of “Old Xavier, Hurrah!”—Father Hubert F. Brockman,—was named president of St. Xavier College.
To highlight the athletic festivities for the final game of the 1924 season against the Haskell Indian Institute, William "Bud" Rudd of the class of 1927 was asked to form a marching band. His group of musicians, dressed in dark pants, white shirts, and borrowed monogram sweaters, marched up and down during half time playing the songs of the Roaring Twenties. Finally, however, football coach Joe Meyer, irritated by either the music or the 47-6 losing score, ordered the musicians to wear the sweaters turned inside out. That was the first and last performance of the marching band for quite a while.6

Elet Hall

For almost seventy-five years, the student body had been comprised of residents from the Greater Cincinnati Area, because boarding facilities had been discontinued in 1854. Now, in an effort to attract out-of-town students, a dormitory was to be built on the Avondale campus. In October 1923, construction resumed after a financial delay, and the new building opened in the fall of 1924, equipped to accommodate 100 students. It was named Elet Hall in honor of Father John A. Elet, the first Jesuit president of the college. Because of its new dormitory for out-of-town students, the enrollment of the college rose to 249—an increase of 65 from the previous year.

A New Library—New Status: 1925

In the spring of 1925 the country was generally enjoying a period of prosperity under Calvin Coolidge who had succeeded Harding in office. It was in a spirit of optimism that ground-breaking ceremonies were held in March 1925 for the construction of St. Xavier’s new library building. Various fund-raising events, such as the presentation of The Mikado at the Emery Auditorium, had taken place, and a permanent group of prominent alumni and civic leaders, called the Xavier Foundation, had been formed to help collect funds for the college. St. Xavier College was admitted on March 22, 1925, into the North Central Association, the Midwestern educational accrediting organization, and since this placed greater demands on Xavier’s educational facilities, the new library was an important and timely addition. Unfortunately one of Xavier’s good friends did not live to share in these happy developments.

Archbishop Henry Moeller, who had been graduated from the college in 1866, died in January 1925.

Musketeers—"One for All and All for One"

The athletic teams of the college had been known by various names through the years. In the spring of 1925, The Xaverian News sponsored a contest to find a new nickname for the athletic teams. The winner was announced in the paper on October 7, 1925. It was Father Francis J. Finn, a member of the Board of Trustees and widely known author of books for juveniles, who suggested the winning name Musketeers, which he said he submitted because of the "one for all and all for one" motto attached to the legendary characters. Father Finn felt that such a motto ought to typify the spirit of the athletic teams of St. Xavier College. Thus, beginning with the school year 1925–26 the spirit of D’Artagnan, along with Athos, Porthos, and Aramis, would be emulated by Xavier’s football, basketball, baseball, boxing, track and tennis teams.

Alumnae Association

Women had been attending the college in the evening, weekend, and summer school divisions since 1914, and the first women were graduated in 1918. An Alumnae Association was formed in June 1926, the same year that the first commencement was held outdoors on Corcoran Field. Miss Catherine Carter, a graduate of the School of Law, became the Alumnae Association’s first president. The Alumni Association, which had been formed in 1888, and the Alumnae Association were to become a single organization in 1973.

Bellarmine Parish

In April 1927, one month before the exciting news of Lindbergh’s flight across the Atlantic, the Xavier campus experienced exciting news of its own. A diocesan parish was to be started and the students’ chapel on the first floor of the Schmidt Library Building was to serve as the church until a separate building could be constructed. The parish was to be under the patronage of Robert Bellarmine, Jesuit saint and scholar of the seventeenth century. Father James O’Neill was
to serve as pastor, aided by the other priests on the faculty. On Sunday, April 24, the first mass and the first baptism were held for the new parish, and the first marriage took place in the parish church just two weeks later.

Teachers College—Beginning and End

To comply with the new requirements for teacher training established by the Ohio Department of Education, Archbishop John T. McNicholas in 1927 asked St. Xavier College to conduct a full-time Teachers College for the training of diocesan teachers. As noted earlier, special classes for teachers had begun in 1914, and since then special programs had been offered in the afternoon and on weekends, as well as during summer school. A full-time Teachers College had been proposed by the college to Archbishop Moeller in 1920, but difficulties concerning administration, control, and finances had had a negative effect on the Jesuit officials in Rome. As president, Father Hubert F. Brockman wrote to all the teaching communities of religious women informing them of the opening of the Teachers College and the plan of studies. It was decided that the freshman and sophomore classes would be held at the Avondale campus, and that the junior and senior classes would be continued at the downtown Seventh and Sycamore location in the afternoons and on Saturdays.

Father Grover W. Schmitt, the archdiocesan superintendent of parochial schools, served on the faculty until 1926. He was succeeded by Father Francis Bredestege, the new archdiocesan superintendent of parochial schools. There were two Franciscan priests in addition to the Sisters who had enrolled in the new teacher training program. Two more Franciscans as well as four diocesan priests enrolled in the fall of 1928.

It came as a surprise, then, that during the summer of 1928 Archbishop McNicholas announced the establishment of an Archdiocesan Teachers College. The new school, called the Athenaeum of Ohio, seemed to be part of the archbishop’s plan to coordinate and unify all of the educational work taking place in the archdiocese. One author suggests that what the archbishop hoped to bring about was a new Catholic University of Cincinnati under diocesan control.

The two teacher training schools continued to operate, and were soon joined by a third school opened by Bishop Francis Howard of Covington. The enrollment of St. Xavier’s Teachers College began to decrease, however, because the teachers of the respective dioceses were obliged to attend their own schools.

Buildings and Builders—A Review

The addition of its new buildings gave the Avondale campus more of an academic appearance. Hinkle Hall and the Alumni Science Building had opened in the fall of 1920. Corcoran Field with the grandstands on the west side was dedicated in the fall of 1921. Elet Hall, the first dormitory on campus, opened its doors to students in September 1924.

The Jesuit connection was reinforced in August 1925, when twenty-seven Jesuit seminarians arrived to continue their studies at the newly established seminary at Milford, Ohio, fifteen miles from the Avondale campus. The Milford division was then established as a part of the College of Arts and Sciences.

Through the generosity of Walter Seton Schmidt, ’05, and other alumni, the new Tudor-Gothic library was dedicated
in May 1926. Saint Robert Bellarmine Parish, utilizing the students' chapel located on the first floor of the new library building, was started in April 1927.

In the fall of 1927, Myers Y. Cooper, a prominent Cincinnati businessman conducted a campaign to raise funds for the completion of the football stadium. Coach Knute Rockne of Notre Dame was the principal speaker at the successful benefit dinner held at the Sinton Hotel. The appeal for funds resulted in $300,000 being pledged for the football stadium. The fieldhouse, already under construction, had been a gift from Walter Seton Schmidt, offered in honor of his parents.

The dedication ceremonies for the Schmidt Memorial Fieldhouse took place on Wednesday, March 7, 1928, on the evening of the first basketball game against the University of Cincinnati. Walter Schmidt and the acting president of the University of Cincinnati, Dr. Herman Schneider, were Father Brockman's special guests for the evening. The crowd, estimated at over 10,000, was delighted with the well played contest, and the Xavier fans were especially happy with the 29-25 victory.

The completion of the east stands increased the football stadium's crowd capacity to 15,000. The dedication took place on the day of the homecoming game, November 23, 1929. Cincinnati's Mayor Murray Seasongood and a representative of the governor were the chief speakers at this event, which ended in a 12-0 victory over Dennison.

This period of construction ended with the addition of the Biology Building, now named after William R. Albers, who requested anonymity at the time. The biology department occupied the third floor, and the combined physics and mathematics departments occupied the second floor. On the first floor were the president's office and additional classrooms. No further construction took place until after the Second World War. In 1948 the new Armory was built and it was dedicated by the Secretary of the Army, Kenneth C. Royall.

Politics and People

The bigotry, bias, and prejudice of the times was reflected in the election contest between the first Catholic candidate for the presidency, Democratic nominee, Alfred E. Smith, and his Republican opponent, Herbert Hoover. Neither of the major candidates was responsible for the mud-slinging of the campaign, but some of their associates needed more than Procter & Gamble's Ivory soap to wash away the mud from their fingers. The same may be said about the campaign for state office. Myers Y. Cooper of Cincinnati, who in 1927 had led the successful fund-raising drive for the Xavier football stadium, was nominated by the Republican Party as a candidate for governor. The opposition found material for its campaign in Mr. Cooper's association with St. Xavier. Although he was not an alumnus, Mr. Cooper had been unanimously voted an honorary member of the Xavier Foundation and presented with a gold watch. A tribute to Mr. Cooper had appeared on the front page of The Xaverian News on January 4, 1928. During the political campaign of the fall of 1928, some political opponents of Mr. Cooper had this front page of The Xaverian News reprinted. But to make sure that the readers would understand
the source of the reprint, the word 'Catholic' was inserted in
the masthead: "Published weekly by the students of St. Xavier
CATHOLIC College." These reprints were sent to the predo-
nimantly rural and Protestant sections of the state and occasioned
much correspondence between Father Brockman, as president
of the school, and various political workers. To make a long
story short, the campaign ended happily for Mr. Cooper who
carried 21 of the 26 wards of the city and was elected governor.
The following summer, on June 14, 1929, he appeared as the
commencement speaker at St. Xavier College.

Earthquakes and Seismography

In the fall of 1925, shortly after the meeting of the
Jesuit Seismological Association, Father James Macelwane, a
seismologist at St. Louis University wrote to Father Brockman
about the possibility of establishing a seismograph station on
the Xavier campus. As a result, a seismographic vault was
installed in the basement of the new library building and
orders were placed for two short-period and two long-period
Wood-Anderson horizontal seismometers, a Wood-Anderson
vertical apparatus, and five recording drums. The public an-
nouncement of the establishment of this seismograph station
stirred a great deal of local interest and inspired some financial
assistance, a large part of which came from Mr. D. J. O’Conor,
president of the Formica Company.

The seismograph station also aroused interest abroad,
and some of that interest was expressed in a letter from Mr.
H. Matsui, Councillor to the Municipal Administration of Yo-
kohama, Japan, to Mr. S. Togo of the Japanese Embassy at
Washington and relayed to the Mayor of Cincinnati, Murray
Seasongood, and finally to Father Brockman. The Japanese
sought information that would be useful in the reconstruction
of Yokohama which had been almost entirely destroyed by an
earthquake.11

The first recordings took place at the seismograph sta-
tion in November 1927, and continued until the director,
Father Joseph Wilczewski, was transferred to Marquette Uni-
versity in August 1931. In the following month, on September
20, 1931, an earthquake rocked Ohio, Indiana, and Kentuck.
The center of the quake was located in the small village of
Anna in Shelby County, Ohio, where every building was
damaged. Unfortunately, since it happened when the seis-
mograph station was temporarily shut down, the earthquake
was not recorded. The station remained shut down until the
arrival in February 1932, of the new director, Father Victor
Stechschulte, who had received a doctorate in seismology at
the University of California.

History of A School Name

No seismograph could have recorded the financial
earthquake on Wall Street in October 1929—the financial vi-
bations of which were not immediately experienced in Cincin-
nati. The major concerns on the Xavier campus in the fall of
1929 were the opening of the new Biology Building, the dedica-
tion of the new football stadium, and the various proposals to
change the name of the school.

It will be recalled that Bishop Fenwick, in 1831, named
his school the Athenaeum after the temple in ancient Athens
where philosophers had held classes, and poets and orators had
read their compositions. In the nineteenth century, the name
was adopted by institutions that promoted the study of literary
and scientific learning.

Under the new management of the Society of Jesus in
the fall of 1840, the name of the school was changed to St. Xa-
vier College in honor of Francis Xavier, the Jesuit missionary
saint.

At the time of the move to the Avondale campus in
1919, there was some thought given to the idea that the college
be named a university. The Midwest Jesuit superior, in a letter
to the president of St. Xavier, Father James McCabe, urged
academic caution: "I should prefer 'Xavier College' or 'Avon-
dale College' to Xavier University until the Institution takes
on the dimension of a University. There is a strong feeling
against calling a college a university. St. Xavier's is making a
fine start towards a university, but I feel we should not burden
it with too big a name."12

Almost three years later, on January 11, 1922, the
Alumni Association adopted the following resolution:

Be it resolved by the St. Xavier Alumni Association
that it is the sense of this body that the matter of a
change of name of St. Xavier College be suggested
to the College authorities for consideration and action at some appropriate future time, and that a copy of this resolution be transmitted to the Reverend Rector of the College. 13

Pursuant to this resolution, The Xaverian News of February 1, 1922, reported the results of interviews it conducted with students, alumni, and faculty about the proposal for a name change, but the results were inconclusive. Two years later, in 1924, The Xaverian News again reported there was an Alumni Association proposal to consider a name change. Although the News admitted that the name of the college had been frequently confused with St. Xavier Church, St. Xavier High School, and St. Xavier Parochial School, the paper opposed suggestions to name the school anything like "Dixie University" or "Ohio-Kentucky University." 14

The Board of Trustees was pressured into considering these repeated requests to change the name of the school. By this time it was taken for granted that the status of the institution would be that of a university. In a meeting held on the day after Christmas in 1924, the Board of Trustees discussed various possible name choices, e.g., Sheridan University, but no consensus could be reached, and there was a strong reluctance to change. On December 13, 1927, eight members of the St. Xavier Foundation (the fund-raising organization) reaffirmed the Alumni Association resolution of 1922. Although a definite name for the university was not proposed, this group did have some specific recommendations: "May we suggest that the name 'St. Xavier College' can be retained for the Classical School, following the precedent set by numberless Universities in this country, should you in your good judgment decide this advisable." 15

Correspondence from alumni contained suggestions of scholarly, historical, and saintly names for the yet-to-be designated university: Fenwick University, Newman University, Gibbons University, Bellarmine University, Sheridan University, Losantiville University, Seton University, Harrison University, De Smet University, and University of Southern Ohio.

In a letter to the Jesuit Superior General, requesting permission to change the name to Xavier University, Father Brockman sent a detailed five-page summary, together with letters from the Ohio Department of Education; the resolution of the Xavier Foundation, Alumni Association, and Athletic Association; individual letters from alumni; and newspaper clippings.

The main thrust of the arguments in favor of the change seemed to be educational, financial, and local. To begin with, the many separate divisions of the school: Arts and Sciences in Avondale; Law School, School of Commerce and Finance, and afternoon, evening, and Saturday classes at the downtown school; and the Jesuit Seminary Department at Milford, provided an argument in favor of the university designation. Furthermore, the state and regional accrediting associations had been consulted, and all agreed that the if the school chose to be called a university the name would be approved.

