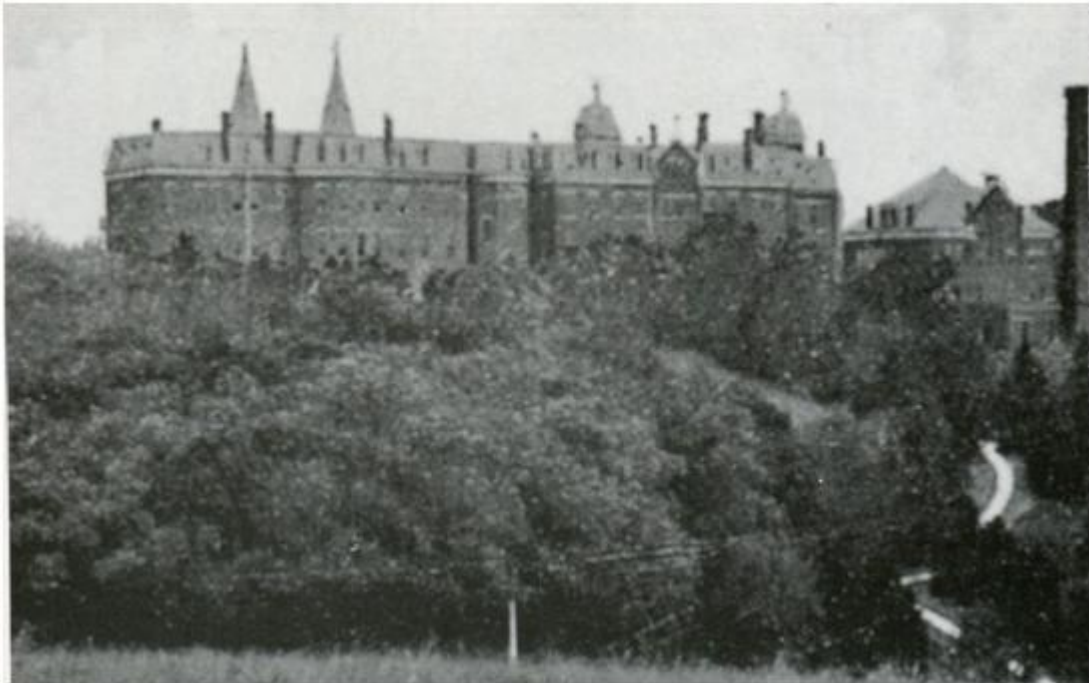


Chapter 40

The Plan for the Many



Mt. St. Joseph (Clarke) College some time after 1884. View from the back campus.
Clarke Lives! p. 40

Mother Cecilia tried simultaneously to educate a few very well and to raise the teaching capabilities of the many she could not send off to universities. From 1912 on, both Marquette and DePaul opened their facilities to Sisters during summer. So did Creighton, St. Louis University, Notre Dame, and the University of San Francisco.

The expense of sending Sisters as far as Washington, D.C. prompted a further request from Cecilia for a Catholic U. extension in Dubuque. Not only did former rector, Archbishop James J. Keane, set up the extension in the summer of 1914, but he placed the laboratories and lecture halls of Loras College [then St. Joseph's college] at the disposal of the Sisters for the summer sessions. From then on, professors from Catholic U, Loras, and St. Paul Seminary taught courses at Loras paralleling those at Catholic U.

RE entries show a plan for a BVM house of studies as early as 1890 when Mother Gertrude purchased six acres in Chicago “for a high school and a place for Chicago Sisters to have retreats and teachers' institutes.” Though not on the land purchased, St. Mary High School became such a center with summer classes during Cecilia's second three-year term.

In 1890, when the idea first appeared, Cecilia was Council secretary. Twenty-five years later her plans still included a house of studies. A notebook used during her final term as Mother contained several entries mentioning land for a house of studies. One entire page explores an argument in favor of having it in the city instead of somewhere outside of Chicago.

The house of studies should be in the city in order to have sewerage, water and light, to say nothing of chaplain's services. One confessor for all the Sisters who would assemble in summer would by no means be enough. Better to be in a place where more could easily be had...To be near the Jesuits would obviate the need of a resident chaplain...The need of this house is apparent to me; indeed I think it is a very great need for our Sisters in Chicago who have to work so hard. Their dwellings are in crowded districts and a change of air in the summer would make them better able for their work. All the Sisters could make their retreat together—[Practically a blueprint for the 1958 BVM Scholasticate!]

