1990


George V. Fornero
Loyola University Chicago

Recommended Citation
https://ecommons.luc.edu/luc_diss/2719

This Dissertation is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Dissertations by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.
Creative Commons License
This work is licensed under a Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License.
Copyright © 1990 George V. Fornero

by

George V. Fornero

A Dissertation Submitted to the Faculty of the School of Education of Loyola University of Chicago in Partial Fulfillment of the Requirements for the Degree of Doctor of Education

May 1990
George V. Fornero  
Loyola University of Chicago  

The dissertation provides a historical study of the expansion and decline of enrollment and facilities of the Catholic secondary schools in the Archdiocese of Chicago during the period 1955-1980. Fifty-three schools which either opened or closed during this time period were considered.

Catholic secondary education in the archdiocese expanded rapidly in terms of enrollment and facilities during the mid- to late 1950s and early 1960s, during a period of population increases in general, and specifically, the Catholic population. Post-war economic readjustments had occurred and the nation was enjoying a period of economic prosperity. Between 1955 and 1967, twenty-two new schools were constructed. A peak was reached in 1966.

A variety of factors contributed to the post-1966 decline in Catholic secondary school enrollment and facilities in the Archdiocese of Chicago. These included
a declining birth rate, shifting neighborhood demographics; a precipitous drop in the number of religious faculty; economic problems created by rising costs due to inflation and the higher cost of lay teachers and attitudes toward the institutional church and Catholic education. By 1980, thirty-three schools closed or merged with other schools.

Reasons stated for the decisions to first open schools, and later to close or merge schools, were investigated. Individual case studies provided information about, and an identification of, the factors which led to a dramatic fluctuation in enrollment and facilities over a twenty-five year period.

Statistics alone do not reflect the impact of the decision to open or close a school or the lives of the people directly involved. These decisions affected tens of thousands of young people, their families and educators. However, a review of the content of the documents relating to these decisions shows that deep feelings were involved, and the decisions to open, close, or merge were most difficult even when obvious from a pragmatic point of view. The study reveals a great effort on the part of many to provide a quality Catholic secondary education.

by

George V. Fornero

A Dissertation Submitted to the Faculty of the School of Education of Loyola University of Chicago in Partial Fulfillment of the Requirements for the Degree of Doctor of Education

May 1990
ACKNOWLEDGMENTS

Many persons contributed to the success of my doctoral program. I am grateful to Dr. Gerald L. Gutek, the director of my committee, for his guidance, patience, and support. Also, appreciation is extended to the other members of my committee, namely, Dr. Joan K. Smith, Dr. Max A. Bailey, and Dr. Howard S. Smucker for their suggestions and assistance.

I would like to extend sincere thanks to Bishop William E. McManus, former Archdiocesan Superintendent of Schools, for his encouragement and gracious assistance.

I am grateful for the support and encouragement received from my colleagues in School District U-46, namely, Dr. Richard Wiggall, Dr. Janice Lochary, Dr. Peter Lueck, Irwin Johnston, Joann Ryan, and Mel Swiedarke.

I am most appreciative and indebted to my family who stood by me throughout this entire process. I am beholden to my mother, Frances Fornero, and my father-in-law and mother-in-law, William and Catherine Hart, for their untiring assistance. And, to my wife, Catherine,
and children, Matthew, Sarah and Timothy, I extend my sincere love and gratitude.

I am grateful to the following archivists and other individuals who greatly assisted me in locating and obtaining the materials and information needed for this dissertation:


Adrian Dominican Sisters (Regina, Aquinas): Sister Kathleen Walli, O.P., Sister Felicia Haidysz, O.P., Sister Mary Philip Ryan, O.P.


Catholic University of America: Sister Patricia
Bauch, O.P.

Carmelites (Carmel High School): The Reverends William Harry, O. Carm., David Murphy, O. Carm.

Clerics of St. Viator (St. Viator High School; Sacred Heart of Mary High School): Reverend Patrick Render, C.S.V., Ms. Barbara Olson.

Congregation de Notre Dame (St. Louis Academy): Sister Anne F. Higgins, C.N.D., Sister Marilyn Medinger, C.N.D., Sister Anne Christine Leonard, C.N.D.

Congregation of Christian Brothers (Brother Rice, St. Laurence): Brother Dominic Devane, C.F.C.


Daughters of Charity of St. Vincent De Paul (Marillac, St. Patrick): Sister Margaret Flynn, D.C., Sister Constance Dahinden, D.C.


Institute of the Blessed Virgin Mary (Loretto Academy, Loretto High School, Unity, VAUT): Sister Anastasia O'Connor, I.B.V.M.

Little Flower Parish: Msgr. Bernard Brogan, The

Marist Brothers: Brother Sean D. Sammon, F.M.S.; Brother Nicholas Caffrey, F.M.S.

Marquette University: Reverend Steven Avella, S.D.S.

Notre Dame High School: Reverend Kenneth M. Molinaro, C.S.C.

Oblate Sisters of Providence (Loretto High School): Sister Reparta Clark, O.S.P.

Order of Friars Minor (Hales Franciscan, St. Augustine): Ms. Denise Thuston, Reverend Barnabas Diekemper, O.F.M.

Poor Handmaids of Jesus Christ (St. Augustine): Sister Mary Roselda, P.H.J.C., Sister Wilma Sehr, P.H.J.C., Ms. Sharon Sumpter.

Redemptorists (St. Michael Central): Reverend John Flynn, C.SS.R., Brother Sylvester Smola, C.SS.R.


School Sisters of St. Francis (Oak Lawn School for Girls): Sister Georgina MacDonnell, S.S.S.F.

Servants of Mary (St. Philip Basilica): The
Reverends Conrad Borntrager, O.S.M., Anselm M. Dennehy, O.S.M.

Sinsinawa Dominican Sisters (Queen of Peace, Visitation, St. Thomas the Apostle, VAUT): Sister Marie Laurence Kortendick, O.P., Sister Marjorie Buttner, O.P., Sister Toman King, O.P.

Sisters, Servants of the Immaculate Heart of Mary: Sister Celeste Robaut, I.H.M.

Sisters of Charity of Cincinnati (Elizabeth Seton, St. Sebastian): Sister Marianne Schroeder, S.C.

Sisters of Charity of the Blessed Virgin Mary (Carmel, Sacred Heart [18th St.], St. Mary): Sister M. Clara Bormann, B.V.M.

Sisters of Mercy (Mother McAuley, St. Patrick Academy, Unity, VAUT): Sister Corinne Raven, R.S.M., Sister Betty Smith, R.S.M., Sister Noreen Mahon, R.S.M.


Sisters of St. Francis of Mary Immaculate (Sacred Heart [May St.], St. Clement, SS. Peter and Paul): Sister Marian Voelker, O.S.F.
Sisters of St. Francis of the Holy Family (Corpus Christi): Sister Ivan Goedken, O.S.F., Sister Lois Ann Rea, O.S.F.

Sisters of St. Joseph, LaGrange (Loretto High School, St. Paul): Sister Bonaventure Hill, C.S.J.


Sisters of the Blessed Sacrament (St. Elizabeth): Sister Margaret M. O'Rourke, S.B.S.


Society of Mary (St. Michael Central): Brother Paul Novosal, S.M., Brother Anthony Pistone, S.M.

Society of the Divine Word (St. Elizabeth): Reverend Robert Myers, S.V.D.

Society of Jesus, Province of Chicago (Loyola Academy): The Reverends Lawrence Reuter, S.J., Joseph Small, S.J., Keith Esenther, S.J.

The New World: Ms. Paula Jones.

The Waukegan News-Sun: Ms. Barbara Apple.
VITA

George Vincent Fornero was born in Waukegan, Illinois on October 4, 1954. He is the son of Frances (Nalley) Fornero and the late George R. Fornero. His elementary education was obtained from St. Lawrence School in Indianapolis, Indiana and Immaculate Conception School in Waukegan, Illinois, graduating in 1968. He is a 1972 graduate of Waukegan High School. He graduated with a Bachelor of Science in Education degree from Northern Illinois University in December 1975. His major area of study was Elementary and Special Education. He received a Master of Science in Education degree from Northern Illinois University in August 1981. His area of study was Educational Administration. He has obtained Illinois school administrator and superintendent certifications.

Fornero has taught both fourth and sixth grades at Oakhill and Horizon Elementary Schools in the Elgin, Illinois School District. His administrative experiences include serving as Dean of Tefft Middle School, Principal at Woodland Heights Elementary School, and district
director of summer school programs in the Elgin District. He currently is principal of Canton Middle School in the Elgin District.

He is married to Catherine (Hart) Fornero and the father of Matthew Hart Fornero, Sarah Catherine Fornero, and Timothy Michael Fornero.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>ii</td>
</tr>
<tr>
<td>VITA</td>
<td>ix</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>xiv</td>
</tr>
<tr>
<td>PREFACE</td>
<td>1</td>
</tr>
<tr>
<td>Purpose of Study</td>
<td>3</td>
</tr>
<tr>
<td>Definition of Terms</td>
<td>4</td>
</tr>
<tr>
<td>Parameters and Limitations</td>
<td>5</td>
</tr>
<tr>
<td>Procedure</td>
<td>17</td>
</tr>
<tr>
<td>Endnotes</td>
<td>19</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>I. CATHOLIC EDUCATION IN THE UNITED STATES:</td>
<td></td>
</tr>
<tr>
<td>A HISTORICAL PERSPECTIVE</td>
<td>20</td>
</tr>
<tr>
<td>The Archdiocese of Chicago</td>
<td>27</td>
</tr>
<tr>
<td>Endnotes</td>
<td>43</td>
</tr>
<tr>
<td>II. THE EXPANSION YEARS, 1955-1966:</td>
<td></td>
</tr>
<tr>
<td>AN OVERVIEW</td>
<td>46</td>
</tr>
<tr>
<td>Endnotes</td>
<td>57</td>
</tr>
<tr>
<td>III. CATHOLIC HIGH SCHOOL EXPANSION IN THE</td>
<td></td>
</tr>
<tr>
<td>1950s</td>
<td>59</td>
</tr>
<tr>
<td>Notre Dame High School for Boys</td>
<td>60</td>
</tr>
<tr>
<td>Mother McAuley Liberal Arts High School</td>
<td>70</td>
</tr>
<tr>
<td>Brother Rice High School</td>
<td>80</td>
</tr>
<tr>
<td>Loyola Academy</td>
<td>89</td>
</tr>
<tr>
<td>Marian Catholic High School</td>
<td>104</td>
</tr>
<tr>
<td>Regina Dominican High School</td>
<td>121</td>
</tr>
<tr>
<td>Conclusion</td>
<td>128</td>
</tr>
<tr>
<td>Endnotes</td>
<td>130</td>
</tr>
<tr>
<td>Chapter</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>IV. CATHOLIC HIGH SCHOOL EXPANSION IN THE 1960s</td>
<td>140</td>
</tr>
<tr>
<td>St. Joseph High School</td>
<td>141</td>
</tr>
<tr>
<td>Immaculate Heart of Mary High School</td>
<td>146</td>
</tr>
<tr>
<td>St. Laurence High School</td>
<td>154</td>
</tr>
<tr>
<td>Holy Cross High School</td>
<td>161</td>
</tr>
<tr>
<td>St. Viator High School</td>
<td>167</td>
</tr>
<tr>
<td>Sacred Heart of Mary High School</td>
<td>174</td>
</tr>
<tr>
<td>Queen of Peace High School</td>
<td>190</td>
</tr>
<tr>
<td>Hales Franciscan High School</td>
<td>204</td>
</tr>
<tr>
<td>Mother Theodore Guerin High School</td>
<td>216</td>
</tr>
<tr>
<td>Carmel High School</td>
<td>221</td>
</tr>
<tr>
<td>Elizabeth Seton High School</td>
<td>233</td>
</tr>
<tr>
<td>Marist High School</td>
<td>240</td>
</tr>
<tr>
<td>Conclusion</td>
<td>243</td>
</tr>
<tr>
<td>Endnotes</td>
<td>247</td>
</tr>
<tr>
<td>V. SCHOOL CLOSINGS DURING THE EXPANSION ERA</td>
<td>263</td>
</tr>
<tr>
<td>Sacred Heart High School</td>
<td>263</td>
</tr>
<tr>
<td>St. Louis Academy</td>
<td>265</td>
</tr>
<tr>
<td>St. Clement High School</td>
<td>271</td>
</tr>
<tr>
<td>Loretto High School</td>
<td>273</td>
</tr>
<tr>
<td>Little Flower High School</td>
<td>279</td>
</tr>
<tr>
<td>St. Paul High School</td>
<td>285</td>
</tr>
<tr>
<td>Conclusion</td>
<td>297</td>
</tr>
<tr>
<td>Endnotes</td>
<td>300</td>
</tr>
<tr>
<td>VI. TRANSITIONS</td>
<td>306</td>
</tr>
<tr>
<td>Conclusion</td>
<td>330</td>
</tr>
<tr>
<td>Endnotes</td>
<td>334</td>
</tr>
<tr>
<td>The High School Expansion Program: Phase II</td>
<td>338</td>
</tr>
<tr>
<td>St. Louise de Marillac High School</td>
<td>339</td>
</tr>
<tr>
<td>Oak Lawn School for Girls</td>
<td>344</td>
</tr>
<tr>
<td>Sacred Heart (May Street)</td>
<td>351</td>
</tr>
<tr>
<td>St. Elizabeth</td>
<td>353</td>
</tr>
<tr>
<td>St. Michael</td>
<td>358</td>
</tr>
<tr>
<td>DePaul Academy</td>
<td>359</td>
</tr>
</tbody>
</table>
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Archdiocese of Chicago Secondary Schools</td>
<td>6</td>
</tr>
<tr>
<td>That Opened 1955-1980</td>
<td></td>
</tr>
<tr>
<td>2. Archdiocese of Chicago Secondary Schools</td>
<td>8</td>
</tr>
<tr>
<td>That Closed 1955-1980</td>
<td></td>
</tr>
<tr>
<td>3. Archdiocese of Chicago Secondary Schools</td>
<td>11</td>
</tr>
<tr>
<td>That Both Opened and Closed 1955-1980</td>
<td></td>
</tr>
<tr>
<td>Intervals, 1955-1981</td>
<td></td>
</tr>
</tbody>
</table>
PREFACE

Catholic secondary education in the Archdiocese of Chicago had its beginnings in the College of St. Mary which was established by Bishop William J. Quarter on June 3, 1844. It was the forerunner of St. Mary of the Lake Seminary and University in Mundelein, Illinois. Since the establishment of the College of St. Mary, secondary education has continued, uninterrupted, in the archdiocese.

This historical study focused on the expansion and decline of enrollment and facilities of Catholic secondary schools in the Archdiocese of Chicago during the period 1955-1980.

Catholic secondary schools in the United States grew rapidly during the mid- to late 1950s and early 1960s because of the overall increase in population, particularly the Catholic population. Post-World War II economic readjustment had occurred and the nation was enjoying a period of economic prosperity.

Prior to 1950, the growth of facilities was minimal, apparently due to restrictions in steel and other construction materials. Scarcities during the post-war years and
the attendant high prices posed serious problems. Said Cardinal Stritch: "The plain fact is that we simply haven't facilities adequate to our needs. We have some high schools planned, but the cost of construction is proving so much higher than our estimates that we are facing difficulties." Cardinal Stritch assured parents of the archdiocese that "we are working and laboring to increase our Catholic high school facilities and that it is our hope to have in the archdiocese sufficient high schools to meet the demands of Catholic parents."²

Cardinal Stritch and his consultors decided that the only way to build the needed facilities was to launch a fund-raising drive which would tax parishes for the erection of new high schools. The archdiocese did not elect to undertake the construction of schools itself. Instead, the cardinal, through his designee, usually the chancellor, negotiated with religious orders over the building of new schools to be partially funded from the Archdiocesan School Fund. This fund was dependent upon voluntary contributions from the parishes.

The High School Expansion Program, initiated by Cardinal Meyer but primarily spearheaded by Msgr. William E. McManus, Superintendent of Schools, was a response to this unprecedented increase in enrollment. With the help of the expansion program grants, secondary school facilities
expanded tremendously during the 1950s and 1960s, from 72 high schools in 1955 to 91 high schools in 1966. Catholic high school enrollment almost doubled: from 43,314 in 1955 to 76,491 in 1966.³

Reaching a zenith in 1966, a variety of factors contributed to the decline in secondary school enrollment and facilities in the Archdiocese of Chicago. By 1980, a significant number of secondary schools had either closed or merged with other schools. At this time, there were 64 schools with an enrollment of 54,326 students.⁴ The reasons for the decline in student enrollment and the number of facilities are more complex and difficult to state than the rapid increases of the 1950s and early 1960s.

**Purpose of This Study**

The purpose of this dissertation was to provide a historical study of the expansion and decline of enrollment and facilities of the Catholic secondary schools in the Archdiocese of Chicago during the period 1955-1980. Specifically, this researcher focused on those schools which either opened during the High School Expansion Project or closed or merged with other schools. Through the development of case studies of each of these schools, the origin, stabilization, and/or closing were chronicled, along with identification of those factors which contributed to this
dramatic fluctuation in enrollment and facilities.

**Definition of Terms**

The following terms are defined for the purpose of this study:

**Archdiocese**--the civil geographical territory, as established by the pope, containing churches, institutions, and adherent under jurisdiction of an archbishop.

**Parochial school**--a school established, supported, and maintained by a parish for elementary and secondary instruction.

**Secondary school**--a school providing education intermediate between elementary school and college which includes grades nine-twelve and offers general and college preparatory courses. Commonly known as high schools.

**Private school**--an elementary or secondary school established, supported, maintained, and conducted by a religious community rather than by a parish or the archdiocese.

**Diocesan school**--an elementary or secondary school supported, maintained, and conducted by the diocese rather than a parish or a religious community.

**Elementary school**--a school in which the first six to eight years of a child's formal education is given. Also called grade or grammar school.
Ordinary--A cleric, such as the residential bishop of a diocese, exercising original jurisdiction over a specified territory or group.

Parameters and Limitations

This study was limited to those secondary schools which either opened or closed during the years 1955-1980 in the Archdiocese of Chicago. Secondary school refers to those schools which provide four years of post-grammar school instruction. Consequently, commercial high schools which provided less than four years of instruction were not included. Other types of secondary schools not defined above were excluded, such as institutions for dependent children, seminaries, and aspirancies for religious communities.

Tables 1 and 2 list the names of fifty-six schools included in this study, along with the date of opening (Table 1) or closing (Table 2) and the sponsoring religious community. Included are twenty-three schools which opened as either new schools or as the result of a merging with previously established schools. Thirty-one schools either closed completely or merged with another school. Two schools both opened and closed during the 1955-1980 time period (see Table 3). Table 4 lists the school's enrollment during these years in three-year intervals.
<table>
<thead>
<tr>
<th>School</th>
<th>Year Opened</th>
<th>Sponsoring Religious Community</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notre Dame/Boys</td>
<td>1955</td>
<td>Holy Cross Fathers</td>
<td></td>
</tr>
<tr>
<td>Mother McAuley</td>
<td>1956</td>
<td>Sisters of Mercy</td>
<td></td>
</tr>
<tr>
<td>Brother Rice</td>
<td>1956</td>
<td>Irish Christian Brothers (CFC)</td>
<td></td>
</tr>
<tr>
<td>Loyola Academy</td>
<td>1957</td>
<td>Jesuits</td>
<td></td>
</tr>
<tr>
<td>Regina Dominican</td>
<td>1958</td>
<td>Adrian Dominican Sisters</td>
<td></td>
</tr>
<tr>
<td>Marian Catholic</td>
<td>1958</td>
<td>Springfield Dominican Sisters</td>
<td></td>
</tr>
<tr>
<td>St. Joseph</td>
<td>1960</td>
<td>Christian Brothers (FSC)</td>
<td></td>
</tr>
<tr>
<td>Immac. Heart of Mary</td>
<td>1960</td>
<td>Sisters, Servants of the IHM</td>
<td></td>
</tr>
<tr>
<td>St. Laurence</td>
<td>1961</td>
<td>Irish Christian Brothers (CFC)</td>
<td></td>
</tr>
<tr>
<td>Holy Cross</td>
<td>1961</td>
<td>Brothers of the Holy Cross</td>
<td></td>
</tr>
<tr>
<td>St. Viator</td>
<td>1961</td>
<td>Clerics of St. Viator</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart of Mary</td>
<td>1961</td>
<td>Religious of Sacred Heart of Mary</td>
<td></td>
</tr>
</tbody>
</table>

(continued on following page)
<table>
<thead>
<tr>
<th>School</th>
<th>Year Opened</th>
<th>Sponsoring Religious Community</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 Queen of Peace</td>
<td>1962</td>
<td>Sinsinawa Dominican Sisters</td>
<td></td>
</tr>
<tr>
<td>14 Hales Franciscan</td>
<td>1962</td>
<td>Franciscan Friars</td>
<td></td>
</tr>
<tr>
<td>15 Mother Guerin</td>
<td>1962</td>
<td>Sisters of Providence</td>
<td></td>
</tr>
<tr>
<td>16 Carmel/Boys</td>
<td>1962</td>
<td>Carmelite Fathers</td>
<td></td>
</tr>
<tr>
<td>17 Marist</td>
<td>1963</td>
<td>Marist Brothers</td>
<td></td>
</tr>
<tr>
<td>18 Elizabeth Seton</td>
<td>1963</td>
<td>Sisters of Charity (Cincinnati)</td>
<td></td>
</tr>
<tr>
<td>19 Carmel/Girls</td>
<td>1963</td>
<td>Sisters of Charity, B.V.M.</td>
<td></td>
</tr>
<tr>
<td>20 Marillac</td>
<td>1967</td>
<td>Daughters of Charity</td>
<td></td>
</tr>
<tr>
<td>21 Providence/St. Mel</td>
<td>1969</td>
<td>Sisters of Providence/</td>
<td>Merger</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Christian Brothers (FSC)</td>
<td></td>
</tr>
<tr>
<td>22 Unity</td>
<td>1972</td>
<td>Sisters of Mercy/</td>
<td>Merger</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Institute of the B.V.M.</td>
<td></td>
</tr>
<tr>
<td>23 VAUT</td>
<td>1980</td>
<td>Adrian Dominican Sisters/</td>
<td>Merger</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sinsinawa Dominican Sisters/</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sisters of Mercy/</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Institute of the B.V.M.</td>
<td></td>
</tr>
</tbody>
</table>

TABLE 1 (continued)
### Table 2

**Archdiocese of Chicago Secondary Schools That Closed 1955-1980**

<table>
<thead>
<tr>
<th>School</th>
<th>Year Opened</th>
<th>Sponsoring Religious Community</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 St. Louis</td>
<td>1959</td>
<td>Congregation de Notre Dame</td>
<td></td>
</tr>
<tr>
<td>2 Sacred Heart (18th Street)</td>
<td>1959</td>
<td>Sisters of Charity, BVM</td>
<td>Parish closed</td>
</tr>
<tr>
<td>3 Loretto (Englewood)</td>
<td>1962</td>
<td>Institute of the BVM</td>
<td></td>
</tr>
<tr>
<td>4 Corpus Christi</td>
<td>1962</td>
<td>Franciscan Friars/Franciscan Sisters of the Holy Family</td>
<td>Hales</td>
</tr>
<tr>
<td>5 St. Clement</td>
<td>1963</td>
<td>Sisters St. Francis, Joliet</td>
<td>Parish</td>
</tr>
<tr>
<td>6 St. Elizabeth</td>
<td>1967</td>
<td>Sisters of the Blessed Sacrament</td>
<td>Parish/Black</td>
</tr>
<tr>
<td>7 Sacred Heart (May St.)</td>
<td>1967</td>
<td>Sisters St. Francis, Joliet</td>
<td>Parish</td>
</tr>
<tr>
<td>8 St. Michael (Girls)</td>
<td>1968</td>
<td>Sisters of the Holy Family of Nazareth</td>
<td>Parish</td>
</tr>
<tr>
<td>9 DePaul Academy</td>
<td>1968</td>
<td>Congregation of the Mission</td>
<td>Parish/University</td>
</tr>
</tbody>
</table>

(continued on following page)
<table>
<thead>
<tr>
<th>School</th>
<th>Year Opened</th>
<th>Sponsoring Religious Community</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>10  St. Patrick Academy, Des Plaines</td>
<td>1969</td>
<td>Sisters of Mercy</td>
<td></td>
</tr>
<tr>
<td>11  SS. Peter &amp; Paul (Girls)</td>
<td>1969</td>
<td>Sisters St. Francis, Joliet</td>
<td>Parish</td>
</tr>
<tr>
<td>12  St. Mel</td>
<td>1969</td>
<td>Christian Brothers (FSC)</td>
<td>Prov/St. Mel</td>
</tr>
<tr>
<td>13  Providence</td>
<td>1969</td>
<td>Sisters of Providence</td>
<td>Prov/St. Mel</td>
</tr>
<tr>
<td>14  St. George, Evanston</td>
<td>1969</td>
<td>Christian Brothers (FSC)</td>
<td></td>
</tr>
<tr>
<td>15  Cardinal Stritch</td>
<td>1970</td>
<td>School Sisters of Notre Dame</td>
<td>Parish</td>
</tr>
<tr>
<td>16  Marywood, Evanston</td>
<td>1970</td>
<td>Sisters of Providence</td>
<td></td>
</tr>
<tr>
<td>17  St. Phillip Basilica</td>
<td>1970</td>
<td>Servites</td>
<td></td>
</tr>
<tr>
<td>18  St. Patrick (Girls)</td>
<td>1970</td>
<td>Daughters of Charity</td>
<td>Parish</td>
</tr>
<tr>
<td>19  Mercy</td>
<td>1972</td>
<td>Sisters of Mercy</td>
<td>Unity/VAUT</td>
</tr>
<tr>
<td>20  Loretto (Woodlawn)</td>
<td>1972</td>
<td>Institute of the BVM</td>
<td>Unity/VAUT</td>
</tr>
</tbody>
</table>

(continued on following page)
<table>
<thead>
<tr>
<th>School</th>
<th>Year Opened</th>
<th>Sponsoring Religious Community</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 St. Mary</td>
<td>1973</td>
<td>Sisters of Charity, BVM</td>
<td></td>
</tr>
<tr>
<td>22 Holy Child</td>
<td>1976</td>
<td>Sisters of the Holy Child Jesus</td>
<td></td>
</tr>
<tr>
<td>23 St. Stanislaus Kostka</td>
<td>1977</td>
<td>School Sisters of Notre Dame</td>
<td>Parish</td>
</tr>
<tr>
<td>24 Siena</td>
<td>1977</td>
<td>Sisters of Mercy</td>
<td></td>
</tr>
<tr>
<td>25 St. Michael (Central)</td>
<td>1978</td>
<td>Redemptorist Fathers/Brothers of Mary/School Sisters of Notre Dame</td>
<td>Parish</td>
</tr>
<tr>
<td>26 St. Sebastian</td>
<td>1979</td>
<td>Sisters of Charity (Cincinnati)</td>
<td>Parish</td>
</tr>
<tr>
<td>27 St. Augustine</td>
<td>1980</td>
<td>Poor Handmaids of Jesus Christ</td>
<td>Parish</td>
</tr>
<tr>
<td>28 Aquinas Dominican</td>
<td>1980</td>
<td>Adrian Dominican Sisters</td>
<td>VAUT</td>
</tr>
<tr>
<td>29 St. Thomas the Apostle</td>
<td>1980</td>
<td>Sinsinawa Dominican Sisters</td>
<td>Parish/VAUT</td>
</tr>
<tr>
<td>30 Visitation</td>
<td>1980</td>
<td>Sinsinawa Dominican Sisters</td>
<td>Parish/VAUT</td>
</tr>
<tr>
<td>31 Unity</td>
<td>1980</td>
<td>Sisters of Mercy/Institute of the BVM</td>
<td>VAUT</td>
</tr>
<tr>
<td>School</td>
<td>Year Opened/Closed</td>
<td>Sponsoring Religious Community</td>
<td>Comments</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------</td>
<td>--------------------------------------------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Little Flower</td>
<td>1958/1973</td>
<td>Sisters of St. Joseph (Carondelet)</td>
<td>Parish</td>
</tr>
<tr>
<td>St. Paul</td>
<td>1965/1977</td>
<td>Christian Brothers (FSC)/Sisters of St. Joseph (LaGrange)</td>
<td>Dual enrollment w/ public schools</td>
</tr>
</tbody>
</table>
TABLE 4  
ARCHDIOCESE OF CHICAGO SECONDARY SCHOOL ENROLLMENTS  
IN THREE-YEAR INTERVALS, 1955-1981

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Aquinas Dominican</td>
<td>815</td>
<td>818</td>
<td>765</td>
<td>756</td>
<td>603</td>
<td>645</td>
<td>620</td>
<td>620</td>
<td>417</td>
<td></td>
</tr>
<tr>
<td>2 Brother Rice</td>
<td>(a) 1,150</td>
<td>1,768</td>
<td>1,751</td>
<td>1,993</td>
<td>2,050</td>
<td>1,915</td>
<td>1,834</td>
<td>1,825</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Cardinal Stritch</td>
<td>448</td>
<td>407</td>
<td>385</td>
<td>363</td>
<td>340</td>
<td>291(3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 Carmel/Boys</td>
<td>(f) 587</td>
<td>805</td>
<td>775</td>
<td>783</td>
<td>850</td>
<td>690</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Carmel/Girls</td>
<td>(g) 450</td>
<td>760</td>
<td>675</td>
<td>750</td>
<td>788</td>
<td>734</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 Corpus Christi</td>
<td>351</td>
<td>245</td>
<td>285</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 DePaul Academy</td>
<td>811</td>
<td>854</td>
<td>797</td>
<td>720</td>
<td>677</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 Elizabeth Seton</td>
<td>(g) 408</td>
<td>1,269</td>
<td>1,007</td>
<td>1,012</td>
<td>1,016</td>
<td>858</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 Hales Franciscan</td>
<td>(f) 477</td>
<td>620</td>
<td>550</td>
<td>430</td>
<td>434</td>
<td>391</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 Holy Child</td>
<td>238</td>
<td>304</td>
<td>409</td>
<td>278</td>
<td>225</td>
<td>280</td>
<td>192</td>
<td>148(6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 Holy Cross</td>
<td>(e) 380</td>
<td>1,364</td>
<td>1,384</td>
<td>1,389</td>
<td>1,372</td>
<td>1,387</td>
<td>1,197</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Immac. Heart of Mary</td>
<td>(d) 606</td>
<td>1,311</td>
<td>1,330</td>
<td>1,130</td>
<td>1,005</td>
<td>850</td>
<td>701</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(continued on following page)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Little Flower</td>
<td>(c)</td>
<td>350</td>
<td>700</td>
<td>755</td>
<td>814</td>
<td>794</td>
<td>602(5)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loretto (Englewood)</td>
<td></td>
<td>322</td>
<td>305</td>
<td>124</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loretto (Woodlawn)</td>
<td></td>
<td>253</td>
<td>240</td>
<td>224</td>
<td>360</td>
<td>352</td>
<td>270</td>
<td>251(4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loyola Academy</td>
<td>(b)</td>
<td>924</td>
<td>1,430</td>
<td>1,579</td>
<td>1,669</td>
<td>1,723</td>
<td>n.a.</td>
<td>1,642</td>
<td>1,646</td>
<td></td>
</tr>
<tr>
<td>Marian Catholic</td>
<td>(c)</td>
<td>197</td>
<td>1,072</td>
<td>1,456</td>
<td>1,360</td>
<td>1,425</td>
<td>1,416</td>
<td>1,420</td>
<td>1,374</td>
<td></td>
</tr>
<tr>
<td>Marillac</td>
<td>(i)</td>
<td>232</td>
<td>693</td>
<td>1,006</td>
<td>868</td>
<td>525</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marist</td>
<td>(g)</td>
<td>632</td>
<td>1,430</td>
<td>1,573</td>
<td>1,625</td>
<td>1,773</td>
<td>1,850</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marywood, Evanston</td>
<td></td>
<td>496</td>
<td>528</td>
<td>452</td>
<td>531</td>
<td>506</td>
<td>444(3)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mercy</td>
<td></td>
<td>1,085</td>
<td>825</td>
<td>1,011</td>
<td>1,029</td>
<td>900</td>
<td>709</td>
<td>680(4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mother Guerin</td>
<td>(f)</td>
<td>1,058</td>
<td>1,306</td>
<td>1,480</td>
<td>1,510</td>
<td>1,608</td>
<td>1,503</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mother McAuley</td>
<td>(a)</td>
<td>1,051</td>
<td>1,362</td>
<td>1,401</td>
<td>1,642</td>
<td>1,976</td>
<td>1,987</td>
<td>1,930</td>
<td>1,907</td>
<td></td>
</tr>
<tr>
<td>Notre Dame/Boys</td>
<td></td>
<td>560</td>
<td>1,424</td>
<td>1,434</td>
<td>1,511</td>
<td>1,505</td>
<td>1,350</td>
<td>1,170</td>
<td>1,050</td>
<td>1,037</td>
</tr>
<tr>
<td>Providence</td>
<td></td>
<td>1,171</td>
<td>1,064</td>
<td>904</td>
<td>678</td>
<td>495</td>
<td>420(2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Providence/St. Mel</td>
<td>(j)</td>
<td>550</td>
<td>305</td>
<td>309</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(continued on following page)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27 Queen of Peace</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28 Regina Dominican</td>
<td>(c)</td>
<td>264</td>
<td>1,080</td>
<td>1,341</td>
<td>1,255</td>
<td>1,008</td>
<td>841</td>
<td>873</td>
<td>968</td>
<td></td>
</tr>
<tr>
<td>29 Sacred Heart of Mary</td>
<td>(e)</td>
<td>140</td>
<td>782</td>
<td>1,025</td>
<td>624</td>
<td>545</td>
<td>592</td>
<td>523</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 Sacred Heart (18th Street)</td>
<td></td>
<td>110</td>
<td>135</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31 Sacred Heart (May St.)</td>
<td></td>
<td>168</td>
<td>160</td>
<td>133</td>
<td>142(1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32 Siena</td>
<td></td>
<td>815</td>
<td>1,158</td>
<td>1,155</td>
<td>1,038</td>
<td>850</td>
<td>555</td>
<td>313</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>33 St. Augustine</td>
<td></td>
<td>237</td>
<td>243</td>
<td>242</td>
<td>295</td>
<td>274</td>
<td>315</td>
<td>320</td>
<td>292</td>
<td>204</td>
</tr>
<tr>
<td>34 St. Clement</td>
<td></td>
<td>151</td>
<td>143</td>
<td>146</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35 St. Elizabeth</td>
<td></td>
<td>325</td>
<td>349</td>
<td>247</td>
<td>259</td>
<td>162(1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36 St. George, Evanston</td>
<td></td>
<td>1,275</td>
<td>1,154</td>
<td>1,045</td>
<td>964</td>
<td>921</td>
<td>840(2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37 St. Joseph</td>
<td>(d)</td>
<td></td>
<td>719</td>
<td>1,376</td>
<td>1,265</td>
<td>1,038</td>
<td>721</td>
<td>714</td>
<td>668</td>
<td></td>
</tr>
<tr>
<td>38 St. Laurence</td>
<td>(e)</td>
<td></td>
<td>417</td>
<td>1,600</td>
<td>1,767</td>
<td>1,660</td>
<td>1,630</td>
<td>1,689</td>
<td>1,654</td>
<td></td>
</tr>
<tr>
<td>39 St. Louis Academy</td>
<td></td>
<td>425</td>
<td>358</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40 St. Mary</td>
<td></td>
<td>666</td>
<td>803</td>
<td>775</td>
<td>804</td>
<td>794</td>
<td>643</td>
<td>420</td>
<td>200(6)</td>
<td></td>
</tr>
</tbody>
</table>