Prominent alumni and other friends of the school, including Governor Myers Cooper of Ohio and the former mayor of Cincinnati, Murray Seasongood, argued that the change to a university title would be in the best interests of the school and would provide additional prestige for the approaching centenary anniversary in 1931. Editorials in the local newspapers made the same pleas.

Less compelling reasons, but also important to many of the alumni, were that a "mere" college designation at this time indicated to many that the college was small, sectarian, and insignificant; that the title St. Xavier was frequently confused with other schools, especially high schools and academies for girls! It was also pointed out to the Jesuit Superior General that some of the other Midwestern Jesuit schools in St. Louis, Milwaukee, Detroit, and Cleveland had already made the transfer to a university designation.

Approval for the title change to Xavier University was received from Rome on June 4, 1930, with the proviso that Archbishop McNicholas had to approve the change "in writing"! The reason for such a proviso was that the archdiocesan educational activities had been expanding. St. Gregory Seminary had become a four-year liberal arts college. Mount St. Mary's Seminary in Norwood was empowered to grant graduate degrees, and Athenaeum Teachers College had recently been established for the teaching of women Religious. The approval by the archbishop would clarify the independence and the distinction between the schools of the archdiocese and those of the Jesuits. It was feared by some that the archbishop was planning to merge all Catholic higher education under his control,
a tendency evident elsewhere, and this was opposed by the Jesuits and their alumni, friends, and benefactors.

Written approval was granted by Archbishop McNicholas on July 21, 1930. Ten days later the Board of Trustees of the school met and unanimously resolved, in the words of the official Certificate of Amendment for the State of Ohio, that "the name of St. Xavier College be changed to read as follows: XAVIER UNIVERSITY."16 On August 4, 1930, by an act of the State of Ohio Department of Education, St. Xavier College became Xavier University.

The centennial celebration of the school began with graduation exercises on June 10, 1930. Because of the adverse business conditions of the depression period, Xavier's "Century of Progress" programs were kept low key. There were a series of radio broadcasts by faculty and alumni over the Crosley station, and during the homecoming celebration there were messages of congratulations from Governor Cooper, Mayor Russell Wilson, the presidents of the University of Cincinnati, Ohio State, and Dayton. Also, President Herbert Hoover sent a message to Father Brockman:

I send hearty congratulations upon the centennial anniversary of St. [sic] Xavier University. I will be obliged if you will express my cordial greetings and good wishes to the faculty and student body and to the large representation of Alumni returning to their Alma Mater upon this happy occasion.17

In the midst of these rather modest celebrations, Father Brockman was stricken with pneumonia and died on February 12, 1931. Warm tributes of sympathy were expressed by many of the city's religious, political, business, and educational leaders. The student body remembered him as "Priest of God, staunch soldier of Ignatius Loyola, dispenser of kindness and charity, loyal citizen of Cincinnati, President of Xavier University, and friend and counselor of the undergraduate body of Xavier University."18

The passing of Father Brockman ended the "bricks and mortar" period of the university. During the years of his presidency, Elet Hall, Schmidt Library Building, Schmidt Fieldhouse, and Albers Biology Building had been constructed, and the football stadium had been completed. The school had been admitted into the North Central Accrediting Association, the Bellarmine parish had been started, and the seismological station had been established. It seemed only fitting that his term as president should end with the changing of the name of the institution from St. Xavier College to Xavier University.

Father Brockman's successor need not be concerned about building anything, because that aspect of the school's needs had been accomplished in admirable fashion by Father Brockman. Rather, the new president would have to address himself to developing university programs for the students who would occupy those new buildings.

Twenty-fifth President, Father Hugo F. Sloctemyer

Like his predecessor, Father Hugo F. Sloctemyer was a native of Cincinnati and an alumnus of the school. His appointment as the twenty-fifth Jesuit president of Xavier was announced in April 1931. He had studied physics and mathematics, served as Dean of Men at St. Louis University and had been the president of St. Ignatius High School in Chicago. He had a strong interest in geology and had spent four summers in the mountains of the United States and Canada as a member of geological expeditions. In his initial address to the students, he paid tribute to the achievements and memory of the late Father Brockman and emphasized his new role of service to the University: "Permit me to say at the outset that I am very happy to be with you. To be detailed to a term of service to my Alma Mater is always a satisfaction to one who has been schooled in the ideals of Xavier." The new president expressed these same ideas at the alumni centenary banquet held at the Hotel Sinton-St. Nicholas on May 2, 1931, and at the Centennial Ball, the final event of the centennial program, held at the Netherland Plaza on June 9, 1931. Father Sloctemyer's "term of service" would of necessity involve keeping the school operating during the depression years.

Some of the facts of the depression were that the students benefited from the lowered food prices. The school cafeteria featured a luncheon of a choice of meat, two vegetables, bread and butter, and a choice of beverage for thirty cents. In general, expenses were trimmed: the Junior Prom was held in the reading room of the library, rather than at a downtown hotel; and the baseball team was discontinued. Some money
was raised by renting out the fieldhouse on a short term basis to people in need of space for a variety of reasons, such as a dog show.

The enrollment for the 1933-34 school year totaled 466 students. In November 1933, the Muskeeteer football team faced Indiana University—the first appearance of a Big Ten football team in Cincinnati. The Hoosiers’ One Hundred Member Marching Band accompanied their team on a trip from Bloomington. Although the champion Indiana Band might have outperformed the smaller Xavier Band, the Muskeeteer football team, outweighed twenty pounds to a man, defeated the University of Indiana by the score of 6-0. The statistics were also in Xavier’s favor: 150–105 yards of scrimmage; 103–64 yards in passing. It was a victory that thrilled the large homecoming crowd.

**Xavier and the North Central Association**

The university had been a member of the North Central Association of Colleges and Secondary Schools (NCA) since 1925. It came, therefore, as something of a surprise when the school was notified in February 1934, that an official visit by NCA officials would be necessary if Xavier wished to remain on the list of accredited schools. The visitation came about because of the Association’s decision that all Catholic institutions whose indebtedness was greater than their endowment had to justify their right to remain on the accredited list.

The official visit of Dr. Homer P. Rainey, president of Bucknell University, and Dr. Raymond A. Kent, president of the University of Louisville took place on March 8 and 9, 1934. In a twenty-page report dated March 21, 1934, the two-member committee devoted a total of five pages to a careful study of the athletic situation which they had been “requested” to make. This seemed a rather unusual “request,” because the football team had a record of only five victories over Transylvania, Kenyon, Adrian, Indiana, and the Haskell Indian Institute; and a loss of four games to Centre, Carnegie Tech, Washington and Jefferson, and Loyola of New Orleans.

It was also clearly stated in the report that the school was operating at an annual deficit of $30,000. In their closing summary, the examiners were very favorable to the educational aspects of the university, but unfavorable to the aspects concerning athletics (especially the control of finances) and the general financial condition of the university. In their conclusion, they stated: “We recommend, therefore, that the University of Xavier remain on the accredited list, but that another careful inspection of it should be made not later than two years hence.”

When the spring meeting of the NCA took place in Chicago on April 17, 1934, Father Sloctemyer appeared before the Board of Review. The agenda for the meeting was concerned with neither the academics of the university nor its financial deficit, but rather with its athletic program. As a result of its meeting, the Board of Review decided not to accept the recommendation of the examiners. Instead, that night they sent J. R. Sage of the University of Iowa by train to Cincinnati for the purpose of conducting a second examination.

On April 18, Mr. Sage sought to find out why a number of athletes made tuition payments on the same days. Interviews with the student athletes were inconclusive because it was not clear how their bills were taken care of. The second major charge was that a few of the student athletes, although eligible by the standards of the Ohio Conference, of which Xavier was a member, were not eligible according to the standards set forth in the official catalogue of the university. Mr. Sage ended his one-day visit and his report as follows: “Your inspector was forced to the conclusion that athletes are being favored financially at Xavier University and that the athletic eligibility standards as announced in the bulletin of the University are not being enforced.”

Mr. Sage’s report was received on April 19, and on Friday, April 20, at the General Session of the NCA, Xavier University was read as dropped from the list of accredited institutions because of the “athletic situation.” On Saturday, the recommendation of the Board of Review was ratified publicly by the Executive Committee and Xavier was dropped officially. Many of the safeguards used by the NCA today, of course, were not in vogue at that time, and the school was rendered virtually voiceless.

In fairness to all, later evidence seems to show that the Athletic Council had a kind of grant-in-aid scholarship program for athletes. Its chairman, Walter S. Schmidt, ‘05, and a nucleus of members, such as Henry Bunker, A. W. Leibold, Frank X. Pund, Paul Hackman, Harry Gilligan, Joseph A. Meyer, Edward Moulinier, N. E. Browne, Tom Hogan, Tom
Flynn, George Maggini, Herbert Heekin, Edward Sullivan, L. B. DuBois, James Grogan, Edwin Schmitt, John Sullivan, Robert McEvilley, Walter Verkamp, and Father Alphonse Fisher, took care of the recruiting, scheduling, scouting, and buildings and ground maintenance of the athletic stadium. They bought the uniforms and paid the coaches’ salaries, all at no cost to the university. Besides helping to raise funds for the completion of the stadium and fieldhouse, the council also was in complete charge of the finances of the Athletic Department. First under Father Brockman, and then under Father Sloctemyer, a kind of discount charge for the tuition and/or room and board of the student athlete was worked out. When the athletes’ bills arrived, they were brought to Walter Schmidt, who paid them with the proceeds of the Athletic Department. If the proceeds were not sufficient, university money was given to the Leibold-Farrell Company, and the money was then returned to the university in payment for the athletes’ bills.

The announcement from North Central, of course, occasioned varying degrees of reaction from alumni, other friends of the university, and Jesuit officials. Some of the reaction might indeed registered as shock waves on the school’s seismograph. A major concern of the Xavier faculty was the future status of graduates applying for medical school. It must have been reassuring to receive the following statement from Dr. Raymond Walters, president of the University of Cincinnati:

Graduates and students of the College of Liberal Arts of Xavier University will be considered for admission to the graduate, professional, and other colleges and schools of the University of Cincinnati on the same basis as in past years, viz., individual performance of the applicant as revealed in grades and recommendations of the Xavier faculty members concerned.23

The available evidence seems to point out that Father Sloctemyer was somewhat reluctant to implement the changes necessary for Xavier’s readmission to the North Central Association. Among other things, he was supposed to abolish the Athletic Council and dismiss the members who had given so much of their time, effort, and finances, not only for the athletic program but for all of the other university programs. The council’s chairman, Walter Schmidt, was the principal benefactor for both the library building and the fieldhouse.

On December 21, 1934, Father Sloctemyer wrote to the Midwest Jesuit superior, Father Charles Cloud, indicating that Xavier University was not planning to seek readmission to the North Central Association in 1935 but would wait until the following year. In a letter sent in reply on the following day, Father Cloud expressed his displeasure:

You mention that a number of Fathers will be away during the Christmas vacation. If their presence at home is needed to make out the schedules [i.e., Official Forms for the North Central Association], then I hereby revoke any permission I have given unless you indicate to me that they are not needed for these schedules and that they should be allowed to be away.24

Since Father Cloud urged that vigorous efforts be made to apply for readmission, Father Sloctemyer quickly made all the necessary changes. As a result, a two-man team of examiners, Dr. John Dale Russell of the University of Chicago and Father Alphonse Schwitalla, Dean of the Medical School of St. Louis University, visited Xavier University on February 25 and 26, 1935. Their twenty-two-page report to the North Central’s Committee on Review was a thorough analysis of the administration, finances, faculty, instruction, student services, physical plant, and athletic program of the school. Their report, written in March, concluded with these words: "The Examiners recommend that Xavier University be accredited by the North Central Association."25

The report was then submitted for the spring meeting of the Board of Review of the Association. Xavier’s president was summoned to the meeting of the board held on April 9, 1935, in Chicago to discuss three points, none of which were of an academic nature. The Association was concerned with the salary paid to the football coach, the control of finances in athletics, and the financial debt of the school. Apparently the answers to these questions were satisfactory, for Xavier was readmitted to the North Central Association in April 1935. Although the questions asked by the Board of Review were old, the president answering them was new. Father Dennis F.
Burns had become Xavier's twenty-sixth president on March 10, 1935.

Some significant academic reorganization had already taken place before Father Burns took office. The School of Law had closed in June 1934, because neither the American Bar Association nor the Association of American Law Schools would grant recognition to any school that offered law classes only in the evening, and financial conditions of the times were such that Xavier decided not to open a day division of the Law School. In the evening division of the university, its course offerings were limited to liberal arts, commerce, and finance. For commercial students a cooperative program was started in which a twelve-week classroom period was followed by a twelve-week period of employment. This program made college available financially to additional students.

Father Burns and Athletics

Before he had left office, Father Sloctemyer, in the fall of 1934, had established a five-member Board of Athletic Control composed of four Jesuit faculty members and one layman, Professor William E. Chancellor, a member of the Economics Department. The old Athletic Council became the new Athletic Advisory Council. The Finance Committee, however, still handled the financial matters of the Athletic Department. The new president, Father Burns, was obliged to give immediate attention to Xavier's athletic matters.

Shortly after his return from the April 1935 North Central Association meeting, Father Burns, in consideration of directives he had received, convened the Athletic Advisory Council and informed them of those directives. All athletic finances were to become part of the university's central financial system and all athletic receipts, expenditures, and accounts were to be handled by the treasurer, Father Aloysius Breen, who was also a member of the five-man Board of Athletic Control. In this way, the faculty control of athletics could be clearly shown to the North Central Association.

The reports of this meeting indicate that the new arrangement was not received favorably by the members of the council. Part of the difficulty was a debt of $43,000 incurred by the council for the improvements on the lower field and the installation of lights for the football stadium. Although Father Burns attempted to assure the group that an equitable arrangement would be worked out, his first concern was a major reorganization of the athletic system of operations.

On August 20, 1935, he wrote to all the members of the Athletic Advisory Council, who had served as chairmen of the Finance, Publicity, Ways and Means, Budget, Promotion and Pass, Schedule, Seating, Grounds, Ushers and Scoreboard Committees, thanking them for their efforts on behalf of Xavier University. They were informed that a faculty moderator had been appointed to each of these committees. They were invited to stay on as chairmen and continue their activity under the aegis of a faculty moderator. On that same day, The Cincinnati Times-Star reported an "Athletic Shake-up at Xavier." Father Burns continued his program by writing to alumni about the new athletic reorganization and appealing for support. He also gave an interview to the Cincinnati Enquirer in September 1935, explaining the new Xavier athletic policy.