At almost the same time, Cecilia or someone on her Council, noticed the empty BVM boarding schools. There were nearly a dozen of them owned by the congregation with dormitories, classrooms and beautiful grounds. Unused except for a few boarders during the summer, they beckoned with possibilities for improving the education of Sisters needing grammar school certificates, high school diplomas or bachelor's degrees. The idea of summer courses had already been tried on a smaller scale by Crescentia and Hilary in the Chicago and Dubuque Institutes. To start the boarding school summer sessions, some music departments unveiled a plan to use practice rooms and instruments in academies in Davenport, Des Moines, Lyons (IA) and Dubuque. Music lessons from outside professionals were so expensive the community could never afford teachers for all its budding musicians.

But *if* BVMs did the teaching and the boarding schools shared their instruments, the cost would be much less. Most Sister teachers would welcome some time away from their missions learning from the best

teachers in the community. They could renew friendships with those in their set and share shortcuts and stories about their teaching experiences.

Contributing hilarious accounts of mission life, BVMs grew the myth and mystery of the community. As they learned content and technique together for six weeks, they became more joyful, loving teachers committed to educating their students well. Summer school quickly became a celebration of the BVM way of life—a renewal in soul and body as well as a way to gather credits for degrees.

Preparing these exciting and enriching summer experiences for boarding school extensions of The Mount tapped the ingenuity and energy of the directresses and the members of the Board of Education. In 1919 a list of courses went out to the congregation with a suggestion that Sisters plan six weeks at one of the community boarding schools near them. Cost would be kept to a minimum. Each convent budgeted for its own Sisters. All BVMs helped earn money for the summer's experience by selling Christmas cards, Christmas wrapping, stationery, colorful pencils and raffle tickets. With the cooperation of drama, music and art teachers, the fine arts department produced plays, shows, and cantatas. Gradually money for room and board, tuition and travel was built up. Then, with growing excitement, everyone waited and listened for their name as the superior read the "Summer School Letter" listing who would go where and for what that summer. Everyone was going to Summer School.

Simultaneously Cecilia planned for a house of studies. From 1911 on, the idea of such a house with a Chicago BVM college nearby wove in and out of entries in her visitation notebook. In her mind the two were closely connected. Attempts to achieving one or the other would be made with two very different Chicago archbishops: Quigley and Mundelein.

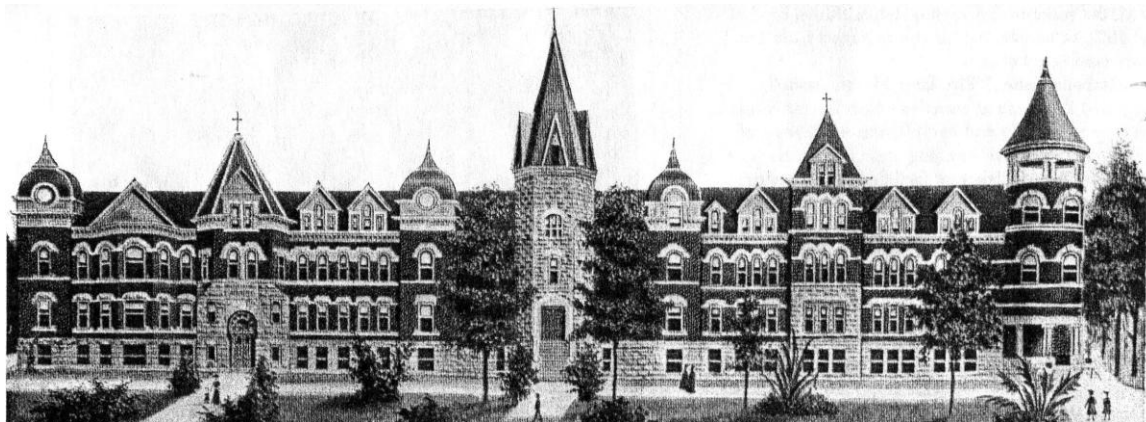
1) RE—Jan. 9, 1911, "Mother Cecilia called on Archbishop Quigley of Chicago and secured permission to build an addition to St. Mary High School and to buy property near Loyola University. He refuses permission to build a school there as he has promised to sustain the religious in that part of the city, and a school taught by us would take pupils from them."