(continued on following page)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>41 St. Mel</td>
<td>1,490</td>
<td>1,593</td>
<td>1,455</td>
<td>1,360</td>
<td>577</td>
<td>442</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42 St. Michael (Central)</td>
<td>771</td>
<td>756</td>
<td>725</td>
<td>727</td>
<td>754</td>
<td>640</td>
<td>575</td>
<td>515</td>
<td>445</td>
<td></td>
</tr>
<tr>
<td>43 St. Michael (Girls)</td>
<td>268</td>
<td>289</td>
<td>270</td>
<td>216</td>
<td>160</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44 St. Patrick Academy, Des Plaines</td>
<td>355</td>
<td>626</td>
<td>666</td>
<td>502</td>
<td>496</td>
<td>443</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45 St. Patrick (Girls)</td>
<td>309</td>
<td>330</td>
<td>391</td>
<td>332</td>
<td>340</td>
<td>240</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46 St. Paul</td>
<td>(h)</td>
<td></td>
<td></td>
<td></td>
<td>488</td>
<td>461</td>
<td>367</td>
<td>355</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47 SS. Peter &amp; Paul (Girls)</td>
<td>330</td>
<td>310</td>
<td>272</td>
<td>310</td>
<td>297</td>
<td>273</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48 St. Phillip Basilica</td>
<td>965</td>
<td>1,002</td>
<td>1,005</td>
<td>934</td>
<td>816</td>
<td>602</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49 St. Sebastian</td>
<td>100</td>
<td>128</td>
<td>122</td>
<td>148</td>
<td>189</td>
<td>164</td>
<td>155</td>
<td>155</td>
<td>89</td>
<td></td>
</tr>
<tr>
<td>50 St. Stanislaus Kostka</td>
<td>300</td>
<td>350</td>
<td>428</td>
<td>410</td>
<td>355</td>
<td>420</td>
<td>277</td>
<td>140</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51 St. Thomas the Apostle</td>
<td>167</td>
<td>133</td>
<td>112</td>
<td>160</td>
<td>209</td>
<td>204</td>
<td>200</td>
<td>198</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td>52 St. Viator</td>
<td>(e)</td>
<td>325</td>
<td>950</td>
<td>1,150</td>
<td>1,047</td>
<td>1,135</td>
<td>1,045</td>
<td>900</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53 Unity</td>
<td>(k)</td>
<td></td>
<td></td>
<td></td>
<td>806</td>
<td>658</td>
<td>400</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(continued on following page)
TABLE 4 (continued)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>54 VAUT</td>
<td>1,090</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55 Visitation</td>
<td>945</td>
<td>1,100</td>
<td>861</td>
<td>782</td>
<td>716</td>
<td>473</td>
<td>387</td>
<td>260</td>
<td>250</td>
<td></td>
</tr>
</tbody>
</table>

Key:

(a) Opened 1956
(b) Opened 1957
(c) Opened 1958
(d) Opened 1960
(e) Opened 1961
(f) Opened 1962
(g) Opened 1963
(h) Opened 1965
(i) Opened 1967
(j) Opened 1969
(k) Opened 1972
(l) Opened 1980

(1) Enrollment at closing, 1967
(2) Enrollment at closing, 1969
(3) Enrollment at closing, 1970
(4) Enrollment at closing, 1972
(5) Enrollment at closing, 1973
(6) Enrollment at closing, 1976
(7) Enrollment at closing, 1978
(8) Enrollment at closing, 1979

The development of the individual case studies was dependent on the availability of archival materials. Archdiocesan, school, parish, and religious community archives were used in the gathering of data. The conditions of these archives, in terms of content and organization, varied greatly.

**Procedure**

The procedure utilized is as follows:

Chapter I provided a historical perspective of Catholic education in the United States and an overview of the Archdiocese of Chicago in terms of location, population, and educational focus. Chapter II provides an overview of the years of expansion, 1955-1966. Chapter III reviews high school expansion during the years 1955-1958, under the direction of Cardinal Stritch. Chapter IV chronicles those schools which opened under the auspices of Cardinal Meyer's High School Expansion Program during the years 1960-1963. Chapter V discusses those schools which closed during the years of expansion, 1955-1966, along with the two schools which both opened and closed during the 1955-1980 time period of this study. Chapter VI provides an overview of the national and local political, social, educational, and religious climate of the period 1955-1980. Chapters VII and VIII review Phase II of the High School Expansion Program,
describe the sole new school opening, and chronicle those schools which either closed or merged during the years 1967-1980.

Historical documents were the basis for the research and writing of this dissertation. Most of the material is from primary sources. Published sources were used to provide an overview and to place the primary sources material in a historical context.


4. OCD, 1981.
Catholic educational activity in the area now known as the United States began with the work of French and Spanish missionaries. The establishment of Catholic schools is credited to the work of the Jesuits who established a school almost as soon as they arrived in Maryland in the mid-1600s. These initial foundations were classified as private schools. Records indicate there was a school at St. Mary's Church in Philadelphia around 1770, and the Ursuline Nuns were teaching in New Orleans in 1727.

During the 1700s, the Catholic Church in America was very underdeveloped and formed an extremely small minority group, estimated in 1790 at some 30,000. Comparatively, the size of the Catholic population was quite small in relation to other denominations, and in 1815, Catholics claimed fewer congregations than any other religious denomination. The first American diocese,
comprising the entire United States, was established in 1790. With the beginning of mass immigration in the nineteenth century, the number of bishops and dioceses slowly increased so that by 1833, the Catholic hierarchy consisted of eleven bishops (and as many dioceses).

Three types of Catholic schools came into existence during this time: the men's college, the female academy, and the church school for the young boys and girls of the parish. The first ordinary, Bishop John Carroll, concentrated more on higher education, although in his first pastoral letter, he pointed out the general need of a pious and Catholic education of the young to insure their growing up in the Faith. Carroll was personally responsible for the founding and establishment of Georgetown University in 1786. Later bishops followed Carroll's lead and began men's colleges in Kentucky (1811), Ohio (1831), St. Louis (1819), and Alabama (hardly a Catholic stronghold) in 1830. By 1830, a total of fourteen Catholic men's colleges had been founded. The primary impetus for the establishment of men's colleges was the dire need for priests. Bishops viewed the college as a way of recruiting and training young men for the priesthood.

The female academy was not an American invention; rather, it was a transplanted European institution. The
The first Catholic female academy was founded in New Orleans in 1727. Ursuline nuns came from France to organize the academy. The next academy, Visitation, was founded in Georgetown in 1790. After the turn of the century, additional academies began to appear with regularity; ten were in operation by 1820 and over one hundred by 1852. The "moral and religious training of their pupils as future American mothers" was the chief goal of Catholic academies. It was thought that once educated in moral and domestic virtues, their graduates could become the moral guardians of the home.

The most typical school of the period was the parish school, established for young boys and girls. This type of school was fairly typical in colonial America. Many religious sects have since abandoned their parish schools, though at one time almost every denomination supported its own. These schools most often originated from the desires of the local community. People wanted their children to know the principles of their faith, so they pushed for a school in the local parish. Many immigrants regarded the preservation of native language as the best means of preserving culture and traditions and believed that the parish school would be an ideal means of fulfilling this desire. In some rural towns, the Catholic school was the only school; in
effect, it served as the "public" school. The first free Catholic parish school appears to have been the one Mother Seton opened in 1810 at Emmitsburg, Maryland.

The educational enterprise in the United States began to change substantially in the 1800s with the emergence of the free public or "common-school" system. The intent of this concept was to ensure a literate population for the community in order to foster and preserve democratic institutions. As the American public increasingly accepted and supported the public-school movement, the Catholic community was troubled. The public school was Protestant-oriented. Derogatory references to things "Catholic" were common in the textbooks used. The widely used New England Primer with its stern injunction, "Child, behold that Man of Sin, the Pope, worthy of thy utmost hatred," illustrates this point. During the period 1700-1850, no textbook was more widely used than the New England Primer. During this time, three million copies of the Primer were sold. There was a basis for the Catholics' belief that many Protestants hoped the public school would "grind Catholicity out of Catholics." Historically, then, Catholic schools were established with a view to saving the faith and morals of Catholic boys and girls.

The first Provincial Council of Baltimore held in
1829 (a gathering of the seven bishops of the United States) urged in general terms that schools be established. Successive plenary and provincial councils of bishops continued to speak on educational matters. The Third Plenary Council of Baltimore in 1884 stated that whenever possible, there was to be a parochial school near every church; priests who did not cooperate were to be removed; laity who did not cooperate were to be reprimanded by the bishop; and unless other provisions for the religious education of children were possible, Catholic parents were to send their children to Catholic schools. The council allowed two years to establish such schools.¹¹

Despite this directive, only 37 percent of the nation's parish communities had established their own schools by 1899. At the beginning of this century, Catholic school pupils represented approximately 5 percent of the total elementary and secondary enrollment. The Code of Canon Law, promulgated in 1918, echoed the assumptions and principles (in some places, the actual wording) of the decrees of the Third Plenary Council of Baltimore. By 1920, only 35 percent of a much larger number of parishes were able to support schools.¹²

High schools were first established in the middle of the nineteenth century, but initially attracted very few students. Their growth in the public sector was spurred
on by the 1872 decision of the Michigan State Supreme Court, upholding the right of the City of Kalamazoo to levy additional taxes for a high school. In the first two decades of the twentieth century, the high school came into its own, enrolling more and more students. In 1899, the new superintendent of Catholic schools in Baltimore wrote that high schools were "the crying need in Baltimore, Washington [D.C.], and other parochial centers." Thus, the establishment of high schools soon became a top priority of Catholic educators. By the late nineteenth century, Catholic educators were calling for schools that would educate children graduating from parochial elementary schools—a high school which would complete the school system and enable Catholics to compete more effectively against their rival, the public school system.

The first Catholic central high school, Roman Catholic High School for Boys, was established in 1890 in Philadelphia. The concept of a central Catholic high school serving an area of the city became the recommended norm. Few parishes could afford to organize their own high schools. St. Mary High School for Girls, established in 1899, was the first central high school in the Archdiocese of Chicago. By 1912, fifteen central Catholic high schools were in operation. These schools,
however, could educate only a fraction of the eligible Catholic children. In Philadelphia, for example, 60,000 students were enrolled in the parochial elementary schools in 1912; the city's Roman Catholic High School had an enrollment of only 394 boys.\textsuperscript{15}

By 1959, there were 2,328 Catholic high schools in the nation educating 810,763 students.\textsuperscript{16} In spite of steady increases, by World War II, Catholic school pupils (both elementary and secondary) represented only 7 percent of the total school enrollment in the country.

Enrollment in Catholic elementary and secondary schools increased 102 percent between 1945 and 1959. This rate of growth is remarkable considering that the comparable growth of the public school system during these same years was 52 percent.\textsuperscript{17} Still, in 1959, 59 percent of the nation's Catholic parishes had schools; about one-half of Catholic elementary school-age pupils attended public school.

After one hundred years of continual growth, attendance in Catholic elementary schools began to decline in the 1960s. An obvious factor was the declining birth rate. Another factor was the 1960s' debate on the value of a parochial school education. A smaller number of religious teachers and the corresponding impact on costs was another major reason advanced for this decline. From
an all-time high of 5.6 million students (elementary and secondary) in 1964, enrollment fell to 5.2 million in 1967. By 1980, there were 3,163,759 pupils, a decline of approximately 39% since 1964.

The focus of this paper is Catholic education in the Archdiocese of Chicago. The following section will describe the historical development of Catholic schools in this geographical territory.

The Archdiocese of Chicago

Prior to the establishment of the diocese of Chicago on November 28, 1843, the state of Illinois was under the jurisdiction of the diocese of Quebec until 1784; Baltimore until 1808; Bardstown until 1827; St. Louis until 1834; and Vincennes, Indiana until 1843. The Archdiocese of Chicago now includes only Cook and Lake Counties, Illinois; however, at the time of its origin, it encompassed the entire state.

Catholic education came to Illinois in the year 1673 with the historic journey of Father Jacques L. Marquette and Louis Joliet into mid-America. Called the "first school leaders of the Illinois country," they came to make Christians of the natives. Marquette and Joliet thought the best way to attain this aim was through the instruction of the children. The first secondary school
In what was later to become the Diocese of Chicago was Jesuit College established in Kaskaskia in the Illinois country. This foundation opened in 1721 and closed in 1763.22

Evidence of growing Catholic interest in education is apparent from the sporadic appearance of schools in the 1830s. These schools, though primitive, greatly aided the development of civilization and religion. One of the earliest of these schools was established in Galena in 1832. The first parochial school was established in Quincy in 1837 in the German parish of the Ascension of Our Lord Jesus Christ. This school was attended by fourteen boys and ten girls.23

The first bishop of Chicago, William J. Quarter, arrived on May 5, 1844. At this time, there were only five parishes—four in the outlying areas of Cook and Lake County and one in the city itself. During Bishop Quarter's tenure, thirty churches were built, and the first educational institutions were established.

The first school established in the city of Chicago was College of St. Mary for men, begun in 1844 by Bishop William J. Quarter. The first secondary school for girls was established by the Sisters of Mercy in 1846. St. Mary's School for Girls was the first parochial school in Chicago. Sponsored by St. Mary's parish, it was the
forerunner of St. Xavier Academy and College and Mother McAuley High School. St. Joseph Academy for boys was established in 1848 as a preparatory school to the College as well as a parochial school for the boys of St. Mary's parish.

The second ordinary was Bishop James Van de Velde. During his tenure, seventy Catholic churches were built. The number of parochial schools in the city increased to twelve with most staffed by lay persons. The Diocese of Quincy, encompassing the southern half of the state of Illinois, was established in 1853. (The diocesan seat was transferred to Alton in 1857 and to Springfield in 1923.)

Bishop Van de Velde's successor, Anthony O'Regan, was installed as the third bishop in 1854. His term was short-lived and he resigned his position in 1858. At this time, over 10,000 students were enrolled in fifty parochial schools. One notable incident during this time was the dismissal of the entire faculty of St. Mary of the Lake University by Bishop O'Regan, because of a disagreement over finances.

James Duggan, the fourth bishop of Chicago, was installed on January 21, 1859. He reopened St. Mary of the Lake University in 1861. As a result of disagreements over finances, the university was closed again in
The Civil War had temporarily halted the expansion of the diocese. Twenty-one parishes were formed. In 1869, Bishop Duggan suffered a mental breakdown and was placed in an asylum in St. Louis where he died on March 27, 1899.

Bishop Duggan's successor, Thomas Foley, was installed on March 10, 1870. During his tenure, the Great Chicago Fire struck (October 8-9, 1871), destroying many frame churches and most existing schools. Bishop Foley established eighteen new parishes in Cook and Lake counties. The Diocese of Peoria was established in 1877 to serve Catholics in central Illinois. The Chicago Diocese encompassed all of northern Illinois with Kankakee County as its southern boundary. Bishop Foley died on February 19, 1879.

On September 21, 1880, Chicago was made an archdiocese. Patrick A. Feehan was appointed archbishop. His tenure was a period of enormous growth as Catholic immigrants streamed into Chicago by the thousands. One hundred nineteen parishes were established between 1880 and 1902 (of these parishes, 63 were national parishes designed to meet the special needs of the foreign-born). The number of schools stood at 166 in 1902, with an enrollment of 67,329 students. Regarding the archdiocesan educational system, Feehan stated in
1890: "The attendance of these Catholic Schools now numbers, I am informed, 43,000 pupils and it is our proud boast that more children are receiving a sound moral and intellectual training in our parochial schools than in any other diocese in the United States." 24

In 1900, The New World published a special edition to commemorate the beginning of the new century. The section on Catholic schools was organized along ethnic lines, with each group treated as a separate entity. The history of Catholic education was, in actuality, the history of its separate ethnic systems. 25

The French were the initial group to develop an instructional program under Catholic auspices in the archdiocese during the mid-1600s. Most of the nineteenth-century Chicago Catholics belonged to the German and Irish groups. Until the late 1860s, their schools accounted for 100 percent of the parochial school enrollment. 26

The massive new immigration from southern and eastern Europe after 1880 rendered the archdiocese into even more separate systems. The first Polish parish was founded in 1867. By 1900, however, the enrollment in Polish Catholic schools outnumbered the Germans! 27

Other groups included the Bohemian and Czech Catholic settlements. The first few Bohemians arrived
about 1855. In 1863, they built a school in St. Wenceslaus parish. A few Lithuanians had come to Chicago around 1870. The real growth of Lithuanian Catholicism began in 1900. Between 1900 and 1914, over nine Lithuanian parishes were founded. The Slovaks settled on the west side in the early 1880s, but were too few in number to found their own parish. The first Slovakian parish was founded in 1898.28

Other smaller ethnic groups included the Slovenians, Croats, Belgians, and Hungarians. These small groups of ethnics had considerable difficulty in founding and maintaining their own parishes and schools, probably because of their number and the fact they were often scattered through the archdiocese.29

The Italians distinguished themselves in their disinterest, not only in the parochial school but in the Catholic parish itself. The first Italian parish was formed in 1881 and the school opened in 1899 (founded by St. Mother Francis Xavier Cabrini). The Italian problem became a cause of concern.30 The New World noted that "experience has simply proved that the Italians will not send their children to parochial schools if they have to pay for them to go there, and experience has also fully proved that when Italian children go to the public schools, in nine cases out of ten, they lose all
Black Catholics were evident at St. Mary's Parish in the 1880s. In 1888, Archbishop Feehan gave this little group the exclusive use of the basement of St. Mary church. In the early part of this century, several parishes were designated as "colored" parishes. In 1941, Holy Name of Mary parish was founded with a school staffed by black sisters.

Less than 15% of the eligible age groups attended secondary school in Chicago in the late 1800s. High school remained a privilege of a select few. The private academy, not the central high school, was the principal secondary school. Private schools, referred to as "academies" for girls and "colleges" for boys, were conducted by religious communities independent of the parish structures. Some parishes, however, began adding secondary departments to their elementary schools. By 1900, fourteen parochial or parish high schools existed in the metropolitan area. Typically, they began as two-year commercial programs, later expanding into four years including a full program of study. Although not run on a large scale, these schools helped satisfy the growing educational needs and the demands of the parishioners. Until 1920, secondary education for Chicago Catholics remained a combination of the parish high school and the
Religious orders, primarily women's, have been viewed as essential to the educational apostolate. Though religious communities have often become involved in a variety of activities, their main work was teaching. According to Cardinal Cody, "Without their selfless dedication, the Catholic school system in the Chicago Archdiocese could never have become the largest in the nation." One major reason why Catholic schools have been able to survive financially is because the religious communities have subsidized them through their low salaries or stipends. The difference between a lay teacher's salary and the religious staff person's stipend is referred to as "contributed services." By the early twentieth century, sisters generally received an annual stipend of about two hundred dollars, or one-third less than female public school teachers and one-half that received by teaching brothers. In the Archdiocese of Chicago, the sisters' stipend was raised to $900 from $600 for the 1959/60 school year. This stipend was raised periodically: $1,000 in 1961-62; $1,200 in 1963-64; $2,000 in 1969-70; $3,200 in 1972-73; and $5,800 in 1979-80.

As with parishes, religious orders were initially associated with ethnic groups. Prominent for their work...
in German parishes in the archdiocese were Benedictine sisters, Sisters of St. Francis, Poor Handmaids of Jesus Christ, Sisters of Christian Charity, School Sisters of Notre Dame, and School Sisters of St. Francis. Religious orders associated with Irish parishes in the archdiocese included the Sisters of Mercy (the first order to come to Chicago in 1846), Sisters of Charity of the Blessed Virgin Mary (B.V.M.s), Dominicans, Ladies of Loretto, sisters of St. Joseph, and Sisters of Providence. Religious orders that staffed Bohemian parochial schools included the Franciscans, Benedictines, and School Sisters of St. Francis.

Women religious orders that worked with the Polish parishes included the Felicans, Sisters of the Holy Family of Nazareth, Sisters of the Resurrection, Sisters of St. Joseph, and the Franciscans. Two orders of women worked primarily with the French Catholics: the Congregation de Notre Dame and the Sisters of St. Joseph. The Missionary Sisters of the Sacred Heart (founded by Mother Francis Xavier Cabrini) began working with Chicago's Italians in 1899. Other communities associated with the Italians include the Mantellate Sisters and the Missionary Sisters of St. Charles Borromeo. The Sisters of St. Casimir began working with the Lithuanians at the beginning of the century. The Sisters of the Blessed
sacrament, Oblate Sisters of Providence, Sisters of the Holy Family, and the Franciscans are noted for their work with Black Catholics.\textsuperscript{39} In the second half of this century, ethnic lines were less distinct and religious communities of women worked with various groups.

While religious brothers taught in the elementary schools in the eastern portion of the United States, their educational apostolate was limited to the secondary level in the Archdiocese of Chicago. Religious communities of brothers included the Brothers of Mary, Christian Brothers, Marist Brothers, and Brothers of the Holy Cross. Religious communities of priests included the Jesuits, Holy Cross Fathers, Redemptorists, Clerics of St. Viator, Franciscan Friars, Carmelites, Resurrection Fathers, Augustinians, and Dominicans.

James Quigley was installed as the Archbishop of Chicago on March 10, 1903. The Diocese of Rockford was established on September 23, 1908. This new diocese encompassed the northwestern section of Illinois and included 55 parishes scattered throughout 12 counties. This resulted in a reduction of about 7,000 square miles of territory. The Archdiocese of Chicago now encompassed the Chicago metropolitan area towards the north, Joliet and Kankakee on the south, and DuPage County on the west.
Thirty-seven parishes were established during Bishop Quigley's tenure. Fifty-eight were national parishes, again established to serve Catholic immigrants. The number of parochial schools totaled 256, with an enrollment of 109,162 students. The number of secondary schools stood at 45, with a total enrollment of 7,231.40

The need for a more organized high school expansion effort became more recognized. In 1904, the editor of The New World urged: "Let us build and organize the Catholic high schools we really need, equip them well, make them strong in the character of their work, and then we will have nothing to fear for the standard of our schools."41

Quigley died on July 10, 1915 and was succeeded by Archbishop George Mundelein. Mundelein initiated the processes out of which the present Archdiocesan Board of Education and Schools Office have evolved. Mundelein implemented a school policy requiring that all subjects (excluding catechism and literature) be taught in English. Mundelein also instituted the policy of constructing large central high schools rather than smaller parish or private ones. Seven new central high schools were constructed and eighteen existing schools were either rebuilt or enlarged at the Archbishop's urging. By the end of that decade, the Chicago Archdiocese had
taken a giant step in the attempt to provide adequate high school facilities.

The nation's financial collapse in the depression of the 1930s curtailed the rate of growth initiated during the 1920s. The standard of universal secondary education, plus the absence of employment opportunities for the young during the Depression, resulted in unprecedented numbers of students entering high school. During the period 1930-1934, no new high schools were opened in the archdiocese. The existing schools could not absorb the increasing number of students seeking secondary education. As a result, a larger percentage than ever entered the public high schools.42

As economic pressures began to ease in the mid-1930s, new high schools were opened. To meet the immediate need of providing space for students, Cardinal Mundelein reversed his 1920's policy of centrally located high schools (which had proven to be very expensive) and reverted to the earlier practice of opening small, two-year institutions—usually in vacant parish classrooms. These small secondary programs provided a less expensive education.

During Mundelein's tenure, eighty-one parishes were established; only fifteen were national parishes. There were 481 schools with a total enrollment of 178,903
pupils enrolled. This included 85 high schools with an enrollment of 24,411. Archbishop Mundelein died on October 2, 1939.

Samuel Stritch was installed as Archbishop on March 7, 1940. The last geographical division of the Chicago archdiocese occurred on December 29, 1948, with the establishment of the Diocese of Joliet. The Chicago Archdiocese now consists of Cook and Lake counties. (The original Diocese of Chicago was made up of 102 counties—the entire state of Illinois.) In terms of geographical area, the Archdiocese of Chicago is one of the smallest; in terms of population, it is one of the largest.

High school buildings were not constructed during the war years of 1941-1945. Enrollment, however, increased by over 10,000—from 27,949 in 1941 to 38,250 in 1946—resulting in serious overcrowding. The growth of facilities was minimal, however, up to 1950, apparently due to restrictions on steel and other construction materials and the attendant high prices. Cardinal Stritch inaugurated the Catholic High School Building Fund which later evolved into the High School Expansion Program. These funds provided the impetus for the unprecedented growth in facilities which followed from the mid-1950s and into the early 1960s. The sources and uses of these funds will be discussed in detail in
Chapter II.

Cardinal Stritch was appointed to the Roman Curia in 1958. However, shortly after his arrival in Rome, he died on May 27, 1958. During his tenure, seventy new parishes were founded. In 1955, the Catholic population of the Archdiocese of Chicago was 2,899,357, out of a total population of 4,200,000. There were 43,314 students enrolled in seventy-two high schools.46

Cardinal Stritch was succeeded by Archbishop Albert Meyer who was installed on November 16, 1958. Less than one month after his installation, ninety-two children and three nuns were killed in a tragic fire at Our Lady of the Angels parish school on the city's West Side. Cardinal Meyer initiated the High School Expansion Program which resulted in the establishment of fifteen new high schools and additions to many existing high schools. During his tenure, thirty parishes were established. In 1965, 74,599 students were enrolled in ninety-one Catholic high schools. The Catholic population of the two-county archdiocese stood at 2,340,000 out of a total population of 5,717,800.47 Meyer died on April 9, 1965. He had been an ardent supporter of harmonious race relations. He called for the integration of Catholic churches, schools, hospitals, and other institutions, and urged pastors to work with community groups so that
racial change could be affected peacefully. 48

John Cody was installed as the sixth Archbishop of Chicago on August 24, 1965. In terms of Catholic population, Chicago was the nation's largest archdiocese. During Cardinal Cody's tenure, thirteen new parishes were established. As a result of population shifts and a decline in Catholic population, many parishes closed or were consolidated. In 1980, the total Catholic population of the archdiocese stood at 2,386,322 out of a total population of 5,615,011. There were sixty-four high schools enrolling 54,326 students. 49 In terms of student population, the archdiocesan school system (both elementary and secondary) was the nation's fifth largest. The public school systems of New York, Los Angeles, Chicago, and Philadelphia were larger.

Catholic education in the United States which began in the mid-1600s has continued uninterrupted to the present day. Propelled by the population increase after the Second World War, Catholic schools reached a peak in terms of enrollment and facilities in the mid-1960s. Between 1966 and 1980, declining enrollment caused a corresponding closing of facilities. Catholic schools in the Archdiocese of Chicago followed this same pattern of growth and decline. This study chronicles the expansion and decline of secondary school enrollment and facilities
in the Archdiocese of Chicago between the years 1955 and 1980.

Chapter II will provide an overview of the high school expansion period during the years 1955-1966. Cardinal Stritch's High School Building Fund and Cardinal Meyer's High School Expansion Program will be discussed.

2. Ibid.


5. Ibid., p. 249.

6. Ibid., p. 250.


9. Ibid.


14. The Catholic Mirror, August 26, 1899, quoted in Dolan, p. 393.


21. Ibid.

22. Ibid., p. 3.

23. Ibid., p. 8.


27. Ibid., p. 60.

28. Ibid., p. 63.

29. Ibid., p. 65.

30. Ibid., p. 67.


32. Sanders, p. 205.

33. OCD, 1900.

34. Sanders, p. 166.


37. Minutes of the Archdiocese of Chicago School Board Meeting, May 25, 1969 (hereafter referred to as SBM), located in the Archives of the Archdiocese of Chicago (hereafter referred to as AAC).


42. Sanders, p. 187.

43. *OCD*, 1940.

44. Ibid., 1942, 1947.

45. Sanders, p. 192.


47. Ibid., 1966.


Phenomenal growth in enrollment and facilities occurred in the Catholic school systems from 1955-1966. In 1945, Catholic elementary and secondary schools in the United States enrolled 2,619,003 students. In 1959, enrollment was 5,130,195—a growth of almost 100 percent.1 Public school enrollment increased approximately 52 percent during the same period.2 By 1965, Catholic schools enrolled 5,582,354 students, an increase of 116 percent over 1945. In terms of facilities, there were 10,449 elementary and secondary schools in 1945. In 1959, there were 12,805, an increase of 22.5 percent. By 1965, there were 13,300 schools, an increase of 27.3 percent over 1945.

In the Archdiocese of Chicago, there were ninety high schools, with an enrollment of 36,116 students in 1945. In 1959, there were eighty-five high schools, with a total enrollment of 55,637. By 1965, there were ninety-one high schools, with an enrollment of 75,801,
an increase of 109 percent over 1945.³

The need for additional high school seats was recognized in the archdiocese during the later years of Cardinal Stritch's tenure, especially from 1953-1958. He initiated the Catholic High School Building Fund in 1953. Monies contributed to this fund were strictly voluntary. The voluntary arrangement was not enough to supply the need for funds, especially in the suburbs. In 1958, Stritch asked pastors in the archdiocese to fulfill pledges and to "promise that in the next five years they will contribute as generously as they can to our Catholic High School Building Fund." He further urged each pastor to pledge the same contribution made in the past years.⁴

In 1957, Msgr. Daniel Cunningham resigned as superintendent of the archdiocesan schools, a position he had held since 1928. Cardinal Stritch appointed Msgr. William E. McManus to the post. Cardinal Stritch was named to the Roman Curia on March 1, 1958 and died soon after his arrival on May 27, 1958. He was succeeded by Archbishop Albert Gregory Meyer on November 16, 1958.

Compared to Cardinal Stritch, Cardinal Meyer was an expansionist. With Cardinal Meyer's approval, Msgr. McManus wasted little time in developing a High School Expansion Program. McManus noted that the number of Catholic school eighth-grade graduates greatly exceeded
the number of available seats in Catholic high schools. In 1950, 16,333 eighth graders graduated from Catholic elementary schools. In the fall of 1950, there were 11,233 seats available for high school freshmen. In 1957, 24,466 eighth graders graduated; that fall, there were 16,642 high school seats available. It was understood that not all Catholic grade school graduates would seek admission to Catholic high schools. Between 1952 and 1958 (during Cardinal Stritch’s Catholic High School Building Fund Program), 17,715 additional seats were added by building seven new schools and additions to twenty existing schools. However, the number of applicants to Catholic high schools still far surpassed the number of available seats. McManus cited the need for additional high school seats in 1957. "[But] the ideal of every Catholic child in a Catholic school will not be achieved. With few exceptions, the high schools have long waiting lists. In the suburban areas, many schools will be unable to accommodate all students seeking admission."5

In a report to the archdiocese describing the lack of high school space and the need for an expansion project, McManus stated:

Providing Catholic high schools for our young people is essential to the welfare of the Church in the Archdiocese of Chicago. These are the schools from which will graduate the young men and women who
will send their children to our Catholic grade schools. In these high schools, vocations to the religious life—vocations so important for the future of Catholic education—will be discovered and developed. These schools will educate Catholic leaders in many walks of life.