All of the letters to President Burns in the fall of 1935 were not of the same quality as the one he received from President Franklin Delano Roosevelt, who wrote to Father Burns urging support for the new Social Security Legislation. Other letters were from alumni, who did not understand the directives of the North Central Association, and incorrectly assumed that the proposed changes in the athletic program would mean a downgrading of athletics at Xavier. The situation was exacerbated by the resignation of football coach and athletic director, Joe Meyer, on October 8, 1935, in the middle of the football season. An unpleasant period followed, during which letters were sent to alumni groups in an effort to generate letters of protest to the faculty and the Cincinnati newspapers, expressing dissatisfaction with the changes in Xavier's athletic program. Father Burns became known as the football "hatchet man," just as he had been called the "hatchet man" when Loyola University, Chicago, had dropped football—even though at that time Father Burns had actually been teaching at St. Louis University. Good to his promise, Father Burns, with a loan from the Provident Bank, paid off the $43,000 debt of the Athletic Council. Besides that, he had a bit of good luck—the football team went 6 and 3 for the 1935 season, and 5 and 5, the following year. This seemed to silence the charges that the
changes in the athletic program would spell the end of Xavier football.

The point to be remembered in this entire unfortunate situation is that both the actions of the Athletic Council and those of Father Burns arose from a desire to do what was good for the university. It was, indeed, an unfortunate situation that although both sides agreed on the goals of their efforts, they could not agree on the means to reach those goals.

Here Comes the Army!

On June 28, 1935, the Board of Trustees approved the recommendation of Father Burns that the university apply to the U. S. Army to establish a Reserve Officers Training Corps (ROTC) program on the campus. The War Department on December 27, 1935, approved the application. On September 16, 1936—greeted by the strains of the Company E, 10th Infantry Band from Fort Thomas—a contingent of Battery B, 19th Field Artillery from Fort Benjamin Harrison in Indiana arrived to inaugurate the ROTC program. Major A. M. Harper was the commanding officer. His unit was composed of two other officers and eight non-commissioned officers. The basic course of five hours of class and drill work per week was obligatory for all physically fit freshmen and sophomores. Registration in the Advanced Course on a volunteer basis qualified the successful candidate for a Second Lieutenant's Commission in the Officers' Reserve Corps.

The cadets were able to demonstrate the value of their training by assisting at the various relief centers established throughout the city when the Ohio River overflowed in January 1937. Many cadets joined the Red Cross and the National Guard in their relief work, and others took over the temporary relief center established on campus. Regular classes, of course, had been called off during the emergency. The university received letters praising the volunteer work of the cadets.

Just two months later, the powerful forces of nature once again struck Cincinnati. On Tuesday morning, March 2, 1937, severe earth tremors shook the city. Father Victor Stechschulte dismissed his physics class and quickly went to check the seismograph. The machine verified the fact that, indeed, an earthquake had occurred at 9:47 A.M. and the shocks continued for ten minutes. The epicenter of the quake was later determined to be in the same location as that of the quake in 1931—Anna, Ohio, in the northern part of the state. One week later, early in the morning of March 9, another quake took place, whose epicenter was once again at Anna, Ohio. In Cincinnati the shock was felt for about thirty seconds.

In September 1938, the day school enrollment totaled 514, so far the largest in Xavier's history. On April 30, 1939, a local chapter of Alpha Sigma Nu, the national honor fraternity for students of Jesuit colleges and universities, was established at Xavier. The nine charter members were Paul C. Beckman, Francis P. Burke, Albert W. Efkeman, Paul J. Geers, Robert F. Groneman, Jack A. Jones, George A. Martin, William J. Reilly, and Richard T. Schmidt.

During 1939, relations with nearby educational institutions had improved. Father Burns traveled to Oxford, Ohio, to give an address at a faculty-student convocation at Miami University. He also presented the invocation at the June 1939 Commencement at the University of Cincinnati.

The War in Europe—Anniversaries in America

For the students who arrived at Xavier in September 1939, the outbreak of the war in Europe seemed very far away. The main stories in the student publications were devoted to two items: selection of the homecoming queen, and the antics of Xavier's mascot "Hooks," a wire-haired terrier.

The spring of 1940 was highlighted by the centennial program of the Jesuits in Cincinnati and the fourth centenary of the foundation of the Jesuit order, 1540–1940. A pageant of 400 years of Jesuit history was presented at the Taft Auditorium in April 1940, and an alumni banquet was held at the Florentine room of the Hotel Gibson.

Monsignor, later Bishop, Fulton Sheen gave the sermon at the alumni celebration mass in September 1940. The sermon was broadcast over stations WLW and WCKY. The Centennial-Quadricentennial anniversary of the Jesuits in Cincinnati and throughout the world was celebrated September 29, 1940, with a Solemn Pontifical High Mass in the Schmidt Memorial Fieldhouse. Archbishop John T. McNicholas of Cincinnati delivered the sermon.
A Second Century—A New President

During the summer months of 1940, Father Celestin J. Steiner became Xavier's twenty-seventh Jesuit president. Although new in his role as president of the university, Father Steiner was not new to Cincinnati where he had served as vice-president of the university and most recently as president of St. Xavier High School.

While the Germans invaded the Low Countries and France, and the British evacuated from Dunkirk, the Xavier campus remained remarkably quiet. There was, however, some evidence of military preparedness. In addition to the ROTC program, a new civilian pilot training program for Xavier students, under the auspices of the Civil Aeronautics Authority, was in process at the Cincinnati Airport.

At the school, the success of President Franklin D. Roosevelt's third-term election to the presidency was downplayed by the attention given to the Jesuit centennial jubilee dinner on Sunday evening, November 24, 1940, at the Hotel Netherland Plaza in the Hall of Mirrors. Over 1,400 guests, at $1.50 each, crowded together to enjoy the evening and listen to a number of speeches delivered by such notables as Archbishop McNicholas, James A. Farley, former Postmaster General, Governor John Bricker of Ohio, Mayor James Garfield Stewart of Cincinnati, Eugene A. O'Shaughnessy, president of the Alumni Association, and Father Celestin Steiner, chairman of the Centennial-Quadricentennial program. The master of ceremonies was Charles Williams.

Anniversaries of another kind were celebrated in February 1941. The Mermaid Tavern Literary Organization celebrated its tenth anniversary and the Philopedean Debating Society celebrated its centennial. One hundred years had passed since the Philopedean Society had met on February 24, 1841 to debate the topic, "Resolved that the discovery of the new world by Columbus was a greater achievement than the establishment of American independence by Washington."

In the fall of 1941, Lt. Col. Clinton S. Berrien, professor of military science and tactics, announced a change of pace for the Xavier ROTC program: "Emphasis is to be placed on the practical phase of military training." During the same period, the university's Heidelberg German Club continued to hold its monthly meetings. Activities of five former editors of the

Xavier University News, now Second Lieutenants in the Army, were recorded in the paper they had served. On November 11, 1941, the L & N Bridge became toll-free. Coach Lou Little of Columbia University was the guest speaker at a football banquet held at the Hotel Gibson Roof Garden on December 4, 1941. A new staff for the yearbook, Musketeer, was announced by the student editor, James A. Rentop. William R. Seidenfaden was elected student president of the Philosophy Club. The football team defeated the University of Dayton 27–0 before an overflow crowd of 14,000. An advertisement in the Xavier University News suggested that Xavier students and their dates should dance to the music of Johnny Bowman and his WCKY orchestra at the Hotel Gibson. There was no cover charge at the hotel and the cost of dinner might be as little as seventy-five cents. Male students could buy a tuxedo at Shillito's for $35.00.

This rather usual pattern of collegiate life was to be interrupted by the Japanese attack on Pearl Harbor, December 7, 1941. The following day the U.S. declared war on Japan. With the soon-to-follow declarations of war by Germany and Italy against the United States, our nation began its full-scale participation in the Second World War. Xavier University, as it had done during the Mexican War, the Civil War, the Spanish-American War and the First World War, adapted its educational activities to the national war effort.
WAR AND ITS AFTERMATH
1941-1949

In August, 1940, and again in December, 1941, President Roosevelt stated: 'Young people should be advised that it is their patriotic duty to continue the normal course of their education unless and until they are called so that they will be well-prepared for the greatest usefulness to their country.'

_Xavier University News, January, 1942_

Though small in number and also somewhat cramped in our present mode of pursuits, we of Xavier are abounding in the realms of good fortune; for Providence has allotted to each of us as one young man in a hundred, the golden opportunity of showing his true colors.

_Xavier University News, August, 1943_

The Japanese attack on Pearl Harbor took place on Sunday, December 7, 1941. Because Monday, December 8, the Feast of the Immaculate Conception, was a holy day and school holiday, it was not until Tuesday, December 9, that Xavier's 501 students resumed classes and began to discuss how the newly declared war was likely to affect their college future. Opinions about the war were expressed in the Xavier University News. Junior Jim Rentop, editor of the Musketeer, the Xavier yearbook, felt that we should give all possible assistance, in the way of war materials, to England and Russia, but that we should also be alert to the possibilities of Russian treachery;
senior Bill Seidenfaden, former speaker for the America First Committee, felt that unity was not essential for the successful conduct of the war; and Jay O’Hare, sophomore class president, felt that after the war the underclassmen would have the responsibility of rehabilitating the United States.\(^3\)

In the interests of the wartime emergency and what Xavier University might do to meet the needs of the times, Father Steiner attended a conference of representatives from the army and navy, the Selective Service Board, the National Resources Planning Board, the U.S. Office of Education, and educational associations. On January 10, 1942, having returned to the campus, Father Steiner held a general faculty meeting to open a discussion on plans for an accelerated program. This accelerated program would allow students to graduate before they reached the draft age of twenty years. It was put into effect on February 1, 1942. Extra courses and Saturday classes were instituted for seniors and juniors, and plans were under discussion for an extended summer school program. The Evening College offered its own accelerated program in mathematics, modern languages, and economics for those preparing themselves for specialized government service. In the midst of these wartime preparations, Father Steiner paused long enough on his forty-fourth birthday to register at Local Board 15, Selective Service, Hamilton County, Ohio.

For Daniel Saint-Villiers, a freshman pre-dental student, the war seemed very real when, on his way to the Xavier campus from his home in Puerto Rico, the ship he sailed in—the S.S. Coamo—was chased by three submarines. Fortunately for Daniel and his fellow passengers, an American air force bomber answered the S.S. Coamo’s frantic SOS signal; and the submarines submerged and disappeared. Daniel made his way from New York harbor to the relative quiet of the Xavier campus.

When Col. Clinton S. Berrien was sent to Washington to serve in a special army task force, Lt. Col. Alpha Brumage replaced him as Professor of Military Science and Tactics. Colonel Brumage arrived at the Xavier campus from Camp Robinson, Arkansas, where he had been commander of a large army unit which had recently been sent to an undisclosed destination. The combined Berrien-Brumage efforts with the ROTC program earned the following 1942 commendation: “As a result of the recent Annual Inspection of the ROTC unit at Xavier University, the unit has been rated 'Excellent' for the current academic year.”\(^4\)

In addition to the regular academic and ROTC classes being conducted on the Xavier Avondale campus, a Civilian Defense program was in effect by March 1942. Two months later, on May 29, 1942, more than 6,000 graduating members of the Hamilton County Defense Corps participated in a ceremony that was held in the football stadium. Not only the college students but volunteers from all of Hamilton County were using the facilities at Xavier to prepare for their participation in the war effort.

In September 1942, the school administration viewed the academic future of the school with a mixture of optimism and realism. Although the draft law affecting eighteen-year-olds had not yet been passed, it seemed likely that it would be. It was also likely that a military training unit would be established on campus.

Meanwhile, the football team under Coach Clem Crowe posted a 4 and 5 season with victories over Butler, Fort Knox, John Carroll, and Marshall, and losses to Kentucky, Creighton, Dayton, Ohio University, and the University of Cincinnati. The score for the game against the University of Cincinnati was 9–0. Played on a rain drenched field, it was the first game between the two schools in twenty-four years.

That year the two schools also participated in a competitive scrap drive, which was sponsored by the three Cincinnati newspapers. The Xavier students were awarded a large service flag for having turned in seventy tons of scrap material as opposed to their rival’s collection of sixty-four tons. With its proceeds from the scrap drive the Xavier Student Council established a Xavier Student Council scholarship, which is still awarded annually.\(^5\)

Of Xavier’s 530 students, 345 had joined the Enlisted Reserve Corps. The breakdown of this number, according to class, was 135 freshmen, 69 sophomores, 74 juniors, and 67 seniors. All but five of the junior class and three of the senior class were members of the Corps. In a fieldhouse convocation on December 17, 1942, Father Steiner informed the student body that those enrolled in the Enlisted Reserve Corps would be called to active duty at the end of the semester in January.

Fifty-two seniors graduated in the school’s 103rd commencement which took place on January 30, 1943. The exodus
of students for active military service had begun to have its effect on the campus. The war effort also had its effect on transportation in greater Cincinnati. Women were now driving buses. The Price Hill Incline closed during the summer of 1943, and although the remaining Mount Adams Incline would survive the war, it would close as a casualty of the postwar period in April 1948.

The university continued to adjust to the facts of a wartime campus by making additional changes in its accelerated program. For one thing, high school seniors were to be admitted as of February 1943. Even with all the changes and special programs, however, by the summer of 1943 the regular student body numbered only eighty-nine students, including fifty-nine freshmen. Clearly more students would have to be found if the school were to remain open.

The Army Air Corps to the Rescue

Recognizing the problem of enrollment, Father Steiner wrote to military officials to offer the university as a setting for a government training program. In January 1943, military officers visited the campus to consider its suitability. On February 3, an official announcement was made that Xavier University had been selected to train cadets for the Army Air Corps. The first group of 260 cadets of the 30th College Training Detachment (CTD) Aircrew from Maxwell Field, Alabama, arrived on March 1, 1943. For the cadets who were to be pilots, navigators, and bombardiers, Xavier was to provide college-level courses in physics, mathematics, history, geography, and English. The academic training program, was under the direction of Father Stechschulte. The specific military courses of navigation, meteorology, Civil Air Regulation, and dual flight instruction were conducted at the Cincinnati Airport in Sharonville and at Lunken Field.