2) RE—Feb. 16, 1916, "Cecilia Dougherty, Lambertina Doran, and Isabella Kane called on Mundelein, new Archbishop of Chicago"—[a meeting tagged by Crescentia as "cordial."] "In the course of conversation, the subject of a college for Catholic women was broached to his grace, and

he assured the Sisters that such an institution would have his greatest cooperation and support.” [Mundelein saw this college for women as a streetcar commuter school with no boarding section and was caught by the idea of making the BVM college the first building in a Catholic Chicago university with buildings and campuses in various parts of the city.]¹

A week later (February 24), Cecilia invited Archbishop James J. Keane of Dubuque to Mt. Carmel to discuss the advisability of building a college in Chicago, but the Archbishop thought it a bad time to build because of the increasing possibility of American involvement in the war [WWI]. Crescentia's entry on the subject in RE reads:

It is desirable that we should have a building suitable for a house of studies where Retreats for the Sisters could be held and which could be used as a college for women. But the time is not ripe for such an expense. At the Archbishop's advice the building is deferred.



Mt. Carmel Academy, Wichita (KS). Used as a summer school center.
BVM Archives

Both the Chicago college and the BVM house of studies faded into the future, but they had been conceived. Mundelein, the BVM Chicago college, was born during the Great Depression. The BVM house of studies, though conceived in 1916 and almost 50 years in the making, finally appeared in 1958 as the Scholasticate, built opposite Mundelein and near the Jesuits at Loyola University. Cecilia had planted both seeds in the consciousness of the congregation in her final term as Mother.

And what about the boarding summer schools for the many BVM teachers needing certificates? Summer schools began about 1913 and were in full swing by 1919 when a list of courses came with the summer school

letter to each mission. As a community of teachers, the Sisters were hungry for knowledge and used the opportunity to renew friendships and increase their background in whatever subjects they needed for a degree.

Summer School became an experience of community and scholarship. The energy of this community event carried young and old through times of hardship. The information below is reprinted in Coogan2 422, 423.

REGULATIONS
for the
Summer School, Ninteen=Ninteen.

1. Centers of Study.

1. The Sisters preparing for degrees will take up their work at the following Centers:

Marquette University	Dubuque College
De Paul University	Mount St. Joseph College
Creighton University	St. Mary's High School (Loyola Exten

2. Third and Fourth Year High School classes will be open at Mount St. Joseph College; Second classes at St. Mary's High School and at the Academy in Lyons; First Year classes at St. Aloysius' Co and De Paul High School, Chicago. The Normal Centers will be as follows:

- a — For the Iowa teachers, at Mount St. Joseph College, St. Joseph's Academy, Des Moines, at Immaculate Conception Academy, Davenport.
- b — For the Nebraska teachers at Creighton University.
- c — For the South Dakota teachers at Lead, and
- d — For the Butte teachers at the Immaculate Conception School, Butte, Montana.

Classes will also be held at Wichita, Kansas City, St. Louis, and Milwaukee; In Chicago, a Ce Methods in Eighth Grade will be open at Presentation School; a Center for Methods in Seventh Holy Cross School, and a Center for Methods in Fifth and Sixth Grades at Help of Christians Scho.

3. The Music Teachers will study the *Mary Wood Chase* Method with our own Sisters in Ch St. Mary's, Lourdes, and Annunciation; in Des Moines at St. Joseph's Academy; in Davenport a maculate Conception Academy; and in Fort Dodge at Corpus Christi.

II. Expenses.

1.	Tuition	Laboratory Fee
Marquette	\$ 20.00	\$ 5.00
De Paul	25.00	5.00
Creighton	10.00	3.00
Dubuque	25.00	5.00
Mount St. Joseph	00 00	5.00

The Loyola Extension will give two College subjects at \$6.00 each.