Failure to provide adequate high school facilities for our young people could have consequences far more serious than mere failure to give them religious instruction during the critical years of their adolescence. The great danger is that allowing an ever-increasing number of these youngsters to attend public high schools might lessen their loyalty to an love of the church, might subject them to the pernicious influences of the subtle secularism found in many public schools, and might leave them with the conviction that the public schools, which were good enough for them, also will be good enough for their children.

With Cardinal Meyer's support, Msgr. McManus initiated a bold plan for constructing high schools. Contributions for the High School Expansion Program were solicited (in McManus's terms) in "a heavy-handed fashion." Pastors in areas needing high schools were called in groups, based on the wealth and location of the parish. Following a presentation on the need for additional construction in their geographic area, the pastors were given envelopes indicating the amount of their pledges to be contributed over a five-year period. This amount was based on money the parish had on reserve with the archdiocese. Said McManus, "It was pure extortion, but it worked." Overall, the response to this project was positive. The mood appeared to be "Let's expand; let's take care of the kids." The attitude then
was that Catholic education was not a burden, but rather a good way to spend money. There was no massive resistance to the assessment and all assessments were paid off in the five-year time period.\(^7\)

McManus relied on the male and female religious communities to expand and construct the new high schools. This followed a long established pattern in the archdiocese which depended on religious orders to operate secondary schools. The religious orders regarded this exercise of free enterprise appealing. In the parishes, the religious community managed the schools, but did not own them; here, the religious community assumed responsibility and ownership of the high schools. Religious communities found the secondary schools to be an excellent source of vocations. This factor significantly influenced the decisions of the communities to undertake the establishment, ownership, and staffing of large high schools.

The Sinsinawa Dominicans considered the "potential benefits for membership in the congregation"; the Sisters of Charity of Cincinnati "agreed that the congregation could assume the debt [of Elizabeth Seton High School], especially in the expectation that the school would be a source of vocations."\(^8\) The vocational potential of the high schools was so important that Cardinal Stritch
informed the superior of a religious community of men that he was in favor of their community getting vocations from the school, but reminded him that the archdiocese also needed vocations.  

Msgr. McManus developed a formula for financing the construction of high schools. The archdiocese would provide the land and a grant amounting to $1,000 per student up to 1,200 students. Five hundred dollars per student would be provided for over 1,200 up to a maximum capacity of 1,600. No schools were initially designed to enroll over 1,600 students. The religious communities were responsible for the difference between the archdiocesan allocation and total costs for construction, equipment, fees, and expenses incurred in the construction and erection of the school.

Religious communities were invited to staff the new high schools based on their tenure in the archdiocese, along with their ability to finance such an undertaking. In addition to established orders, new communities were invited to sponsor high schools. Msgr. McManus also attempted to secure a commitment from the communities to staff three additional elementary schools within a ten-year period as a prerequisite to obtaining the archdiocesan grant. He explained the rationale for this stipulation in a 1961 letter to a provincial superior
contemplating the establishment of a high school in the archdiocese, stating:

My request that the Sisters staff additional grade schools was made necessary by the grim reality that Communities simply will not pay any attention to our requests for Sisters for elementary schools unless we simultaneously give them some kind of promise that they will have a high school. Under the circumstances I really have no choice but to do my best to persuade Communities participating in the Archdiocesan High School Expansion Program to take on a reasonable number of grade schools over a reasonable period of time.¹⁰

There was moderate success in obtaining compliance with this stipulation. The Superior General of one community informed Msgr. McManus that she did not see "how we can possibly open two additional elementary schools" for at least seven to eleven years. She further stated that "if our dates, 1968 and 1972, cannot be accepted by the archdiocese, we see no other alternative than for us to forego the opportunity of the new high school at this time."¹¹ The Mother General of another congregation informed McManus that her congregation was willing to accept responsibility for building and staffing the proposed high school, but that she could not commit the congregation to the staffing of three more elementary schools.¹²

Because of the archdiocesan grants, coupled with the incentives for vocations, Catholic high schools expanded. The initial plan of both Cardinal Stritch and, later
Msgr. McManus, was to build "twin" schools, one for boys and one for girls in close proximity to each other. This was thought to provide the schools the advantages of co-education without the "evils" of co-education. It also helped to facilitate transportation. For the most part, this plan worked. However, in some areas, due to lack of space or the inability to obtain property, and in later years, the inability to obtain a religious community to sponsor the endeavor, it was not possible to build two facilities. In the case of Carmel High School, Mundelein, it was decided to construct a co-institutional facility, rather than a co-educational school.

The religious communities also agreed to establish comprehensive high schools that would enroll students of various levels of ability and would provide courses of study geared to these levels. Tuition and fees would be established by the archdiocese and would be subject to renegotiation every two years. The Catholic School Board reserved the right to review the architectural plans for the building. And at the request of the archdiocese, the religious community would agree to accept all freshman applicants up to an established ceiling. Meeting this condition might require the school to operate on an extended day, a practice McManus described as "destined to become quite common in the
The initial scope of Meyer's and McManus's High School Expansion Program covered a five-year period, 1960-1964. The projected cost for construction of high school facilities and additions to existing structures was $52,000,000. Of this amount, $24,500,000 was to be obtained by assessment of the parishes. The balance, $27,500,000 was to be paid by the religious communities sponsoring the new high school. The plan proposed was to add 35,250 seats.15 The tentative budget for Phase II of the Expansion Project (1965-1969) included expenditures for additions to schools, assistance to inner-city schools, and the construction of six additional schools, five of which were never built.

The headlines of the August 1959 The New World read: "Archdiocesan Schools Hit All-Time Enrollment High."

In the accompanying article, Msgr. McManus is quoted as saying:

In the brief period of ten years, high school enrollment has climbed from 36,000 pupils in 1949 to 57,000 pupils in 1959, a gain of 21,000 pupils.

The remarkable success of the past ten years gives us confidence and courage to predict that during the next ten years expansion of Catholic school buildings and other facilities will keep pace with the anticipated steady increase in enrollment.16

In response to this amazing student population explosion, the archdiocese initiated its High School
Expansion Program. McManus further stated: "Every effort is being made, and will continue to be made by His Eminence, Cardinal Meyer, to provide the facilities for the Catholic education of our youth at the earliest possible date."  He concluded by saying that "despite our heroic efforts to meet the ever increasing demand for high school classrooms, there will still be a shortage."

Between the years 1955 and 1966, approximately 35,000 additional students enrolled in Catholic high schools. During this same time period, nineteen new schools were constructed. Cardinal Mundelein had absorbed increased enrollment during the Depression years by establishing small high schools in already existing parish elementary schools. In contrast, Cardinals Stritch and Meyer encouraged and financially supported the construction of the large, private high school.

Chapter III will focus, in chronological order, on the six high school foundations which opened under Cardinal Stritch's jurisdiction, in the 1950s. Chapter IV will examine Cardinal Meyer's and Msgr. McManus's High School Expansion Program which opened thirteen new Catholic high schools during the years 1960-1966. In both of these chapters, the selection of a religious community, financial arrangements, construction plans, student recruitment, and the operation of the school through 1980
will be discussed. Chapter V will review those schools which closed during the expansion period. The decision to close will be examined as will the actual closing process.
ENDNOTES--CHAPTER II


4. Cardinal Stritch to Pastors, March 15, 1958, located in the Archives of the Archdiocese of Chicago (hereafter referred to as AAC).

5. The New World, August 16, 1957.


12. O'Rourke, p. 35. It is interesting to note that this stipulation applied only to female religious communities, as no male communities staffed elementary schools in the Archdiocese.


15. The High School Expansion Program Report, January 1960 (AAC). A 1964 summary indicated that 24,905 additional seats were provided which included seats in 210 mobile classrooms.


17. Ibid.

18. Ibid.

CHAPTER III

CATHOLIC HIGH SCHOOL EXPANSION IN THE 1950s

Six high schools--Notre Dame, Mother McAuley, Brother Rice, Loyola Academy, Regina Dominican, and Marian Catholic--opened during the years 1955-1958, under the direction of Cardinal Stritch. All of these schools were located either on the outskirts or outside the city of Chicago and were constructed in response to the burgeoning high-school population in the North Shore communities and southwest suburbs.

Cardinal Stritch did not follow a standard procedure when establishing high schools or utilize a formula when allocating construction subsidies. Rather, he negotiated with the individual religious communities which sponsored the schools. It does not appear that formal contracts were drawn up or signed between the archdiocese and the religious communities.

This chapter will focus, in chronological order, on the establishment, development, and operation of these six high schools through 1980.
Notre Dame High School for Boys

Notre Dame High School for Boys in Niles, which opened in 1955, was the first school constructed during the time parameters of this study. In a November 1951 letter from the provincial superior of the Congregation of the Holy Cross to Cardinal Stritch, Reverend Thomas Mehling, C.S.C. acknowledged the cardinal's invitation to construct a high school and outlined basic principles and assumptions. The school was to be located at Lake Avenue and Locus Street in Wilmette (the present site of Loyola Academy). Capacity of the school was to be between 1,000 and 1,250 boys with tuition set at $200 per year. The proposed opening date was September 1953. The school was to be owned and conducted by the priests of the congregation of the Holy Cross. One-half of the funds required were to be contributed by the archdiocese. The remaining one-half were to be borrowed by the Notre Dame High School corporation. The estimated cost including construction of the school and faculty house along with equipment, furnishings, and site improvement was $2,040,500. Cardinal Stritch based this amount on the costs of similar buildings recently erected in the archdiocese.¹

Two years passed before discussion of the Notre Dame project continued. At a meeting in the chancery office
on December 21, 1953, the cardinal's interest in a Notre Dame High School was reaffirmed. The site proposed was a thirty-acre tract of land on Dempster between Harlem and Milwaukee Avenues in Niles. Again, the archdiocese agreed to pay half of the costs for the complete plant and the faculty house. The costs were to be kept down to $2,000,000. Enrollment capacity was set at 1,200 boys. Tuition was again set at $200 per student per year.

Stritch also required that the program not be strictly college preparatory but also include general, commercial, and vocational courses. He preferred that the building open in September of 1954.²

Cardinal Stritch suggested that the Holy Cross Fathers visit the recently constructed St. Patrick High School in Chicago as a model which could be replicated or modified to meet their needs. Stritch had been assured by the architect (as had the fathers) that a new building could be constructed for $1,970,000.³

Representatives of the Holy Cross Fathers met with Cardinal Stritch on January 8, 1954 and accepted the proposal. The General Council of the Congregation agreed to adopt the foundation of a high school in "Evanston" (sic) on January 9, 1954, with the understanding that the archdiocese would donate the land plus $1,000,000, and that the school would be owned by the congregation.⁴
In Stritch's letter of approval and authorization, tuition was left open, the amount to be fixed by the congregation.5

The architectural firm of Belli and Belli was accepted and ground was broken on September 1, 1954. Costs which were projected at less than $2,000,000 were now running close to $2,700,000. The congregation requested additional money from the archdiocese which Cardinal Stritch readily approved. Several years later, a dispute would arise over the repayment of this loan. The eventual cost of the entire plant was $2,870,000.6

A significant factor explaining the congregation's decision to accept and staff Notre Dame High School for Boys was their decision to close Columbia Preparatory School in Portland, Oregon in June of 1955. The closing of Columbia Prep, due to low enrollment and financial problems, provided faculty members who became the nucleus of Notre Dame High School faculty.

Father John Lane, C.S.C was appointed by Father Theodore Mehling, C.S.C., the provincial superior, to oversee construction of the building. An office was set up in a little storefront next to Stan's Snack Shop on Dempster Street. It was from this small office that over 500 freshmen and over 60 sophomores were recruited and found their way into the opening classes of the school.
placement tests for the initial students were administered at St. Mary of the Woods parish school in Chicago during January of 1955.

Father James d'Autremont, C.S.C. was appointed first principal of Notre Dame High School. Classes began in September of 1955. The faculty consisted of sixteen Holy Cross priests, one Holy Cross brother, and two lay teachers. Enrollment the first year was 560 students. A comprehensive program of studies, general, vocational, and college preparatory, was offered. The first commencement was held in 1958 with sixty-three students (the first sophomore class) graduating. The first graduation for those students who attended Notre Dame High School for the entire four years was held in 1959 with 248 students graduating.

Improvements were made on the physical plant and the grounds. Father William Brinker, the first Athletic Director, recalled: "The fields were all mud; we called it our 'lake' out there. It was finally filled in at least three feet." Not only were the fields muddy, but the gymnasium floor flooded because the school was built in a low-lying area.

Enrollment continued to increase steadily from the initial 560 students to a peak of 1,543 during the 1963-64 school year. With the increased number of students,
there was a parallel increase in the number of faculty from nineteen in 1955-56 to a peak of seventy-seven in 1969-70. Larger enrollments led to the hiring of additional lay faculty members, adding additional expenses. Two mentions of fiscal concern are noted in the summaries of the canonical visits of 1959 and 1961.

In the budget of the current fiscal year, there will be an addition of some $26,000 for necessary additions to the lay faculty and increases in faculty salaries. Since there will be no appreciable increase in gross income, great care will be exercised in expenditures so that all obligations will be met.

In February of 1961, the faculty numbered 30 priests and 25 laymen. Of the 25 "lay" teaching positions, 22 could have been filled by priest teachers if available. Three of the positions were in physical education for which no priests in the order were qualified. The expenditure for lay teacher salaries was $105,339. The ratio of thirty religious teachers to twenty-five lay teachers remained constant through the early 1960s. A personnel study, conducted in March of 1964, noted that the number of faculty kept pace with the increased enrollment of students. However, the increase in faculty had been largely an increase in lay faculty which in turn increased expenditures. The report recommended that priests to be assigned to Notre Dame High School should utilize summers early in their formal education, to gain mastery in their
fields of teaching and to acquire the necessary education courses required for teacher certification in Illinois. stating that Notre Dame High School is located in an area where the public high schools enjoy an enviable reputation for scholastic competency, the report stated: "If we are to meet this reputation, which is not fictional, but also to surpass it, we must have our priests more than adequately trained for their teaching posts."

Another concern was to train successors for those in key positions such as Department Heads and Directors of Studies. In most of the departments, there were no priests in lines of succession.11

Tuition and fees for the school year 1955-56 were $200. It was $260 during the 1959-60 school year and $280 in 1961-62. Throughout the 1960s and 1970s, tuition continued to increase, from $350 in 1967-68 to $770 in 1974-75 to $1,100 in 1979-80.

The question of becoming a coeducational institution was raised and studied several times. Several reasons were advanced for considering this concept: attracting students and families who favor coeducation; competing with the public school population; reducing costs by increasing the number of religious staff if a merger with a girls' school was involved; and expanding the ability to provide a wider curriculum offering.
Discussion and study were initiated during the 1967-68 school year by then principal Reverend William B. Simmons, C.S.C. The focus was a possible merger with St. Patrick Academy for Girls in Des Plaines. Sister M. Georgia, R.S.M., the principal at St. Patrick's, was interested in investigating this possibility because of an aging building and the prohibitive costs involved in replacing such a structure, slightly declining enrollment, limited growth potential, and a decrease in the number of religious teachers on the faculty. Notre Dame was interested because of a projected decrease in enrollment and a decrease in available religious faculty members. Also, there were those who thought a coeducational school was more appropriate for the times. In a letter to Sister M. Georgia, Father Simmons indicated approval from his provincial to investigate the possible merger of the two institutions and stated that the Archdiocesan Schools Office was not opposed to further study but not yet ready to take an official position. A special committee was established to study the possibility of the merger of the two schools. The first meeting was held May 21, 1968. This idea was pursued into January 1969 when the decision to close St. Patrick's Academy at the end of the school year was announced. Apparently, it was determined that a merger
was not appropriate at this time. The door was left open, however, with the Mother Provincial of the Mercy sisters informing the cardinal that

if, in the future, the Holy Cross Fathers at Notre Dame, are interested in having a coeducational institution and we can see the number of our personnel is stabilizing, we would like very much to collaborate with them in this very important work on the northwest side. I feel that after one more year we should be able to know how the trend will go, and, perhaps, by that time the attraction for this coeducational institution will be stronger and we really are interested in it.

The issue surfaced again in the Holy Cross Provincial Chapters. In 1973, it was an item proposed for long-range examination and planning to attract students to solidify enrollment. Another idea presented was the possibility of establishing a middle or junior high school program. In 1976, the topic was discussed as follows:

One way suggested to minimize the rate of the enrollment decline is to "go coed." During the past three years, conditions have not made for a balanced discussion or examination of the question. Girls seem to be one more irritation. A majority of the faculty are currently opposed to the ideas of coeducation. There has to be time for selling and for planning.

A second important factor, if we would be just, is that of giving other institutions sufficient time to plan their future as well. At least one local girls' school could be drastically effected [sic] by a decision on our part.

Further, the Archdiocesan School Board, at least, should be consulted. The Board's Office of Planning has expressed willingness to participate in the planning.
In any case, coeducation is a leap into the dark. If the planning and investigation were to start in the coming fall, it would seem best that the target date for the admission of girls be set no earlier than the fall of 1978.15

Notre Dame High School, Niles, ended the decade of the '70s on a positive note. In his report to the 1979 Provincial Council, principal Thomas Markos, C.S.C. stated:

We feel that the prospects for Notre Dame High School are bright. The freshman enrollment the past three years has shown a gradual increase. We have upgraded academic standards which for a few years led to a decline in total enrollment. Now we are beginning to reap the fruits of our efforts. The number of courses failed by students, and the number of students not being readmitted because of academic deficiencies, is declining. The result is that we project an enrollment of 1,030 to 1,050 students for next year, an increase of thirty to fifty-five students. [Actual enrollment for 1979-80 was 1,037 students.]

The morale of the staff is good because they see the increase in enrollment and are pleased with the direction the school is taking.

The major problem I see facing us in the next three years is a financial problem which is affecting our staffing and our staff. In the past five years, 53% of our staff loss was due to a lack of adequate income.

Given our experiences recently, we are very much concerned that unless we can do something about salaries, we will experience difficulty in attracting and keeping staff members who will maintain the existing quality of our academic programs. We find ourselves faced with a moral problem as well. Given the Church's recent emphasis on social justice, we are embarrassed by the wages we are offering people with families who have given an increasing number of years to Notre Dame. We feel this problem is a matter of social justice.16
Over the years we have earned a reputation for providing a quality Catholic education. We have continued to enhance that reputation. Our rising enrollment in the face of declining enrollment around us is proof of that. Our major concern at the time of this Chapter centers on the difficulty we are experiencing in hiring quality teachers and keeping them with us.

The conclusion is that we need to continue our support of this apostolate with whatever means. Certainly the steady enrollment in the face of less students should point out to us a growing need for this type and quality of education in the Niles area. We are meeting an expressed need of the Church as experienced in the Archdiocese of Chicago.17

Notre Dame High School for Boys, one of the first large high schools established by Cardinal Stritch, opened in Niles, Illinois in September 1955 for 560 students. The development of Notre Dame aptly illustrates the process Stritch followed at that time, namely, a series of letters and meetings with the sponsoring religious congregation over a period of several years to discuss the proposal. These events eventually led to some form of agreement between the congregation and the archdiocese. This agreement usually included a donation of land and a construction subsidy.

The administration of Notre Dame High School had been challenged by financial problems from the very beginning. What was proposed to be a $2,000,000 school, eventually ended up costing close to $3,000,000. Enrollment, while fairly stable, never reached the 1,600
capacity level which resulted in less tuition revenues than initially anticipated. The number of religious faculty members never matched the demand. Despite these problems, Notre Dame High School remained a successful operation as evidenced by its 1980 enrollment of 1,037 students. The issue of coeducation, while not yet resolved, serves as a good example of how the school responded to complex problems such as declining enrollment.

Notre Dame High School continues to serve boys from the north and northwest neighborhoods of the City of Chicago and North Shore and northwest suburbs.

Mother McAuley Liberal Arts High School
Mother McAuley Liberal Arts High School for Girls and Brother Rice High School for Boys opened in 1956. Both are located on the far southwest side of Chicago.

Mother McAuley Liberal Arts High School began at St. Xavier Academy. The first school for girls in Chicago and the state of Illinois, St. Xavier Academy located in St. Mary’s Parish, began on October 12, 1846. In 1901, the academy, along with St. Xavier College, relocated to 49th and Cottage Grove on Chicago's south side. St. Xavier Academy included grades 1-12, with the secondary grades functioning as the preparatory school of St.
xavier College. Because of limited enrollment growth and changing neighborhood environments, the decision was made in 1952 to again relocate the academy and the college to Chicago's southwest side.\textsuperscript{18}

In 1953, Mother M. Huberta McCarthy, president of st. Xavier College, outlined the relocation and expansion plans in a letter to Cardinal Stritch. She proposed a building to accommodate 1,200 students. The anticipated cost was $2,000,000. She hoped the archdiocese would purchase the St. Xavier property for $650,000 and provide a subsidy of $1,000,000. Cardinal Stritch indicated that $1,000,000 was not available and proposed that the sisters build a smaller school.\textsuperscript{19}

The Sisters of Mercy proceeded with their original high school plans. Ground was broken for the new school on August 17, 1955. Cardinal Stritch informed the sisters in September 1955 that he had approved their request for the purchase of the St. Xavier property and a subsidy of $1,000,000 towards the erection of the new high school.\textsuperscript{20}

The new school was designed to serve as a laboratory school for St. Xavier College, hence its designation as a liberal arts high school. In keeping with the academy/college tradition that had existed at the former location, the Sisters of Mercy established three levels
of schooling—elementary (at nearby Queen of Martyrs Parish), secondary (Mother McAuley), and collegiate (St. Xavier)—at the new site. According to The New World, "The integrated curriculum was designed to link college, high school, and elementary school into one system."21

With an initial enrollment of 560 students, the first classes began on Monday, September 17, 1956. The initial student body consisted of one homeroom of seniors, known as the charter class (those girls who transferred from the former St. Xavier Academy), two homerooms of juniors, three sophomore homerooms, and eight freshman homerooms. The majority of the sophomores, juniors, and seniors transferred from the former academy. The first principal was Sister M. Ignace. The school was dedicated by Cardinal Stritch in May of 1957. In his dedication address, Stritch predicted that McAuley would "provide Chicago with girls and women of enlightenment."22

Enrollment increased rapidly, quickly reaching and surpassing the 1,200 student capacity. The idea of expanding the facility was considered in 1960. At that time, concern was expressed about having an adequate number of religious teachers to staff the school in light of the other community commitments already assumed in the archdiocese.23 Applications for admission, however,
skyrocketed. Approximately 320 seats were reserved for freshman students; in 1961, 602 students applied for entrance. In 1962, 492 students applied. Those students above the capacity ceiling were referred to under-enrolled schools such as Mercy, Providence, Academy of Our Lady, Mother of Sorrows, and Mt. Assisi High Schools. A variety of methods were incorporated to determine which students to accept and which to refer to other schools. 24

In February of 1962, Cardinal Meyer met with all of the high school principals and asked them what they would need to do to accept all students who applied to their schools. In her response, Sister Ignace outlined step by step the effect this request would have on staff, students, North Central requirements, and morale and growth in religious life.

If we were to take 503 freshmen, our student body would number between 1,625 and 1,640. First, we would need to increase our faculty and auxiliary staff by a minimum of eight teachers. Because we have approximately ten sisters who are between the ages of 65 and 83 years of age, it is more probable that we would need to have approximately ten faculty and auxiliary personnel.

Because we could not possibly accommodate all of these students at one time, it would be necessary to convert to two shifts. One possibility would be to have the 972 freshmen and sophomores go from 8:00 a.m. until 12:30 p.m., carrying a minimum program of four regular subjects and Christian Doctrine. They would be unable to take Physical Education, Art Orientation, Music, Speech, and Health. The underclassmen would have no association with the upperclassmen and many would be free while their parents are employed between 12:30 and 5:00 or 6:00 p.m.
The 670 upperclassmen could come for the afternoon, from 12:30 until 4:00 p.m. They too would be able to take only limited curricular offerings—a real disadvantage for three-fourths of our student body who are preparing for college and schools of nursing. They would, however, be able to have access to the spiritual and moral counseling made possible in the afternoon by diocesan priests. This would no longer be available to freshmen and sophomores. The extracurricular program could no longer function to any extent, nor would there be much opportunity for the girls to spend any time with the sisters on an informal basis.

One of the more subtle difficulties that the shift plan presents is that it creates a dichotomy within the faculty, and makes it increasingly difficult for the religious to exercise intelligent leadership among the lay teachers. One other formidable consideration is that neither of the sessions would meet the North Central requirements on several points—curriculum, length of day, etc.

This arrangement would be very different, Your Eminence, from the present one in the high school. For the past fifteen years we have been making special efforts to develop our academic program and to implement it while we try to provide also opportunities for student growth by means of extra and co-curricular activities and guidance. If we are to maintain the school at its present level, we should not add to our student body.

However, Your Eminence, the adjustments as set forth here are minor problems as compared with my basic perplexity in these circumstances. As principal and local superior, I have taken very seriously what I thought was my first obligation—to create an environment in which the sisters, by means of meditation, Mass, the sacraments, prayers, and their community life would be growing constantly in their motivation to serve Our Lord through the Church in the high school. This spirit must be maintained vigilantly if it is to endure and be communicated. Are we wrong in believing, Your Eminence, that it is important for us to have time for prayer, reflection and preparation of school work, and for some life in community in order to be able to exemplify what we profess to teach? What disturbs me most is, Your Eminence, that in our
discussions regarding the very real problems of numbers which we face, we seem to have so little recourse or support in our desire to be not only teachers but religious persons in the full sense of the word.\textsuperscript{25}

Applications continued to soar as did enrollment which was 1,362 in 1961-62 and 1,401 in 1964-65 in a building built to accommodate 1,200 students. In 1964, 180 students more than the freshman capacity level applied for admission. The Sisters of Mercy proposed the following policy for admitting students: Preference for admission would be given to those students who were (1) sisters of currently enrolled students; (2) girls who have Sister of Mercy relatives; (3) daughters of alumni and/or benefactors; and (4) girls from parishes where assistant pastors teach at Mother McAuley School.

Msgr. McManus and the Archdiocesan School Board believed that the McAuley policy had the potential of being arbitrary and discriminatory. He proposed that a branch of Mother McAuley High School be established at St. Germaine School (which had unused classrooms).\textsuperscript{26} The Provincial Council of the Sisters of Mercy agreed, after careful consideration, to follow McManus's recommendation for a period not to exceed two years. The acceptance was conditioned on the understanding that the archdiocese would be responsible for all expenses other than salaries for instructors and administrators.\textsuperscript{27} After discussion,
the school board voted 12-6 not to pursue this plan for fear it would impede integration.28 One hundred additional freshman students were accommodated; those not accepted were referred to neighboring undersubscribed schools or to public schools.29

During the 1965-66 school year, a major $800,000 addition, the Fine Arts Wing, was constructed. This addition completed the original plans for the building. The Fine Arts Wing housed the music, speech, and drama departments with music studios, enlarged choral room, Little Theater, dressing rooms, and the auditorium. This addition increased student capacity to 1,400.30 In November of 1966, there were 511 freshman applicants at Mother McAuley for the 1967-68 school year--211 over capacity. In December, the Archdiocesan School Board was considering constructing another girls' school in Oak Lawn to reduce some of McAuley's enrollment pressure. As an interim measure, pending construction of this new facility, the Sisters of Mercy were asked to convert a portion of their novitiate building at 3701 W. 99th Street into classrooms. A $40,000 grant from Project: Renewal was used to cover expenditures.31 In his letter approving the financing of the conversion, Archbishop Cody requested assistance in encouraging parents and friends of McAuley to be faithful in fulfilling Project:
Jtellewal pledges and also communicating that the conver-
sion was financed by Project: Renewal. The conversion
was completed in 1968. Enrollment capacity was then
1,800. The enlarged student body was taught by hiring
additional lay faculty and by adding religious teachers
from three other religious communities. These sisters
would become the nucleus faculty of the new high school.
In an agreement signed by the Sisters of Mercy and the
Archdiocesan School Board, it was understood that this
arrangement was "only temporary and not intended to be in
effect for longer than one class, namely that starting
during the 1967-68 school year."

In October of 1967, plans for the new girls' high
school were put on hold. With costs anticipated at
approximately $4,000,000, Archbishop Cody was reluctant
to invest that amount of money without further study,
because of the unpredictable trends in Catholic educa-
tion. McAuley was once again asked to expand to accommo-
date all applicants. Meetings were held during spring
1968 to discuss the expansion issue. At a meeting
called by the Sisters of Mercy on February 15, 1968,
the following factors were cited in favor of construc-
tion: serving the maximum number of students possible;
providing an educational program to as many people as
possible in the vicinity; and paying off the debt on the
auditorium much sooner. Among the objections were: construction costs; the personnel problems of the Sisters of Mercy, especially because of the rising median age of the faculty; a shortage of sisters from other communities; the escalation of lay teacher salaries; and possible employee unionization. At additional meetings, other topics discussed for inclusion in the contract were: a guarantee of at least 15% of the faculty from other religious communities, with the Sisters of Mercy providing 55% or, if that were not possible, the archdiocese subsidizing lay salaries to the 15% amount. The Sisters of Mercy also considered removing teachers from elementary school commitments to provide the needed number of sisters at McAuley.

In May, it was decided to allocate $350,000 from Project: Renewal monies to enable McAuley High School to expand its facilities to accommodate 2,000 students. The expansion involved much of the remaining novitiate building. Upon completion, library facilities were expanded; fourteen classrooms were constructed, along with two laboratories, a cafeteria, and guidance and counseling rooms.

During the 1969-70 school year, enrollment was 1,976 students; 1,987 in 1973-74; 1,930 in 1976-77; and 1,907 in 1979-80.
Mother McAuley Liberal Arts High School opened on the southwest side of Chicago in 1956 with an enrollment of 560 students. The opening of McAuley was somewhat unique as it was the relocation of an already established academy in addition to the construction of a new building. Also, the sisters already owned the land and approached the cardinal for financial assistance. While reluctant at first, Stritch was able to provide a $1,000,000 construction grant.

It appears that neither the Sisters of Mercy nor the cardinal fully comprehended the extent of the population explosion on the southwest side. McAuley was originally constructed for 1,200 girls although the cardinal had proposed a smaller school. By the 1961-62 school year, enrollment exceeded capacity. Several solutions to the problem, including an extended day and the opening of a branch school, were studied but never implemented. The reasons given for not implementing these suggestions indicated that careful and sound thinking had taken place on the part of the Sisters of Mercy and the archdiocese. Three major construction and renovation projects took place which eventually increased McAuley's enrollment capacity to 2,000.

Mother McAuley High School continues to serve girls from the southeastern edge of the city and surrounding
suburbs. McAuley's enrollment has remained close to the 2,000 capacity level throughout the 1970s.

Brother Rice High School

Brother Rice High School for Boys, located at 10001 S. Pulaski Road in Chicago, opened on September 12, 1956. Msgr. Edward Burke, chancellor for the archdiocese, arranged an interview between Cardinal Stritch and Brother Arthur Loftus, Provincial of the Christian Brothers (of Ireland), in December of 1953 to discuss the work of the brothers. Encouraged by the prospect of expanding in the area of secondary education in the archdiocese, Loftus wrote Stritch that he "hope[d] our work in the great Archdiocese of Chicago will be greatly extended in the coming years." He also wrote to Burke, stating that he hoped the interview "[would] lead to the opening of another school conducted by the Christian Brothers of Ireland in the great Archdiocese of Chicago." He also added that "the invitation to build a high school on the southwest side and the generous help of the archdiocese will be in great measure owing to your friendly efforts." Since 1926, the Christian Brothers had staffed Leo High school, also in Chicago.

Six months passed before further correspondence occurred. Brother Loftus again wrote Msgr. Burke
inquiring about the opening of a new high school for boys on the south side. Loftus further indicated that the order would be developing staffing patterns for the 1955-56 school year and would need to know what commitments, if any, must be made for Chicago. Six months later, the official approval came from Cardinal Stritch in a letter of June 20, 1955, which accepted the brothers' offer to "build, equip and conduct a boys' high school." He offered the brothers a grant of $500,000 from the High School Building Fund to be applied toward the erection costs. He added, "We do need a boys' high school in that area, and we know the ability of your Brothers to conduct an excellent Catholic high school. Indeed we appreciate your offer." Contracts were sent on July 27, 1955 and returned signed on August 7, 1955. Ground was broken in November of 1955. The new school was to be named Brother Rice after Brother Edmund Ignatius Rice, the founder of the Christian Brothers (of Ireland).