To provide sufficient housing for the Air Cadets, the Jesuit faculty was forced to vacate Hinkle Hall and move to Marion Hall. When Marion Hall proved inadequate for the number of Jesuit faculty members, some of them had to move downtown to St. Xavier High School and commute to the campus. In preparation for the arrival of the second group of 260 cadets on April 1, the students who were housed at Elet Hall had to move downtown for accommodations at either the Fenwick Club, Friars Club, or Harrison Hotel. Some of the Jesuit faculty accompanied the students, because, as Father Steiner explained to the parents of the students: "No matter how long the war lasts, Xavier will always provide a Jesuit home for its out-of-town students."6

The daily military schedule began with reveille at 6 A.M., followed by a rather strict regimen of meals, classes, physical training, military drill and review, recreation, study, and lights out at 10 P.M. Father Raymond Mooney, auxiliary chaplain, was in charge of religious services for the Catholic, Protestant and Jewish cadets, as well as being in charge of physical training.

One of the faculty of that time recalled the effect of the military on campus in those days:

We were kept quite busy under a rigorous program directed by Fr. Stechschulte, but one of the big thrills that I shall never forget was to see in early morning from the second-story window of Albers
Hall that overlooks the Hinkle Hall terrace, the fine young cadet unit marching in cadence from Elet Hall on its way to classrooms in Albers, and bursting into 'Xavier for Aye' as it approached Hinkle Hall. The cadets were wonderful boys from all over the United States. From Xavier they went on to the Air Force Bases and then to war. On Memorial Day of 1945 a special service was held at the Lady of Peace Shrine. Through the efforts of the military, a record was obtained of what these boys had contributed and merited. I must shamelessly admit that I cried on that day when I read for the first time the list of those who had been killed in action.\footnote{War and Its Aftermath: 1941–1949}

Sensing that the marching of the cadets might cause serious traffic problems along the quiet streets of Avondale and Evanston, the Cincinnati City Manager, C. O. Sherill, wrote to Father Steiner, "... suggesting that when the Cadets are marching through the streets at night that a number of lanterns be carried by the men in the rear line as a precautionary measure, or have a truck follow them."\footnote{In the fall of 1943 a group of Army Specialized Training Program (ASTP) Cadets arrived at the Xavier campus. Lieutenant Robert Mahler, a Xavier graduate, was in charge of the ASTP training program. The lantern system was adopted by the Air Corps, and there is no record that any traffic problems were caused by the marching cadets.

On the march with the 30th College Training Detachment, United States Army Air Corps.

Of the first group of cadets, 125 finished the training program on May 19, 1943, followed by the arrival of 125 new cadets just three days later. The allied military invasion of Sicily and Italy during the summer of 1943 and the expected invasion of France underscored the need for additional trained Air Force personnel. As a result, the Air Force extended its contract with the university to June 1944.

In the fall of 1943 a group of Army Specialized Training Program (ASTP) Cadets arrived at the Xavier campus. Lieutenant Robert Mahler, a Xavier graduate, was in charge of the ASTP training program.

A Civilian Athletic Program

According to military regulations, the cadet members of the CTD, ASTP, and ROTC units were not allowed to participate in intercollegiate athletic programs. As a result, for the 1943 season, football coach Clem Crowe had to recruit his players from among the small number of civilian students. Although a total of thirty players drew out equipment, only thirteen of them had had previous experience. The backfield of this novice crew averaged 154 pounds per man, with the linemen a bit heavier, averaging 161 pounds per player. The not-unexpected results were enough to test the courage, patience, and endurance of the players, coaches, and the fans. Losses were registered against Bowling Green, Western Michigan, Baldwin Wallace, Purdue "B" team, and Miami. The winning scores against the Musketeers were in the 20s, 30s, 40s, 50s, and 60s. The only victory for Xavier was a 36–0 score against Wayne State. Coach Crowe's problems caused by losses and injuries were compounded by the eagerness of the draft board. Starting halfback Dick Cronin was called into service in the middle of the football season, just one week after the completion of his eighteenth birthday!

The end of the 1943 football season also marked the end of all intercollegiate athletics on the Xavier campus until after the war. The "civilian" students who were under eighteen or medically deferred from the draft, and the students who had been medically discharged from the armed forces, might not have lacked spirit, but they were not capable of supporting a
full athletic program. Like the green Lucky Strike cigarette package, Xavier's athletic teams had gone to war.

Now that the campus was dominated by the military, the "civilian" students had to eat in the "Officers' Mess" section of the student cafeteria. The military had priority, however, even in the cafeteria, and if the more than 500 cadets fell behind schedule, the civilian students had to wait at the end of the serving line until all of the cadets had been served.

The Air Corps Flies Away

In the spring of 1944, attention was focused on Western Europe and the expected allied invasion of the continent. The military officials, confident that this would be the final phase of the war, notified the university officials that the Air Corps 30th College Training Detachment Program and the Army Specialized Training Program would come to an end in the following summer.

In sixteen months—from March 1, 1943 to June 30, 1944—a total of 1,808 Air Corps cadets had begun their training as pilots, navigators, and bombardiers in the program designed for them at Xavier. They were to see active duty in Western Europe, North Africa, the Pacific, and Southeast Asia, and they were to serve in the anti-submarine patrols in the Atlantic and Pacific. Many of these former cadets returned to Xavier after the war in order to complete their college education.

Father Steiner met with his trustees to discuss proposals on how the university was to continue until the war ended and those discharged from the military could return to campus. The enrollment problem was acute. For example, there was a total of only thirteen degrees for all divisions to be awarded during the academic year, 1943–44 five in October 1943, and eight in June 1944.

When the Air Corps unit moved out of Elet Hall in the summer of 1944, the entire group of civilian resident students, who moved in, numbered fourteen. When classes began in the fall of 1944, only two laymen, Professor Richard Garascia in chemistry and Professor William Marcaccio on physics, taught in the day division. Since Xavier had dropped intercollegiate athletics for the duration of the war, Clem Crowe went to Notre Dame where he became head basketball coach and assistant football coach.

To take advantage of the unused facilities as well as to relieve the crowded conditions in the downtown location, the entire senior class of St. Xavier High School transferred to the Avondale-Evanston campus. The students remained under the jurisdiction of the high school authorities, but the teaching staff was provided by the university.

Faced with the critical problem of declining enrollment, one might ask why the school authorities did not consider the possibility of admitting women students to the day division. After all, women had been part of the evening division and summer school for twenty-five years. The fact that women were not admitted to the day school at this time may have been out of deference to Mount St. Joseph College and Our Lady of Cincinnati College (Edgecliff) where women were already enrolled.

The first step in the preparation for the postwar period was taken in the fall of 1944 with the opening of a Labor School. According to the newly appointed director, Rev. Richard T. Deters:

The purpose of the Labor School is to train honest, upright, forceful, and truly progressive labor leaders, men who know their rights and duties and who are prepared to face their problems with understanding and a sense of justice. If labor is to have its rightful place in shaping the America of tomorrow, it must continue to have keen, competent, and courageous leaders. These leaders must be men with vision who have a firm grasp on truly American democratic principles and who have a knowledge of history. The problems of labor must concern us deeply because they concern men and women like ourselves, fellow-Americans. If we can count on intelligent, well-trained, courageous labor leadership in the postwar period, we can count on economic, social, and industrial order.9

The various courses in democracy and labor, labor ethics, public speaking, and the history of organized labor were held in the evening, twice a week, on the Avondale campus. Plans were also made to add course programs in management, good government, peace, public welfare, and rural life.
Xavier Sails the Seas

In January 1945, the school received the following notification:

It is a pleasure to inform you that the Maritime Commission is naming one of the new Victory ships in honor of Xavier University. This vessel is one of a series going into service during 1945, which will be named after colleges and universities.1

The new cargo ship, S.S. Xavier Victory, 455 feet in length, was longer than one-and-a-half football fields. It had a deadweight tonnage of 10,800 and a cargo tonnage of 9,146. The Xavier Alumni Association donated a plaque and aerial photograph of the university to be suitably framed and installed in the ship. The launching of the new vessel took place at Richmond, California, on the evening of March 7, 1945. Alumnus Dan H. Heekin, a naval lieutenant stationed at Berkeley, California, was the university’s representative at the ceremony. A representative of the Jesuit Order, Rev. J. W. Fennell of the University of San Francisco, was also present and delivered the invocation prayer. Lieutenant Heekin captured the mood of the time and the spirit of Xavier University in the concluding comments of his address:

May the S.S. Xavier Victory sail safely and triumphantly as a unit of the greatest fleet in the world and may the men of her crew know the same spirit which inspires the men of Xavier whose motto is 'All for One and One for All.'11

The newly launched vessel began its service in the Pacific, and numerous former Xavier students wrote to say that they sighted the S.S. Xavier Victory in such a far-away location as the harbor of Shanghai, China. During the Korean War, the ship was "de-mothballed" and recommissioned for service with the Navy’s Military Sea Transportation Service, supplying men and materials of war for military operations in the Far East. One of the ship’s staff officers wrote to the university from the war zone:

With the two glass frames on the bulkhead in the Salon (Officers’ Mess), one depicting the campus, college buildings and stadium, the other describing a bit of information about the College from which the vessel’s name was taken, and the radio, when reception is good, telling us of the feats of the football team, remind us constantly of those responsible for this ship.12

The End of World War II

While documentation is unavailable, it can be surmised that at least some of the eighty-five Xavier undergraduates were present for two important celebrations at Fountain Square—one when Germany surrendered in May 1945, and the other, when Japan surrendered the following September. The people in Cincinnati must have received the news on both of these occasions in much the same way as other people throughout the states received it—with excitement, joy, and cheering.

These celebrations marked not only the end of World War II, but also heralded the beginning of peace and a new era. In a small pamphlet sent out to alumni and other friends of the university, entitled Xavier Must Be Ready When They Return, Father Steiner outlined Xavier’s major educational goals. "Knowing her responsibility in the postwar world, Xavier University is now making plans—plans that are equal to the challenge."13

The immediate goals were the construction of three buildings to handle the expected student enrollment: a physics building to provide classrooms and laboratories for the natural sciences; a convocation center for the production of dramas,
lectures, concerts, and other entertainment on behalf of the university and the community; and finally, the completion of the North Wing of Elet Hall. At the time, Elet Hall and Marion Hall could accommodate only 150 boarding students. With an increase in residence hall facilities, the school would be able to accommodate more out-of-town students.

In the spring semester of 1946, the enrollment of 525 students came close to the 1942 high enrollment of 592. Veterans comprised seventy-five percent of the 1946 total enrollment. The average veteran was twenty-three years of age and had more than three years of military service. The veteran with the longest service record had served in both the Canadian and American armies for a total of more than six years.

Cincinnati City Council in April 1946 approved a resolution urging all citizens of the city to cooperate in Xavier’s first postwar fund-raising drive. Present at the kick-off dinner for the drive and to lend their support to the $400,000 goal, were many prominent Cincinnatians, including Mayor James G. Stewart and Dr. Raymond Walters, president of the University of Cincinnati.

The Graduate School

In recording the direction that the university was to take in its desire for expansion and development, one direction not taken should also be recorded. After extensive consultation, the university officials turned down the proposal of affiliation with the Cincinnati College of Pharmacy. Instead, Xavier’s efforts were to be directed at establishing a first-rate graduate school.

The first issue of the Xavier University News in almost three years was able to announce that a Graduate Division of Xavier would be established in the summer of 1946. The Rev. William Hetherington was to be the first director of the graduate school. Dr. Raymond McCoy, who followed Father Hetherington as director in 1947 and who remained in that position for over thirty years, recounted many years later some of the facts about that first summer: “At first, almost all our students were members of religious orders. Out of those first 135 students, 122 were nuns and 5 were priests. We had very few laymen and no laywomen in those days.”14 At first, the Graduate Division had five departments: Chemistry, Classical Languages, Education, English, and Mathematics. Beginning in the fall of 1946, graduate courses were offered in the late afternoons during the week and on Saturdays.

From Basketball to Bunkhouse

In preparation for the expected increase in enrollment, university officials contracted with the government for the construction on campus of “temporary housing;” that is, reconstructed military barracks for single and married students. As September 1946 approached, it was clear that the ten buildings

Student Barracks
for the single students located on the present site of Alter Hall, the McDonald Library, and Schott Hall, would not be completed in time. Rather than delay the beginning of classes, the school officials decided to make a temporary housing arrangement in the fieldhouse for the students scheduled to live in the barracks.15

Imagine the surprise on the face of an incoming student who was directed to the fieldhouse where he was told he would live temporarily. There he would have found 194 army cots arranged in rows, a chair alongside each of the cots, and a number of lockers and study tables arranged in strategic places.

And what about the experience of this situation? Father J. Peter Buschmann, who was in charge of this temporary housing arrangement, wrote about it in this way:

In a trying situation like that one could expect pandemonium, chaos, and rebellion. But the opposite was true. I have only grateful respect and deep admiration for the patience and understanding of the 'old fieldhouse gang.' Only once or twice did some of them display a short-lived impatience. A spirit of true camaraderie prevailed and the younger stu-

dents were caught up in the spirit. There is little doubt that the experience united them and, I am confident, made many fast friendships.16

After five weeks of fieldhouse–bunkhouse living, the students moved into the new barracks.

The enrollment in September 1946 of 1,500 day students was an extraordinary increase over the 525 students who had enrolled in the previous spring. With the additional enrollments of the Evening College, Graduate Division, and Milford Seminary Division, the total enrollment was over 2,700—so far the largest enrollment in the history of the school. The 1,500 day students came from twenty-four states and four foreign countries.

Another kind of increase was in the cost of tuition, which rose from $75.00 per semester to $8.50 per credit hour per semester—a rise from $75.00 to $127.50 for the average fifteen-hour class load.

Intercollegiate athletics were reinstated and that season Xavier had a record in football of 3–7; and in basketball of 8–17. Gilbert Maringer directed the Xavier band on campus; but the students danced to the music of Ray Anthony and Johnny Long at the Frosh-Soph Hop and the Junior Prom which were held off campus.

Another major change in university policy was the creation of a board of lay advisors composed of nine prominent Cincinnatians: Messrs. William H. Albers, Richard LeBlond, Joel L. Bowlby, Roger Ferger, Eugene A. O'Shaughnessy, Bolton Armstrong, Charles Williams, Walter Verkamp, and D. J. O'Conor. This was to be a parallel group to the all-Jesuit Board of Trustees and would serve to advise the president in matters of major policy. The advice and counsel of this highly qualified group would be invaluable because, as Father Steiner declared at their first meeting, "the University is on the eve of the greatest era of service to the community and to the nation."17

But the members of the Lay Advisory Board were not the only source of advice to Father Steiner. The president installed a suggestion box in Albers Hall, as an invitation to students who might wish to express their opinions.