Board — \$5.00 per week. Retreat — \$5.00

2. Every Sister, whether she be teacher or student, should be supplied with money for board, Retre turn fare, and the necessary books and stationery. The Sisters should deposit their money with the Su

Mount St. Joseph College Summer School 1919

HORARIUM

A. M.

8:00	History of Education	College Hall (114)	S. M. Antonia
	Cicero	Aquinas (115)	S. M. Justitia
	English B — High School	English Hall (112)	S. M. St. Clement
8:45	Agriculture (Normal)	Academy Hall	S. M. Rachel
	French 1	Aquinas (113)	S. M. Vincentius
	Spanish 1	English Hall	S. M. Carmencita
9:35	Psychology II	English Hall	S. M. Ritter
	Home Economics (Normal)	Home Ec. Kitchen	S. M. St. Clara
	Caesar	Aquinas (113)	S. M. Josephina
	College Algebra	Mathematics Hall	S. M. Resignata
10:25	General Methods	English Hall (112)	S. M. Columba
	Home Economics (Normal)	Home Ec. Kitchen	S. M. St. Clara
	Algebra 1 H. S.	Mathematics Hall (4)	S. M. Helene
	Geometry 1	College Math. Hall (81)	S. M. Resignata
11:15	College English	English Hall (112)	S. M. Clara
	English A. (H. S.)	120	S. M. St. Clement
	French II	Aquinas (113)	S. M. Vincentius
	Algebra 1 [2nd Semester]	Mathematics Hall (4)	S. M. Helene

P. M.

1:30	Normal Reviews	To continue throughout afternoon	
	Vergil	Aquinas [113]	S. M. Justitia
	Physics	Physics Laboratory (120)	S. M. Remi
	* Biology	Biological Laboratory [52]	S. M. Evangela
	Chemistry	Chemistry Laboratory	S. M. Regina
2:15	Physics	Physics Laboratory [120]	S. M. Remi
	Biology	Biological Laboratory [52]	S. M. Evangela
3:00	Physics	Physics Laboratory [120]	S. M. Remi
	Biology	Biological Laboratory [52]	S. M. Evangela
4:00	Church History	College Hall	S. M. Josephina
4:00	Scripture . . Sat. and Sun.	College Hall	S. M. Crescentia
4:45	VISITS		

St. Louis University

According to Coogan, Jesuits offered a fairly broad choice of subject matter for the time—psychology, ethics, English, physics, Latin, geometry, trigonometry and education “at Sacred Heart Academy west of the university... With the opening of the fall term in 1919, similar courses were [begun] at Maryville College, Visitation, and St. Elizabeth Academy.” Jane Coogan adds that Sacred Heart was convenient and the BVM Sisters went to class there regularly.

Coogan adds that BVM superior Sister Mary Augustina Ray, St. Lucian Deckelmayer, Juliana Bowen, Antoine Leslie, and Margaret Mary Doran attended these classes at Sacred Heart. These Sisters received credit from the university for a course in Shakespeare which Augustina taught them at St. Francis Xavier High School, their own convent. It is their belief that she was the first woman accredited to teach at the university. All in all, the Jesuits around the country contributed much to the education of Sisters from many different communities and charged very little. One Sister was heard, commenting to her companion, “It’s a lot like getting something for almost nothing.”

In Dubuque, trying for a different kind of something for nothing, new Archbishop James J. Keane discouraged the expense of a Chicago college, but suggested in an April conversation with Cecilia that Mt. St. Joseph needed better college equipment. He offered no diocesan funds. His solution to the problem of paying for The Mount equipment involved BVM borrowing—for which Crescentia petitioned Rome—in Latin!

When the answer returned in the affirmative, The Mount (Clarke) purchased five acres of land for its new addition. How times had changed! The community now had books of Canon Law saying it needed Rome’s permission to borrow money for whatever reason. No more the forthright wheeling and dealing of a Gertrude Regan. Rome now controlled spending from half a world away.

Twice in her 1915 visitation notebook, Cecilia refers to some Lake Shore property, one sentence stating it is being “washed into the Lake,” and the second advising, “sell Lake Shore property and build high school on North Side—Lourdes is now in high school,” (i.e. has a high school attached to the grade school).² The congregation eventually bought more stable lakeshore property and built The Immaculata High School.

On March 4, 1916, the community obtained permission to sell the initial Chicago lakeshore site and Crescentia, the Council secretary, brags a bit in RE that she wrote the Holy See about it in Latin. Her Latin hours came from Catholic U.

In May, Chicago BVM houses heard that the Chicago college had been put aside for financial reasons. Archbishop Mundelein received word that the proposed BVM college for women must wait until after the war.