In April of 1956, Brother Loftus wrote the general manager of the Chicago Transit Authority requesting that arrangements be made to run a bus on Crawford (Pulaski) so that the students of the different schools (McAuley, Rice, and St. Xavier College) would have proper transportation. The general manager responded promptly with a less-than-favorable response.
You may not be aware of the fact that our South Pulaski bus service now terminates at 76th Street. The extension that you propose would add approximately six miles of round trip service to each bus operated south of the present terminal.

In our opinion, there is no prospect of the area south of 76th Street producing sufficient traffic to offset even a major part of the added cost of the proposed operation.

Chicago Transit Authority is, as you probably know, a service-at-cost operation. Consequently, the service extension that you are suggesting would be an added burden upon our adult fare-paying passengers who are now subsidizing elementary and high school students to a total of approximately $3 million a year through the half fare privileges extended to them.  

He concluded by referring Brother Loftus to a staff engineer to meet with him at a later date.

Construction proceeded throughout the summer of 1956. The brothers arrived September 1, 1956 and school opened to 420 freshmen on September 12, 1956. The initial faculty consisted of eleven Christian Brothers with Brother William C. Penny as principal. The first volume of The Crusader Yearbook describes that day:

Remember that first wonderful day in September of 1956? Freshmen came stumbling into our as yet unfinished corridors, filled with awe and excitement, with twinges of fear, hesitation, confusion and curiosity. The first assembly was held that day in the main corridor on the second floor. Perhaps you remember tripping over an abandoned ladder, or a block of plaster. The gym wasn't finished until half the year was over, and the cafeteria was a place to bring your lunch. And stretching out on all sides of the infant school were acres of mud.  

Brother Loftus wrote Cardinal Stritch in December of
1956, requesting that he officiate at the dedication of the school. Stritch promptly replied that he was "looking forward to the privilege of blessing this school."" Brother Rice High School was dedicated by Stritch on May 30, 1957. At this ceremony, Stritch spoke of the necessity of Catholic education and the excellence of the educational facilities and faculty. He encouraged the brothers to give their best to those entrusted to their care. He urged the parents to cooperate with the faculty in all their efforts on behalf of the students.

As happened at Mother McAuley High School, enrollment increased steadily from 420 students enrolled during the first year to 1,450 students enrolled during the 1959-60 school year (the first year all four grades were in attendance). The faculty the first year numbered sixteen--eleven brothers and five laymen. In 1959, it numbered fifty-three--forty-three brothers and ten laymen. For the 1957-58 school year, the second year of its operation, 560 students applied for the 400 available freshman seats. It was necessary to decide which students to accept and which to refer to other schools. Consideration for admission included accepting the top one-third based on scholastic ability and aptitude, applicants who were brothers of current students, and candidates for the band and athletics. Efforts were
made to work with the neighboring pastors in order to accept five out of every ten who applied. Those students not accepted were referred either to Saint Rita or St. Francis de Sales High Schools or the public schools.46

For the 1959-60 school year, nearly 700 students applied for admission as freshmen at Brother Rice, which had a freshman capacity of 400. A meeting was held with Msgr. McManus, Brother Penny, and Father Jeremiah Duggan, McManus's assistant, to discuss enrollment. McManus made several proposals. The first was to enlarge Brother Rice High School. Penny had reservations about this proposal because the additional numbers would overcrowd the library, cafeteria, and gymnasium as well as the chapel and monastery. McManus's second proposal was to build a second structure (complete with monastery) for first- and second-year students and use the original structure for third- and fourth-year students. There would be a unified curriculum and a capacity of about 3,000 students. This arrangement would enable the Catholic high schools to offer the scholarship and facilities of the big public high schools such as New Trier. Brother Rice could become the number one scholastic school in the archdiocese. Property would be purchased from the Sisters of Mercy for the second structure. Penny expressed concern about the availability of the land. According to his
understanding, the Sisters of Mercy intended to build a men's college on the land adjacent to St. Xavier College. McManus's third proposal—to deal with the immediate problem of more applicants than capacity—was to utilize double shifts or conduct classes in a vacant building. None of these suggestions were accepted as they involved the hiring of additional staff and could jeopardize the school's accreditation process.⁴⁷

Negotiations between the Archdiocese of Chicago and the Sisters of Mercy for the sale of the land adjacent to Brother Rice High School and St. Xavier College were not successful. The Sisters planned to build a men's college which they hoped the Christian Brothers would staff.⁴⁸ Attention then turned to locating another site on which to construct another boys' high school in the southwest area of the archdiocese. In July of 1959, McManus extended an invitation to the Christian Brothers to open a school which eventually became St. Laurence High School.⁴⁹

St. Laurence High School opened in September of 1961. During the spring, 790 boys applied to Brother Rice and 415 boys applied to St. Laurence. An agreement worked out between the principals and Msgr. McManus was that Brother Rice accept 400 boys; refer 150 to St. Laurence; refer 155 to the undersubscribed Catholic
schools in the city, and direct the 85 students scoring below 70 on the entrance examination to public schools. St. Laurence accepted 354 of the applicants, plus the 150 from Brother Rice for a total of 504 freshman students. Sixty-one students scoring below 60 on the entrance exam were referred to the public schools.

The process of referring students from oversubscribed schools to undersubscribed schools posed problems, both in terms of developing an equitable referral system and in parental and student acceptance of the decision. The Archdiocesan School Board voted five to two, with one abstention, to refer students along parish lines from overcrowded schools to those with seats available. Other systems proposed and rejected included using the entrance examination scores and drawing names by lot. The former was rejected because the board felt oversubscribed schools would "skim the cream off the top." The latter proposal was rejected because it could result in unreasonable travel times. The school board further proposed a single day of registration to avoid multiple applications to different schools and a standardized procedure for dealing with referrals and parish quotas. This plan met with resistance and opposition from the high schools, and two (increasing to four in 1966) refused to cooperate. In 1963, approximately 1,500
students applied and were not admitted to the high school of their choice. Seven hundred fifty-three students were referred to undersubscribed schools; 703 (228 boys and 475 girls) were not accepted due to lack of space.\textsuperscript{53}

In an attempt to resolve the continuing problem of oversubscription of students at Brother Rice, the faculty, administration, provincial, and archdiocese considered expanding the physical plant in 1967. The enrollment was 1,850 in a school built to accommodate between 1,400 and 1,500 boys. There were 66 faculty members on the staff—34 brothers and 32 lay teachers. In a letter to the provincial, Brother Rohan, principal, outlined his proposal:

It seems to me that the only possible solution is to expand our facilities. Basically, this expansion would affect our library, cafeteria, athletic and music facilities. I would propose that our library space and capacity should be doubled—at present, the library seats 90. It should seat 10\% of the enrollment, or about 180. Our cafeteria would have to be expanded, especially in the serving area. If the serving area could be relocated and expanded, the present serving area could be used for a faculty lounge and workroom. Our facilities in this sphere are woefully inadequate.

Our plans to expand our athletic and music facilities, i.e., the swimming pool and band room, are already somewhat familiar to you.

As I see it, we should be able to accept about 550 incoming freshmen, bringing our enrollment to 2,000. This would require that about 6 more teachers be hired. The 125-150 students still unaccounted for would be referred to Leo, thus helping with the undersubscription problem there.
Finally, with regard to the financing of all this, it is my understanding that the Archdiocese is prepared to assume the expense of the project. In any case, this will not be any burden to the school. Some or all of the $200,000 which we presently have saved for our Building Fund will most probably have to be put towards this, but this was our plan in any event.54

Negotiations with the archdiocese continued throughout the summer and early fall. Many questions, primarily financial, were raised. Msgr. McManus urged the brothers to expand all areas at one time rather than on a piece-meal approach. Delays, Msgr. McManus pointed out, cost money. Cardinal Cody approved a grant of $569,999 for this project. The funds for this project came from Project: Renewal. Due to the fact that bids exceeded original estimates, the Christian Brothers urged Msgr. McManus to request an additional 15% of the total cost from the cardinal. McManus agreed to pursue this request because he wanted the project to be completed in a timely manner and the library to be a showcase. The request for the additional monies was denied by the cardinal.55

As a temporary measure, the school purchased mobile classrooms from the archdiocese using some of the allocated Project: Renewal monies. Enrollment for the 1967-68 school year was 1,993 students and 2,089 in 1969-70. Construction was completed in May of 1969. Enrollment remained in this range throughout the 1970s, with 1,915 students enrolled in 1974-75, 1,834 in 1976-77, and 1,825
in 1979-80. 56

Brother Rice High School for Boys opened to 420 students in September 1956. The majority of the students came from the southeastern section of Chicago and the surrounding suburbs. The process followed by the cardinal is again different from that used in the establishment of Notre Dame and Mother McAuley High Schools. In the case of Brother Rice High School, the Christian Brothers approached the cardinal hoping to obtain his approval for the establishment of a secondary school. The construction allocation was $500,000 as compared to the $1,000,000 grant provided the other two schools.

The problem of applicants exceeding available space which affected Mother McAuley High School also had an effect on Brother Rice. The proposed resolutions, including the construction of a second structure for upperclassmen, going to an extended day, and the establishment of a branch school, were carefully studied yet rejected for valid reasons. An addition was eventually constructed which increased Brother Rice's capacity to 2,000 students. This addition, along with the eventual construction of two more schools, helped to provide Catholic secondary education for boys of this area.
Loyola Academy

Loyola Academy in Wilmette opened in 1957. This opening was the combination of new construction and the relocation of an already established academy.

Loyola Academy originally was the high school department of Loyola University. It was the initial building of the Lake Shore Campus in the Rogers Park area of Chicago. It was opened by the Jesuit Fathers on September 20, 1909, with eighty-eight students in attendance. The first graduation was held in 1911 with four students graduating. Since the mid-1950s, approximately 250 students have graduated each year.57

As the enrollment of both Loyola University and Loyola Academy began to increase, the need for additional space became urgent. The university hoped to use space previously allocated to the Academy for its own programs. As available space became limited, the idea of relocating the Academy was considered. The Academy would become more autonomous in a separate location. In a report to R. J. Willmes, S.J., the rector of the Jesuit Community, James E. Farrell, S. J., the Academy Principal, wrote:

At the present time [1954], the Academy operating as it does on the university campus, is very definitely in an inferior position. Since it is a high school, it must necessarily take an inferior position and second place particularly since it is using University facilities. The good health of any high school requires a certain amount of autonomy and
independence and full recognition of its endeavor and its rights.

We are but in each other's way and, when that happens, the secondary phase of our educational programs must necessarily be at a disadvantage. Where decisions have to be made in favor or [sic] one side or the other, it seems altogether proper that most of the time the decision should be made in favor of our primary responsibility, namely, University education. However, the consequence is that the Academy must take an inferior position and this is a demoralizing factor to good educational activity on the secondary level. In the future, this situation will become worse rather than better in view of the increased enrollment of the University and the decreased enrollment of the Academy. 58

A request from Reverend James Maguire, the president of Loyola University, for background information about the relocation of the Academy from the Loyola University campus to Wilmette indicates that initial efforts to move the Academy began in 1930; records indicate that a serious effort was made, sites were studied, and conferences with Cardinal Mundelein were held. It is conjectured that a move was prevented by the Depression of the 1930s. 59 The relocation effort began in earnest during 1952-53 with attention directed toward the North Shore area. Pastors were contacted, sources of financial assistance were explored, and Cardinal Stritch was first approached on May 15, 1952. Negotiations continued throughout the next year with a final meeting held with the Loyola rector and Stritch on July 23. The cardinal eventually referred this matter to his consultors, who
denied approval of the request because of doubts about the financial feasibility of such a transfer. 60

In May 1954, the Jesuit consultors again discussed the Academy's future. Three possibilities were proposed: move the Academy to a new location, build a new plant on the university campus, or remain on the university campus and reduce the facilities according to the increasing needs of the university. The third proposal received the most attention. To remain on the university campus with the present facilities reduced would result in a decrease in enrollment of approximately 280 students, along with a substantially reduced income. This would also necessitate the reduction of the educational program. Two additional situations were highlighted at the consultors meeting:

In the event we have to reduce our enrollment, and the present demands for entrance continue, we would suffer an increasingly serious public-relations problem in regard to Pastors, Sisters, alumni, friends and families long associated with us. Our rejection policy would not be understood nor accepted. We would be alienating many good friends.

The trend in University enrollments and even here at Loyola University is towards co-education. It is becoming increasingly difficult, even now, to operate a Secondary Jesuit boys' school on a campus where a good number of young ladies are constantly and noticeably present. The traditional type of Jesuit Secondary Education certainly calls for an atmosphere and environment wholly for boys. 61

It was felt that the expansion at the present location would be, at best, a temporary solution to
a permanent problem. As the university continued to experience enrollment increases and the need to expand its facilities, the future of the Academy was thought to be in jeopardy.

On January 4, 1955, the Jesuit Consultors unanimously agreed that

the coexistence of both college and high school has become impossible. The present situation, due to lack of facilities, makes it impossible for both institutions to meet minimum educational needs. To continue as at present involves ultimately the gradual destruction of both institutions. After studying for more than three years all various possibilities, we are resolved to do everything possible to remove the Academy from this campus and provide Academy facilities elsewhere.62

Three general locations were identified, with preference being given to the North Shore area. September 1956 was identified as the necessary target date to move the Academy. It was estimated the total expenses would amount to approximately $3,000,000.

A report on the present and future status of Loyola Academy was prepared and forwarded to Cardinal Stritch on February 16, 1955.63 This report requested permission to relocate the Academy to the Wilmette-North Shore area by September 1956. A meeting was held with the cardinal, Reverend Robert J. Willmes, the Jesuit rector, and Reverend James J. McWilliam, principal of Loyola Academy, on March 11, 1955. At this meeting, the cardinal tentatively agreed to the move to Wilmette. He had in mind a
school of approximately 1,500 students and would provide financial assistance up to $1,000,000. The cardinal also indicated his wish that the present character of Loyola Academy as an exclusively college preparatory school be changed to accommodate some boys who could not undertake a strictly college preparatory program. He did not wish to have the college preparatory program abandoned but rather to provide for "terminal high school students" and others unable to manage successfully at Loyola. Stritch indicated that this matter would be taken up officially with his consultors within ten days.44

Approval from Stritch was granted to Reverend William J. Schmidt, the provincial superior, and Reverend Willmes, the rector. The Superior General of the Jesuits, the Very Reverend John B. Janssens, had serious reservations about the "terminal course of study" proposed by Cardinal Stritch. The provincial explained that the new school would offer general academic courses in which Latin was not required. He further explained that Stritch did not want the Jesuit educational standards abandoned. Rather, in addition to the regular Jesuit curriculum, the school would provide a less difficult academic curriculum for those boys in the area of the new high school who could not follow the regular Jesuit curriculum with its requirement of Latin. He also added
that only by providing a school of this mixed type can we hope for financial aid from His Eminence. And without financial aid, this removal of the Academy from the University campus, which is sorely needed, can hardly be accomplished. Further correspondence raised the question of a quota in the non-classical course of studies. The provincial responded that "it seems inevitable, if we are to meet the Cardinal's wishes, that we shall always have a certain percentage of students in the non-classical course."

A meeting was held with Cardinal Stritch and the rector, Father Willmes, the president of Loyola University, Father Maguire, and the principal of the academy, Father McWilliam, on August 3, 1955 to finalize details regarding finances, announcing the relocation of the academy, choice of architect, and acquisition of property. At this meeting, Stritch, who reaffirmed the archdiocesan grant of $1,000,000, asked about the extent of the university's financial assistance. It was explained that the university would guarantee a loan of $1,500,000. The remainder of the costs would be raised through gifts, fund raising, and borrowing, if necessary. The choice of architects and contractors was left to the Jesuits. Stritch indicated a desire that work proceed quickly and that a public announcement be made in the
fall of 1955. The site selected was at Edens Highway, Lake Avenue, Laramie, and Illinois Streets in Wilmette.

With negotiations between the cardinal and the Jesuits completed and all necessary permissions from the Father General in Rome obtained, attention was directed to the financing and constructing of a new Loyola Academy in Wilmette.

Fr. McWilliam, principal of the academy and director of the relocation project, stated concerns in a letter to the provincial in October 1955. These concerns were related to the nature of the North Shore community and its educational expectations.

We are locating a school and a Jesuit community in the middle of the North Shore Community—among people deeply sophisticated and often irreligious, in an area where hostility to the Church has a long and active, if polite, history. We are going into an area where Catholics live in good numbers, and where many more Catholics will come in the future. These Catholics are deeply infected, many of them, with the naturalism and uncatholic sophistication of their neighbor. In education, they have long become accustomed to send their children to public schools in the area—not only because these are good schools, but because this is the acceptable thing to do in these communities.

I think it is important in planning our new program and especially just now in planning the building that we keep in mind both the larger apostolic work in view as well as the particular mentality of the North Shore Community. Our school will be much more an effective instrument if it is something that the North Shore Catholics can be justly proud of; if it is in every possible respect a good substitute for, as an example, New Trier High School. If it is too plain in appearance or too simple in appointment, they will get that much less serious about giving us
their support. A new high school for which they will have to apologize will in many ways defeat the very apostolic purpose for which we are moving among them. In all probability, the Jesuit superior of the new school will be burdened with a heavy debt for many years. This debt can be much more readily liquidated if we provide the North Shore Catholics with a school which is in every possible respect one that they are thoroughly proud of.

The same thinking has importance, I feel, in considering the general type of school structure. You suggested the other day that possibly much saving could be achieved by contracting and simplifying the general outline and design of the building. You spoke of a building of much plainer design. The architect informs me that there would be no substantial saving involved in such a structure and that we would lose greatly in utility and appearance by erecting such a structure. Much more important to me is the anticipated reaction of our North Shore Catholics to such a design. They would not appreciate it, nor would they be as willing to grant us their support. They are sophisticated people, accustomed to beauty in their buildings as well as economy and modern good taste.

Announcements were made to the local Jesuit communities and work began in earnest to meet the September 1957 proposed opening. It was decided that the financing would consist of the archdiocesan grant ($1,000,000), fund raising and gifts ($500,000), and a construction loan ($1,500,000).

In the application for permission to borrow money, it was asserted that the academy could safely borrow $500,000 initially, with the understanding that as our security increases through gifts and increased income through enlarged enrollment, we will later petition superiors for another $500,000. In the meantime, it appears recommendable that expenditures for the
new building be limited to $2,000,000 and that addi­tional expenditures be undertaken only when income and gifts make a greater indebtedness sound."

A petition for a zoning variance was approved by the Wilmette trustees on March 6, 1956. A letter from Cardinal Stritch in March of 1956 "kicked-off" the fund­raising drive. Local pastors were informed of develop­ments to date in a letter from McWilliam on March 15, 1956 and the ground breaking was scheduled for July 31, 1956.

Initial bids were much higher than anticipated. The lowest bid for $4,500,000 with furnishings, land, etc. made the overall cost over $5,000,000. Revisions were made and new plans were submitted. The new bid for $2,318,095 was accepted. The anticipated cost for the building on the basis of the revised plans, plus land, furnishings, insurance, architects' fee, foundations, etc., was approximately $3,268,000. Cardinal Stritch noted that the estimated cost was above what buildings of like capacity have cost. Yet, he urged Father McWilliam to be prudent and not omit anything really necessary. "It is true that in revising plans it is a mistake to make omissions which will be regretted in the future."

Recruiting of students began in February of 1957, with letters sent to local pastors and elementary school principals. The assumed attendance territory of the new
School was the parishes in the immediate geographic area along with parishes in Rogers Park, near the former location of the academy. Care was taken not to intrude on the areas assigned to the other nearby boys' high schools, namely St. George in Evanston and Notre Dame in Niles. It was stressed that the entrance requirements were being modified.

Entrance to Loyola Academy will no longer be based on strict entrance examinations. Placement tests will be administered at the times of registration to determine the proper course for each applicant. Loyola Academy will offer, beginning in September of 1957, a non-Latin course.

In the event of an excessive number of applicants, preference in admissions was

(a) applicants who are resident in those parishes geographically closer to the new Academy in Wilmette;

(b) applicants who are resident in those parishes traditionally served by the present Academy on Lake Shore campus;

(c) applicants who have had either a father or brother enrolled or now enrolled in the Academy;

(d) applicants who are from areas other than those mentioned in "a" or "b" above and whose talents and other characteristics would seem to qualify them well for our traditional Academic course.

The assistant superintendent of New Trier High School, Wesley L. Brown, conducted a study of future enrollment patterns, especially in relation to his school's building plans. Following Loyola's registration
day on March 2, 1957, an inquiry regarding the Academy's future enrollments and their possible effect on New Trier was made by Mr. Brown. It was estimated by Fr. McWilliam that within four to five years, about 1,200 students, boys and girls, would be enrolled in either Loyola Academy or at a new girls' high school, Regina Dominican, rather than New Trier.74

Loyola Academy opened on September 16, 1957 with an enrollment of 857 students. The Reverend J. Peter Buschmann, S.J. was appointed the first president of the academy. The Reverend Thomas F. Murray, S.J. was the first principal. There were forty-four faculty members—thirty-one Jesuits and thirteen laymen. During the 1958-59 school year, 924 students were taught by a faculty of forty-six—thirty-two Jesuits and fourteen laymen. Archdiocesan questions arose covering the assigned attendance territory for the new academy and its admission policy. Letters between the president of the academy, Peter Buschmann, S.J., the Jesuit provincial, William J. Schmidt, S.J., and Msgr. McManus discuss the confusion. Father Schmidt outlined the problem to Msgr. McManus, explaining that

I believe the primary confusion has arisen over the definition of "the area" where this [the non-Latin] curriculum was to serve. Loyola Academy understood that the agreement with the Archdiocese obligated it to accept those boys not qualified for the Latin Program but yet not requiring remedial programs to
the number that would not go much beyond 20% from the two parishes in Rogers Park (St. Ignatius and St. Gertrude) closest to the old location and three parishes closest to the new location.

This was evidently a misunderstanding. Since Loyola Academy had not accepted non-Latin boys from Rogers Park before, there was no reason why they should be included now. Loyola Academy was to serve its new area and to make provision that the boys it would normally have served from Rogers Park would have transportation (this has been done). The "area" meant by the Cardinal would seem to be more properly the area surrounding the Academy which is closer to the Academy than to other North Side Catholic Boys High Schools.75

Enrollment surpassed the 1,500 student capacity level during the 1964-65 school year. During this year, 495 qualified freshmen applied for admission, ninety-five students above the capacity level. All students were accepted. This pattern continued for several years.

Full State of Illinois approval was granted in August of 1965. The state visitors commended the school's academic leadership and supervisory program.

A proposal for modified and limited coeducation was submitted to Father General Pedro Arrupe, S.J. in November of 1966 by the then-president, John Reinke, S.J. The two parts of the proposal were: (a) to allow students from Regina, Marywood, and Woodlands to attend Loyola Academy as the only Catholic summer school available to them; and (b) to schedule, during the year, selected students from Regina into courses not available to them.
on their own campus and permit some Loyola students to register for classes at Regina.

The reasons for the proposals were as follows:

The financial reasons are one consideration. More than that, though, the public relations value of such a move would be great. The few parents with whom I have discussed the idea as a theory were greatly heartened at the thought of it. They see it, again, as a joint solution to the problem posed for so many of them by the presence and attractiveness of the free and highly diversified schooling available at New Trier.\textsuperscript{76}

The Father General referred this letter to the local provincial who was directed to discuss it with his consultants and send in his conclusions and evaluation for a final decision.\textsuperscript{77}

The provincial, John R. Connery, S.J., wrote the Father General in February with his recommendations that the summer program be approved on a two-year experimental basis.\textsuperscript{78} Approval for the limited coeducation proposed during the school year itself was proposed to be contingent on a report of the success of the summer program. The provincial noted that although the consultors were not overly enthusiastic about the plan, they all were willing to give their approval. Approval was given for the summer program over a two-year trial period with emphasis on its experimental nature and a two-year limitation. An additional stipulation was that Scholastics (student Jesuits) were not to teach the girls.\textsuperscript{79}
permission was renewed in August 1968 to continue the summer school program. The request for the academic year program was submitted again by both the provincial and the president, but approval was not given. Indefinite approval for the coeducational summer school program was given in March 1969.

Since the mid-1960s, notable changes in the physical facilities of the school included the addition of a 400-seat theater, faculty office space, locker room expansion, science laboratory renovation, an expanded Guidance Center, and headquarters for the Learning Development Program. The Learning Development Program, established in 1973 with a staff of four specialists, provided special reading, math, and writing classes in tandem with the regular curriculum for students with diagnosed learning difficulties.

In 1979, a major fund-raising campaign was initiated to renovate the school chapel, as well as to construct an addition to house a new school library and student center. Loyola's enrollment which surpassed 1,700 students in 1969-70 remained in the mid-1,600 level throughout the 1970s.

Loyola Academy opened in Wilmette to 857 boys in 1957. The establishment of Loyola Academy was similar to that of Mother McAuley High School. In both instances,
the opening was the relocation of an established college academy in addition to the erection of a new facility to serve a growing high-school-age population away from the center of the city. As with the establishment of Notre Dame High School, several years—marked by correspondence and meetings with archdiocesan and religious order officials—passed before actual construction began.

The financial responsibility of this new venture was an issue that took many years to resolve and involved the archdiocese, Loyola University, the Jesuit province, and the academy itself. Loyola Academy had to meet a special challenge because of its location in an area where the public schools were well known for their academic excellence. Through the development of a rigorous and competitive curriculum and a coeducational summer school program, both presented in a Catholic environment, Loyola Academy met this challenge. Enrollment at Loyola Academy has remained near capacity throughout the 1970s.

**Marian Catholic High School**

Three schools opened in the fall of 1958: Marian Catholic in Chicago Heights, Regina Dominican in Wilmette, and Little Flower in Chicago. The establishment of Little Flower High School is discussed in Chapter V. It is one of two schools which both opened and closed
According to the institutional history of the archdiocese, plans for a coeducational, central high school for the Chicago Heights area were advocated in the late 1940s by Msgr. Walter E. Croarkin, pastor of St. Agnes parish. Land for a high school was purchased in 1949. An article in *The New World* on July 29, 1949 announced that the school was to be constructed at the southwest corner of Ashland and Joe Orr Road in Chicago Heights. A fund-raising campaign began in 1949. Sufficient monies were available to engage an architect in 1951. Original plans called for a coeducational school; however, Cardinal Stritch preferred a co-institutional school. Plans were revised and drawn up for only a girls' school to reflect the cardinal's wishes. During 1953-54, the religious community that originally planned to staff the girls school withdrew. In 1955, the Dominican Sisters of Springfield were approached by the pastor of St. Christina parish about staffing the school.

According to convent annals, Father J. A. Rebedeau, pastor of St. Christina's parish in Chicago, called Reverend Mother Imelda on March 2, 1955, to inform her that a new central high school was to be built in Chicago Heights. The annals state: "Since he had heard Mother say that she wished the Dominicans had more high schools
and since Monsignor Croarkin had said that he was looking for Sisters to staff the new school, he [Father Rebedeau] thought it would be a good idea if [the Dominicans] got in touch with Monsignor Croarkin right away." Reverend Mother Imelda contacted Monsignor Croarkin for details and made arrangements to meet with him. In a follow-up letter, Msgr. Croarkin reviewed the terms discussed during their visit. Plans were ready to begin ground breaking for a 1,000 student capacity coeducational high school. Original estimates indicated that the school could be built for just under $1,200,000. Land had already been purchased, $80,000 had been obtained through fund raising, and Cardinal Stritch promised $1,000,000 from the Catholic High School Fund. The sisters would be expected to staff the school, furnish it, provide their own living quarters, and assume all further financial and supervisory responsibility (about $120,000). Msgr. Croarkin indicated that the Viatorian Fathers were interested in helping staff the school. He hoped that classes would begin for approximately 300 freshmen in September of 1956.  

On March 4, 1955, the General Council of the Springfield Dominican Sisters voted unanimously to accept Monsignor Croarkin's proposition that the sisters assume responsibility for the school. A major factor was that
a high school would be a means of obtaining vocations for the community. In a letter to Msgr. Croarkin, Rev. Mother Imelda outlined the following conditions that were to be met before final approval could be given:

1. That we pay $120,000, the balance due on the construction of the building.

2. That we not be asked to spend more than $80,000 for equipment to open in September, 1958. In other words, we cannot make an investment of more than $200,000 within the next year and a half.

3. That our sisters be given the privilege of living in a part of the school building for two or three years until we can provide a convent for them.

4. That we be permitted to open with a freshman class of not more than 200 students, and at all times the maximum enrollment would be left to the discretion of the Sisters. In our judgment, the proposed building is not adequate for more than 600 students.

Monsignor Croarkin wrote to Reverend Mother Imelda on May 19, 1955 that at a meeting of area pastors on May 10, 1955, the cardinal placed the Marian proposal before them and that it was accepted unanimously. He indicated that the cardinal would contact her to iron out the details and close the transaction.

There was a meeting with the architects, Msgr. Croarkin, and the sisters on August 11, 1955 to discuss financial arrangements. Msgr. Croarkin was not disturbed by the fact that no written agreement was drawn up between the sisters and the cardinal. A sign was erected
at the building site indicating that the Springfield Dominicans were sponsoring the central high school. Since there was no formal agreement signed, the sisters requested the sign be removed. The cardinal added two stipulations to the verbal contract: one, that the sisters turn over one-half of the land for the boys' school should enrollment warrant such; and two, that a house in Homewood would be available for the sisters' use.88

On December 19, 1955, Reverend Mother Imelda met with Cardinal Stritch who indicated that a contract would be prepared. He hoped to clear up everything before leaving on vacation on January 16, 1956. Reverend Mother Imelda again met with Stritch on July 6, 1956. Nothing definite was said about Marian, but he did want her to look at the property in Homewood for use as a possible temporary convent.89

Bids for the project were opened on November 20, 1956. The costs were $1,372,833—$179,000 higher than the quotation. Reverend Mother Imelda met with the cardinal on December 3, 1956 and was advised to let the archdiocese take complete charge of the financing as the money was to be borrowed. The estimated amount required from the congregation was now $400,000.90

Ground for the school was broken on January 6, 1957.
Reverend Mother Imelda wrote Cardinal Stritch on June 19, 1957, requesting a written agreement from the archdiocese confirming the details of the undertaking.91 An agreement was signed on July 18, 1957, two years after the initial contact with the sisters to undertake responsibility for the school. On August 28, 1957, Cardinal Stritch approved the name of Marian High School; prior to this, the school had been referred to as Catholic Central High School of Chicago Heights. Marian was the name suggested by Msgr. Croarkin.92

A survey of tuition and fees charged at other high schools led Reverend Mother Imelda to request Cardinal Stritch's permission to charge $15.00 per month ($150.00 per year) for tuition. Tuition charges in the archdiocese, as determined by her survey, ranged from $10.00 per month at Cardinal Stritch High School in Chicago to $30.00 per month at Fenwick High School for Boys in Oak Park. Stritch approved Mother Imelda's request, stating that "a lesser tuition would not cover operating costs. A higher one would be out of line with the family incomes in the area." He specified that this amount was to include all fees.93

Msgr. Croarkin had indicated at the beginning of the negotiations that the Viatorian Fathers were interested in assisting with the staffing of the high school. The
The assignment of one priest on the faculty was approved by the Viatorian General Council and confirmed by the provincial in the fall of 1957. A question as to his living arrangements was raised. The provincial superior of the viatorians had reservations about his staying at Msgr. Croarkin's rectory. "[I]t does make him a 'lone wolf.' It has been our experience that once the religious lives in that atmosphere, he does not want to come back to the community. Maybe we can arrive at some solution to that phase at the beginning." Later correspondence indicated that the assigned priest would serve as Dean of Men and teach Latin.

A meeting was held at the convent in Homewood on October 21, 1957 with representatives of the priests in the area and two Dominican sisters. Topics addressed included registration, tuition and fees, personnel, transportation, and scholarship. In terms of registration, it was stated that the maximum enrollment would be 250 students. Each parish was to submit the total number of its Catholic and public school students to determine the base. From this base, a quota would be assigned to each parish. If the number wishing to attend exceeded the quota, the pastor was to decide who might enroll. It was proposed that this determination be made by lot rather than by examination.
Although Cardinal Stritch indicated his wish that fees be included in the base tuition, it was decided that separate fees would be necessary to defray the cost of operating the school. Fees for registration, technical, scientific, and physical education might range from $20.00 to $50.00. The sisters did not believe that they could afford to purchase textbooks and rent them to the students. Students would be required to purchase their own books. The pastors opposed the proposal that the parishes assume the responsibility of paying the tuition for those students unable to do so.

There was no consensus regarding responsibility for providing transportation. This matter was referred to Reverend Mother Imelda.