The former military barracks, which arrived in the spring, provided the students with a lounge and campus theater (South Hall), and classrooms and science laboratories
Although the war had ended and the Selective Service Student Draft had been suspended, the appearance of the military barracks was one reminder of the war. Another reminder was the Shrine of Our Lady of Victory and Peace which listed the names of the seventy-five Xavier students and sixty-five members of the 30th College Training Detachment who were killed in action.

Greetings from Mayor Carl W. Rich of Cincinnati, Xavier University President Celestin J. Steiner, and dean of the evening college, Rev. Paul L. O'Connor, welcomed the then largest enrollment in history in the fall of 1947: over 1,650 male students registered in the day school, 1,100 in the evening college, 180 at Milford Seminary, and 75 in the graduate school. The freshman induction period, complete with "beanie" caps, prevailed until the October 4 Kentucky-Xavier football game, much to the delight of the upperclassmen and to the discomfort of the freshmen who were required to sing "Xavier For Aye" at the request of the upperclassmen. In addition to the regular course offerings, the Great Books Discussion Series began in October 1947, under the direction of Father Harold C. Gardiner, literary editor of America magazine. This series, made popular by the University of Chicago, was intended by Xavier University to be a service to the people in the Greater Cincinnati Area.

A series of debates began, but were not continued, in the Xavier University News in December 1947, concerning the pros and cons of coeducational education on the Xavier campus. Although the arguments of Pat Riley, the affirmative speaker, seemed to prevail, coeducation was not adopted by Xavier until twenty-two years later.

A 1947 survey of the general community indicated that relatively few Cincinnatians had adequate knowledge of the United Nations organization. As a result, in February 1948, the Xavier Masque Society and the International Relations Club staged a dramatization about the United Nations. Five thousand spectators crowded into the fieldhouse to see this performance.

Part I of the presentation reviewed the development of warfare from primitive weapons to the atomic bomb. Examples from American history showed how agreement over conflicting interests could be reached. The role of the various U.N. agencies and their efforts to overcome the causes of war were staged and actual debates were reenacted.

Part II of the drama featured radio's Dr. I.Q. (Mr. Lew Valentine), who was assisted by Mr. Anthony and six local announcers "in the balcony." They quizzed the members of the audience about the United Nations organization. This part of the program was broadcast over radio station WLW. Winners received cash awards, and losers received the usual box of candy bars. The local newspapers as well as the New York Times Magazine and America magazine were very favorable in their coverage of this campus event.

The highlight of the June 1948 graduation was the dedication of the Armory building by Mr. Kenneth C. Royall, Secretary of the Army. The new Armory, 100 by 160 feet long, located between the fieldhouse and St. Barbara Hall, became the first permanent building erected on campus since the dedication of the Albers Biology Building in 1929. It contained a drill hall, classrooms, and a firing range for the members of the Xavier ROTC unit. The Armory was not the only new addition...
to campus life that would be of benefit to the students in September 1948. The faculty was enlarged by eight new members. 

Among the record high number of 1,884 students who registered in September 1948, there were twenty students who enrolled in the new honors A.B. course. This ambitious four-year program, started by Father William Hetherington, chairman of the Department of Classical Languages, featured intensified courses in Latin, Greek, and philosophy. The curriculum also included twelve hours of mathematics, ten hours of chemistry, and eight hours of physics, which exceeded the requirements for the usual liberal arts program. The average class load was twenty hours per semester for the highly qualified group of students enrolled in this program.

Another feature to be noted in the makeup of the general student body was the increasing number of students from out-of-state and from foreign countries. Of the combined 2,015 enrollment of the day school and Graduate School, 642 were non-residents of Ohio. Of this number, the largest percentage came from Kentucky; but there were also students from a great many other states: Indiana, Illinois, West Virginia, Pennsylvania, New York, New Jersey, Florida, Connecticut, Massachusetts, Virginia, Wisconsin, Alabama, Georgia, Tennessee, California, Iowa, Missouri, New Mexico, North Carolina, Rhode Island, South Carolina, South Dakota, Texas, and the District of Columbia. The students who traveled the farthest came from China, Austria, Hawaii, Puerto Rico, British Honduras, and the British West Indies. The label of being a "street car" college could not be applied to the postwar Xavier.

The students were not only from a more varied geographical background than ever before, but also they were more outspoken. Freshmen George Darrah and James Feldman, representing nearly 300 dissenting fellow classmates, presented a petition before the Student Council, objecting to the extension of the time period that freshmen were required to wear their "beanie" caps. This event is the first instance of a group of students rebelling against action taken by the Student Council, and served notice that the postwar student body was going to take a much more active part in campus decisions and activities.

In the campus poll taken two weeks before the November presidential election, Republican candidate, Thomas Dewey, won the majority of student votes over the three other candidates: Harry Truman, George Wallace, and Strom Thurmond. If the students' presidential preference was not the same as that of the national electorate, the students did find themselves in agreement with the U.S. Congress over the need for a new Civil Rights bill.

Music for the football games (4 and 6 season record) was provided by Mr. Gilbert Mariner and the Xavier University band. Music for the basketball games (16 and 10 season record) was provided by the band and also by Dr. Joseph Link, chair-man of the Department of Economics, who played the Baldwin organ. Music of another kind was provided by Charlie Spivak and his orchestra for the Junior Prom which was held at Castle Farm. Music on campus was provided by a gift from the Alumni Association—a set of electric chimes, which was dedicated in November 1948. With all this musical atmosphere, imagine the surprise of the students when they saw the headline of the Xavier University News, "Library Juke Box OK'd."

It was not until they noticed the date, April 1, 1949, that they realized that this was a special April Fools Day edition.

Shortly before the 118th graduation in June 1949, the university issued a brochure entitled Xavier Steps into the Future. It contained a message from Father Steiner and an explanation for the proposed expansion. The priority list for new buildings included additional dormitory quarters, a classroom building, a student union, a science building, a swimming pool, a student health center, and a student chapel.

All of these proposed buildings would in time be erected on the campus, but not under the direction of Father Steiner. In 1949 he became president of the University of Detroit, and on August 21, 1949, Father James F. Maguire became the twenty-eighth Jesuit president of Xavier University.

The Steiner years from 1940 to 1949 were among the most noteworthy in the school's 118-year history. Father Steiner helped to guide the school through the war years. Although the number of civilian students dropped to less than 100, he helped to bring in the Air Force's 30th College Training Detachment, and to provide a program under which more than 1,800 cadets were trained. President Steiner was prepared too for the postwar years. The 1948–49 enrollment figures record a total of 3,800 students, of which 1,890 had enrolled in the regular day division. That was in contrast to the 1940 total enrollment of 1,572, which included 502 full-time day students.
Under President Steiner, the Graduate Division began in 1946, and the undergraduate honors A.B. program began in 1948. The importance of lay participation in the direction of the university was appreciated by Father Steiner as early as 1946, at which time he established the Lay Advisory Board of nine business and professional leaders from the Greater Cincinnati Area.

When Father Steiner announced he would be leaving Xavier to become president of the University of Detroit he received fond farewells from the educational, business, Catholic, Protestant, and Jewish religious leaders of the community. His successor, Father James Maguire, arrived in Cincinnati from West Baden College, where he had served as president of that Jesuit seminary. Father Maguire had a wide acquaintance with Cincinnati, having once taught at and later served as president of St. Xavier High School. The direction outlined in Xavier Steps into the Future would be taken under his leadership.
An important place is filled in our educational system by such church-related colleges and universities as Xavier University. For generations these institutions have been in the van of higher education and now extend their influence throughout our land. They have brought advantages of higher education to thousands of our people, many of whom would never have enjoyed college or university training except for such institutions.

As we contemplate the century ahead, we confidently hope that such institutions as Xavier University will continue their rich contributions to the building of better communities, a finer nation, and a peaceful world.

President Dwight D. Eisenhower, 1954

In the fall of 1949, the new president, Father James Maguire, greeted 400 entering freshmen and 1,300 returning upper classmen. Of this total, only 400 were veterans from military service and very few of these were freshmen. In 1900, a total of twenty students were graduated from St. Xavier College. In June 1950, 245 were graduated from the College of Arts and Sciences, 25 students were graduated from the Downtown and the Milford College divisions, and 22 were awarded Master’s Degrees from the Graduate School. The increased enrollment at postwar Xavier University clearly reflected the increased enrollment in higher education throughout the country. In the year 1900 only 238,210 students were attending colleges and
universities in the United States. Fifty years later, in 1950, the total was 2,439,910 students. This increased enrollment meant that university administrators everywhere would have to come to grips with new solutions to new problems. There would have to be an evaluation of the importance given to both continuity and change.

During the predawn hours of November 24, 1949, someone tried to break into the safe in the Treasurer's Office. In addition to money the intruder might have been looking for Coach Kluska's secret football plays which had brought success to the Xavier team. In their best season to date, the Musketeers in their blue-and-white uniforms had won nine games and lost only to Kentucky, 21-7. In the first and only postseason bowl game played by a Xavier football team, the Musketeers defeated Arizona State 33-21 on January 2, 1950, in the Salad Bowl at Phoenix.

Espionage

The pride of the university in the accomplishments of its students and its alumni was dampened somewhat by the announcement in 1950 of the arrest of its alumnus, Harry Gold, who was accused of passing on atomic bomb secrets to the Russians. In June 1940, Gold had been graduated summa cum laude from Xavier with a degree of Bachelor of Science in chemistry.

From the records of the Federal Bureau of Investigation, it is clear that Harry Gold was recruited by the Russians in 1935 for the purpose of industrial espionage. Gold passed on to the Russians various chemical processes used by the Pennsylvania Sugar Company, where he was employed. In 1938, before the world was shaken by a second World War, Gold had decided at the age of twenty-eight to complete his college education, which he had had to interrupt because of the depression. The school authorities at Xavier advised him that he could graduate in two years, provided that he take a heavier than average class load for four semesters, and that he attend summer school.

Gold's tuition and expenses for the two years he was at Xavier were paid for by the Russians as a kind of "Stalin Scholarship." While at Xavier, Gold's only extracurricular activity was membership in the Chess Club. He was regarded as a very quiet and very intelligent student. His Russian contact met with Gold several times to deliver money and instructions.
Gold graduated with honors in June 1940. The lowest grade he received at Xavier was prophetically in a course entitled "Principles of Ethics."

After graduation, Gold moved from industrial to military espionage and his new contact was the Russian Vice-Consul in New York, who ordered Gold to obtain formulas and additional technical data from Dr. Klaus Fuchs, England's top atomic scientist, who was assisting in the American program. In September 1945, one month after America had dropped the atomic bomb on Japan, Gold travelled to Los Alamos and Albuquerque, New Mexico to receive final information about the atomic bomb from the scientist, Dr. Fuchs, and from the machinist, David Greenglass, who also worked on the secret atomic bomb project. Gold passed on this information to his Russian contact; and just four years later, on September 23, 1949, Russia exploded its first atomic bomb. Russia rewarded Gold for his efforts by presenting him with the medal of the Order of the Red Star. One privilege of the special award was that it entitled the recipient to free trolley rides in the city of Moscow. Gold, who pleaded guilty to the charge of espionage, received a thirty-year sentence, and, ironically, could not enjoy any free rides on the Moscow trolleys.

Logan Chemistry Building

In the 1952–53 academic year, a special event took place in Albers Hall, where the Fine Arts Room was dedicated to the memory of Mrs. Dorothy Albers, and, at the same time, several paintings were added to the school's collection of works by Cincinnati artists.

Next door to the Albers Biology Building, a new science hall, named after a prominent Cincinnati businessman, Thomas J. Logan, opened its doors in the fall of 1953, twenty-three years after the bequest from the Logan estate had been announced. Funds were added to the original bequest of $335,000 to insure the completion of the Logan Chemistry Building. The building was not constructed prior to World War II because the student enrollment did not then justify the addition of a new building. After the war, however, the need for more classroom space and dormitory facilities became a top priority. The use of army barracks had provided only a temporary answer to the urgent need for student housing.

One of the special features of the building was the multi-purpose Albert D. Cash Memorial Conference Room. This room was dedicated to Mr. Cash because of his role as past president of the Xavier Alumni Association.

There is a plaque in front of the building that is inscribed, "A Century Depository of Materials of Scientific Interest, To Be Opened A.D. 2053." This depository contains a number of objects of special scientific interest: samples of the elements discovered by 1953; isotopes that were measured for radioactivity; textbooks that indicated the knowledge of the physical sciences that was available in 1953 to students at Xavier; student research papers; faculty publications; accounts of the activities of the science club; and a collection of typical examination papers.

A New Residence Hall

The residence hall problem was a long-standing one. The shrinking number of boarding students occasioned by the almost annual cholera epidemics had brought about the closing of boarding facilities in June 1854. It was seventy years before the school opened Ellet Hall as a residence for 100 boarding students.

In the immediate postwar period, Marion Hall, Ellet Hall, and then the "temporary" barracks had remedied part of the housing problem, but these measures did not provide the total solution. In February 1952, the Board of Trustees approved the planning of a new dormitory. One year later, aided
by a $600,000 loan from the United States Housing and Home Finance Agency, ground was broken for Brockman Hall. The name was selected to commemorate the memory of Father Hubert F. Brockman, Xavier's twenty-fourth Jesuit president, whose vision and ability had been of such benefit to the school.

Brockman Residence Hall

During his tenure, from 1922 to 1931, the name of St. Xavier College was changed to Xavier University. The construction of the Schmidt Library Building, Schmidt Memorial Fieldhouse, Albers Biology Building, Elet Hall, the establishment of Bellarmine parish, and the completion of the football stadium, all took place under his leadership. Two decades later this physical plant would serve a student body five times as large as the one he presided over at the time of his death in 1931. The new Brockman Residence Hall for 300 students opened in the fall of 1955.

Time for a Change

Between the time of the dedication of Brockman Hall in May 1955 and the official opening for students in September, another change took place. Father James F. Maguire became president of Loyola University of Chicago and Father Paul L. O'Connor, dean of the College of Arts and Sciences, became the twenty-ninth Jesuit president of Xavier University.

In his first message as president, Father O'Connor reminded the students of the educational and spiritual opportunities awaiting them in their college life: "In the Providence of God you are in a university that will prepare you, if you cooperate, not only for the economic and social challenges but also for the more important problems of your inner life."