A second letter answering all possible objections from the Sisters on the cancelled Chicago college for women went out from Mother Cecilia and the Council to the community-at-large on May 16, 1916.³ The style is not Cecilia's and has a defensive tone. The attempt made by this letter to silence all objections indicates much comment from Chicago Sisters, especially when they noticed The Mount buying land and planning a new building! Although Dubuque could build an addition, the Chicago college for women—a much larger undertaking—must wait until after the war.

However, everyone was too busy taking courses and teaching to complain about a building for The Mount, much less about a non-existent Chicago college. The push in 1916 was for credits. In the race for teaching certificates, BVM credits run almost even with education bills passed by state legislatures demanding credits.

The trend toward higher state standards for teachers increased summer attendance at The Mount (Clarke) and St. Joseph's College (Loras), Catholic U's extension in Dubuque. Wanting to help their beloved Sisters, the Confederation of BVM Alumnae conceived the idea of a House of Studies in Washington, D.C. In August 1916, the Confederation began a fund for such a building at Catholic U. with a \$500 check. It was never purchased.

From 1910 on, the fever of a Chicago college and a House of Studies connected with it ran in the blood of BVMs engaged in educational planning. The community had been diverted by a Dubuque bishop from both the Chicago and the Milwaukee projects, but after Cecilia's death and at a time when the depression plunged the country into financial crisis—in the late 1920s and early 1930s—Mother Isabella Kane, the fifth Mother, willed the vision into reality and built Mundelein College, a year-round commuter college on Chicago's north lakeshore, to educate Catholic women leaders. On its faculty she placed many of the first Sisters to obtain degrees at

Catholic U, among them Justitia Coffey, president, and Evangela Henthorne, academic dean.

In future summers, the Sisters would take over Mundelein's lovely art deco building to make retreats, to study for certificates in religion, reading, new math, science and education and to earn credits for college degrees from Mundelein. As Cecilia planned, Isabella placed the BVM college on Lake Michigan's shore, next to the Loyola Jesuits and in the city of Chicago. Cecilia planted the idea; Isabella Kane harvested what, as a Consultor, she had helped Cecilia Dougherty sow.

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Notes to Chapter 40

1. Coogan2 406

2. A North Side high school became Mother Isabella's first task—The Immaculata began on Irving Park and The Drive—4000 North Lake Shore Drive—on a site chosen by Cecilia and her Council in 1919 before Cecilia's death.

3. Letter from Mt. Carmel on the cancellation of the Chicago college.

May 16, 1916

From reports that have reached us, there is reason to believe that some of the Sisters are under a misapprehension with regard to the establishment of a college in Chicago by our Congregation. Archbishop Mundelein did not ask us to open a college in that city. Some time ago the Mother General and two other Sisters called on the archbishop to offer him congratulations. In the course of the conversation, it seems, the Sisters mentioned the college in such a way as to give the impression that we were anxious to open such an institution and had available property for that purpose. Archbishop Mundelein assured them that they had his permission for the work and that he would give the project his earnest support.

Now while all desire to have a college in Chicago the time is not opportune. We are not in a position to finance the undertaking which involves so great an outlay as does the building and equipping of a modern college. Besides its future maintenance must be provided for. The Archbishop stated that no boarding college could be connected with it. We are 200 thousand dollars in debt.

The high cost of living and other causes well known to the Sisters have so affected the finances that for several years past many of our houses have been barely able to meet current expenses. They have contributed nothing toward the support of the motherhouse or the payment of this debt. It may surprise many to know that the receipts from the missions for the past few months have not been enough to pay one third of the expenses.

Under these conditions, we could not think of assuming an additional heavy debt, especially with the present high rate of interest and the [high] cost of labor and building materials. In better times... we may build a Chicago college.

But the dream of Cecilia Dougherty and her group of BVM educators—Antonia Durkin, Bertrand Foley, Justitia Coffey, Crescentia Markey, Lambertina Doran and Hilary O'Regan—the dream of a college for women and a BVM House of Studies in Chicago did not die. The art deco skyscraper on 6363 North Sheridan Road named Mundelein (and now part of Loyola) went up during the Depression. There BVM teachers challenged women to work for a world of equality, peace, justice and faith.

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Mundelein College, built by Mother Isabella Kane at the height of the 1930s depression. For over 65 years BVM summer school students congregated at Mundelein.

Mundelein College Archives





Two young BVM students walk to class at Mundelein College summer school about 1940.
Mundelein College Archives