Additional questions raised included: "Will you accept Negroes in the school?" (Answer: Yes.) "Will you accept non-Catholics?" (Answer: Because of the limitation in enrollment, Catholics would have first preference.) Objections were raised since many non-Catholics contributed to the original drive in 1949.

"Will you grant football scholarships?" The answer was deferred as there would not be a football team for at least four years. It was pointed out to the sisters that athletics were an important concern in the area.

A meeting was held on November 16, 1957 with Msgr.
McManus, Msgr. Croarkin, Reverend Mother Imelda, and sister Ida Marie. Msgr. McManus wanted the school to be the best scholastically; to emphasize the Science Department and downplay sports. He asked, "Do you think the Russian boys are going to school to learn football?" He proposed that trigonometry and other higher-level mathematics subjects be taught. He encouraged emphasis on liberal arts and academic courses and less attention to shop and commercial subjects. Msgr. McManus proposed that the school not hire a coach, but rather hire a physical education teacher. Finally, he recommended that biology be taught separately to boys and to girls.

Msgr. McManus opposed requiring student uniforms. He expressed the view that students must be taught to dress neatly. His reaction to the problem on dress and uniforms was, "You never lick a problem by eliminating it!"

At the conclusion of the meeting, Msgr. McManus indicated that he was vitally interested in the progress of this school. It was the only coeducational school not sponsored by a parish or the diocese operated by a religious community of sisters. He indicated that he would meet with the pastors to discuss the idea that academic standards should take precedence over sports. He also encouraged the sisters to enroll fifty sophomores so the
freshman class was not without competition. 97

At the General Council meeting on November 22, 1957, Mother Imelda reported that 184 students were registered—90 boys and 94 girls. Survey data indicated that the occupations of the parents were: 15% professional, 45% semi-professional, 35% skilled laborers, and 5% unskilled laborers. The council supported Msgr. McManus's recommendation that sophomores be registered to temper the spirit of the freshmen. On December 1, 1957, seventy sophomores registered. The majority of those registering were girls, creating concern that the impression would be that Marian was a girls' school. The number of female registrants, along with the scattered and diversified requests for classes, led to a decision to cancel the tentative arrangements to accept sophomores and open in September with freshmen only.

A letter announcing placement test and registration information was distributed on January 14, 1958. Tests were scheduled for Saturday, January 25, 1958 at both St. Joseph School, Homewood and St. Agnes School, Chicago Heights.

School opened to 205 students in September 1958. The faculty, headed by Sister Mary Mannes Kern, consisted of six sisters, one priest, and two lay teachers. Two hundred seventy applicants expressed an interest in
attending Marian as freshmen for the 1959-60 school year. When Sister Mary Mannes informed Msgr. McManus that she doubted the school could accommodate this number, he replied that Cardinal Meyer might require the enrollment of all who applied. The request that the Viatorians provide two religious teachers for the 1959-60 school year was approved and a second Viatorian was assigned to the school. The priests taught mathematics, Latin, and religion. Enrollment increased to 435 the second year with 230 freshmen registered. The staff increased to nineteen, including twelve sisters, two priests, and five lay teachers.

During the 1959-60 school year, eighteen sisters were assigned to Marian High School. The convent in Homewood was unable to accommodate this enlarged staff. To provide for a larger faculty and because the enrollment was growing faster than anticipated, a decision was made to construct an addition and a convent. In April 1960, the General Council of the Springfield Dominican Sisters agreed that an addition was needed, but believed that the parishes being served should be assessed for financial assistance. Mother Ida Marie met with Cardinal Meyer and Msgr. McManus on April 13, 1960 to discuss the proposed addition. It was recommended that additional classrooms, to accommodate 400 students, be constructed.
The archdiocese would consider a grant of $200,000 ($50 per student); approval by the Archdiocese School Board was required. Msgr. McManus informed Mother Ida Marie that the school board would approve the proposal at its meeting on May 6, 1960. The General Council likewise approved the decision on May 21, 1960. Msgr. McManus urged Mother Ida Marie to keep in mind new trends in high school construction. He mentioned that the high school for boys would probably be built adjacent to Marian in 1965. The agreement between the sisters and the archdiocese was signed on September 6, 1960. It contained a provision that the school admit all applicants up to and including the capacity of the school and that, at the request of the archdiocese, the school conduct an extended day schedule to permit the enrollment of up to 525 freshmen if necessary. The enrollment for the 1961-62 school year was 1,072, which included 450 freshmen.

Arrangements were made for the Viatorian Fathers to live at the house in Homewood after the sisters moved to their new convent. This proposal received the approval from Cardinal Meyer. For the 1960-61 school a fourth male religious staff person was added to the faculty to teach chemistry. The provincial of the Viatorians, John W. Stafford, C.S.V., while approving the request for an
additional teacher, did point out a problem. The sisters had provided the men with a Volkswagen for transportation to and from school. He said, "It just so happens that the three men we have there now are large men and the new man to teach chemistry is even larger. This creates a little serious problem of fitting them into the Volks-wagen. I wonder, therefore, if a more adequate car could be provided?" Mother Ida Marie responded affirmatively. 103

Discussion of the boys' school, to be staffed by the Viatorians, occurred on several occasions. The Dominicans raised the issue in November 1959, when mentioning the desirability of constructing living quarters for the priests on the Marian grounds because the boys' school was to be built next to the school. At that time, Msgr. McManus indicated that it would be five to ten years before the boys' school materialized. The school board discussed this matter at its meeting on April 11, 1960 and suggested inviting the Viatorians to staff the school. In June 1960, McManus said it would be built in 1965. Father Stafford stated this in a letter to Mother Ida Marie in 1961.

Although there is nothing definite at present, there does seem to be some understanding that we would be asked to staff a separate boys' division at Marian when the number of students would warrant the separate division. At that time, we would certainly have to build a residence of our own. 104
Father Stafford also raised the question of sponsoring, staffing, and administering a boys' high school in a letter to McManus in December 1961. In response, McManus indicated that long-range plans envisioned the Viatorians organizing, owning, and staffing the school located immediately adjacent to Marian. He stated:

I wish it were possible to tell you now the exact date when we think we will need the new school and have the Archdiocesan funds to subsidize it, the latter being even more difficult to predict than the former. At best, I can hazard a guess that we would want to see the school in operation by September 1964 or 1965. I stress the point that this is a guess and, therefore, should not be construed as even a careful approximation of the time when we think we will be ready to get the school under way.

The Viatorians faced a critical shortage of available priests to staff the high school assignments. Consequently, they were unable to provide a fifth priest as requested to Marian for the 1962-63 school year.

Enrollment at Marian continued to increase. For the 1963-64 school year, 510 students took the placement examination and 410 initially were accepted. Sixty-five applicants were referred to other schools. Forty-one boys were referred elsewhere—thirty to Marist High School and eleven to Bishop Knoll Institute in Gary, Indiana; twenty-four girls were referred to other schools—twenty-one to Mother Seton in South Holland and three to Mother of Sorrows High School. An additional
thirty-five were accepted at Marian. The archdiocese provided mobile classrooms to alleviate the overcrowding. Sister Mannes was hesitant to refer too many girls to other all-girl schools, as she foresaw Marian becoming an all-girl school in the near future and did not want to become overloaded with boys. The school board again discussed building the boys' school, and proposed allocating $1,200,000 to the Viatorians for the new school which would be opened in September of 1965. However, at a later meeting, the board saw a girls' school in the vicinity of Marist as more of a priority than the boys' school in Chicago Heights. Twelve hundred students were enrolled that year with a teaching staff of forty-three, including twenty-nine sisters and fourteen lay teachers.

Marian experienced financial difficulties in the mid-1960s. Low tuition rates did not provide sufficient revenues for operating and construction-related expenses. Deficits averaged $13,000 a month. The archdiocese provided an emergency grant of $60,000 ($30,000 each semester) to cover the deficit. Additional monies were provided during the 1967-68 school year, primarily to assist with lay teachers' salaries. This grant was financed by Project: Renewal. The Chicago Heights Star reported that a second high school, for boys, was
planned and that work would begin "as soon as possible." Marian would be converted to a girls' school. Construction and conversion costs would be financed by Project: Renewal.\textsuperscript{112}

In 1970, it was determined that the difficulty in obtaining additional religious personnel made it unfeasible for the archdiocese to construct an adjacent boys' school and that Marian would remain a coeducational institution. The archdiocese agreed to assist financially with a construction addition to the fine arts and music departments. Final plans called for a permanent structure for classrooms, band, choral rooms, a learning center, a guidance center, and a theater. The archdiocese provided $600,000 of the $1,000,000 projected costs. However, due to budget cutbacks, the entire complement of classrooms was not built and mobile units continued to be used.\textsuperscript{113} Work began in fall 1971 and the addition, a smaller version of the original plan, was in use during the 1972-73 school year. The addition, which increased capacity to 1,400 students, was dedicated in 1973.

Overenrollment concerns persisted throughout the 1970s. In 1976, Sister Mary Alberta, the principal, requested assistance from the Archdiocesan Technical Assistance Task Force. The number of potential freshmen,
building capacity, and twelve-year-old mobile classrooms posed problems. It was predicted that enrollment would decrease slowly, falling slightly below 1,400 by 1980 with the number of freshman applicants at approximately 375. Enrollment for 1973-74 was 1,416; 1,420 in 1976-77; and 1,374 in 1979-80.¹¹⁴

The establishment of Marian Catholic High School in Chicago Heights followed a pattern similar to that of other schools which opened in the late 1950s under the direction of Cardinal Stritch. Planning began almost ten years prior to the school's actual opening. Correspondence and meetings between archdiocesan officials, area pastors, and representatives of the Springfield Dominican Sisters took place during this time. The original plans for two high schools were revised several times due to time delays and lack of funds.

The establishment of Marian Catholic is unique because it began as a school for girls which would temporarily admit boys until their own school was constructed on adjacent property. The separate boys' school never came into being; consequently, the Dominican Sisters were responsible for a coeducational institution housed in a building designed to be a girls' high school. Despite the problems caused by inadequate facilities and large enrollments, Marian Catholic High School has successfully
withstood the test of time. This is attested to by Marian's near capacity enrollment throughout the 1970s and over 7,000 alumni.

Regina Dominican High School

Discussion of a new girls' high school, Regina Dominican, in the North Shore area, began in 1953. Cardinal Stritch predicted a period of growth in this area and the desperate need for a high school to Mother Mary Gerald Barry, O.P., Superior General of the Adrian Dominican Sisters. This conversation was followed by a letter from Mother Barry to the cardinal, accepting an offer to provide staffing for a new high school and proposing the sharing of expenses, "half and half connected with the erection of such a school." Stritch, acknowledging receipt of her letter, found the terms proposed very satisfactory. He promised to respond soon with a definite proposal. Although he appeared eager to proceed, the subject was not raised again until March 1955, when Mother Barry again wrote the cardinal asking when he saw work on this project beginning. Her concern was to have sisters available for the faculty for a school ready to open in 1957. Stritch responded with, "I am quite sure that we shall be able to have the girls' high school ready for September 1957." He indicated that
a committee had been appointed to study high school sites in the North Shore area. Fr. James Morrison of Immaculate Conception Parish in Highland Park was anxious to have Highland Park selected as the site. After several meetings of pastors along the North Shore, it was decided to build on a site held by the archdiocese in Wilmette. (The archdiocese held two pieces of property; the other site was given to the Jesuits for Loyola Academy.) This area appeared to provide more potential for growth. 117

Discussion continued into 1956. An article appeared in the local Wilmette newspaper which indicated that a construction project had been discussed with village officials, but definite plans had not been finalized. The article further stated that "sponsors of this project could not get building permits unless a zoning variation to allow construction of the proposed quarters for forty nuns, announced as an integral part of the project, is granted." 118 There does not appear to be a written copy of the agreement between the sisters and the archdiocese. Later, Mother General Gerald Barry referred to a letter dated May 22, 1956 from a sister at Aquinas High School which stated: "The Cardinal will do no more than promised--give us one million dollars and the present site of ten acres which is presently valued at ninety thousand dollars." 119
Ground was broken for Regina Dominican High School on March 10, 1957. The architect and contractors were selected and plans were approved for a 1,200-student capacity facility. The main structure of three stories housed administrative offices, thirty classrooms, a library, cafeteria and gymnasium. This building was connected to an auditorium by a single-story fine arts wing which housed art, music, practice, craft, and choral rooms.

Registration for freshmen and sophomores took place during the week of November 16-23, 1957 in construction shacks at the site. Eighty-five students, seventy-two freshmen and thirteen sophomores, registered the first day. Ultimately, 264 students were registered, including sixty-four sophomores. Construction continued throughout winter, spring, and summer of 1958. Several sisters moved into the unfinished building in early July to finalize preparations to open school in September. For security reasons, the entrance doors were chain locked each evening and the elevator brought up to the sleeping quarters on the third floor and locked securely. Periodically, a sister would be "locked out" if others were not notified she was working off the third floor in the evening. The convent was completed in 1959 and the living quarters on the third floor were converted to
classroom use. Students often asked the reason why a bathtub and shower were located in each of the washrooms on that floor.120

There appears to have been some resistance on the part of some North Shore residents to the erection of a Catholic girls' high school. In one historical account, two policemen wandered into the sisters' dining room one evening and said, "Do you people know that you are not wanted in this neighborhood?"121 Sister Mary Kevin Campbell, the first principal, stated: "Suffice it to say, the long list of benefactors made it evident to us that we were needed and wanted on the North Shore."122

Regina Dominican High School opened on September 3, 1958 to 264 students with Sister Mary Kevin Campbell as principal. The faculty consisted of fourteen sisters and one lay teacher. Enrollment increased steadily, surpassing one thousand students during the 1961-62 school year—the fourth year the school was open. The faculty that year consisted of thirty-seven sisters and six lay teachers.123

Early in 1959, questions arose as to Regina's financial debt to the archdiocese. An auditor writing to Mother General Gerald Barry in October indicated that $45,490.45 was charged to Regina Dominican High School. He informed the Superior General:
In checking further, we find that the late Cardinal Stritch approved a diocesan subsidy of $1,000,000 to help in the construction of Regina Dominican High School. However, we paid out a total of $1,045,490.45 in construction costs, leaving the overdraft of $45,490.45 charged to your account. Please advise us what steps will be taken to reduce this debt.\textsuperscript{124}

Mother Barry wrote the chancellor of the archdiocese in November, recounting her understanding of the agreement reached between the sisters and Cardinal Stritch. She stated:

On December 17, 1953, I wrote to His Eminence, Cardinal Stritch of happy memory, declaring that the Community was ready and willing to share, half and half, the expense connected with the erection of a school according to the Cardinal's desire. On January 4, 1954, His Eminence wrote that he would go about at once formulating a proposal on the basis of our offer, but this never did come through. However, in this same letter he further stated: "The terms you propose in your letter (mine of December 17, 1953) seem to us very satisfactory."

Then in a letter from Sister Hilda Marie, dated May 22, 1956, I quote: "In talking with Monsignor Burke--in the presence of Monsignor McGuire--I learned that the Cardinal will do no more than promised--give us one million dollars and the present site of ten acres."

True, we have very little in writing and I very vividly recall a conversation I had with His Eminence in regard to this project. He smilingly assured me that he would give me the land and a million dollars toward the construction of this North Shore high school for girls. And I just as smilingly and very seriously replied that I would be giving him the sisters and perhaps two and a half million dollars besides. This prophecy is true, for up to October 1, 1959, the Community alone (exclusive of the Chancery's contribution) paid out over two and a half million dollars for Regina and there is still a good size balance before us.\textsuperscript{125}
The chancellor, Monsignor Burke, responded that the debt corresponded to charges for the property. He informed Archbishop Meyer that Cardinal Stritch had intended to give the Dominican Sisters this property upon which to construct a high school. Archbishop Meyer said that "if a promise has been made, it should be honored." The debt was cancelled.  

The school received state accreditation in May of 1960. The Visitation Report stated:

The program of studies is well suited to the stated aims and philosophy of the school. Class size, in some instances, is higher than generally accepted as desirable. The school appears to be operating very efficiently for so new an institution. Sister Mary Kevin is to be highly commended for the excellent work she has done in organizing the school's operation. No violation of requirements for recognition was observed.

Enrollment continued to increase, with 1,200 students enrolled during the 1962-63 school year. Approximately 185 students had graduated in spring 1963, and 374 students registered to enroll as freshmen for the fall term. To alleviate overcrowding, Monsignor McManus proposed the purchase of mobile classrooms and a four-classroom expansion project. The archdiocese assumed full responsibility for the purchase and installation of the mobile classrooms and provided $90,000 toward the construction of additional classrooms. In his letter outlining the agreement regarding the construction
addition, McManus stated: "It is thrilling to know that the excellence of Regina's program has attracted so many students that an addition to the school has become necessary within only five years of the school's establishment. This goes to prove that students will travel miles and parents will contribute generously to a top-flight Catholic high school." The addition was ready for use in the spring of 1964.\textsuperscript{128}

Enrollment peaked in the 1964-65 school year with 1,341 students enrolled. The faculty then consisted of forty-one sisters and six lay teachers.\textsuperscript{129} Enrollment continued near the one thousand mark throughout the late 1960s and early 1970s. It dipped to the 850 range in the middle 1970s, but climbed to 970 in 1979-80. The number of religious faculty members remained near the forty mark throughout the late 1960s and early 1970s, with the number of lay faculty members increasing from six in 1963-64 to thirty-four in 1972-73.\textsuperscript{130}

Regina Dominican High School opened in 1958 to 264 students. The school is located in Wilmette, Illinois, a northern suburb of Chicago. Again, the establishment of Regina was similar to that of the other schools opened during this period. The preliminary correspondence and meetings between the archdiocese and the religious community took place over a period of several years. In the
case of Regina, five years lapsed between the initial discussion and the school's opening.

After the opening of Regina, a problem associated with the lack of a formal agreement prior to opening surfaced. When a dispute arose regarding monies owed the archdiocese by the sisters, conversations and informal letters had to be used to substantiate agreements.

Regina Dominican was faced with the same challenge as Loyola Academy, that of competing with excellent public schools. It appears that Regina has met this challenge as its enrollment has remained fairly steady throughout the 1970s.

Conclusion

Six secondary schools opened in the Archdiocese of Chicago during the years 1955-1958 under the direction of Samuel Cardinal Stritch. Stritch's method of opening schools was extremely relaxed. No formal agreements were written and negotiations often extended over a period of several years. The protracted planning caused problems as prices escalated due to inflation. In later years, correspondence and personal recollections of meetings were used to substantiate promises and agreements. This informal way of doing business caused difficulties following Stritch's death, especially for Notre
Dame and Regina High Schools. Stritch did not adhere to a consistent pattern for establishing schools. In some cases, the archdiocese provided the land and $1,000,000. Yet, the archdiocese provided only $500,000 to Brother Rice High School and the Jesuits were responsible for purchasing the land for Loyola Academy.

Cardinal Stritch was named to the Roman Curia in March 1958 and died soon after his arrival on May 27, 1958. He was succeeded by Archbishop Albert Meyer. Msgr. William E. McManus was named superintendent of archdiocesan schools in 1957. With Archbishop Meyer's backing, Msgr. McManus developed an aggressive plan, the "High School Expansion Program," for the construction of much-needed high schools. Rather than depend on voluntary contributions from the parishes, as Stritch had done, parishes were assessed a specified sum determined by the amount of money held on reserve with the archdiocese. The archdiocese then provided religious communities with property and a construction subsidy based on the school's projected enrollment.

Thirteen schools were opened during the years 1960-1963 under the auspices of the "High School Expansion Program." Chapter IV will chronicle the establishment of these schools.
ENDNOTES--CHAPTER III


8. Ibid., p. viii.


16. This same concern over fiscal stability and lay teacher salaries was raised in 1959 and 1961.


20. Samuel Cardinal Stritch to Reverend Mother M. Regina, R.S.M., September 27, 1955 (ARSM).


26. SBM, February 16, 1964 (AAC).


28. SBM, March 12, 1964 (AAC).


35. Ibid., March 29, 1968.


42. W. J. McCarter to Brother Arthur A. Loftus, April 17, 1956 (ACFC).


45. The Crusader Yearbook, p. 28.


47. Brother William C. Penny to Brother Arthur A. Loftus, January 4, 1959, The Crusader Yearbook, p. 27; Brother James Bates to Brother William C. Penny, April 6, 1961. Brother Rice High School was accredited by the state of Illinois in 1959, three years after its opening. At that time, it was the first school in the state to be accredited so quickly. North Central Association accreditation came on April 1, 1961 (ACFC).

48. SBM, April 11, 1960; December 12, 1962 (AAC).


50. SBM, February 2, 1960 (AAC).


68. "New Loyola Academy," October 20, 1955; James J. McWilliam S.J. to James F. Maguire, S.J., October 17, 1955; F. C. Fischer, S.J. to James F. Maguire, S.J., January 6, 1956 (ALA). The loan was eventually obtained from the Knights of Columbus with assistance of $150,000 from Loyola University.


85. Marian Annals, March 1955 (ADSSI).


88. Marian Annals, June, August, December, 1955 (ADSSI).

89. Ibid., July, December, 1955.

90. Ibid., November, December, 1956.


Reverend Mother M. Imelda Suddes, O.P., February 23, 1959; Marian Annals, February 1960 (ADSSI).


102. OCD, 1962.


117. Campbell, "Early History" (ADSAM).

118. *Wilmette Life*, April 9, 1956, p. 3.


121. Marx, "Regina" (ADSAM).

122. Campbell, "Early History" (ADSAM).


129. OCD, 1965.

CHAPTER IV

CATHOLIC HIGH SCHOOL EXPANSION IN THE 1960s

Thirteen Catholic high schools opened during the years 1960-1963 in the Archdiocese of Chicago under the auspices of Cardinal Meyer's and Msgr. McManus's High School Expansion Program. Two of the schools, Hales Franciscan and Marist, were opened in the city of Chicago; the eleven others opened in the suburbs. Carmel High School was the only school to be opened in Lake County.

Msgr. McManus had established a set formula of $1,000 per student, based on projected enrollment, for the allocation of construction funds. The archdiocese would also provide land for the school. The religious communities would retain ownership of the building and property and be responsible for the difference between the Archdiocesan allocation and total costs for construction, equipment, fees, and expenses incurred in the erection and establishment of the school. In addition, the community agreed to establish a comprehensive curriculum, accept all freshman applicants up to an
established ceiling, and charge a specified amount for tuition. Religious communities of women had to agree also to staff three elementary schools in the archdiocese over a period of time.

This chapter will describe the establishment and operation of these thirteen schools through 1980. No new schools opened in 1959. St. Joseph and Immaculate Heart of Mary High Schools, both located in Westchester, Illinois, the first schools to be constructed under the auspices of the High School Expansion Program, opened in 1960.

St. Joseph High School

St. Joseph High School for Boys in Westchester, Illinois, opened on September 8, 1960. Plans for a new high school were first announced jointly by Archbishop Meyer and Brother Ireneus Philip, Provincial of the Christian Brothers, on May 11, 1959. The actual beginning of a high school in Westchester dated to 1946 with the purchase, by the archdiocese, of a thirty-acre site to serve the growing population of the western suburbs. The Archdiocesan School Board discussed the construction of a high school in Westchester at its March 18, 1959 meeting. The decision was made to approach the Christian Brothers rather than the Jesuits, as the Jesuits were
already involved with several institutions of secondary and post-secondary education in the archdiocese, namely the seminary, Loyola University, St. Ignatius, and Loyola Academy. At the May 5, 1959 meeting, it was announced that the Christian Brothers had accepted this proposition. The architect was selected in June; the design of the building was similar to two others the Christian Brothers had built in Minnesota. At the June 10, 1959 Archdiocesan School Board meeting, concern was expressed that the building appeared to be "squat." Msgr. McManus pointed out that this building was being constructed with a bare minimum of extras. He further explained that since the Christian Brothers were assuming a portion of the debt, they would be allowed to select the design; and unless the board proposed granting additional monies, it should not be critical of the design. The proposed archdiocesan contribution was $1,400,000; the actual allocation was $1,515,246.43.

Construction began on July 20, 1959. The one-story brick structure included forty classrooms, science laboratories, industrial arts shop rooms, a library, cafeteria, auditorium/gymnasium, band room, and administrative rooms. Student capacity was 1,400. A separate residence, with facilities for forty brothers, was also constructed. The residence was completed by March 1960.
planned completion for the school was July 1960. However, a steel strike during the winter and a roofers' strike during June and July caused long delays. The roofers returned on July 18, 1960, and the tradesmen were able to prepare enough classrooms for the opening of school on September 8, 1960. Albert Cardinal Meyer dedicated the high school on Saturday, September 16, 1961.  

Classes were for freshmen only in 1960. Pastors were notified in December 1959 of registration plans. Registration took place on January 9, 1960 at Divine Infant Jesus School in Westchester. Four hundred forty-five boys expressed an interest in enrolling at St. Joseph. Three hundred ninety freshmen actually enrolled that first year. An additional academic class was added each year until all four years were accommodated. The enrollment increased, reaching 1,465 in the 1963-64 school year.

During the first year, Immaculate Heart of Mary High School shared facilities with St. Joseph High School. This was the first of many shared activities between the two schools. Both schools continued using the St. Joseph facility until the Immaculate Heart of Mary building was completed in March 1962.

Questions regarding the feasibility of merging the
two facilities were raised by the St. Joseph High School corporate Board of Directors at a meeting in October 1971. At the time, it was determined a merger would not be feasible. It was decided to revisit the subject in the future and, in the meantime, explore areas of cooperation between the two schools. At the November 1971 corporate board meeting, cooperative areas were identified, including fourth-year science and mathematics classes, fine arts classes and activities (music, art, drama), and meetings with the department chairmen of both schools. The board directed the administration to determine whether any other areas of cooperation were possible.

In May of 1972, it was announced that both Immaculate Heart of Mary and St. Joseph would follow the same time schedule to allow an easier sharing of courses and facilities. Students would be assessed $25.00 for using facilities or taking courses at the other school. In 1976, the St. Joseph High School Corporate Board of Directors requested assistance from the Archdiocesan Technical Assistance Task Force to help both St. Joseph and Immaculate Heart of Mary High Schools prepare more adequately for the future. Areas to be studied included curriculum, enrollment, plant operations and maintenance, and financial resources.
Tuition, fees, and fund raising were the major sources of income. Tuition was set at $200 in 1959 for the 1960-61 school year. For the standard agreement with the archdiocese, tuition could be renegotiated every two years. Tuition was raised to $220 per year for junior and seniors in May of 1962 for the 1962-63 school year. Tuition and fees for all students were raised to $235 in 1963 for the 1964-65 school year.  

In 1967, the St. Joseph High School Lay Advisory Board, comprised of fifteen members, was established. The purpose of this board was to promote a better understanding and support of Catholic education and to make recommendations to the corporate board and administration with regard to budget, tuition, finances, and other matters relating to the efficient operation of the school. The advisory board drafted a letter to Cardinal Cody requesting assistance and advice concerning the financial problems that St. Joseph and other Catholic schools were facing. In early 1969, Father William Clark, superintendent of schools, suggested that board members initiate a letter-writing campaign to generate tax support for non-public schools from the state. Despite the efforts of this and many groups supporting non-public schools, no tax support was received.

In May 1970, the corporate board of directors
considered renaming the school "St. Joseph/St. Mel" in an attempt to obtain support of alumni of St. Mel in Chicago (which had recently merged with Providence High School). The board proposed that the administration investigate the potential value and possible repercussions of a name change. It was later decided not to change the name.12

Enrollment peaked in 1963-64 with 1,465 students. The decline has been gradual, with 1,265 in 1967-68, 1,038 in 1970-71, and 721 in 1973-74. Six hundred sixty-eight students were enrolled during the 1979-80 school year.13

Immaculate Heart of Mary High School

The history and development of Immaculate Heart of Mary High School closely paralleled that of St. Joseph. The beginning of Immaculate Heart of Mary/St. Joseph dates back to 1946 when Cardinal Stritch purchased land in Westchester for the eventual construction of two high schools, one for boys and one for girls. When it was announced in May of 1959 that St. Joseph High School would open in 1960, it was stated that tentative plans are being developed to use some of the new school's classrooms for temporary accommodation of girls who later on will have their own school nearby. The girls will be taught by the Sisters who will be in charge of the new high school. The congregation of Sisters to staff the new school has not been selected.14
Initial discussion with the community, Sisters, Servants of the Immaculate Heart of Mary began in 1959. The sisters were interested in expanding their apostolate in the archdiocese. While they recognized the need for a girls' high school in the flourishing area, they also viewed a new institution as a means of promoting vocations. The sisters agreed to the undertaking in fall of 1959. 15

An initial survey of parishes within the area that Immaculate Heart of Mary might serve showed that 215 girls were interested in enrolling in the new school for the freshman year. Msgr. McManus suggested that "some recruiting should raise that number to about 250 and that when school opens in September of next year there should be approximately 250-300 girls for the freshman class." He further stated: "[T]his survey seems to confirm our predictions that the Westchester school is in a booming area and that the day is not too far distant when we will have to say to some of the applicants 'there is no room in the inn.'" 16

Joint registration and placement testing for both Immaculate Heart of Mary High School and St. Joseph High School was held on January 9, 1960 at Divine Infant Jesus School in Westchester. Approximately 380 girls registered. A brochure describing both schools was designed
by the Christian Brothers and distributed. Msgr. McManus requested time to consider how to handle all of the applicants because a neighboring girls' high school, Nazareth Academy, had fewer than anticipated applicants. "The question arises, therefore, whether we should consider shifting some of the applicants from Immaculate Heart to Nazareth, particularly those girls who live in the immediate vicinity of Nazareth Academy."  

An agreement between the Christian Brothers and Immaculate Heart of Mary Sisters was signed in May of 1960. It included provisions that the Immaculate Heart of Mary school would use joint facilities for two years or until a school was built; that the sisters pay the brothers a $50.00 per student rental fee; that the sisters have the use of classrooms needed and that all furniture be provided. Instructional materials were to be supplied by the sisters. The students were to have use of all special facilities, including the library, cafeteria and gymnasium, with the exception of the locker room. Costs involved in providing separate facilities for such a short time would have been prohibitive. Other provisions dealt with the property. Further exchanges of letters throughout May and June 1960 between the brothers and sisters were related to transportation, student desks, and the assignment of principals.
Negotiations between the archdiocese and the sisters continued throughout 1960. The sisters requested a clarification and additional terms establishing the authority of the superior general and the principal with respect to the assignment of religious and lay faculty and staff, especially in the area of religious education instruction. The sisters also requested assurances that the faculties of the two schools would cooperate in various projects and that, in regard to school matters, both the sisters and the brothers would receive equal cooperation from the archdiocese. Msgr. McManus provided the sisters with written assurance on most of the points. However, he indicated that it would be impossible for the cardinal to agree to the request that the sisters arrange for all the teaching of religion, stating:

His Eminence asked me to make it perfectly clear that he has the right to supervise religious instruction in Immaculate Heart High School, to send his representatives into the school to observe and supervise religious instruction and to appoint whom he may wish to conduct all or some of the religious program. We are confident, however, that the Sisters assigned to teach religion will do so with the competence and expertness traditional in schools staffed by the Sisters of your Congregation. 21

The agreement was signed on January 27, 1961, with the archdiocese providing a grant of $1,200,000 to be applied toward construction costs. 22

While negotiations continued, work proceeded for the opening of the 1960-61 school year and the construction
of the convent and school. Ground was broken on August 22, 1960. On September 7, 1960, classes began at St. Joseph High School for 314 freshman girls. The Immaculate Heart of Mary Convent Chronicles vividly describe this day:

Opening Day for IHM High! There were 314 girls present to be real pioneers. The Christian Brothers' special desks were perched perilously in place throughout the classrooms, but not fastened to the floor. No one dared touch them for fear that with a gigantic noise they might topple over. There were workmen driving jeeps down the corridors, sky lights dangling from the ceiling and eight teachers as bewildered by it as all the girls. The faculty had visited the classrooms a day earlier and each one had clearly marked the door that was to be her own. However, all security was undermined when upon arrival the workmen had been found to have carried away the classroom doors!

The girls had fun sitting on the floor for announcements and were, of course, joyous over the announcement that due to unforeseen difficulties, school would not hold sessions until the following Wednesday, September 14. At this time the brothers promised there will be more finish to the building... all the way around!  

The Chronicles for September 14 indicated that "school officially opens, again with a half day session. Desks are now bolted down! Enrollment is now 321 girls from 18 surrounding parishes."  