The preparation for economic and social challenges at Xavier took the form in 1956 of a new division—Business Administration. Doctor Thomas J. Hailstones was named Director of the Business Administration Programs. The next step would be the opening of a separate College of Business Administration, but this would not come about until 1961.

Happy 125th Birthday!

During the calendar year of 1956, the university sponsored a series of events commemorating its 125th anniversary. Beginning in April, Father O'Connor delivered an address to the Newcomen Society of North America titled, "Vidit Mira-bilia Magna: 125 Years of an Unchanging Vision (1831-1956)." On the campus during that same month, the Xavier University News published a special anniversary edition, and the school hosted the national convention of the American Catholic Philosophical Association.

On October 17, the actual date of Xavier’s foundation, the undergraduate students gathered in the fieldhouse for an anniversary convocation. Bishop Issenmann of Cincinnati spoke for the archdiocese, Mayor Charles P. Taft extended the city’s congratulations, and the Rev. Edward Graham, editor of The Catholic Telegraph, spoke of the school’s history. (The Catholic Telegraph had itself been started in 1831—one week after the school opened.) At 6:00 P.M. the Most Rev. Karl J. Alter, archbishop of Cincinnati, celebrated mass and preached in St. Francis Xavier Church, which is located on the site of the original school building, the Athenaeum.

In the following month, on the Tuesday before Thanksgiving, the Cincinnati Symphony Orchestra, with Dr. Thor Johnson conducting, presented an anniversary concert in the fieldhouse. Piano solos were presented by alumnus Peter Paul Loyanich and faculty member, Rev. John Reinke of the Psychology Department. Herbert Wottle’s Jubilenus and Dr. Felix Labunski’s Xaveriana, a musical fantasy based on Xavier songs...
and written for two pianos and orchestra, had their premiers during the program.

The final commemorative event was the conferring of the 125th Anniversary Award. The recipients were the Rev. Edgar Schmiedler, O.S.B., a sociologist associated with the Xavier Family Life Institute, Dr. Vincent Smith, alumnus and president of the American Catholic Philosophical Association, The Catholic Telegraph, and the Cincinnati Symphony Orchestra.

Streets and Sidewalks

When the total university enrollment in the 1957–58 school year reached 4,500 students, including 1,000 in the Graduate School, it became increasingly clear that a new classroom building would have to be built as soon as possible. Funds for the project had already been contributed by business and industrial firms of the community, by alumni, by parents, and by other friends of the university. Since the building's location was likely to affect any building plan for the campus in the future, a decision about the site was an important one.

The location that was finally chosen was on the east side of Herald Avenue, opposite the Albers Biology and Logan Chemistry Buildings. To eliminate safety problems for students and faculty and to reduce the traffic noise, the university petitioned the Planning Committee of City Council to close Herald Avenue. After studies of the traffic flow had been evaluated, meetings had been held, and a petition in favor of the proposed change had been signed by the property owners of the area (many of whom were Xavier faculty members), the Cincinnati City Council on July 2, 1958, enacted the ordinance to vacate a portion of Herald Avenue. Thus, Herald Avenue was to become the University Mall.5

The year 1958 was also a good year for Xavier athletics. In March the Xavier basketball team won the National Invitational Tournament. In an overtime battle, the Musketeers...
defeated the Flyers from the University of Dayton by the score of 78–74.

People and Buildings

During the presidential election year of 1960 Xavier seemed to be engaged in a period of constant motion. In September, St. Xavier High School opened its doors at its new location on North Bend Road. The building at Seventh and Sycamore, for many years the site of both the High School and the University, was razed, leaving only St. Francis Xavier Church and the Rectory at the original downtown location.

During that same September, the university’s Evening College moved from its downtown location out to the main campus, where it would benefit from more ample parking facilities, more classroom space, and a wider variety of courses. New classroom space was provided by the Karl J. Alter Classroom Building, which was dedicated on December 4, 1960, with Archbishop Alter presiding. This new three-story building contained thirty-two classrooms; thirty-two offices, including the registrar’s complex; and a large lecture hall. The first classes were held there in 1961. Because of Cincinnati’s sweltering summer heat, Alter Hall was air conditioned, the first building on campus to be so equipped. Summer school students and faculty were pleased with the improvement, and air conditioning was provided in every building subsequently constructed on campus.

A New College

In the fall of 1961, an announcement was made that the six business departments of accounting, economics, finance, marketing, management, and industrial relations, formerly affiliated with the College of Arts and Sciences, had been joined to form the College of Business Administration. Doctor Hailstones, formerly director of the Business Administration Program, was named dean of the new college. The Mercantile Department, which was started originally in the fall of 1840, had now become a separate college, and the process took only 121 years! The only college of the university not located on the Avondale-Evanston main campus was Milford College, where the Jesuit Seminarians studied.

Athletics and Segregation

The turmoil of the Civil Rights movement affected the Xavier campus in the fall of 1962, just one year before the 100th anniversary of Lincoln’s Emancipation Proclamation. Earlier that year the university had signed a contract for the basketball team to participate in the Sugar Bowl Holiday Tournament in New Orleans. Because of Louisiana state law, the seating in the basketball arena separated whites and non-whites. In addition, one of the teams in the tournament, Mississippi State, was forbidden by the state law of Mississippi to participate against any other team which had non-whites on the squad. After extensive meetings with the Athletic Board, university officials, and faculty members, the student council on October 9 passed three resolutions:

1) That the Student Council protest to the University the participation in the Sugar Bowl Classic insofar as the tournament fosters segregation practices;

2) That the Student Council urge the University to respectfully request the seating arrangements be integrated; and, if denied their request, to consider requesting a release from the terms of the contract; and

3) That the Student Council urge the University, in any case, to make a public statement declaring its positive position on integration.

Various groups, such as: the Cincinnati AFL-CIO Labor Council, the Cincinnati Branch of the National Association for the Advancement of Colored People (NAACP), National Catholic Conference for Interracial Justice, Cincinnati Congress of Racial Equality, and the Student Nonviolent Coordinating Committee, all agreed with the resolutions of the student council. As a result, Father O’Connor issued a final statement, explaining the university’s decision.

After setting forth the background of the controversy and Xavier’s history, principles, and practices in racial matters, Father O’Connor went on to explain that the main reasons
for participation in the tournament were to enhance the athletic reputation of the school by playing in a nationally recognized tournament, and to provide a homecoming for friends and former associates of Xavier coach Jim McCafferty, who had spent fifteen years coaching in New Orleans. Father O'Connor made the point that the condition of segregated facilities was one that athletic teams, organizations, and individuals faced wherever city or state laws required it. Those obeying such laws could not be said to condone segregation. Father O'Connor concluded his statement in these words:

We believe it is a valid position that it is better that those of us who condemn racial segregation visit the South than not. As one newspaperman pointed out, with our contact go our ideas. It is a matter of judgment which method will succeed better in breaking down racial prejudice.8

Considering the turmoil that surrounded the issue of racial justice in the 1960s, his decision is still controversial. His optimistic view that laws enforcing racial segregation would not endure was not in itself controversial. But the times required more than optimism if those laws were to be undone. A remedy was found in the Civil Rights Act of 1964, including as it did a public accommodations section and enforced as it was by the Justice Department.

A New Chapel

In 1927, eight years after the college had moved from downtown to the new location in Avondale, St. Robert Bellarmine parish had been established. Bellarmine Chapel, located in the Schmidt Library, served as parish church and college chapel. In 1962 a new chapel was built. Its 122 foot roof span, in the form of a hyperbolic paraboloid, is not supported by the walls beneath. Instead, a system of underground steel cables under a tension of 465,000 pounds provides the force necessary to support the two roof abutments. Mr. Albert V. Walters was the architect of the chapel, which represented an advanced style of construction design. At the dedication ceremonies on December 16, 1962, Father O'Connor commented on the chapel’s new features:

The new St. Robert Bellarmine Chapel embodies, in a sense, the challenge to our times. That is to take the marvelous advances in scientific accomplishment and to dedicate them to larger purposes. Our new chapel’s construction with its soaring roof would not be possible without the refinement of technique our builders have achieved. We are happy to be able to let their achievement be an offering to God, and to serve in leading others to him.9

This chapel was a gift of the five Williams children in honor of their parents. The donors were Charles Williams, William J. Williams, James R. Williams, Mrs. Lawrence H. Kyte, and Mrs. W. Foy Herschede.

The statue of St. Robert Bellarmine was dedicated seven years later on June 15, 1969. George F. Yostel was the sculptor.

The French Connection

In 1964, a bequest from Aline Fredin, in memory of her parents, Auguste and Blanche Fredin, made it possible for Xa-
vier students to return to the academic roots of their founder, St. Francis Xavier, and to study where he had studied prior to becoming a Jesuit, namely, in Paris. Aline Fredin was born in Cincinnati of French parents. Her father served as French Consul in the city, and her mother founded a fashionable girls’ school in which only French was spoken. Aline studied piano at the Cincinnati College of Music and spent many years abroad studying music in Vienna under Theodore Leschetizsky and later with Ignacy Paderewski. During and after the First World War, she worked as a volunteer for the American Committee for Devastated France. She subsequently remained in Paris, operating a small restaurant, “La Petite Casserole,” which specialized in American food. After her return to Cincinnati, she continued her interest in music.

In accordance with the terms of the will, the Fredin bequest was to be utilized as scholarships for students who wished to pursue studies in France. At first, Xavier students attended the University of Lyon for an entire academic year. Then this was changed to the Xavier Fredin Summer Program in France, which provided scholarships for study only during the summer months. This was later expanded so that currently the scholarship recipients spend the summer and then their complete junior academic year taking a full program of studies at the Sorbonne, for which academic credit is given.

More Campus Building

An increasing number of enrollment applications from students living outside the Greater Cincinnati Area underscored the need for the additional residence hall, which was dedicated on November 28, 1965. It was made possible by a gift from Cincinnati businessman Harry J. Husman. The complete name of the building is The Harry J. and Edna D. Husman Hall. The additional residence hall, which accommodated 300 additional students, in turn underscored the need for additional student facilities for dining, recreation, and a theater. This need was met when the University Center Building was built. The new building, dedicated on October 31, provided a dining room and Musketeer Grill, theater, meeting rooms, bookstore, activities offices, recreation areas, and administrative offices.

With the completion of the University Center, it was possible to close and then tear down the old “Red Building,” which had served as the university cafeteria and activities center. This historic and imposing edifice had once served first as the clubhouse for the Avondale Athletic Club and later as Xavier Academy (1912–19), and college classroom building (1919–20), until Alumni Science Building and Hinkle Hall were completed in the fall of 1920.

Official Changes

In processing a request for a loan to Xavier University for the University Center, the authorities of the Federal Housing Administration read over the original Articles of Incorporation of the year 1840, something not even the university officials had done. The result of this reading necessitated a special meeting of the Board of Trustees on February 3, 1966. The reason for the meeting was that the original Articles of Incorporation of 1840 limited the school’s purposes to the “education of white youth.” The Federal Housing Administration pointed out that the Articles had to be changed before the loan could be authorized. Although the school had a long record of educating Black students and members of other minority groups, it was doing so in violation of the school’s own Articles of Incorpora-
In retrospect, it is a fair question to ask why the original Articles were written as they were. Lack of official records, however, make it impossible to document the reasons. Perhaps the reason lay both in the mood of the 1840s when the country was split between slave and non-slave states, and in the economic plight of the free Black Americans. Furthermore, during the next decade, in the spring of 1857, the Supreme Court in the Dred Scott Decision declared that even free Black Americans were not citizens of the United States. Historically, the country had yet to experience a Civil War and the passage of the 13th, 14th, and 15th Amendments in order to clarify the political status of members of minority groups. The clarification of their economic and educational opportunities would come later.

Books, Bunk-Beds, and Buildings

The final three buildings to be constructed on campus during the 1960s each contributed to the educational life of the university in a special way. To begin with, on May 7, 1967, the McDonald Memorial Library, gift of the Walter A. and George McDonald Foundation in memory of Andrew J. and Mary McDonald, was dedicated. The new building with room for 350,000 volumes and a seating capacity of 700 replaced the former library located in the Schmidt Building, which was clearly too small to service the increased number of students. The Schmidt Building, once the library there was removed, provided space for the Bursar's Office, Computer Center, classrooms, and the Mary Lodge Learning Laboratory.

In December 1967, Kuhlman Hall was dedicated. It was named in honor of George H. and Rose Kuhlman, parents of Leo G. (Class of 1911) and Lawrence B. Kuhlman (Class of 1914). The new facility had rooms for 432 students. Upon completion of this latest residence hall, the entire dormitory facilities on campus provided room for over a thousand students. The total enrollment for the 1967-68 school year totaled 2,341 in the undergraduate day Colleges of Liberal Arts and Business, 968 in the Evening College, and 2,653 enrolled in the Graduate School.

A special feature on the first floor of the new seven-story building was the McGrath Health Center, which with its infirmary rooms, provided complete health services for the members of the university community.

On December 1, 1968, the George J. Joseph Building, called the Center for Human Development, was blessed and dedicated. The location of the new building was on the site of the old "Red Building," which had served student development over the years. The new facility would serve human development in additional new ways by preparing counselors, psychologists, reading specialists and psychometrists. The center was also used by specialists in pre-school development, who participated in the first Montessori graduate school training program to be established in the United States.

The Musketeer Plaza

The history of the campus Musketeer Plaza began in 1925. It was at that time that Father Francis J. Finn, popular author of books for children and a member of the University's Board of Trustees, suggested the nickname of "The Musketeers" for the school's athletic teams to emphasize the "All for One and One for All" spirit. The members of the Class of 1962 declared that although we had been called Musketeers for almost four decades, nowhere on the campus was a symbol of the Musketeers visible. As a result, lengthy negotiations took place between the Mayor of the Town of Auch in France, birthplace of D'Artagnan, and the celebrated sculptor M. Tauziéde. The negotiations concerned a contract for sculpting a life-size reproduction statue of D'Artagnan, Musketeer of Gascony and heroic member of the elite King's Guard.

While these negotiations were taking place, the members of the Class of 1964 decided that a suitable location should
be selected for the flag on campus so that the passers-by could daily reinforce their faith in this country.

The members of the Class of 1968 declared: "We are blessed with a symbol of simple beauty—the letter X' that stands not only for our great patron, St. Francis Xavier, but also for Christ. 'X' should mark a spot on this campus."