First-year tuition at Immaculate Heart of Mary High School was $160 plus fees. The faculty was comprised of eight sisters. In January of 1961, 379 girls applied for enrollment as freshmen in September. Three hundred twenty were accepted. Total enrollment was 606 when
School reopened on September 5, 1961, again at St. Joseph High School. The faculty was then comprised of twenty sisters and two lay teachers. The cornerstone was laid on November 10, 1961. Three hundred twenty girls applied for freshman registration on January 13, 1962. By May, the number had increased to 337. The students moved into their new school, in the snow, on March 16, 1962. The Chronicles describe this year:

This was to be a climatic year and year of great commencement and broadened horizons. The school would, by mid-year, open its doors to the six hundred Immaculate Heart of Mary students who had looked longingly across the St. Joseph campus to the site on Cermak where Immaculate Heart of Mary High School was steadily making itself a silhouette against the sky. The past is prologue, we hope, to great and enduring things at Immaculate Heart of Mary in Westchester.25

Nine hundred fifty girls were enrolled for the 1962-63 school year. The faculty was comprised of thirty-three sisters and three lay teachers. On January 12, 1963, 401 eighth-grade girls pre-registered for enrollment as freshmen. The school was dedicated by Cardinal Meyer on May 4, 1963 and received state certification and accreditation on May 15, 1963. The first graduation was held on June 4, 1964, with 265 girls graduating. The faculty for the 1963-64 school year consisted of thirty-nine sisters and eleven lay teachers. A summer school program was established in the summer of 1965. The Convent Chronicles state that "a paradox is that IHM,
which is a high school exclusively for girls, has more boys than girls registered in the summer classes.\textsuperscript{26}

Enrollment remained high throughout the 1960s, with over 1,300 students enrolled each year (approximately 1,400 were enrolled in 1965-66). Enrollment began to decline in the 1970s, falling below 1,000 in 1972-73. Eight hundred twenty-five students were enrolled in 1977-78 and six hundred sixty-eight in 1979-80.\textsuperscript{27}

An exchange program, designed to complement the elective programs at both Immaculate Heart of Mary and St. Joseph, was implemented during the 1972-73 school year.

Two high schools opened in Westchester, a western suburb of Chicago in 1960—St. Joseph for Boys and Immaculate Heart of Mary for Girls. Both schools shared the same facilities until spring 1962, when the girls' facility opened. Msgr. McManus moved much more quickly in establishing schools than did Cardinal Stritch. Preliminary discussions regarding a school in Westchester began in March 1959. Construction started in July 1959 and the school opened in September 1960. The interval between initial discussion and planning and the school's opening was approximately one and a half years. The same procedures during Stritch's tenure in the late 1950s took from two to five years.
Enrollment exceeded capacity in both facilities during the mid-1960s; however, it declined throughout the next decade. The combined enrollment of both schools in 1979-80 equalled that of St. Joseph High School in 1964-65. The need for two 1,400 student capacity facilities in the area was short lived. The record does not indicate if demographic studies or population projects were used prior to the construction of these two schools. Apparently, however, it was felt that this was a "booming" area, attested to by Msgr. McManus's statement "that the day is not too far distant when we will have to say to some of the applicants that 'there is no room at the inn.'" At one point, the archdiocese considered constructing a boys' high school in Berwyn, another western suburb. While the number of freshman applicants at Immaculate Heart of Mary High School was near the capacity level in the early 1960s, nearby Nazareth High School in LaGrange was undersubscribed, possibly due to the opening of Immaculate Heart of Mary.

The exchange program and the shared courses and facilities were developed in response to the declining enrollment at both facilities and the high cost of duplicating similar courses. This enabled both schools to expand the number of courses offered to their students. The question of merging the two facilities was last
raised in 1971. At that time, it was determined to be unfeasible.

St. Laurence High School

Four schools opened in 1961—St. Laurence in Burbank, Holy Cross in River Grove, St. Viator in Arlington Heights, and Sacred Heart of Mary in Rolling Meadows.

St. Laurence High School for Boys, located in the southwestern suburb of Burbank, had its beginnings in Brother Rice High School in Chicago. Serious concerns about enrollment and overcrowded conditions were raised a little more than two years after Brother Rice High School opened in 1956. One of the several proposals suggested was to construct another high school in the general area to relieve some of the enrollment pressures. Consequently, in July 1959, Monsignor McManus extended an invitation, on behalf of Archbishop Meyer, to the Irish Christian Brothers to open another high school for boys on the southwest side of the archdiocese.

The terms of agreement were similar to the others proposed during the Expansion Project, namely that the archdiocese would contribute a site and $1,200,000 to be applied toward the construction of the new school. This figure was based on a formula of providing the sum of $1,000 multiplied by the maximum capacity of the school,
which in this case was 1,200 students. The Christian Brothers would assume ownership and full responsibility of the school and property. The archdiocese stipulated that tuition and fees not exceed $200 and that this figure be subject to renegotiation every two years. Also, the program of studies was to be comprehensive in nature and open to students of varying degrees of ability. The archdiocese reserved the right to inspect and review the architectural drawings.

A drawback mentioned at the time of the proposal was that no site had been selected or purchased. Msgr. McManus was confident that within a few weeks this deficiency would be resolved. Approval by the superior general of the Irish Christian Brothers was conveyed to Msgr. McManus in August of 1959.

It appears that the proposal was not discussed again until July 1960. At that time, Cardinal Meyer extended a formal offer to the Christian Brothers, noting the same terms previously outlined by Msgr. McManus along with three additions. One was that the capacity be increased to 1,600 and the archdiocesan allocation be raised to $1,400,000. Also, the school would operate on an extended day schedule to permit, if necessary, the enrollment of all qualified freshman applicants—not, however, in excess of 540 pupils per year. Finally, the
school was to operate a shuttle bus service for students residing in Chicago. The cost per ride was established at five cents, subject to renegotiation after two years of operation.

Cardinal Meyer also indicated that it might be necessary for the brothers to rent space in the school to a community of sisters operating an independent school for girls. If this were necessary, the sisters would be required to pay a rental fee of $50 per pupil. The rental period would not extend beyond three years. The superior general approved the conditions outlined by Cardinal Meyer on July 21, 1960. The provincial superior of the brothers, Brother Arthur A. Loftus, indicated that they were "ready to start the project rolling."

In August 1960, Brother Loftus proposed to Cardinal Meyer that the new school be called "Cardinal Meyer High School." Meyer, responding that he did not care to have the proposed school named after him, requested that the brothers submit a new name for his approval. The new provincial, Brother William Penny, suggested the name "Christ the King High School." There is no record of Meyer's response to this suggestion. In January, Brother Penny proposed four additional names: St. Laurence, St. Kevin, St. Brendan, and St. Gabriel. Msgr. McManus wrote that "all hands seem to agree that the best name for the
A formal announcement of the plans was made on December 8, 1960 and released in *The New World* the next day. Registration was scheduled for January 7, 1961 at St. Albert School in Oak Lawn. Four hundred fourteen boys registered on that day.

Contracts for the new school were signed on December 29, 1960 by Cardinal Meyer, Brother Penny, the provincial, and Brother Ferdinand Clancy, the superior general. Ground was broken in a blinding snowstorm on April 20, 1961 and classes began in an unfinished building on September 6, 1961 for 417 freshmen.

Five hundred and sixty-one boys applied for admission as freshmen in January of 1962. Because of the number of applicants, Msgr. McManus proposed increasing the original allocation by $200,000 to allow the construction of an additional wing. The addition would increase the capacity of the building from 1,600 to 2,000 pupils and freshman capacity from 540 to 575. McManus expressed surprise at the number of applicants for admission to St. Laurence High School: "I cannot help but recall the day when we went out and looked at the vast prairie at 77th and Central and wondered whether students would ever come out there. The response to the new school certainly has been far beyond our most sanguine
There was some hesitancy on the part of the Christian Brothers to accept the expansion proposal. Msgr. McManus amended the requirement to accept up to 575 freshmen so that "the number of freshman applicants enrolled in a given year in excess of 500 pupils would not increase the school's total enrollment beyond 2,250." This provided an escape valve in the event that attrition of students between the freshman and senior years did not follow the typical pattern. McManus urged the Christian Brothers to promptly accept the offer so the new wing could be constructed during the same time that Queen of Peace High School was being built adjacent to St. Laurence. He said, "I am confident that if the plans for the wing are put out for bid at the same time that the bids are circulated for Queen of Peace, the Brothers will get a very good bargain." 

Brother Penny responded to Msgr. McManus in June, explaining that the province's debt (due to St. Laurence and Brother Rice) was at $2,500,000. He indicated that between the two schools, eighty-five brothers were already assigned so that any new teachers, required for the operation of the new wing, would have to be lay teachers. This would be the source of additional expenses. He finally stated:
Our Provincial Council feels that we must not borrow again nor can we take on an annual financial loss. As St. Laurence is presently set up, we hope we shall be able to get by and amortize our debt. We are hoping, too, that by close scheduling and making use of every classroom, etc., we may be able to accommodate the number of students called for in the contract.  

In addition to the large number of boys enrolled in the freshman and sophomore classes for the 1962-63 school year, 397 girls began their freshman year of Queen of Peace High School in temporary quarters at St. Laurence. This number increased to 804 the next year when the sophomore year was added. Queen of Peace High School conducted classes in the St. Laurence building until spring 1964 when its own building was completed. St. Laurence was unable to accept all of the students that registered for entrance as freshmen in January 1963 for the 1963-64 school year. Students above the capacity limit were referred to the undersubscribed city Catholic schools, primarily St. Philip on the west side. According to Brother John Manning, the principal, reaction to letters sent on February 16, 1963 describing the proposed referral was "violent." Polish and Lithuanian families refused to send their sons to the St. Philip neighborhood (on the west side of Chicago) even if St. Philip's provided private busing. The enrollment at St. Laurence increased to 1,164 students during the 1963-64 term. By 1964, 1,600 students, including 580 freshmen,
term. By 1964, 1,600 students, including 580 freshmen, were enrolled. This was the first year that all four classes were attendance.\textsuperscript{43} State recognition and accreditation were obtained in April of 1964.

Enrollment at St. Laurence remained at or above capacity, with 1,760 students enrolled in 1967-68, 1,630 in 1973-74, and 1,654 in 1979-80.\textsuperscript{44}

The development of St. Laurence High School was an extension of the establishment of Brother Rice High School which opened in 1956. The two schools, staffed by the Christian Brothers and located on the southwestern edge of the city, drew students from both the city and the suburbs. Because of severe overcrowding at Brother Rice, Msgr. McManus proposed, in 1959, either constructing a second facility on the Brother Rice campus or building a separate school in the general vicinity. The brothers preferred the latter option, which eventually led to the construction of St. Laurence High School.

Enrollment at St. Laurence quickly exceeded capacity in the mid-1960s. However, the brothers' decision not to add on to St. Laurence was realistic in light of their limited personnel and debt to the province. A third school for boys, Marist High School, opened nearby in 1963. While it appears that this area was well served by Catholic high schools, quite a few boys probably attended
public schools as there was limited available space at Brother Rice, St. Laurence, and Marist during the 1970s and parents were reluctant to have their sons bussed to the city Catholic schools.

Holy Cross High School

In June 1959, Msgr. McManus extended to the Brothers of the Holy Cross, Cardinal Meyer's invitation that they construct, administer, and staff a high school for boys in River Grove, Illinois. The offer of the cardinal included a grant of $1,200,000 toward construction costs and the stipulation that the school must be comprehensive and open to boys of varying degrees of ability, that tuition and fees not exceed $200 per year, and that the archdiocese have the right to review the architectural plans. It was hoped that the school would be open for freshmen in September 1960. This date was later changed to September 1961.45

The Brothers' Community Council approved the project and received permission from the superior general of their order in early fall 1959. The Holy Cross Brothers were notified of this decision in early November. Further correspondence with Msgr. McManus discussed capacity and the proposed name of the new school. Original plans called for a 1,200 student capacity. Further
study indicated that it was wise to develop core areas (gymnasium, cafeteria, library) for 1,600 pupils and classroom facilities for 1,200. This plan would accommodate another wing of additional classrooms when the enrollment started to climb towards the 1,600 point.

Msgr. McManus said, "From what we have seen in the Westchester area, it certainly looks as if a school for less than 1,600 in any part of the archdiocese would be a big mistake." It was proposed by the brothers to name the school Holy Cross High School.

The decision was made to construct a school for 1,200 boys in April 1960. The archdiocese was given the right to request that the high school go on an extended-day schedule to take care of all freshman applicants not to exceed 405. Ground breaking took place on October 23, 1980, with Msgr. McManus presiding. The estimated cost of the building and brothers' residence was $2,000,000. The design of the school was a one-story structure with hexagon walled units grouped in front of the gymnasium-auditorium wing. The original facility contained thirty-two classrooms, four science laboratories, industrial arts shops, cafeteria, audio visual rooms, and music practice and demonstration rooms.

Registration for the first class of freshman boys took place on January 7, 1961 at St. Cyprian's Grade
Three programs of study were offered: Academic Scientific, Academic Business, and Industrial Arts. The Academic Scientific program was described as "the most comprehensive course in the high school program and gives the best training for the mind." The Academic Business program was designed "to prepare students for the business world." Students could acquire sufficient credits to meet requirements at some colleges. The Industrial Arts program was described as a "terminal high school course." It "aims to teach knowledge and skills required for social living and economic security." Those in the Scientific program were required to take algebra and Latin; those in the Business program took algebra and either French or Spanish; those in the Industrial Arts program took general mathematics and geography. All freshman students were required to take courses in religion, English, world history, and physical education. Tuition was set at $180 plus a required $20 activity fee.

Three hundred eighty-six eighth-grade students took the entrance examination for Holy Cross High School on January 7, 1961. Three hundred eighty of these students eventually entered as freshmen in September. The original faculty was comprised of sixteen brothers, one priest, and five laymen. The laymen, holding a
bachelor's degree, earned $4,500 per year. The school was dedicated by Cardinal Meyer on May 19, 1962. Freshmen and sophomores were in attendance at Holy Cross during the 1962-63 school year. Enrollment was 795, consisting of 440 freshmen and 355 sophomores. The library opened with 7,200 books. Enrollment was 1,159 students during the 1963-64 school year: 434 freshmen, 393 sophomores, and 332 juniors. There were forty-one faculty members: twenty-six brothers and fifteen laymen. Enrollment in 1964-65 was 1,365: 378 freshmen, 350 sophomores, 335 juniors, and 301 seniors. Two hundred eighty-three students graduated on May 30, 1985. The faculty for the 1964-65 school year numbered sixty-six: forty-two brothers and twenty-two laymen.

Holy Cross tuition and fees were raised from $220 to $235 for the 1963-64 school year and to $245 for the 1965-66 school year. At that point in time, it was determined that per-capita cost to educate a boy was $299.50. Brother Walter Davenport, principal, proposed a $75 tax per family rather than fund raising to cover the difference between actual costs and tuition income. Fund raising continued. It appears that the idea of a tax was not pursued or accepted. A comprehensive financial study, including both the current budget and the financing of future projects, was prepared during the
1966-67 school year. The largest operating expense was lay and religious faculty salaries. The base salary for the 1968-69 year for the lay faculty was $6,000. For the first time, the budget summary indicated a small "surplus" of $19,300. Future projects included in this study were modular scheduling, new curricular areas, increased music programs, physical education classes, and the establishment of a cooperative education program. The budget study estimated the cost of implementation.

Tuition for the 1968-69 school year was raised to $385; for 1969-70, it was $450.52

During the 1968-69 school year, Brother Davenport proposed that the archdiocese approve construction additions to the school to accommodate the increasing enrollment and curriculum developments. He stated, "Unless some additional facilities become available by September of 1969, it will be necessary to cut back the incoming enrollment drastically to allow room for needed change." The proposed construction included classroom-learning centers, a faculty dining room, increased athletic and physical education facilities, including a swimming pool, special instructional areas to be used primarily for remedial instruction, and a garage and equipment storage facility. In outlining this request to the cardinal, Reverend O'Brien of the Schools Office
identified the learning center as the most pressing need of the school. O'Brien proposed to Cardinal Cody that a project: Renewal grant of $325,000 be awarded to Holy cross High School for a new learning center. This amount included $215,000 for construction and $110,000 for materials. Cardinal Cody allocated $122,500 stating that this is the maximum archdiocesan contribution for all remodeling. The cardinal further indicated that this money was coming from Project: Renewal and asked that the school's best efforts be used to let patrons and benefactors be made aware of the source. The school was unable to make up the difference and decided to construct a small addition consisting of a learning center and discussion areas.

Enrollment peaked at 1,466 students during the 1968-69 school year. Enrollment remained around 1,380 pupils throughout most of the 1970s. During the 1979-80 school year, 1,197 students were enrolled.

Holy Cross High School for Boys opened in northwest suburban River Grove in 1961. Planning for the school began in June 1959. Boys attended the school from both the suburbs and the city of Chicago.

The development of Holy Cross High School is somewhat similar to that of St. Joseph, Westchester. Both schools were constructed in suburban areas to provide
catholic secondary education for boys. Again, it appears that the need for larger facilities was short-lived. While the enrollment exceeded capacity in the late 1960s, overall it appears that the decision to construct a school for 1,200 students rather than 1,600, as McManus had proposed, was correct.

**St. Viator High School**

Two schools opened in the northwest suburbs in 1961--St. Viator in Arlington Heights and Sacred Heart of Mary in Rolling Meadows. Both schools shared the St. Viator facilities from 1961-1963.

Initial discussion for a possible Viatorian High School, in Arlington Heights, began in 1957. Reverend John F. Brown, provincial, met with Cardinal Stritch to discuss an undertaking in the early fall and outlined these plans in a letter of October 7, 1957. The first phase of Cardinal Stritch's High School Building Fund was coming to a close and Stritch hoped to continue the building program for an additional five years. Plans for a Viatorian High School were contingent on the continuation of this program. Stritch responded that he was very much interested in a Viatorian High School in Arlington Heights. However, he sought a definite response from the pastors to determine the exact extent to which the
Catholic High School Building Fund would be able to assist with the construction costs. 57

Cardinal Stritch's appointment to the Roman Curia and subsequent death in May 1958 temporarily halted discussion of the proposed school. The assistant provincial, Francis J. Powers, C.S.V., contacted Msgr. McManus when he became aware the Archdiocesan School Board was considering a Catholic high school for boys in the northwest suburban area and expressed the desire of the Viatorians to establish and conduct such a school. 58 Discussions and negotiations continued throughout the summer. One concern was that the Viatorians be able to provide faculty members needed for St. Gregory and Marian Catholic High Schools along with the faculty for the new high school. 59 In July 1959, the provincial informed Msgr. McManus that authorization had been received from the superior general of the Viatorians to undertake this project. A building committee, comprised of the provincial, principal, Francis E. Williams, C.S.V., and four other Viatorians was established to select the architect, develop and formalize architectural plans, supervise construction, and outline the curriculum. The provincial also assured McManus that "we see our way clear to staffing a school for 1,600, without prejudice to our existing personnel commitments to schools in the
Archbishop Meyer announced the plan to construct the new high school on October 2, 1959. It was also announced that there were tentative plans for a girls' high school in Rolling Meadows. The exact opening date had not yet been determined.

Preliminary plans were developed and shared with area pastors on December 8, 1959. Based on an enrollment survey of 7,000 families, it was determined that a school for 1,600 pupils rather than 1,200 was needed. The provincial council of the Viatorians, on December 7, 1959, agreed to provide twenty acres of land for the new school and at least $1,000,000 to cover the difference between the archdiocesan allocation and the actual cost of constructing the facilities. McManus responded that he would recommend the increased capacity to the school board, the archbishop and his consultors. Approval was given in February to increase the capacity to 1,600 boys. The archdiocesan allocation was increased to $1,400,000.

Press releases described some of the novel and modern features of the school including a penthouse residence for faculty members, chapel, library, swimming pool, and gymnasium. Note was made of the extensive enrollment study and analysis conducted by the public school district in 1959. Reverend John W. Stafford, Viatorian provincial, was quoted in The New World as saying: "We
learned there is a constant increase in the ratio of Catholics to non-Catholics in the community. Ten years ago, the area was essentially non-Catholic. Today, it is fast approaching the fifty percent level. We figure that by 1967 when present elementary school boys are graduated, St. Viator will be called upon to accommodate some 3,000 students.64 Ground for the new school was broken during the first week of June 1960. The laying of the cornerstone took lace on April 9, 1961.65

In April 1960, the Dominican Sisters of Springfield were approached by Msgr. McManus to consider teaching special subjects such as art, music, and typing at St. Viator in exchange for priests teaching subjects at Marian High School. Initial reaction on the part of Mother Ida Marie Adams, O.P., the mother general, was favorable. Later she responded, "but the longer I think about the proposal the less favorably it impresses me." The Viatorians persisted, however, proposing a four-year time line that would bring to five, the number of sisters assigned to the school. These sisters would serve as librarian, possibly an English teacher, typing teacher, and provide art and music instruction. The general council of the sisters decided, after considerable discussion and deliberation, that "it is not advisable for us to participate in this work." Reasons for this deci-
sion were lack of available personnel and the growth of other commitments, including Marian Catholic High School. The mother general hoped that some other community might be able to accept the responsibility.\textsuperscript{66}

Registration for both freshman and sophomore classes at St. Viator took place in January 1961. For the first two years, Sacred Heart of Mary High School shared the St. Viator facilities. Three hundred twenty-five boys, along with 140 girls, began classes on September 5, 1961. The faculty of twenty included seventeen Viatorians and three laymen. The building was dedicated by Cardinal Meyer on October 21, 1961.\textsuperscript{67}

All four classes were in attendance during the 1963-64 school year. Enrollment increased from 325 in 1961-62 to 950 during the 1964-65 school term, to 1,150 boys in 1967-68; 1,047 in 1970-71; and 1,135 in 1973-74. The school never reached the 1,600 student capacity level.\textsuperscript{68}

Discussion of merging with Sacred Heart of Mary High School occurred in 1968. A meeting was held with the administrators of both schools in June. It was said at the end of that meeting, "To solve the majority of our difficulties and to provide a meaningful and excellent Christian education for the boys and girls in this area, it would be best to merge the two schools into one co-educational institution for approximately 1,600."
Some of the reasons given for the conclusion were:

1. The two schools are now providing Catholic education for some 2,100 boys and girls. We feel that public schools offer facilities and opportunities superior to ours. We have both noticed that the number of better students attending our schools has decreased. We feel the merger would enable us to provide better opportunities for fewer students.

2. We both feel that the future increases in tuition will result in a decrease in enrollment for both schools. It seems to us that we will eventually end up educating 1,600 boys and girls in two schools. This would certainly not be economical.

3. It is our opinion that the school could function with approximately seventy faculty members. This would be made up of one-half religious, Viatorians and sisters, and one-half lay teachers. We feel with thirty-five religious working with the students, there could be greater impact.

4. Transportation problems would be lessened. The merger would result in seventy-five percent of the students coming from the Arlington Heights area. Bus transportation is becoming quite costly. It is estimated that in a year or two every student who rides a bus will be paying $150.00 over and above tuition.

5. The next District 214 high school to be built will be built right across the street of the present girls' high school. This will be completed in 1971. The sisters definitely feel that this will force them to close their school. It is felt that if a merger of our two schools were effected by then, and the School District were notified of this sufficiently in advance, they would be interested in purchasing and utilizing the girls' school property.

Merger discussions continued, and included meetings with Cardinal Cody on July 17, 1968 and Reverend Thaddeus O'Brien, O. Carm., the associate superintendent of the
Catholic Schools Office, on July 19, 1968. The Viatorians were not enthusiastic about the consolidation. They believed that the archdiocese should take the initiative in proposing and effecting such a merger and provide financial assistance. The sisters were very interested in the merger. They felt the need to dispose of their building and a merger would help them both in terms of financial and personnel problems.

Several other meetings were held during the summer and early fall. A meeting was held with the superintendent of District 214, Dr. Edward Gilbert, to discuss the possibility of selling or leasing the Sacred Heart of Mary building to the district. A letter to the parents acknowledged that rumors "are flying high and wide as to the future of the Catholic high schools in the Northwest suburban area." The letter went on to state that the possibility of a merger would be explored further and would not come about for at least two or three years.

The merger of the two schools would create problems, primarily in the expansion of the St. Viator facilities. Locker rooms, wash rooms, and physical education space would need to be added.

An ad hoc committee of Viatorians studied the possibility of the proposed merger. It was determined that the proposal was not viable as the faculties and student
bodies of both schools along with the community at large seemed to be opposed to a merger. However, the committee recommended that the exploration be continued, and that effort in present areas of collaboration be continued and enlarged. Also, the committee recommended that both schools continue efforts to improve public images; to make effective use of lay advisory organizations; and to develop liaison and new links with clergy, other religious affiliations, and community groups.\textsuperscript{73}

Enrollment at St. Viator's remained in the one-thousand-student range throughout the 1970s, with a high of 1,135 in 1973-74, dropping to 1,045 in 1976-77 and 900 in 1979-80.\textsuperscript{74}

\textbf{Sacred Heart of Mary High School}

Sacred Heart of Mary High School in Rolling Meadows, the first Catholic high school for girls in the northwest suburbs, opened in 1961 in temporary quarters at St. Viator High School. Planning for the school began when the Religious of the Sacred Heart of Mary were asked to staff the elementary school for St. Colette Parish in Rolling Meadows. The sisters agreed to staff the elementary school with the understanding that they be allowed to open an adjacent high school for girls. Plans were discussed during a meeting held in Tarrytown, New York on
January 13, 1959 with the pastor of St. Colette's and members of the sisters' general council. The sisters agreed to finance the construction of the high school but requested that the land be donated. The high school would be built for 800 students and open about 1965. The parish and the sisters would be financially responsible for the construction of the convent.\textsuperscript{75}

In spring 1959, formal agreement was reached regarding the staffing of St. Colette's school. Discussion about the high school was referred to Msgr. McManus's office.\textsuperscript{76} During initial discussion with the archdiocese, it was requested that the school begin in 1961, temporarily located at St. Viator's, and accommodate between 1,200 and 1,600 students. The sisters indicated they would require financial assistance from the archdiocese if the time line were to be advanced and the enrollment capacity doubled.\textsuperscript{77}

Tentative agreement was reached in October 1960. The archdiocese would provide a rent-free temporary convent, station wagon, and a 3 percent interest loan up to $1,500,000 for a five-year period following completion of the building. The archdiocese requested that the sisters rent classroom space at St. Viator High School beginning in September 1961, limit tuition to $200, begin intensive recruiting after Thanksgiving 1960
in preparation for the January 7, 1961 application day, and construct a building that could accommodate 1,200 students in the common areas—gymnasium, cafeteria, and library. The archdiocese would assist with financing if the capacity exceeded 800 girls.78

The first principal, Mother M. Loyola Carey, handled recruitment and registration. Arrangements were made to begin recruiting students in November 1960. A meeting of the area pastors and the Viatorians was held on November 14, 1960 to discuss plans for both Sacred Heart and St. Viator High Schools. Plans for Sacred Heart were announced by Cardinal Meyer in early December. Registration was held on January 7, 1961 at Our Lady of the Wayside School in Arlington Heights. Msgr. McManus predicted that "by 1967 or 1968 we will be building barriers to hold back the swarm of youngsters who will want to enroll and, at that time, we will long for the quiet days of recruiting of 1960."79 One hundred forty-six girls registered. Mother Loyola continued with registration and other planning throughout the spring and summer. Other sisters arrived in July 1961 and took up residence in the temporary quarters provided by the archdiocese. A station wagon arrived on August 10, 1961.80 Classes began on September 5, 1961 for 138 freshman girls. The faculty of seven consisted of five sis-
ters and two laywomen. One hundred ninety girls applied for admittance as freshmen in January 1962, and 319 freshmen and sophomores were enrolled during the 1962-63 school year. Classes were again conducted at St. Viator's. The faculty had increased to thirteen: ten sisters and three laywomen.

Negotiations continued between the archdiocese and the Religious of the Sacred Heart of Mary. Discussion centered on the number of sisters to be assigned as teachers to St. Colette Parish school and the shared financial responsibility of the convent. Complications arose between the architect and the archdiocese. Actual bids exceeded estimated costs by approximately one-half million dollars. Msgr. McManus urged the sisters to proceed with caution before signing contracts for building expenses they could not finance. After a thorough review of the plans and those of other high school projects, the sisters were informed by McManus as follows:

The total costs for Sacred Heart High School, for 800 pupils, would run from $200,000 to $900,000 more than the cost of other schools in the archdiocese which will accommodate 1,200-1,600 pupils.

The square foot cost was $2.00 to $6.00 in excess of the cost of recently constructed high schools, with one exception.

The indebtedness on the project would require $150.00 a year per pupil for interest payments alone.
On the basis of experience in the Archdiocese, a serviceable school (including a convent) for 800 girls could be constructed for not more than $2,000,000 though it would not, of course, include some of the features of design and finish that the Sisters had expected to receive for $2,100,000.  

Agreement between the archdiocese and the sisters was reached in October of 1962. The archdiocese agreed to provide the land and a subsidy of $200,000 toward the construction of the convent. The provincial, Mother Majella, R.S.H.M., commented that "no one knows what the future holds. God grant we may be able to live up to our high reputation among the clergy and parishioners of Rolling Meadows."  

Ground for the new school was broken on September 8, 1962. The cornerstone was blessed and laid in May 1963. The students and faculty transferred to the new school and convent in September 1963. Cardinal Meyer dedicated the new structure on May 9, 1964. All four classes were enrolled during the 1964-65 school year with a total enrollment of 782 students including 302 freshmen. The first graduation was held in 1965.  

The financing of the school became a concern to both the sisters and the archdiocese in early 1963. Actual costs exceeded anticipated amounts. The sisters requested additional financial assistance from the archdiocese and sought Msgr. McManus's influence in pleading
their case with the cardinal. Without additional monies, the sisters indicated that the project could not be completed. Msgr. McManus was later to say, "I came close to shutting down Sacred Heart of Mary High School before it ever had admitted a student. The cost of the building and convent had wildly exceeded the budgets for them." It was determined that the sisters would probably be able to carry an additional loan, and the work on the new school should be resumed and completed. The decision was based primarily on the assumption that the school would operate at capacity enrollment.

Enrollment continued to increase, with 872 students enrolled in 1965-66 and 988 in the 1966-67 school year. Three hundred and thirty-three girls took the placement test in January of 1966. Two hundred fifty-one girls were accepted; thirty-four chose not to attend; forty-five were referred to other schools (St. Patrick's and Maryville); and three were rejected. Despite healthy enrollment prospects, financial problems persisted. Income, its primary source being tuition, was not sufficient to meet expenses and the payments on outstanding loans. The budgets did not provide for additional major expenses, capital improvements, or future developments. The provincial of the sisters, at the suggestion of Msgr. McManus, requested that Cardinal Cody renegotiate the
archdiocese's loan and postpone principal and interest payments "until such time as the school can operate on a more liquid basis." A financial drive was organized by a lay advisory board in January 1968. The goal was to reduce the debt and provide monies for future development, improvement, and general upkeep of present facilities. Cardinal Cody agreed to waive payments on the original loan and urged the sisters to consider combining facilities and personnel with St. Viator High School and St. Patrick Academy for Girls. Enrollment peaked during the 1967-68 school year at 1,025 girls.

Discussion regarding a merger with St. Viator began in June of 1968. Details of this proposal are described in the St. Viator High School case study. In addition to the possible merger, the sisters hoped to sell their building thereby alleviating many financial and personnel problems. The public high school district was planning the building of a new school directly across from Sacred Heart of Mary. School district officials were approached to inquire of any interest in purchasing Sacred Heart High School or exploring the possibility of a shared-time program. In a shared-time arrangement, students would take non-religious classes in the public high school and religious-oriented classes at Sacred Heart. In February 1969, the high school district decided not to
purchase the high school. Plans for a merger with St. Viator were also dropped due to opposition on the part of the St. Viator students and parents.

Plans were made for continued operation of the school for the 1969-70 school year. Application day was scheduled for January 11, 1969. A notice was distributed on December 20, 1968 for publication in area church bulletins describing the archdiocese's financial support of the school. This was in response to rumors that Archbishop Cody and the archdiocese had neglected to help the sisters and the school. A meeting with representatives of the archdiocesan school board, parents' advisory council, and the sisters was held on January 6, 1969. The consensus was that the school could not continue under the present financial circumstances. The group recommended that a meeting of parents be held to share vital financial statistics and determine interest in and support of the school's continuing under certain conditions. If support and interest were evident, a meeting with the provincial superiors of the sisters would be held to determine their willingness to continue to support the high school. Continued exploration of the sale of the property to the local school district was urged.

The parents' committee recommended that tuition
be raised to $500 per pupil for the upcoming school year (from $320 for the 1968-69 school year). The provincial superiors of the religious community indicated a willingness to assume more responsibility for the school and assign additional sister teachers. Recruitment of students from St. Patrick Academy (which was closing in June of 1969) was scheduled for February 5, 1969. As a result of these factors, Sr. Columba, principal, indicated that the whole atmosphere of the school was much more positive and enthusiastic. Following the decision of the high school district not to purchase the school, the parents voted four to one to keep the school in operation at an annual tuition of $500. This increase in income, along with a steady enrollment, would permit the school to continue operating and meet some debt payment obligations. Archdiocesan interest payment obligations would not be met. The sisters assured the parents that the school would continue in operation for at least two more years. It was recommended to Cardinal Cody that the waiver on the interest payments be extended for another year, until June 30, 1970.