In addition to these designated class gifts, the University added two additional symbols of its past—one was the tile entrance inscription from the lobby of old St. Xavier College at Seventh and Sycamore, and the other was the terrazzo floor insignia that recalled the Red Building's original use as the Avondale Athletic Club. By November 2, 1968, the statue of D'Artagnan stood on the Musketeer Plaza, flanked by the collected symbols of the past, extending to each new Xavier class a greeting of fellowship.

The Turbulent Sixties

In the 1960s the military situation in Vietnam, the civil rights struggle, Selective Service and the draft, all were topics for possible "sit-in" situations on American campuses. Presidents of Catholic colleges were also faced with the reforms urged by "aggiornamento" of Pope John Paul XXIII, and those who were Jesuits faced additional burdens of change within the religious order. As a result of all this agitation of interior and exterior struggles, many innovations were ushered in.

An example of this is the Xavier Day of Community Awareness on October 15, 1969, in the midst of the campus turmoil over the war in Southeast Asia. The Administration was faced with a request from responsible students for campus awareness: the request reflected the point of view of a majority of faculty members, students, and alumni. Three options seemed to be open to the Administration: 1) Deny the request and face a possible disruptive walkout; 2) Decree a day of do-what-you-choose to straddle the issue with no sanctions imposed; or 3) Declare it to be a day of true education, hearing all opinions on matters of profound national importance. Xavier chose the third option. A complete 24-hour program began with a vigil service at midnight, followed by a series of lectures, seminars, panel discussions, liturgy, and a closing debate between prominent pro and con speakers. A closing service ended the 24-hour program.

Father O'Connor stressed the fact that Xavier, as an educational community, was committed to a free examination of all positions on all important matters. The editorial of the Cincinnati Enquirer seemed to echo these same sound reflections when it stated: "The Xavier Students' Day of Awareness, a product of their own initiative and concern, underscored in good fashion the students' assessment of contemporary scholasticism that the pursuit of knowledge and the ability to evaluate cultural and political environments are the immediate responsibilities of every member of an academic community."

Another part of the changing times characterizing the year 1969 involved two aspects of the life of the university. The first involved university procedures that had been in effect since 1936, the other involved university policy that had been in effect since 1831. In February, 1969, the Board of Trustees accepted a recommendation of the Academic Council to make participation in the ROTC program totally voluntary, rather than obligatory for the freshmen and sophomore years. The second change, effective in the fall of 1969, was that the school be coeducational in all its divisions. The graduate, summer school, and evening college divisions had all been coeducational, but the day Colleges of Arts and Sciences and Business Administration had held the traditional "men only" position. In September 1969 a positive attitude prevailed, however, and most of the new coed students did not feel that they were breaking with old traditions, but rather creating new ones. Kathy Stevens tells how she received a form letter from a fraternity, obviously meant for incoming Xavier male students, inviting her to attend a get-acquainted dinner party. "She and Mary Hayes accepted the gag good-naturedly, and the invitation as well."

Moving Day for the Jesuits

After having lived in Hinkle Hall and several of the outlying buildings on Dana and Ledgewood since November 1920, the Jesuits moved into the ten-story Walter E. Schott Memorial Building on February 22, 1970. The new Jesuit Community residence was made possible through the generosity of the Walter E. Schott Family Foundation. Hinkle Hall would soon be renovated to provide faculty offices.
A New President

As the calendar moved into the year 1972, Father O'Connor moved into his seventeenth year as president, the longest tenure of any Xavier University president. The first phase of the Advancement Fund Campaign had started and the time was suitable for university changes. As a result, Father Robert W. Mulligan, former academic vice-president of Loyola University of Chicago and currently serving as provost of Xavier, was named the thirtieth Jesuit president of Xavier on September 8, 1972. From the beginning, the new president, who had earned his doctorate at Louvain in Belgium, stressed the need to develop stronger academic programs by means of a renewed emphasis on the humanities and a strengthening of the core curriculum: "Only when we say that a Xavier graduate is a person who not only thinks well, but who also reads well, writes well, and is mature in a good sense of the word, will we really be fulfilling our purpose."13 Father O'Connor remained at Xavier in the role of chancellor; his function, health permitting, would be primarily one of fund raising and friend raising.

Other major changes also occurred in the fall of 1972, when Messrs. Michael J. Conaton, Harry J. Gilligan, John T. Murphy, Fletcher E. Nyce, William S. Rowe, and William J. Williams were appointed to the Board of Trustees. This was the first time in the school's history that laymen served in this position, although laymen had been appointed vice-presidents since 1966, when Mr. Irvin F. Beumer was appointed vice-president for Business Affairs, and Mr. Edward P. Vonderhaar was named vice-president for Public Relations and Development.

Inauguration and Installation

Father Mulligan was formally installed as Xavier's thirtieth president on Sunday afternoon, December 3, 1972. A new feature of the ceremony was the investiture of the president's medallion. This symbol of the office combined three elements: the seal of the university mounted on a stylized scallop shell and pendant upon a chain. The seal exemplifies Xavier University's origin and character. Also imprinted on the seal are the place (Cincinnati), the date of origin (1831), the motto, "Vidit Mirabilia Magna," which in its full context affirms that the person who has "inquired into righteousness has seen great wonders." The scallop shell setting for the seal, the universal symbol of the pilgrim-traveller, emphasizes not only the physical travels of St. Francis Xavier but also his search for truth that brought him to his total dedication to God and his fellow man. The chain with its repetitive elements recalls the unbroken succession of scholars and saints whose contributions interlocked in a continuity of thinking that is acknowledged as the educational, philosophical, and theological commitment of Xavier University.

In his inaugural address, the new president affirmed the university's role of service in the spirit of St. Francis Xavier. "Xavier should be a place where not only should we learn, but a place where we should love, and a place where we should love to be. So it is in this spirit today that I call upon the friends of Xavier, the staff of Xavier, the students of Xavier, the faculty of Xavier, to join together to continue the great traditions of Xavier as a happy place, a place of joy, a place for God's people."14

The Trustees Tackle Football

The newly composed Board of Trustees took their responsibilities very seriously. In the following years, the number of Board members would increase to twenty-one (eleven Jesuits and ten laymen) who directed their efforts by means of eight major committees: 1) Executive Committee; 2) Finance Committee; 3) Membership Committee; 4) Academic Committee; 5) Student Life Committee; 6) Public Relations Committee; 7) Plant and Building Committee; and 8) Development Committee.

In the beginning, the Finance Committee stressed the importance of the university's financial situation. By means of very tight, some would even say severe, budgetary restrictions, the university was able to avoid deficit financing and thereby to balance its budget for the school year 1972-73. One of the major expense items, of course, involved the school's athletic program, particularly football. Since the late 1960s, the division between income and expenditures had begun to widen appreciably. Despite the efforts to increase ticket sales and booster club donations for the 1971-72 season, the loss reached almost $300,000, and for the 1972-73 season it exceeded $250,000, not including the indirect costs relating to overhead and stadium maintenance.

For the December 1973, meeting of the Board of Trus-
tees. Father Mulligan asked Mr. Roderick Shearer, vice-president and dean of Student Development, to prepare a report on the football program. The report discussed the five possible alternatives: 1) Maintaining the program at the present level of competition with a possible conference application; 2) Maintaining the program at the level of NCAA Division III with a possible conference application; 3) Maintaining Division III level with a possible conference level with, however, only partial scholarships granted from a greatly reduced operational budget; 4) Maintaining only a club level program; and 5) Discontinuing intercollegiate football. The University Senate, the Alumni Board of Governors, and the Athletic Board all recommended retaining the football program.

On December 19, 1973, the regular quarterly meeting of the Trustees convened. When the football program item on the agenda was reached in the meeting, an extensive discussion followed. The options, alternatives, and possibilities were discussed with the various pros and cons. At length, however, the following motion was made: "That football be discontinued at Xavier University effective January 1, 1974." When the final vote was taken, there were only three negative votes. Football was now to become part of Xavier’s past. The rest of the athletic program, including women’s sports and an increased intramural program, would be a part of Xavier’s future.

Buildings and Builders

The front page of The Xaverian News for Wednesday, May 16, 1928, listed the results of a recent campus popularity contest and then carried the headline, "Swimming Pool Is What the College Needs Most." On September 29, 1976, forty-eight years later, this desire became a reality with the dedication of the Ralph and Patricia Corbett Physical Education Building of the Paul L. O’Connor Sports Center. The new intramural sports complex was designed in two phases. Phase I, the Corbett Physical Education Building, included an olympic-size swimming pool, locker facilities for students, faculty, and staff, four racquetball courts, a body-building and exercise room, and an all-purpose room for wrestling and gymnastics. A grant of $750,000 from The Corbett Foundation helped to finance this.

The final phase of the Sports Center opened in the following year and included a multi-purpose gymnasium intended primarily for intramural sports, additional classroom and office space, and the Dolly Cohen Hall of Fame Trophy Room. The new sports complex is located on Victory Parkway, adjacent to the existing Schmidt Fieldhouse, and connected to it by an enclosed walkway.

The tennis courts, displaced by the new sports complex, were relocated in the area behind Kuhlman Hall. A gift from the Harpenau-Elsaesser families helped to finance the construction of the four new courts, which had a special all-seasons surface. Lighting was provided in order to allow tennis to be continued after dark. The dedication ceremony took place on October 28, 1975.

Around the Campus

In 1976, as Xavier was approaching its sesquicentennial anniversary, the United States celebrated its own bicentennial birthday. In conjunction with this, a series of special programs, academic courses, lectures, and media presentations were sponsored by the university. As a result, Xavier University was awarded official recognition "for participation in the Colleges and Universities Campus Program" by the American Revolution Bicentennial Administration.

In 1978, a five-member evaluation team made their official visit to Xavier University as representatives of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. They concluded their final report as follows:

... they [the members of the evaluation team] found Xavier to be a well established institution, one with a remarkably long history of service, enjoying excellent rapport with the city and the area around it. It has a record of wise financial operation, small indebtedness, and a future which promises stability.

On November 13, 1978, Mr. Philip G. Barach, president of the board of The United States Shoe Company, and Father Mulligan, president of Xavier University, jointly announced that U.S. Shoe had agreed to contribute its entire 18-acre Norwood facility to Xavier University. The large complex which adjoins the university includes a number of buildings
containing approximately 140,000 square feet of air-conditioned office space and more than 260,000 square feet of warehouse and storage space, plus parking spaces for more than 800 vehicles. Expressing the gratitude of the university, Father Mulligan declared that the land and buildings would be used for educational purposes, which would include classrooms, offices, and special programs. The students immediately renamed the new facilities "Shoe U." The Plant and Buildings Committee then began a study of the potential development of the new acquisition, which was to be handed over to the university, probably in the fall of 1981, upon completion of U.S. Shoe's new corporate headquarters.

With the total university enrollment numbering over 6,000 students, planning for present and future development continued to be a source of concern to the administration. In January 1979, it was announced that the university had grown two acres larger. The Link property, owned by Economics Professor Emeritus Dr. Joseph Link, Jr., had been acquired by the university. The total complex, including three apartment buildings and three homes located between Ledgewood and Victory Parkway, would be transferred to its new owner during the course of the next ten years.

On April 30, 1981, the new College of Business Administration Building was dedicated. Located on Ledgewood Avenue and adjoining Alter Hall, the three-story structure displays a number of interesting features. The subterranean level in addition to five regular classrooms also contains two large amphitheater classrooms, two classroom-laboratories, a conference room, and a computer terminal center. Three seminar/conference rooms and the Center for Management and Professional Development are located on the plaza level. The top floor of the building contains the administrative offices and student counseling facilities for the undergraduate and graduate students of the College of Business Administration.

The Edgecliff Connection

"On July 1, 1980, Edgecliff College will become the fourth undergraduate college of Xavier University." This announcement was made at a press conference held by Edgecliff President, Sister Margaret Anne Molitor, R.S.M., and Xavier President, Rev. Robert W. Mulligan. The news of the acquisition was the culmination of more than two years of private and public meetings between officials of both schools. In a letter to the faculty members, Xavier's Academic Vice-President, Rev. Francis C. Brennan, explained the details of the transition:

"Edgecliff College will cease to operate under the auspices of the present Edgecliff College Corporation on July 1, 1980. On that day, Edgecliff College will become a College of Xavier University and effective control of its assets will be transferred to the Xavier University Corporation. Edgecliff College will not be merged with Xavier. On July 1, it will cease to exist as it is now and will begin a new existence as a constituent college of Xavier University under an administration appointed by and responsible to Xavier University. While committed to effecting the necessary economies and to avoiding inappropriate duplication, Xavier will also make efforts to sustain the Edgecliff traditions and to maintain Edgecliff's identity as a college devoted to the fine arts and to human service programs."

The new Edgecliff College of Fine Arts and Community Services is located at 2220 Victory Parkway, just a short five-minute shuttle bus ride from the main Xavier campus. Edgecliff opened its doors in 1935 as Our Lady of Cincinnati College, a college for women. Forty-five years later, faced with declining enrollment and increasing financial costs, it seemed that a combination of the strengths of both institutions would be in the best interests of serving the people of the Greater Cincinnati Area. The imposing twenty-acre physical plant, located on a site overlooking the Ohio River, includes the seven-story Sullivan Residence Hall for 288 students, which also houses the bookstore, grill, and health center. The Corbett Theater building also includes the speech and theater arts facilities. Brennan Memorial Library houses loan materials, audiovisuals, and curriculum materials. Look for the art department and galleries in Emery Hall. Maxwelton is the location for the music department, while Grace Hall is the site for physical and consumer sciences and modern languages. The Carriage House Art Studio completes the newly acquired complex.

Past — Present — Future

While attention has been focused on the growing physical plant, it must be remembered that buildings are for people. Within the buildings lives the Jesuit concern for individuals
and the value-centered curriculum directed toward students. The expansion from a small downtown college numbering fewer than 200 students in 1831 to an urban university with an enrollment of 7336, for the 1980–81 academic year, involves more than physical growth and academic development.

The visible changes in American society, the dramatic changes in the Catholic Church and the Jesuit Order after the Second Vatican Council, the transformation of American higher education are all reflected in Xavier University of today. The newly installed carillon chimes summon to class the student body from thirty-one states and thirty foreign countries, who are enrolled in fifty-two undergraduate and twenty-seven graduate degree programs.

In addition to the curricular opportunities, a variety of extra- and co-curricular programs—from athletics to neighborhood and community service—flourish on the campus. Women's sports include basketball, volleyball, swimming, and tennis. Men's athletics include basketball, baseball, soccer, rugby, tennis, and swimming. Xavier officials took the lead in establishing the Midwestern City Basketball Conference in 1979.

From a school that started on the banks of the Ohio River, Xavier now offers extension courses in Columbus, Ohio, St. Martin's, Ohio, and Lexington, Kentucky. In addition, Xavier's Fredin program provides a year of studies in Paris, France, and there is a summer program that makes it possible for students to study in Strobl, Austria, and Bogota, Colombia.

A civic breakfast on January 22, 1981, inaugurated the beginning of a year-long calendar of events celebrating the 150th anniversary of Xavier University, as well as of the Jesuit work in the high school, parish, and retreat houses of the Cincinnati area. Lectures, seminars, academic convocations, a commemorative concert by the Cincinnati Symphony Orchestra, a Commemorative Mass at St. Xavier Church with Archbishop Bernardin as principal celebrant were just a part of the celebration.

One hundred and fifty years! Length of years alone, however, does not of itself provide the reason for celebration. Many of Xavier's graduates, both men and, since 1918, women, have held positions of leadership at the local and national levels. Others, also awakened to the life of the mind, have committed themselves to serve their families and their communities as God-loving citizens.
Schmidt Building

Alumni Science Building

McDonald Library Building

Albers Biology Building
Campus of Edgecliff College of Xavier University

College of Business Administration Building

Joseph Building

Schmidt Fieldhouse
APPENDIX A

LETTER OF BISHOP PURCELL TO FATHER VERHAEGEN, S.J.
AUGUST 17, 1840

Your letter of the 10th inst. has just reached me and I lose no time in telling you of the joy which it has afforded me. There is no mistake, about or within the matter—Ohio with a population of 160 or 170,000 souls and Cincinnati with 45,000, double what it had ten years ago, are worthy of an University conducted by the Society of Jesus, which I have ever reverenced and loved with devotedness and sincerity. I need not tell you of the place which this state occupies in the map of the United States and its immense resources of every description. It could furnish three hundred pupils and still find a plenty to spare for Kentucky, if wanted, and for Missouri, if it did not laugh at the idea of wanting buckeye patronage, when its numerous youth are not capable of being accommodated at home. But this is all neither here nor there. Then to the point.

I propose then, V. Revd. and Dear Friend, to give you up forever, on condition that they should ever be held sacred for church and school, the College, Seminary and Church, with the real estate on which these buildings, which I now occupy, are located—that you may have there a college and a parish church to be served by your Society in perpetuity. This property is about two-hundred feet square to the best of my knowledge without including an engine house which I have rented for my (part) support. The College is in good repair, at present, having been newly shingled (on tin, its former covering) since I have been here. In it is a new cabinet of Natural Philosophy, which I have imported from France, for two thousand dollars, and which should be yours.

The Pews of the Church (Cathedral) now rent for, I think, 2500 dollars. And we are in treaty for a lot, on which we propose to commence a new Cathedral. Your acceptance, right off, of the present one, would be the very thing we want to push ahead this essential
project for a new Church. For God's sake, do not throw difficulties in the way and say wait, wait; for if you think fit to employ them, I can employ under your direction, as Teachers in the College, in Cincinnati, twelve seminarians—and even one or two French priests, whom I expect from over the water, this month or next, to remain with you until you could dispense with their services, or until they should know English enough to be useful in the Missions. The school would be well patronized here after the first clamor of the heretics would be put back—down their own throats.

On my part, permit me to assure you, again and again, that you would meet with the most cordial cooperation. I desire only the glory of God by the right education of youth, the confusion of heresy and the conversion of heretics and sinners. I will love you and your faithful brethren, as I would my own soul—and I hope, though I am conscious that I am far, very far from possessing the wisdom or a tithe of the amiable nature of the prelate by whom you are now cherished, that with me too, as long or as short as God prolongs my life, you shall be happy.


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**APPENDIX B**

**ALBERT SCHMIDT’S LETTER HOME**

**MARCH, 1848**

Albert Schmidt from New Orleans was one of St. Xavier’s students whose native language was French. The translation of his letter is by Lee J. Bennish, S.J. (see page 224.)
Dear Father,

I have received your letter dated March 2 of this month and not having had the time to write you sooner, I am writing you now to give you some news of us. I saw in your letter that you were very happy that I am getting some exercise and I would get much more if I had a little more time than I do have. I am doing well in my studies and I try not to let my companions outdo me, but unfortunately I am not successful in my English class; in my Latin class they are not able to catch me. I have to tell you that in my Latin class Greek was started last Friday and it seems funny for me to begin it but I hope to be able to learn it as well as Latin. I saw in your letter that you would be happy to receive a picture of "Cincinnati" and so I am sending it to you so that you may not completely forget this city. The Fair that we attended was magnificent and every evening it was crowded. We are members of a group that they have here in which you practice speaking in public, and I hope that we will learn how to speak well, but they called on me twice to recite something and I didn't want to do it because it was in front of the students and they would make fun of me. Goodbye, dear Dad, having nothing more to tell you as I have to go to my class. I ask you to kiss for me Mother, Aunt Mathilde, Euphrosine, Nounoune, John Gustave, Oscar, and please give me some news about Uncle Julien, Aunt Virginia, little Julien, Mrs. Masay, and old Emerante.

Your Affectionate Son,
Albert Schmidt

Almost all the students here are taking drawing lessons. The Teacher intends to give ten lessons and the cost is 50 sous. I have been told that I should not miss out on such a good thing because these lessons are very instructive. Mister Roes wants to know if you agree to my taking drawing lessons so he can pay for them, if I want to continue after these ten lessons which is doubtful. I think that you should give me your consent in a letter that I could show to Mister Roes.

APPENDIX C

STUDENTS’ VOW
JUNE 27, 1849

At a meeting of the students of St. Xavier College, held in the hall thereof on the 27th of June 1849, to take into consideration suitable means of averting the danger of the prevailing epidemic, on motion Cheri Nogues was called to the chair, and Henry Lange was appointed secretary.

The object of the meeting having been explained by the chairman, a committee of three was appointed to draft resolutions expressive of the sense of the meeting. Whereupon said committee, to wit—Frederic Bender, H. Drummond and John Archinard, retired and a short time after reported the following, viz.:

Whereas it has pleased Divine Providence to visit this city among others, with the dreadful scourge of the Cholera, which is daily hurrying hundreds to the grave, therefore, in order to express our humiliation under divine dispensation, and to testify our confidence in the Holy Mother of God, whose patronage we continually implore,

Resolved—That we offer to the Blessed Virgin a solemn vow that if all the students of this institution be preserved from death by the Cholera during the season of its prevalence in this city, we will cause to be made two golden crowns, one for the Blessed Virgin and one for the Infant Jesus, to be placed on their respective images in the chapel of the sodality of the Blessed Virgin.

Resolved—That a subscription be immediately opened for the purpose of carrying the above resolution into effect.

Resolved—That if said vow be accepted, the result shall be published in the Catholic papers of the city, and the crowns be presented with solemn ceremonies.

The Vow.

Holy Mary, ever Virgin Mother of God, I, Cheri Nogues, for myself, and on behalf of my fellow-students of St. Xavier College, in
consideration of the danger to which we are exposed during the prevalence of the dreadful sickness with which it has pleased Almighty God to afflict the earth, having the fullest confidence in thy power and willingness to protect us, yet sensible of our unworthiness to be regarded by thee, Do solemnly vow and promise to Almighty God, and to thee, that if thou shalt so exert thy power in our behalf that none of us may fall a victim to the Cholera at this season, We will procure two golden crowns, one for thee and one for thy Divine Infant, and as soon as may be, will cause them to be placed, with proper ceremonies, on thy statue and that of thy dear Son in this chapel, as a perpetual memorial of thy Mercy and of our Gratitude.

Cincinnati, Feast of SS. Peter and Paul, 1849
APPENDIX F

COAT OF ARMS OF
XAVIER UNIVERSITY

The escutcheon of heraldic shield (school seal) of Xavier University is party, that is, divided vertically in two parts.
I. The dexter side (left of the viewer) shows the coat of arms of the Xavier family, which is, five pales, two argent (silver/or white) and three azure (blue)—blue and white corresponding to the colors of the university.

The conventional signs of the tincture (metals and colors) in dexter are blank spaces for the two pales (here the field metal) for white, and horizontal lines for blue (the three other pales).

II. The sinister (right of the viewer) is also party, that is, divided horizontally (cousu) and shows:

1) In chief or upper half on a field (gold) a right arm vested in proper (natural color) holding a crucifix (sable—black) representing St. Francis Xavier, Patron of the Missions.

2) In base or lower half on a field (argent), three escallops or sea shells, placed two and one, gules (red), representing Xavier's ten years of apostolic voyages on land and sea, styling himself "The Pilgrim," here represented by the time honored sea shells.

The shield is surmounted by the official seal of the Society of Jesus featuring the first three letters of the name of Jesus in Greek letters (IHS), which has its counterpart in the Jesuit motto A.M.D.G. (Ad Majorem Dei Gloriam—"For the Greater Glory of God"). The bandarole or motto—"Vidit Mirabilia Magna" means he has seen great wonders. The words are from Holy Scripture and are chosen as an inspirational motto for the students of Xavier University.

The inscription in the circle bounding the seal "Universitas Xaveriana Cincinnatensis" means Xavier University of Cincinnati. Since the inscription is in Latin, the year of founding of the school is also in Roman letters "MDCCCXXXI" (1831).

Heraldic reading: 4 party, dexter, on a field argent, 5 pales, 2 argent and 3 azure; sinister, on a field or, a crucifix sable held by a right cubit arm vested proper, and in base, on a field argent, 3 escallops placed 2 and 1 gules.

Since the inscription is in Latin, the year of founding of the school is also in Roman letters "MDCCCXXXI" (1831).
Scholarship Awards

The earliest catalogues of Xavier University show that scholarship has always been encouraged and recognized by the awarding of medals and prizes for scholastic achievement. In earlier times these awards were given by the faculty for distinction in each branch of study. In the last half-century, prominent friends of education have established funds for the perpetuation of these awards.

One of the oldest medals offered each year is the Verkamp Debate Medal, established by Mr. Joseph B. Verkamp, '77, to be given to the member of the Philopedian Society who has delivered the best speech in the annual Public Debate of the Society.

The Washington Medal was founded in 1893 by the Alumni Association for the best original oration delivered in the annual contest in oratory, held each year on February 22nd, Washington's Birthday.

To the senior student who has excelled in the study of philosophy, a gold medal is given each year by the Most Rev. John T. McNicholes, O.P., D.D., Archbishop of Cincinnati. The junior student who has been outstanding in the study of philosophy receives the gold medal established by Martin G. Dumier, M.M., LL.D.

One of the newest medals, founded by Mr. and Mrs. John W. Snyder in memory of their son, David William Snyder, '31, is given to the student writing the best essay on religion.

The English Medal, gift of the Alumnae Association, goes to the student of Xavier University who has merited the highest place in the annual Intercollegiate English Contest among the colleges and universities of the Chicago and Missouri Provinces of the Society of Jesus.

Mr. Howard N. Ragland, '04, has established the Latin Medal for the student of Xavier University who has merited the highest place in the Intercollegiate Latin Contest.

With the introduction of a department of military science and tactics at Xavier in 1936, a gold medal and cash prize of $200 were established by Col. Charles F. Williams, LL.D., K.C.S.G., to be given each year to the student who ranks highest in scholarship in military studies.

Modern language students may compete for the French Medal, gift of Mrs. Frederick Wallas Hinkle, LL.D., the German Prize of $25.00, established by the Germanic Society of Cincinnati; and the Spanish Medal, gift of an anonymous donor.

Seniors who have been outstanding for four years in scholarship and who have, in addition, received special recognition for participation in the extracurricular activities are admitted to the Pro Alma Mater Honor Society and given the golden key of the Society.
APPENDIX H

WORDS AND MUSIC TO
ALMA MATER XAVIER

Words by
JOHN K. YUSSIO

Music by
GENE PERAZZO

Lento

Dear Alma Mater Xavier! Undying truth we

pledge to you That we the living shall hold true The

faith that those of years by gone In violate kept and

so passed on; So may the trust with in us swell. And

may this song our voices swell Until resounds o'er

hill and dell Dear Alma Mater Xavier!

NOTES

Chapter I
Frontier Community: 1788–1840

10. Ibid., pp. 27–28.
12. Lamott, History, p. 31.
13. Ibid., p. 28.
15. Lamott, History, p. 29.
16. Ibid., pp. 34–36.
Chapter II
The Jesuits Arrive: 1840–1847


Chapter III
The Antebellum Years: 1847–1860

Chapter IV
The Civil War Period: 1860–1865

2. No. 6, St. Xavier College Regulations (XUA).
9. Diary of the Prefect of Studies (SXA), September 2, 1862.
10. Ibid., October 6, 1862.

Chapter V
Reconstruction: 1865–1888

2. Diary of the Prefect of Studies, St. Xavier College, September 20, 1865 (SXA).
3. James O'Meara's Diary, November 1865 (XJA).
7. Diary of the Prefect of Studies, October 19, 1869 (SXA).
8. O'Meara's Diary, November 1870 (XJA).
Chapter VI
The Old and the New: 1888–1911

1. These words are spoken by Aloysha Karamaz, Fyodor Dostoevsky, The Brothers Karamazov (New York, 1976), Book 5, Chapter 5, p. 241.
2. St. Xavier College Regulations, Number 8 (XUA).
5. Cincinnati Commercial Gazette, May 2, 1889.
6. Fr. J. Frieden, S.J., Memorial of Provincial Visits, January 15, 1892 (XJA).
8. The College Mirror (n.d.) (XUA).

11. Students in the Colleges of the Missouri Province, October 1, 1903 (XUA).
12. Historia Domus, August 1, 1904 (XJA).
13. Historia Domus, 2, December 7, 1904 (XJA).
15. Ibid., March 15, 1905.
17. Records of Hamilton County, August 16, 1907.
19. Memorial of Provincial Visitations, February 26, 1911 (XJA).
20. Fr. O'Meara Diary (XJA).

Chapter VII
Developments in Avondale: 1911–1920

2. Regulations and Practical Suggestions for the Students of St. Xavier College, April 1916.
8. Memorial of Provincial Visitations, December 19, 1913 (XJA).
Chapter IX

War and Its Aftermath: 1941-1949

Chapter X

From College to University: 1920-1941

Notes

Continuity and Change
Chapter X

3. The Xaverian News, November 12, 1930.
5. E. M. Orlennan, Secretary, City Planning and Boundaries Committee, to Mr. Edward P. Vonderhaar, July 2, 1958 (XUA).
8. Ibid.
13. Ibid., September 27, 1972.

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