The uncertainty of the school's existence and the increased tuition severely affected enrollment. The school opened in September of 1969 with 728 studen...
enrolled, a decline of 268 students from the previous year. Only 124 freshmen were enrolled. Budget planning had been based on a minimum enrollment of 800. A layman, Mr. Leonard Baenen, was appointed principal in 1970 with the sisters remaining as faculty members. Enrollment continued to decline, with 624 students in attendance, a drop of over 100 students. Bishop McManus outlined the status of Sacred Heart of Mary High School following a meeting held on May 27, 1971 with the sisters and archdiocesan school board officials. Projected enrollment for the 1971-72 school year was about 500 students, 300 less than capacity and 500 less than the school's peak enrollment in 1968. Estimated income from tuition (raised to $550) and fund raising was $335,000. Operating expenses were estimated at $325,000, leaving a balance of $10,000 to be applied toward debt reduction. The school owed approximately $2,280,000 with annual payments of $125,000 along with expected contributions to the sisters' retirement and education fund. Three problems were identified and analyzed by Bishop McManus:

Does this school, regardless of financial considerations, have a future?

Will the school ever be able to get out of debt?

Can the Archdiocese and the religious community afford to carry the indebtedness over the indefinite number of years that would be required to pay it off, if ever?
Our judgement on the first problem is that the school's future is quite dubious. The Sisters assert they cannot find a member of their Community who is willing to be principal of the school. That means that some outsider will have to be employed to hold the key position in the school. The school size has dropped to a point where it will be extremely difficult for it to compete with a brand new, super public high school immediately across the street from it. Parishioners in the parishes closest to the school are extremely skeptical about the school's future and are beginning to have many reservations about its present quality in terms of academic values and religious values. On the other hand, closing the school would be disastrous. It would mean that there would be no Catholic high school for girls in one of the most flourishing sections of the Archdiocese of Chicago, a section where there are virtually an unlimited number of girls qualified for first-class Catholic education and hundreds of parents who can afford to pay $600 or more a year to give their children top quality Catholic education. Moreover, there is no other Catholic school to which these pupils could be transferred.

I doubt whether the Community will be able to maintain its payments to the Phoenix Life Insurance Company unless it liquidates some of its holdings in other areas of the Province. Whether the Archdiocese can continue this bad debt of $1,500,000 is a problem that I cannot resolve outside the context of the Archdiocese's total financial situation.

With regard to the third problem, I doubt very much whether the school ever will be able to pay off the indebtedness due to the Archdiocese. Still worse, I doubt whether the school would be able to meet the annual interest payment of $75,000 on its debt of $1,500,000 even if it were decided that this debt would be carried indefinitely in the sense that nothing ever would be paid on the principal.

It was recommended that a meeting with neighboring pastors and principals and the Viatorians be called to discuss recruiting of students for the 1972-73 school year. Also, steps were to be taken to see whether the
convent could be rented and consideration was to be given to waiving interest payments on the Archdiocesan loan.  

Enrollment continued to decline. There was not a shortage of eligible students, but a persistent uncertainty about whether the high school would continue affected enrollment. Parents were reluctant to send their daughters to a school which, for four or five years was thought to be on the verge of closing. Five hundred twelve students were enrolled for the 1971-72 school year. The major superior of the sisters, Sister Edmund Harvey, R.S.H.M., requested a meeting with the cardinal to discuss the future of the high school. A meeting was held on November 29, 1971 with Bishop McManus. Due to severe financial problems, both at the high school and community level, the sisters intended to withdraw from the high school and adjacent St. Colette School at the conclusion of the 1971-72 school year. The sisters were willing to deed over to the archdiocese the property, school and convent, all equipment and other assets unconditionally. The archdiocese would be free either to operate the school or sell it. While the school would have two major liabilities, the mortgage debt and operation deficit due to the absence of religious teachers, Bishop McManus believed that with the right kind of leadership the school could be saved. Survival,
however, would require an archdiocesan subsidy for two or three years while new leadership would be taking hold. It was recommended to the cardinal that the archdiocese acquire the property, assume the debt, and continue operating the school. It was thought that another religious community was anxious to take over the management of the school.

Despite requests from the sisters' attorney, the administrative team of the high school and the executive director of the religious community, no immediate action was taken by the cardinal on these recommendations. Further complications arose when the school was unable to meet the March 1, 1972 payroll. On March 1, Sr Edmund Harvey, Executive Director of the Religious Community, announced that the school would close in June. The reasons given were shortage of religious personnel, decreased enrollment, cost of total operation and serious financial debt.

A parents' association was formed and distributed a letter indicating that the school would not close "if we have anything to do about it!" On March 2, Reverend Robert Clark, the archdiocesan superintendent of schools, informed the parents that even though the sisters were withdrawing, the school would be open the following year, under archdiocesan sponsorship. A press release was also
Meetings were scheduled by Fr. Clark with area pastors for March 14 and with parents on March 15, 1972 to discuss the future of the school. A superintendent, Father James Michaletz, C.S.V., was appointed and a new lay administrative team was hired in May. The religious community which had indicated interest in assuming sponsorship of the school was unable to make such a commitment.

Enrollment at Sacred Heart of Mary High School dropped to 460 students during the 1972-73 school year, but increased to 545 students in 1973-74. Enrollment continued to increase until the 1977-78 school year. Enrollment in 1979-80 was 523. The financial operation of the school was based on tuition, fund raising, and an annual archdiocesan subsidy which ranged from $200,000 in 1973-74 to $100,000 in 1978-79.

St. Viator High School in Arlington Heights and Sacred Heart of Mary High School in Rolling Meadows both opened in 1961. These schools were constructed to provide Catholic secondary education to boys and girls in the populous northwest suburban area. While the enrollment at St. Viator had been fairly stable since its inception, it never reached the 3,000 mark as had been predicted by Father Stafford, the provincial.

The development of Sacred Heart of Mary High School
was precarious from the beginning. Mother Majella was quite prophetic in 1962 when she commented that "no one knows what the future holds." The sisters wanted to be autonomous and solely responsible for the school. They did not wish to be committed to the staffing of three additional elementary schools, a required condition for obtaining archdiocesan financial assistance through the High School Expansion Program. Therefore, they chose to finance the construction of the school themselves. The Religious of the Sacred Heart of Mary was a well-established community that operated six colleges, eighteen high school academies, and twenty-four elementary schools. For nearly 100 years, they had been educating American youth. They appeared to be well-versed in constructing and operating schools. Initially, the sisters proposed opening the school in 1965. When Msgr. McManus requested that the opening date be moved up to 1961, the sisters requested and received a $1,500,000 loan from the archdiocese as their money was tied up in other building projects. In addition, the archdiocese allocated $200,000 towards the construction of the convent and purchased the property for the school. Construction bids exceeded estimates, partially because of some of the features of design and finish included at the sisters' request; eventually Sacred Heart of Mary ended
up being one of the most expensive high schools constructed during the expansion project.

By 1963, the sisters were overextended financially, and requested additional financial assistance from the archdiocese, in the amount of $1,300,000, to complete the construction project and equip the new high school. In 1968, the sisters were unable to begin repaying the loans (either principal or interest) and the school was operating at a substantial deficit. At this time, discussions regarding a merger with St. Viator and selling the building were initiated.

The continued uncertainty about the school's existence had a disastrous effect on the enrollment. The decline in enrollment created additional financial problems as tuition revenues were needed to curtail the deficit. Parents and students, however, were reluctant to enroll in a school which repeatedly had been on the verge of closing. Furthermore, there was concern that the financial problems would have an effect on the quality of the educational program offered.

Another major problem affecting the school's operation was the drastic decrease in the number of available religious personnel. Initially, the Religious of the Sacred Heart of Mary planned to staff the school with a predominantly religious faculty. As sisters
withdrew from the community, the school was forced to hire additional lay teachers which increased operating expenses. In the end, the sisters had no choice but to deed over the school with all of its debts and obligations to the archdiocese, receive no further compensation, and withdraw from the school.

When the archdiocese assumed control in 1972, the school was able to meet operating expenses (excluding the outstanding debts) with revenue from tuition and fees. Enrollment, however, never returned to the peak level of the 1967-68 school year and remained well below capacity through 1980.

Queens of Peace High School

Four schools opened in 1962: Queen of Peace in Stickney (Burbank), Hales Franciscan in Chicago, Mother Theodore Guerin in River Grove, and Carmel High School, the archdiocese's only co-institutional school, in Mundelein.

Due to population growth in general and specifically, an increase in the number of high-school-age students on the southwest side of Chicago, the archdiocese decided to construct additional facilities. In response to the overcrowding at Brother Rice High School, St. Laurence High School was opened in 1981.
Due to the overcrowding at Mother McAuley High School for Girls, the archdiocese proposed constructing a new girls' high school.

Initial discussion of what eventually would be called Queen of Peace High School began in early 1960, with plans to open around 1964, but not later than 1966 or 1967. Reverend Francis M. Coyle, of St. Michael's Church in Orland Park, recommended to Msgr. McManus the Dominican Sisters of St. Catharine, Kentucky for consideration in staffing one of the proposed high schools for girls. Msgr. McManus acknowledged the suggestion and was pleased that there was a waiting list for religious communities able and willing to staff new high schools. His primary hindrance at this time was obtaining the necessary financial assistance.

The archdiocese formally invited the Dominican Sisters of St. Catharine, Kentucky to build, own, and operate a Catholic high school for girls in April 1961. This proposed girls' school would adjoin St. Laurence High School, accommodate 1,200 girls, and be organized for freshman students effective September 1962. The sisters would be able to rent temporary classroom quarters from the Christian Brothers at St. Laurence High School until the new school was constructed. Correspondence between the sisters and Msgr. McManus continued
throughout the spring. There was some concern on the part of the sisters regarding sufficient enrollment. McManus assured them that there would be no problem in getting enough girls to register. 107

The Dominican Sisters accepted the archdiocesan invitation for the new girls' high school. There were some reservations regarding the time line for staffing new grade schools. The sisters requested that this time line be extended. Msgr. McManus indicated that he could be flexible and proposed the opening and staffing of new elementary schools in 1963, 1966, and 1969. The sisters offered a counter proposal of opening the first school in 1964 (the other two years were the same). The reason given was that their Juniorate program (college training) for new sisters would graduate its first class in 1964. Sisters would then be available to be assigned to elementary schools. 108

Msgr. McManus became a bit skeptical of the community's capacity to keep up with its staffing commitments in the archdiocese (five elementary schools) plus the new high school and starting the Juniorate. He also had concerns about its ability to assume such a tremendous financial undertaking. He informed the sisters that he needed "complete assurance that their Community has the teaching and financial resources for the school
before I recommend that the Cardinal sign the agree­ment."

In response, Mother Mary Julia, the mother general, informed Msgr. McManus "[that] in view of our present financial commitments, as well as the proba­bility of a continued shortage of sisters, we feel we have no other alternative than to decline the attractive invitation of the Archdiocese of Chicago to staff a girls' high school at this time."

Msgr. McManus approached two other religious communities of women, the Adrian Dominican Sisters and the School Sisters of St. Francis, about staffing the new school. Both of these communities declined the offer. On August 2, 1961, Msgr. McManus contacted Mother Benedicta Larkin, mother general of the Sinsinawa Dominican Sisters, and proposed that they assume responsi­bility for the girls' high school on the southwest side. The terms of the agreement were similar to the one offered the St. Catharine Dominicans and other com­munities. The archdiocese would provide a subsidy of $1,200,000 and deed the property; tuition was not to exceed $175, subject to renegotiation every two years, and that up to 385 freshman applicants be accepted. Also, as with the offers to the other communities, the sisters would be expected to staff three new elementary schools within ten years. Mother Benedicta informed
Msgr. McManus that the general council consented to the acceptance of the responsibility for building and staffing the school. However, she expressed concern relative to two points in the proposal he outlined. First, she was hesitant to bind the community to an agreement for opening new elementary schools. Second, she wished to defer the opening until fall 1963, when the building would be ready for occupancy. If it was determined to be imperative that the new high school open in September 1962, sisters from other archdiocesan schools would be withdrawn to provide the freshman faculty.\textsuperscript{113}

McManus agreed to the withdrawing of individual sisters from schools to provide a sufficient sister staff for the high school in September 1962. He felt he had to be consistent in his dealings with various religious communities and needed assurance about further grade schools.\textsuperscript{114} Mother Benedicta formally notified Cardinal Meyer on October 14, 1961, that the sisters would accept responsibility for building and staffing the new high school. The Queen of Peace High School Corporation was formed and filed in the office of the Secretary of State of Illinois on October 25, 1961.\textsuperscript{115} The school's opening was announced in the local papers on October 20, 1961.\textsuperscript{116}

Sister Martin de Porres Hogan was appointed recruiter for the new school. She was urged by Msgr.
McManus to begin as soon as possible. An initial survey indicated that 505 girls expressed an intention to enroll in the school. Placement tests were given on January 13, 1962 to 537 potential freshman girls. Four hundred thirty were accepted at Queen of Peace and about 110 were referred to other high schools. 117

These numbers led McManus to propose that the building's capacity be increased to 1,600 from 1,200 with the understanding that the archdiocese contribute an additional $200,000. 118 Msgr. McManus wished to add to the agreement between the archdiocese and the sisters, a provision that the school agree to take up to 500 freshmen per year, beginning in 1964. The sisters requested that this number be revised to 400, fearing that 500 students could result in the total enrollment of the school approaching 2,000. Msgr. McManus appreciated the sisters' apprehension, but felt the total number of students at any one time would not be 2,000, but probably in the vicinity of 1,800. The reason given was that 5 to 10 percent of the students who start in the freshman year do not continue to graduation either because they transfer, drop out of high school, or move. The provision for either an extended day or other means of accepting extraordinary numbers of students was already incorporated into preliminary drafts of the agreement; changing it so
the matter would be left to the discretion of the sisters would have created a substantial alteration of the agree-
ment and made it inconsistent with the agreements the archdiocese had signed with other religious communi-
ties.\textsuperscript{119} Discussion on this topic continued throughout the spring. Msgr. McManus finally proposed that the school accept all freshman applicants not to exceed 475 per year, provided that the number of freshman applicants in any given year in excess of 400 would not increase the school's total enrollment beyond 1,800 pupils in all four grades. This amended proposal was accepted by the sis-
ters. The final agreement was signed on June 5, 1962.\textsuperscript{120}

Sister John Dominici Flanagan was appointed prin-
cipal and Sister Etienne Zralek, assistant principal. The original faculty, in addition to the administration, consisted of nine sisters and three lay teachers. School opened September 4, 1962 for 397 freshman girls from thirty surrounding parishes in two wings of St. Laurence High School. The architect and the general contractor were chosen on September 6, 1962. Cardinal Meyer deeded the land to the corporation on September 11, 1962. The blessing of the property and ground-breaking ceremonies were held on September 13. Plans for the school and convent included thirty-nine classrooms, library, choral and band room, art room, language laboratory, combination
gymnasium-auditorium, cafeteria, and residence for fifty-one sisters. On November 21, 1963, the cornerstone of this new building was blessed.

On January 12, 1963, placement tests were administered to 550 girls, 150 over capacity. Four hundred and twenty girls began as freshmen on September 10, 1963. Enrollment for the second year, still conducted at St. Laurence High School, was 810. The second-year faculty was made up of twenty-three sisters and seven lay teachers. Placement tests were given to 481 students on January 11, 1964. The school and convent were dedicated by Cardinal Meyer on April 12, 1964.

The enrollment for the 1964-65 school year was 1,204 students. The faculty of forty-six was made up of thirty-three sisters and thirteen lay teachers. State accreditation was received in June 1965 with a recommendation that more attention be given to physical education. All four classes were in attendance during the 1965-66 school year when school began on September 1. Total enrollment was 1,579 with a faculty of sixty-five: forty-four sisters and twenty-one lay teachers. Tuition was raised by $35 to $205 beginning this school year. Three hundred sixty girls participated in the first graduation ceremony which was held on June 5, 1966.

Enrollment increased or remained steady throughout
Large numbers of girls continued to express interest in enrolling and attending Queen of Peace High School. In the December 1965 pre-survey, 527 expressed interest for the 1966-67 school term; in November of 1966, the number was 514 for the 1967-68 term. Freshman capacity was set at 420, but beginning with the 1964 term, the sisters had agreed to accept up to 475 girls, provided the total enrollment did not exceed 1,800 students. Enrollment for 1966-67 was 1,550 students and 1,581 in 1967-68.

Tuition and fees for the 1966-67 year was $260; in 1968-69, it was $335. The first black girls, referred to the school by the Archdiocesan Schools' Office, registered for the 1967-68 term. These girls were from the Sacred Heart High School (May Street) attendance area. Sacred Heart closed in June of 1967. There were eleven black girls in all, three at each of the freshman, sophomore, and junior levels, and two seniors. In August 1968, the first black teacher was hired.

Modular scheduling was introduced during the 1969-70 school year. This form of scheduling shortened the number and length of official classes and lectures and freed large blocks of time that the student filled herself. It also freed the teacher so she was available to provide individual attention to the student.
and fees were increased during the 1969-70 school year to $370 and to $400 in 1970-71. Enrollment fluctuated from 1969-70 to 1971-72. At first, there was a drop in the number of incoming freshmen, from 464 in 1969-70 to 338 in 1970-71. This was followed by an increase in the total enrollment from 1,488 during the 1970-71 term to 1,571 during the 1971-72 term. Reasons given for the drop in enrollment were a smaller number of eighth-grades students; initial unhappiness over modular scheduling, rising tuition; previous dealing with the high school when enrollment was closed; and insufficient communication with the parents concerning the contemporary religion curriculum. The reasons given for the increase were a concerted emphasis on public relations and a positive evaluation of modular scheduling.¹²⁷

The Sinsinawa Dominican Sisters contracted with Nelson and Associates to conduct a comprehensive study of all of the high schools staffed by the congregation. The data gathering began in February of 1970. A report was prepared and presented to the sisters in February of 1971.¹²⁸ The report indicated the following:

The problem that seems to be of primary significance to Queen of Peace is in the area of communication and understanding between school and parents. Much of the controversy between parents and faculty is due to a lack of understanding by the parents concerning the approach of the Christian Living (Religion) Department. The major reason for controversy appears to be a discrepancy between the parents'
desire for a more traditional approach and the creative, modern approach actually used by the Christian Living Department. All persons concerned seemed to feel that the conflicts could be resolved in time if greater efforts are made to explain and define the purposes and methods of the religious development. Parents expressed a definite desires to receive information directly from the administration rather than through the Parents Club concerning policies and objectives.

Most of the faculty and parents were convinced that with continued efforts at communication between parents and school, the enrollment decline would be reversed and the tuition increases would be better accepted. 129

The report also recommended the development of a lay advisory board responsible for developing financial objectives and a plan of how these objectives could be met.

The lay advisory board should be given the authority to prepare a long-range plan including proposed budgets for the years 1971-72, 1972-73 (tentative) and 1973-74 (tentative), and a step-by-step plan of how the income should be obtained. This plan should include a time table and indications of who (by title or name) will be responsible for each step and for the plan as a whole.

The principal shall agree to cooperate with the lay advisory board by providing information. The lay advisory board shall agree to consult with the principal during the development of the plan.

This long-range financial plan and the budgets are to be submitted to the principal. The principal may accept the plan and authorize those responsible for implementing it to proceed or she may request the lay advisory board to revise certain parts of the plan. She may not, however, reject the plan or any part of it without the consent of either the lay advisory board of the Prioress General. The reason for this statement is to assure the parents that the
responsibility for meeting the financial needs of the school is actually theirs. In the final analysis, the responsibility does rest with them.  

A final recommendation was for the Queen of Peace to begin studying a sharing of facilities and personnel with St. Laurence High School with efforts made toward the eventual merger of the two schools. Such a cooperative program and possible merger could bring financial advantages to each school, greater efficiency, and the benefits of coeducational experiences which were desired by some of the present faculty at Queen of Peace.  

The enrollment continued to increase with 1,615 students registered for the 1972-73 school year. This number included 461 freshmen, the largest class ever. During the 1974-75 school year, 1,641 students were registered, the school's peak enrollment. Tuition was raised to $650 during the 1975-76 school year. Enrollment was 1,485 students and, for the first time, the lay faculty members outnumbered the sisters. Enrollment continued to decline during the remainder of the decade, with 1,475 students enrolled in 1976-77 and 1,359 in 1979-80.  

Queen of Peace High School was described by its public relations offices as a viable, secondary school alternative to public education for the south side of Chicago and its neighboring communities.
This description was based on the school's continuing vitality, its stable membership, and its solid financial base.133

Queen of Peace High School in Burbank was opened in response to the growing number of high-school-age girls on the southwest sides of Chicago seeking admission to a Catholic high school. Ironically, the initial community of sisters contracted to staff the school expressed concern that potential enrollment would not match the school's capacity. Due to other commitments, this community was forced to decline the archdiocese's offer. The Sinsinawa Dominican Sisters were contacted in early August 1961 and agreed to open the school by September 1962. The speed of this decision shows the definite need for another high school in this area and vividly describes the contrast of the length of time required for negotiations during the era of Cardinal Stritch versus that of Cardinal Meyer.

Both communities were hesitant to commit to the staffing of three additional elementary schools due to limited personnel resources. Msgr. McManus agreed to the withdrawal of elementary school sister-teachers in order to staff the new high school. This makes the assumption that elementary and secondary school teachers are interchangeable --an option required by circumstances then,
that probably would not be considered today.

Due to the critical need for additional classrooms, Msgr. McManus wanted to incorporate provisions in the agreement that would require the sisters at Queen of Peace High School to accept up to 500 freshmen per year. Like the Mercy Sisters at Mother McAuley, the Dominican sisters were apprehensive about constructing too large a school, fearful that they would not be able to adequately staff it or meet the needs of all the students. As a result of continued negotiations, this provision was modified to the satisfaction of both parties.

A decline in enrollment during the early 1970s was attributed, in part, to disagreement with parents over curricular content and methods used in the teaching of religion. This problem was definitely not unique to Queen of Peace High School but rather a manifestation of the upheaval in the Catholic Church in the years following the Second Vatican Council. This topic is further discussed in Chapter VI.

Also during this time, the merging of Queen of Peace and St. Laurence was discussed as a means of reducing expenses and providing a coeducational program. Enrollment, however, remained stable at both institutions throughout the 1970s and there was no further exploration of this topic.
Hales Franciscan High School

The story of Hales Franciscan High School begins with Corpus Christi Parish High School which opened on September 11, 1945. Corpus Christi, the second black Catholic high school (St. Elizabeth was the first) was located in the former Sinai Temple at 46th Street and South Parkway (King Drive). Cardinal Stritch sponsored the purchase of this building for $165,000 in August of 1944. The school admitted freshmen only in 1945. From 1946-1948, the school had a two-year program; in 1948, a third year was added; and, in 1949, a complete four-year program was in operation. The faculty consisted of Franciscan priests and brothers and Sisters of St. Francis of the Holy Family. Classes were segregated by sex with the former teaching boys and the latter, girls, except in cases of very small classes. This arrangement proved to be very satisfactory as far as the sisters were concerned. Mother Irmina, the mother general, wrote the pastor in 1947:

We are happy to cooperate so as to help you further the good work of your high school. The present arrangement whereby the Fathers take the burden not only of the administration and supervision of the school, but especially of the teaching of the boys is very agreeable to us. It is because of this organization, we believe, that such satisfying results can be realized.  

Discussion began in 1953 to limit enrollment at Corpus Christi to boys only. Original plans were to
develop, by 1955, a central high school for girls at the st. Xavier College facility under diocesan auspices. The girls at Corpus Christi High School would then transfer to the new school. Plans were to gradually withdraw sisters from the high school and assign them to the expanded grade school program at Corpus Christi. In 1953, Mother Ruth Mary, the mother superior, informed Father Maurice Amann, the pastor, as follows:

We could furnish one additional grade teacher, provided one high school Sister can be released as you suggested. If your high school plans for August, 1955, materialize, and we will be able to withdraw our Sisters from the Corpus Christi High School, we will send you one, or possibly two more grade teachers.\textsuperscript{136}

The next year Mother Ruth Mary informed Father Amann that three sisters would be available to teach in the high school for the 1954-55 school year. The high school sisters would be withdrawn after that time. She wrote in 1954:

This should come as no surprise to you for, you remember, we decided this course of action upon hearing that St. Xavier College would transfer to another location leaving their present building for a diocesan school--a girls' school, I believe.\textsuperscript{137}

Father Amann notified his superior, Eligius Weir, O.F.M., of the sisters' decision and reminded him of Cardinal Stritch's plan to create a diocesan central high school at the former college site. He added, however, "We doubt very much that step in regard to St. Xavier's
will be able to be made by June 1955." It was suggested to Cardinal Stritch by Father Amann and Father Fabian Merz, the principal, that the order of sisters who would be sponsoring the new school be assigned to Corpus Christi for the intervening year(s). Cardinal Stritch indicated that no order of sisters had been contracted to staff the new school. Also, space was limited at the Corpus Christi facility; adjustments would need to be made if the enrollment capacity were to be increased. At the present time, only girls of the parish were permitted to enroll. 139

The provincial of the Franciscan Fathers, Father Pius Barth, encouraged Father Merz to explore the possibility of creating an expanded archdiocesan high school for boys at Corpus Christi at the time the new high school for girls opened. However, he expected financial support from the archdiocese for this project. "I would approve this move provided the funds can be secured from the Catholic Bishop of Chicago." 140 This proposal was presented to the cardinal in September 1954. The cardinal did not immediately respond to this proposal. In November, he informed Father Barth that the solution is part of a wider plan which has not yet been resolved since we are not at all certain whether the property on 49th and Cottage Grove Avenue (St. Xavier College) will be available as a Catholic High School for girls in September, 1955. 141
Father Barth informed Mother Ruth Mary that "[the Cardinal] seemed somewhat surprised at the decision to withdraw the Sisters so soon without any definite date having been set for the care of the high school girls."  

Father Barth suggested that the sisters hold to the status quo, remain at the high school, and allow Stritch time to arrive at a solution.

Mother Ruth Mary responded promptly, stating:

> While we understand the difficulties of the high school situation at Corpus Christi at the present time, we are disappointed at your request to have the Sisters continue teaching in Corpus Christi for a while longer. Our teaching in Corpus Christi High School, from the beginning, has been only a temporary arrangement, for we never really committed ourselves to staffing this school, in whole or in part. Naturally, then, we were eager to take the first chance we had to withdraw our high school teachers from the school. We had planned to have these Sisters help us in September, 1955, solve some of our many personnel problems in our other high school faculties.

> However, we shall rework our plans to see whether we can oblige you. If possible, we shall send Corpus Christi at least two Sisters for high school for one more year.

Corpus Christi remained a coeducational school during the 1955-56 and 1956-57 school years. The cardinal made no further movement regarding either the expansion of the boys' school or the creation of the girls' school. The Franciscan Fathers had contacted two orders of sisters to determine interest in sponsoring the new school for girls. The superior of one order expressed
interest provided that the archdiocese provided all of
the funding.\textsuperscript{145} Apparently plans for the girls' school
were dropped as there is no further mention of it in
subsequent correspondence. In December 1956, plans were
made for the transfer of the girls to St. Elizabeth High
school, the first black Catholic high school in the
archdiocese. Initially, the principal of St. Elizabeth,
sister Alphonsa, indicated she would be able to take all
of the girls enrolled at Corpus Christi. She later
reconsidered this offer and modified the number to fif­
ten or twenty of the present eighty girls enrolled.\textsuperscript{146}
Parents of the girls were notified of the decision to
become a school solely for boys on December 26, 1956.
They were informed that St. Elizabeth and Loretto Academy
would accept transfer students. If parents were unable
to make satisfactory arrangements, they were urged to
consult their parish clergy.\textsuperscript{147} In September of 1957,
Corpus Christi became a school for boys only.

In July 1958, the principal of Corpus Christi High
McManus, several plans for the expansion of the high
school. These plans included making minor alterations at
the present site, major renovation of the present build­
ings, utilization of some of the unoccupied buildings at
the St. Xavier site, or a completely new school on the
st. Xavier College site. The understanding with all of these plans was that major expenditures (renovations and construction) would be financed by the archdiocese; upkeep would be covered by tuition and archdiocesan subsidies. 148

A meeting was held with Cardinal Meyer, Msgr. McManus, and the Franciscan provincial in January 1959. The following generalizations were discussed:

1. The present facility was quite inadequate and unsafe to continue to house the high school.

2. The facilities on the St. Xavier site (college, academy, and mother house) were likewise inadequate and unsafe to house a high school.

3. Two area high schools (De La Salle and Mt. Carmel) had begun to take Negro students in large numbers and most probably would increase their percentage of Negro students as the years went on.

4. Several faculty members had suggested that the St. Xavier site (not the buildings) would be a proper location for a Catholic boys' high school.

5. Msgr. McManus, on the other hand, did not concur in this judgment that the site would be desirable. His reasons were as follows:

a. The area was very transitional and Protestant.
b. De La Salle High School and Mt. Carmel were within the recruiting range.

c. If the archdiocese built an adequate plant at this location, it was doubtful that the clientele from the area could pay sufficient tuition to support the high school operationally.

6. Msgr. McManus, therefore, proposed that another site be sought in a more substantial area so that the successful financial operation of the high school would be assured once the archdiocese constructed the physical plant and turned it over to the Franciscans. In addition to city sites, Waukegan, Park Ridge, and Westchester were discussed. No commitments or agreements were reached at this meeting.\textsuperscript{149}

In spite of his previous misgivings, Msgr. McManus submitted a proposal for a new high school on the St. Xavier site to the Franciscan Fathers in May. Incorporated in this proposal were the following conditions and suggestions: the archdiocese would provide a construction grant of $800,000; capacity would be 400 boys; tuition would not exceed $100 per year; a comprehensive academic program would be conducted. The archdiocese was providing a construction subsidy at the rate of $2,000 per pupil (rather than $1,000) in this instance because the tuition ceiling was set at $100 rather than $200.
McManus also requested that the new school be laid out in a manner that would leave room for the possible construction of a school for girls at a later date.\textsuperscript{150}

Initial reaction from neighboring clergy was not positive. Some felt the construction of a new high school for black students would impede the integration process. Some schools (Leo, Mendel, Mt. Carmel) were beginning to accept larger numbers of black students than previously. They also felt that white students would not register at the new school. Concern was expressed that the school would never be self-supporting and the deficit would be the responsibility of the neighborhood parishes rather than the archdiocese or the Franciscans. With the low tuition rate, the school would become known as "a cheap school for the colored."\textsuperscript{151}

Plans were revised somewhat, by increasing the capacity to 600 boys and the subsidy to $1,000,000. The archdiocese would provide financial assistance in the form of scholarships, grants-in-aid, and loans. Also, if warranted, the archdiocese would provide additional facilities to expand the capacity to 800 boys.\textsuperscript{152} McManus submitted these revisions in the form of a proposal in December. The subsidy was increased to $1,100,000. The archdiocese guaranteed a tuition rate of $125 per student with the understanding that the Franciscan fathers would
make every attempt to collect the tuition from all students. The archdiocese expected that the current Corpus Christi student body, along with the male students enrolled in St. Elizabeth High School, would be transferred to the new high school. Finally, McManus shared the archdiocesan hope that the new high school would become a flourishing center for an "around-the-clock apostolate for thousands of non-Catholic Negroes" in its immediate neighborhood. In the opinion of archdiocesan authorities, the new school would afford many opportunities for convert work, adult education, group activities, and other forms of the apostolate.\textsuperscript{153} This proposal was further modified in March with the stipulation that there would be a ceiling of $10,000 a year on the archdiocese's liability for that part of the per capita $125 tuition and fees which students were unable to pay. Also, if necessary, the school would go to an extended-day schedule in order to accept all freshman applicants, not to exceed more than two hundred fifty.\textsuperscript{154}

An announcement about the new high school and faculty residence was released by the archdiocese in June 1960. "This new high school will be officially known as Hales Franciscan High School in honor of the distinguished Franciscan teacher, Alexander of Hales."\textsuperscript{155} The announcement further stated that plans were in the early
stages of development with September 1961 set as the target opening date.

A problem developed as bids exceeded estimated costs. Plans were put on hold until a decision was made. Msgr. McManus pointed out that the Hales project was already the most expensive high school financed by the archdiocesan fund. To meet budgetary parameters, the construction of a faculty residence was questioned. Msgr. McManus proposed that the Franciscans either develop a completely new set of plans which would include a faculty residence, a serious scaling down of the high school, and remain within the budget, or have the Franciscans be responsible for the funds required to construct the faculty residence.¹⁵⁶ The Franciscan provincial, Dominic Limacher, O.F.M., informed McManus that the community did not have the funds available to construct a faculty residence. It was decided to modify plans to include the residence and keep costs within the budgetary parameters established.¹⁵⁷

Ground was broken in April 1961. An August newspaper account indicated that Hales would open in September 1962. Classes in the new building did begin in September of 1962 with an enrollment of 300 and a faculty of seventeen: fourteen priests and three laymen. The facility was dedicated by Cardinal Meyer
During the first year of operation, over 95 percent of the tuition and fees were collected. The Franciscans requested $813.19 from the archdiocese to cover the delinquencies. McManus proposed the establishment of a working fund to cover monthly delinquencies in tuition. In addition, a scholarship fund was established by the archdiocese.

Four hundred seventy-seven students were enrolled during the 1964-65 school year, including 216 freshmen (sixteen over established capacity). Enrollment increased to 620 students during the 1967-68 school year. Four mobile classroom units were installed and the archdiocesan subsidy (to cover tuition delinquencies and scholarships) was increased to $15,000. Tuition was raised to $150 from $125 for the 1967-68 school year. The archdiocese also provided an annual subsidy of $65,000 to cover deficits in the area of operational expenses and $21,500 for capital improvements.

Cardinal Cody authorized several amendments to the agreement between the archdiocese and Hales Franciscan beginning with the 1971-72 school year. These amendments stipulated that the archdiocese be responsible for one-half of the end-of-year operating deficits, pay $65,000 towards operational deficits, pay $15,000 towards tuition
delinquencies, and be totally responsible for capital improvements. Tuition was raised to $380.\textsuperscript{163} While this amended agreement expired in 1974, the terms continued to be honored by the Archdiocesan School Board.\textsuperscript{164}

Reaching a peak enrollment in the mid-1960s, numbers began to decline with 550 enrolled during the 1970-71 term; 430 in 1973-74; 434 in 1976-77; and 391 in 1979-80.\textsuperscript{165}

The story of Corpus Christi and Hales Franciscan High Schools describes the commitment on the part of the Franciscan fathers and sisters as well as the archdiocese to provide a comprehensive Catholic secondary education to black students on the south side of Chicago. During the construction of Hales Franciscan, some area clergymen questioned whether building a segregated school for black boys was a wise and ethical decision. Some felt an all-black high school would impede the integration process. Others felt that the majority of non-white students would not be accepted at other area schools; therefore, the archdiocese had a responsibility to provide for their educational needs.

The major dilemma facing both the archdiocese and the Franciscan fathers was how to provide a quality educational program at an affordable cost and avoid being known as the "cheap school for the colored."\textsuperscript{166} It was
decided that tuition would be kept to a minimum and the archdiocese would provide a tuition subsidy. In addition, the archdiocese also provided money for a scholarship fund.

Despite financial support from the archdiocese, Hales Franciscan High School operated with a deficit throughout most of this period. The primary reason was the continual decline in enrollment. In terms of archdiocesan subsidies, Hales Franciscan was the most costly.

Mother Theodore Guerin High School

Plans for Mother Theodore Guerin High School, a girls' school in River Grove, began on February 14, 1960. At that time, Msgr. McManus met with the general council of the Sisters of Providence at their motherhouse in St. Mary of the Woods, Indiana. He proposed that the sisters assume responsibility for the new school to be constructed adjacent to Holy Cross High School. There was no further communication until December 1960. McManus explained that the Archdiocesan School Board had postponed further action until early 1961. However, he was sure that both the board and Cardinal Meyer would "approve the building of this sorely needed high school and that there will be no question about my proposal to invite the Sisters of Providence to build and
Due to other personnel commitments, the sisters had hoped to open the school in September 1964. However, on April 20, 1961, Mother Rose Angela, the superior general, agreed to opening the school with classes held in Holy Cross High School in September 1962. The sisters were informed on May 2, 1961, that the name of the school, Mother Theodore Guerin, in honor of the foundress of the community, was approved by the cardinal.

Concern was expressed over the stipulation that the sisters staff three additional elementary schools within a ten-year period as a condition to the acceptance of the high school construction grant. Mother Rose Angela counter-proposed 1968 and 1972 for opening two of the schools to McManus's dates of 1963 and 1965. She explained that the General Chapter of 1960 had declared a moratorium on the opening of any more elementary schools for at least six years. If these dates were not acceptable, the sisters were willing to forego the opportunity of assuming responsibility for the new high school. The mother general informed Msgr. McManus that "it would be with deep regret that we would make this final decision, but we have to be realistic, too, as I am sure you understand." McManus reluctantly accepted their counter-proposal for opening new elementary schools. He could
not, however, accept a proposition that the number of sisters assigned to grade schools be reduced so that sisters would be available for a new high school. "As it is, I will be in trouble enough for agreeing to postpone the dates for the new grade schools until 1968 and 1972." 170

The agreement with the archdiocese, which was officially signed in January 1962, was similar to the others. The archdiocese provided the land and a construction grant of $1,200,000. The sisters agreed to hold classes in a section of Holy Cross High School, paying $50 per student for rent and that tuition and fees would not exceed $175. If necessary, the school would adopt an extended-day schedule to accept all of the freshman applicants. 171

The architects were selected in August of 1961. Sister Mary Corona Sullivan was named community consultant in September 1961, serving as a liaison for the sisters. She spent most of the next two years checking construction details, selecting furnishings, and generally assuring the building's readiness for the September 1963 opening. 172

The announcement of the new school was made in the October 20, 1961 issue of The New World. On October 24, a joint meeting with principals, eighth-grade teachers,
and representatives of Holy Cross High School was held. The purpose was to describe programs and explain expenses for the respective schools.  

Ground-breaking ceremonies were held on April 15, 1962, with Msgr. McManus officiating. The principal, Sister Frances Alma McManus (the Msgr.'s sister), was appointed on May 3, 1962. Classes began in a wing rented from Holy Cross High School on September 4, 1962 for 398 girls. The faculty consisted of seven Sisters of Providence and eight laywomen.  

The convent was completed on August 12, 1963. The cornerstone was blessed and convent altars consecrated on August 24, 1963. Classes began in the new school on September 9, 1963 with 810 students (380 sophomores and 430 freshmen) in attendance. The faculty consisted of fourteen sisters and nineteen laywomen. Cardinal Meyer blessed and dedicated the school and convent on April 12, 1964. A six-week summer school session was held during June and July 1964.  

One thousand fifty-eight students were enrolled during the 1964-65 school year (298 freshmen, 405 sophomores, 355 juniors). The faculty consisted of twenty-one sisters and nineteen laywomen. One thousand two hundred eighty-nine students were enrolled during the 1965-66 school year, the first year all four classes
were in operation. The charter class of 341 graduated on June 1, 1966.\textsuperscript{176}

During the mid-1970s, the possibility of the sisters selling Mother Guerin High School was explored. The income from Mother Guerin and the other schools owned by the congregation was not sufficient to offset the deficit the sisters were facing. It was hoped that they could sell Guerin as well as their other schools but still continue to staff them. The money from the sale of the schools would be used for their retirement plans. Other options included the consolidation of Holy Cross and Mother Guerin High Schools or the creation of a central high school staffed by several religious communities. The archdiocese was not supportive of the sale or merger, and it was never carried out.\textsuperscript{177}

Enrollment increased throughout the 1960s and into the 1970s, reaching a peak of 1,608 during the 1976-77 school year. Mobile classrooms and reallocation of classroom space helped to accommodate this enrollment growth which exceeded the building's capacity. Since 1975, the enrollment has remained in the mid-1,500 range.\textsuperscript{178}

Mother Theodore Guerin High School opened in River Grove in 1962 for those girls who lived in the northwestern section of the city and neighboring suburbs.
Similar to the situation at Queen of Peace High School, the Sisters of Providence, like the Sinsinawa Dominican Sisters, were hesitant to commit to the future staffing of three elementary schools. In fact, the sisters were willing to pass on the opportunity of constructing the high school if modifications to this portion of the agreement were not made. Ironically, in 1967, the Sisters of Providence began staffing St. Thaddeus, the last elementary school constructed in the archdiocese.

In the mid-1970s, the Sisters of Providence were faced with serious financial problems and decreasing numbers of religious teachers. They proposed selling Mother Guerin High School and depositing the proceeds in their retirement fund. The archdiocese was not in support of this venture. The sisters managed to weather the financial crisis, possibly due to the sale of Marywood High School in 1975 (discussed in Chapter VII), and have retained sponsorship of the school. Enrollment, although declining in the late 1970s, has remained adequate throughout the school's operation.

Carmel High School

Carmel High School in Mundelein, the archdiocese's only co-institutional high school and Lake County's only Catholic boys' high school, opened in September 1962.
Discussion about an archdiocesan school in Lake County began in 1953, when the sale of an old public high school building was being discussed. Cardinal Stritch offered $5,000 in earnest money for the building in August 1953. The proposed sale was put to a referendum in October; the vote, in favor of the sale, was close. The archdiocese withdrew the bid in March 1954, stating that they did not want to enter into competition that might stir up a religious controversy.¹⁷⁹

In November 1957, Cardinal Stritch announced that a 1,000 capacity boys' school, to be staffed by the Christian Brothers, would be constructed in Waukegan. According to the local newspaper account, "Stritch announced the decision to build the school after receiving hundreds of letters from parents asking for such a school in Lake County." The proposed high school would "be housed in one of the most modern buildings in the area." No proposed dates were given.¹⁸⁰

The archdiocesan school board discussed the Lake County school issue in March 1959. At that time, it was determined that there were more students in the central portion of Lake County than in the northern Waukegan area. The decision was made to build two schools, a coeducational one in central Lake County and a school for boys in Waukegan. The Christian Brothers, Vincentians,
premonstratensians, Viatorians, and Carmelites were all considered as possible religious communities of men to sponsor the schools. Because of a limited population base, the plans for a boys' school in Waukegan were later abandoned. The plans for a coeducational school in central Lake County were pursued with modifications.\textsuperscript{181}

It was announced in November 1959 that the Carmelite fathers would build and staff a school for 1,200 boys in Libertyville at a site owned by the archdiocese on Buckley Road and Milwaukee Avenue. It was hoped that the school would be ready to open with freshmen in September 1961. At a later point, a separate building for 800-1,000 girls would be constructed.\textsuperscript{182}

In April 1960, it was announced that the proposed site was abandoned because it was unsuitable for construction. It was later decided to acquire land across from the seminary in Mundelein for the schools.\textsuperscript{183}

The Carmelite fathers agreed to staff the new school on October 1, 1960. At that time, the proposed capacity was 1,200 students. The archdiocese would contribute $1,200,000, tuition would not exceed $200 per year, and the Carmelites would agree to rent space to the nuns who would be operating a school for girls for $50 per student for a period of two to three years.\textsuperscript{184}

In January 1961, Msgr. McManus proposed that the
sisters of Charity of the Blessed Virgin Mary (B.V.M.s) organize and staff a planned Lake County high school for girls. In his letter, he explained:

Pastors in central and west Lake County are eager to have a Catholic high school for girls as close as possible to the Carmelite school. They point out that this arrangement would facilitate transportation of both boys and girls to the same high school area. The pastors point further that the only Catholic high school for girls in Lake County is Holy Child High School in east Waukegan, a location quite distant from their parishes. Our records confirm the fact that close to 63% of the girls who graduated last year from Catholic grade schools in east and west Lake County are enrolled now in public high schools.

Possibly in September, 1962, the Sisters might organize their school in one wing of the Carmelite school and then move to their own school in 1964 or 1966, depending upon the enrollment pattern in both the boys' and the girls' high schools.

In May 1961, the archdiocese approved an allocation of $200,000 to the B.V.M. sisters to assist them in the first phase of the plan, which would be the construction of a convent. The understanding was that the school for girls would be temporarily organized and located in the boys' school until such quarters proved to be inadequate for the combined enrollment of boys and girls. At that point, the archdiocese would provide an additional subsidy of $600,000 to $800,000 for the construction of the girls' high school which would accommodate between 800 and 1,000 pupils, the size to be determined by the enrollment patterns at that time. In addition to a
construction grant, the archdiocese would donate the land for the convent and school. The standard conditions were also stipulated with a maximum tuition of $175.

In a letter of June 2, 1961, outlining the agreement, McManus also proposed an alternate plan. He suggested that the Carmelite fathers and B.V.M. sisters work out an arrangement where they jointly own a co-institutional school. He was concerned, however, about what might happen if such a structure proved to be inadequate for students seeking admission five to ten years from then. He could not guarantee that the archdiocese would allocate additional funds for the expansion of the school or relieve the enrollment pressures by building new schools in other sections of the county. He made reference to the population trend uncertainties in the county but felt that the archdiocese was open to any kind of reasonable proposal as to school facilities in Lake County.¹⁸⁶

Meetings were held between the B.V.M. sisters and Carmelite fathers during summer 1961. It was decided that there were financial, educational, and social advantages to be gained by opening a co-institutional school. (The term initially used by both the sisters and priests was "cooperative.") It was further decided that the boys' school would open in September 1962 and the
girls' school in September 1963.\textsuperscript{187} Carmel High School was chosen as the name for both the boys' and the girls' school. Ground breaking took place on November 26, 1961. In a press release, it was stated that both the priests and sisters would own their respective classroom wings, chapels, and living quarters while they would co-own the cafeteria, library, science, and laboratory wings. The boys' school would own the gymnasium and the girls' school would own the auditorium. Total enrollment would be 1,600--800 boys and 800 girls. The common areas were designated to accommodate a future expansion of 400 students in each school, to a total student capacity of 2,400. The building would be designed to provide each group with complete educational facilities, while eliminating the expense of duplications. While the schools would share the same name, each would have its own principal and faculty.\textsuperscript{188}

A planning session between the Carmelites and B.V.M.s was held on February 15, 1962. Items discussed included the formation of Carmel High School corporation, sharing of expenses, the location of the cornerstone, and the assignment of common duties such as librarian and maintenance personnel.\textsuperscript{189}

Carmel High School for Boys opened in September 1962 for 200 freshmen in the one completed wing of the
building. It rained the night before, so wooden planks were used as a walkway from Route 176 to the school.\textsuperscript{190}

The school for girls opened on September 4, 1963 with an enrollment of 283 which included both freshmen and sophomores. The faculty of thirteen included eleven sisters and two laywomen. There were 415 boys enrolled at this time, 240 freshmen and 175 sophomores. The boys' school faculty consisted of eight priests and eight laymen.\textsuperscript{191} The school was dedicated by Cardinal Meyer on May 23, 1963.

The B.V.M. sisters expressed concern over the proposed construction of Marillac High School by the Daughters of Charity, in Northfield, which was set to open in 1967. Mother General Consolatrice informed Msgr. McManus as follows:

It has been a real struggle to build the incoming classes at Carmel to anything like the necessary figure needed to maintain current financial adequacy there. The thought of having approximately twenty percent of the potential diverted before we had a chance to stabilize our own school population is very disturbing to me.

We have made a staggering financial investment there in good faith, assuming the administrative support of the archdiocese. I hope there will be an opportunity to talk this over before both we and the Daughters of Charity find ourselves in unwise competition for survival.\textsuperscript{192}

McManus responded:

All our research clearly indicates that the capacity of the four existing schools, Regina, Carmel, Holy Child and the Woodlands Convent of the Sacred Heart,
is less than half of the total number of girls presently enrolled from fourth through seventh grades, inclusive, in parochial schools in the vicinity of these four schools. Our calculations do not include a very large number of Catholic youngsters who attend public elementary schools, many of them doing so because of lack of space in existing parochial schools and for other reasons. Our main intention in planning a new school is to reduce the number of Catholic school graduates attending public high schools. We also feel an urgent need to reduce the pressure on Regina and to make plans for an avalanche of students from the area south of Northfield who will be seeking admission to Catholic high schools starting this January.

I assure you that we have carefully researched this whole problem and as far as we can see, the new school will neither be superfluous nor will it seriously retard the enrollment growth at Carmel. Asl

A meeting was held with the Lake County pastors on December 16, 1964 to discuss ways of encouraging students to attend either Carmel or Holy Child High Schools. The problem at Carmel was a large debt and shortage of students. While there were plenty of students in the Lake County area in general, the tradition of attending a Catholic high school had not been firmly established. Pastors wondered if the schools were recruiting students and if the low enrollments were the result of poor public relations. There were complaints about the various fund-raising activities the schools were conducting. The pastors agreed to interview all parents of grade school graduates not intending to attend a Catholic high school the following fall. The high school would then send personal letters to these same students and sponsor a
special open house for them prior to the January 9, 1965 application day.\textsuperscript{194}

During the 1967-68 school year, total enrollment was 1,565, close to the 1,600 student capacity. Enrollment surpassed that level in 1976-77 when 1,638 students were enrolled.\textsuperscript{195}

In 1969, the B.V.M. sisters contracted with the Center for Urban Development in Education to conduct a study of their community-owned high schools. The following recommendations were made for Carmel Girls High School:

1. There is no doubt about keeping this school open. It is a new building on spacious grounds, serving a broad community which could not be served otherwise. Its financial situation though not profitable to the Congregation is favorable and appears to have a favorable potential for the immediate future.

2. The administration should be encouraged to engage the staff in a revision of the curriculum and instructional techniques in order to make the curricular offerings more relevant to today's needs, particularly for the pupils who do not go on to college.

3. There seems to be need for direct, top-level talks between the Sisters of Charity and the Carmelite Fathers on the use of the common facilities at the school. The co-institutional relationships in this school are unique since there are two independent principals. Usually in a co-institutional school there is a supervisory principal who makes general decisions affecting both schools. This is not the case here.
Since the two principals have to live together in a very practical school day-to-day situation, it is essential that the discussion of joint usage be conducted on a level higher than that of the school principal. 196

A similar study was conducted by the boys' school in 1974. The following recommendations were made:

1. Outside sources of funding must be investigated. With the formation of the Parents Club, we should be able to generate a number of key fund-raising events. The collective efforts of the parents of 1,500 students at both Carmels should be able to do so, rather than the previous structures of a separate Fathers and Mothers Club.

2. More effective academic programs will have to be established. The problem of the slow learner is yet to be fully addressed. A curriculum that is based upon the goals, objectives, and philosophy of the school must be formed.

3. Some kind of a parents advisory board will have to be established for Carmel.

4. Efforts must be made to pull the faculty together in terms of a philosophy. The whole question of being a Christian educational community must be dealt with.

5. The relaxation of the tensions between the Boys and the Girls Schools must take a priority. Communication with the Girls School Administration remains important. 197

A year-end review, completed in May 1979 by Father Gregory Klein, principal, provided the following summation:

I believe that Carmel-Boys can function both economically and educationally along sound lines. Our only shift in thinking occurs in our size. I believe that our reductions in staff have to occur simply because over the next few years we will have
a school of 700-725. We must address the issue of recruitment and we plan to do that this summer. 198

In the mid-1970s, the Carmel schools jointly filed a $1 million suit against the architect for improper construction, namely failure to include expansion joints in the building. Indications of faulty construction included buckled gymnasium floor, buckled walls, leaking roof, water seepage, and falling plaster. The architect's position was that building standards at the time of construction did not require joints. After several years, Carmel prevailed in the circuit court. However, on appeal, the school lost at the appellate level. Finally, the Illinois Supreme Court ruled in favor of the high school. In December 1980, the law suit was concluded in an out-of-court settlement, and the damages awarded were used to correct construction problems. 199

Carmel High School ended the 1970s on a positive note. Enrollment began to stabilize with a comprehensive recruitment program in place. A study indicated that "optimism in terms of enrollment is warranted at this time because of the aggressive manner in which both schools have planned the recruitment program and because of their readiness to assign qualified staff." A joint corporation was established as a way of avoiding disagreement about how the facilities should be maintained and managed. Some of the old "relationship" problems
were solved through the formation of this joint corporation. As a result, cooperation increased and the facility was being maintained in quality condition.\(^{200}\)

Carmel High School, the archdiocese's only co-institutional high school and Lake County's only Catholic boys' high school, opened in 1962. Original plans called for the construction of two schools for boys—one in Waukegan and one in Libertyville. Population projections did not indicate the need for a school in Waukegan until the late 1960s. Plans were eventually modified, and no school was ever constructed there.

It was intended, initially, to build two separate schools in Libertyville—a boys' school for 1,200 students and a girls' school for 800-1,000 students. The location was later changed to Mundelein, and plans were revised to construct a school for boys which would be shared by the girls until a separate school was constructed for their use. Final plans called for the construction of one facility which would be jointly owned by the Carmelite fathers and B.V.M. sisters. This facility was designed so that additions could be constructed if enrollment increased. The advantages to this arrangement were primarily financial and social.

Enrollment never warranted additional construction. Concern was expressed by the sisters over the opening of
Marillac High School in Northbrook in 1967. There was some fear that this new school would divert some of Carmel's future enrollment. While it does not appear that Carmel's enrollment was affected by this opening, the demise of Holy Child High School in Waukegan was attributed, in part, to the opening of Carmel.

Over the years, problems arose with the joint ownership of the building. The establishment of a joint corporation in later years helped to resolve some of these dilemmas.

The Carmelite fathers and B.V.M. sisters have made the unique arrangement at Carmel High School succeed by combining the advantages of separate academic programs with the social benefits of co-education.

Elizabeth Seton High School

Three schools opened in 1963. Elizabeth Seaton for girls in South Holland, Marist for boys in Chicgo, and Carmel for Girls in Mundelein whose opening was previously discussed.

Elizabeth Seton High School in South Holland, a far south suburb, opened in 1963. Plans for a girls' high school began in 1959. It was initially intended that the Notre Dame Sisters who staffed St. Louis Academy (that closed in June 1959) would sponsor the new school in
south Holland. Several reasons, however, caused the sisters to withdraw from this project. In September 1961, Msgr. McManus invited the Sisters of Charity of Cincinnati to sponsor the school. The agreement and conditions were standard. Capacity of the school was established at 800, with the idea that the core facilities be planned for a larger enrollment. McManus indicated that the archdiocese also planned to construct a school for boys on the same property.

In providing an appraisal of the South Holland area, Msgr. McManus indicated that the sisters would have to do some rather earnest recruiting to draw students away from the public schools. He described the school neighborhood as "flourishing." He further stated:

Most of the homes are new and a long ways removed from the deterioration that is setting in so many inner-city homes. There are vast areas of vacant property that are destined for new homes in the $20,000 to $50,000 range. In short, we think that things will get better all the time.

In further correspondence, McManus left the decisions of architect selection and building design to the sisters. He encouraged them to convene a committee of the best secondary school people of the community to develop educational specifications for the architect. He felt the specifications should include provisions for team teaching, closed circuit television, multi-purpose rooms, and "other modern devices for efficient utiliza-
tion of staff and space. The Sisters of Charity agreed to build and staff the school in South Holland on December 10, 1961, and requested that it be called "Elizabeth Seton High School" in honor of their community's foundress. One factor in favor of accepting this school was the expectation that it would be a source of vocations.

Capacity for the school was increased to 1,000 students. The site was blessed on November 4, 1962 and ground was broken in December. Recruiting for the initial freshman class took place in October 1962. The entrance examination was administered to 114 girls on January 11, 1963. One hundred forty girls were in attendance on the opening day, September 5, 1963. The school was dedicated by Cardinal Meyer on May 2, 1964.

Enrollment grew as the pioneer class advanced and was joined by succeeding ones. Two hundred seventy freshman girls, along with 138 sophomores, comprised the student body for the 1964-65 school year. The first graduation was held in June 1967, with 107 girls receiving diplomas. Enrollment peaked during the 1967-68 school year with 1,269 students.

In 1967, Msgr. McManus proposed the construction of an additional wing so the school could accommodate between 1,200 and 1,400 girls. McManus feared that
failing to move forward with this project would mean that girls wishing to enroll at Elizabeth Seton would be turned away for lack of room. He further stated:

These applicants would be the children of parents who already have made enormous sacrifices for Catholic education and are prepared to make even greater sacrifices so that their daughters will receive the kind of superior Catholic education available at Elizabeth Seton High School. It seems to me that the Archdiocese and the Sisters will want to work together to prevent the disaster of having girls turned away from a Catholic High School.209

The archdiocese planned to finance the full cost of the new classroom wing, including equipment. The sisters were hesitant about accepting this offer, primarily because of the congregation's inability to provide additional sister-teachers. Another consideration was the increased financial responsibility that would be incurred when educating a large number of girls. After meeting in early June, the general council decided not to accept the proposal but did ask if the offer would be left open "until we see what the [vocation] trend is in the next few years."210

A significant incident took place at Elizabeth Seton High School in the spring of 1968. On March 21, 1968, sixteen of Seton's thirty-one lay teachers voted to strike. The major issue was the composition of the bargaining unit. The union maintained that the sisters should not be permitted to vote since they would be under
pressure to go along with administration. The Sisters of charity maintained that the total faculty should decide whether they wanted collective bargaining and what form it should take. No compromise was reached and the strike began on March 22, 1968.\textsuperscript{211}

The school remained open during the strike with classes doubled-up and the help of other Sisters of charity brought in from various schools of the community. This latter action generated criticism about "scab nuns" in \textit{The New World}, \textit{Commonweal}, and \textit{The National Catholic Reporter}.\textsuperscript{212} In the third week of the strike, the archdiocese requested binding arbitration.\textsuperscript{213} This request was accepted by the union but rejected by the administration.\textsuperscript{214} The non-striking teachers at Seton, both lay and religious, formed their own faculty-senate which became the sole bargaining agent within the school. The National Labor Relations Board did not issue a complaint in this matter since the employer was a non-profit, educational institution.\textsuperscript{215} Seven striking teachers did not have their contracts renewed. The administration cited economic problems and a less-than-satisfactory teaching record as reasons. The union claimed the teachers were not rehired because of union organization activity. Two striking teachers who returned to their classrooms were offered contracts for the next school
With the end of the school year on June 7, 1968, the matter appeared to be closed.

A fact-finding report was prepared for the Archdiocesan School Board Office. Both the union and the administration were found to be at fault. Problems on the side of the administration included the formation of the faculty-senate within the school while negotiations were still ongoing and the fact that sisters from other schools were brought in to teach. The report concluded that negotiations had collapsed since neither side could see much reason for continuing.

Reaching a peak during the 1967-68 school year, enrollment declined to the 1,000 student range in the 1970s. Eight hundred fifty-eight students were enrolled during the 1979-80 school year.

Planning for Elizabeth Seton High School, which opened in 1963, began in 1959. When the Sisters of the Congregation de Notre Dame withdrew from this project in 1961, the Sisters of Charity of Cincinnati were approached about sponsoring the school. In December 1961, they agreed to accept the archdiocese's offer.

Several significant developments have occurred at Elizabeth Seton High School. One deals with enrollment. The archdiocese proposed constructing an addition in 1967 to increase student capacity. The sisters, however,
voted not to accept the proposal. Reasons for this decision included lack of available religious teachers and increased financial responsibility. While the archdiocese agreed to finance the full cost of the addition, the sisters knew they would be responsible for both staffing and maintaining it. Both of these tasks required resources—both personnel and financial—that were not readily available. Following a peak period in the late 1960s, enrollment remained near the capacity level throughout the 1970s, indicating that perhaps an addition was not needed.

Another significant development was the teacher strike which took place in spring 1968. While this particular incident did not generate major changes in management/employee agreements at Elizabeth Seton, it did indicate that future relations with lay employees would be different. No longer would the decision of the religious principal be absolute or above criticism.

Finally, it is important to note that a school for boys was never built adjacent to Elizabeth Seton as originally planned. Soaring costs and the impossibility of obtaining a sponsoring religious community of men were the major reasons why the school was never constructed. What the archdiocese had envisioned for the South Holland area at the beginning of the 1960s was greatly different
from what was actually there at the end of the 1970s.

Marist High School

Marist High School, located on the southwest side of Chicago and opened in 1963, was the last school for boys established by the archdiocese.

Soaring enrollment at both Brother Rice and St. Laurence High Schools compelled the Archdiocesan School Board to establish a third boys' school in this area. Projections indicated that in 1962-63 there would be 3,200 boys available to attend Brother Rice High School which had a capacity of 1,600. The school board investigated available sites of a sufficient size in the area for a high school and in close proximity to Brother Rice to relieve some of the enrollment pressures. The site eventually selected was a portion of St. Casimir Cemetery at 115th and Crawford.219

The Marist Brothers contacted Msgr. McManus in July 1962, expressing an interest in the possibility of establishing a school in the Midwest. Prior to this time, the order had been primarily concentrated in the New York area.220 Discussions continued throughout the summer and early fall. The brothers visited the designated area in September and were favorably impressed.221 A formal invitation was extended to the brothers by Cardinal Meyer in
October 1962. The agreement between the archdiocese and the brothers was standard in terms of enrollment expectations and financial support. The opening of the school was formally announced in November.

Brother Pius Xavier Lyons was appointed principal and began recruiting activities in November 1962. He recalls "selling a school that doesn't exist" as being a challenging task. Initial plans called for a 1,200 student capacity school to be opened in September 1963. Three hundred students pre-registered as freshmen on January 12, 1963. Ground was broken in June and classes began in the unfinished building for 325 boys in September 1963. The faculty consisted of nine brothers, one priest, and one layman. The majority of the construction was completed when classes began on September 8, 1964 for the second year. Enrollment then was 632 freshmen and sophomore boys. The school contained forty-four classrooms, including laboratories, a gymnasium-auditorium, library, cafeteria, and administrative offices. The core facilities were constructed for a 1,600 student capacity. A chapel and monastery for forty-two brothers was also constructed. During the first year, the brothers lived at Tolentine Seminary in Olympia Fields and later in classrooms until the monastery was completed.

Junior classes were added when the 1965-66 school
year began on September 10, 1965 with an enrollment of 960 boys. Enrollment exceeded capacity in 1966 when over 1,300 boys were enrolled.228 The building was dedicated by Cardinal Cody in spring 1966. The first graduation ceremonies were held in June 1967.229

Six hundred twenty boys had registered in January 1968 for the 320 available freshman seats. In April 1966, Cardinal Cody allocated funds to construct an additional wing which would include a theater and more classrooms. This addition, which increased the building's capacity to 1,600, was completed in 1968. Another construction addition, completed in 1978, expanded band, music, physical education, computer, and counseling facilities. Capacity was then set at 1,800.230

Enrollment increased at Marist over the years, with 1,573 boys enrolled in 1970-71; 1,625 in 1973-74; 1,773 in 1976-77; and 1,850 during the 1979-80 school year.231

Marist High School, which is located on the southwest side of Chicago, opened in 1963. It was the last school constructed for boys under the auspices of the High School Expansion Project. Due to soaring enrollment at both Brother Rice and St. Laurence High Schools, the archdiocese constructed this third school in the area. Enrollment at Marist has consistently exceeded capacity requiring the construction of two additions.
Marist High School opened in record time. Ground was broken in June and classes for freshmen began in September 1963 in the unfinished building. The first addition, which increased student capacity by 400, was planned before the premier class graduated. After the second addition, completed in 1978, student capacity was 1,800.

Original plans called for a girls' school to be built in the general vicinity of Marist. A variety of circumstances, which are described in Chapter VII, caused this plan to be abandoned.

Conclusion

Chapter IV has described the expansion of Catholic high schools between the years 1960 and 1963. This High School Expansion Program was authorized by Cardinal Meyer and implemented by Msgr. William McManus. During this period of expansion, thirteen schools were constructed. This contrasts dramatically with Cardinal Stritch's slower pace of constructing seven schools in the same number of years. Two of the thirteen schools, Hales and Marist, were built in the city of Chicago. The remaining eleven were built in the burgeoning suburbs.

Secondary school enrollment increased as a result of these newly constructed schools. In 1955-56, 43,314
students were enrolled. This number increased to 55,149 in 1958-59. By 1964-65, 74,599 students were enrolled in Catholic high schools throughout the archdiocese.

Msgr. McManus followed a standard procedure with religious communities for the establishment of secondary schools. The archdiocese provided the land and an initial construction grant related to the student capacity of the building. The religious community was responsible for the difference between the archdiocesan allocation and total costs for the construction and furnishing of the building. In addition, the archdiocese reserved the right to modify architectural designs and establish tuition limits. Religious communities of women were also expected to staff three additional elementary schools within a ten-year period.

Religious communities welcomed the opportunity to establish new high schools. Historically, high schools were an excellent source of vocations. However, many of the female communities had trouble accepting the elementary school staffing provision. The Religious of the Sacred Heart of Mary chose to avoid this provision by financing the construction of Sacred Heart of Mary High School on their own. However, they experienced tremendous financial difficulties and eventually deeded the school to the archdiocese. Several communities
considered withdrawing from the project because of this stipulation. As a result of declining membership, even those communities which agreed to this provision were unable to staff three additional elementary schools.

In most cases, enrollment peaked during the latter part of the 1960s and remained stable, though often below capacity, throughout the 1970s. In some situations, however, enrollment peaked early followed by years of a steady decline. By 1980, enrollment at St. Joseph, Westchester was half of what it had been in 1964-65. In contrast, enrollment at Mother McAuley, Brother Rice, St. Laurence, Queen of Peace, and Marist, all schools on the southwest side of the city, remained near or above capacity throughout the years of the study. Fluctuating enrollment often created fiscal problems as budgets were based on an expected number of students. When this number dropped significantly, deficit spending or budgetary cutbacks occurred.

In spite of the expansion of facilities and enrollment during the years 1955-1966, five small high schools closed. Three of the schools were sponsored by parishes and two by religious communities of women. Chapter V will study these schools and the actual closing process. In addition, two schools which opened during this period
of expansion and closed during the 1970s will be examined.
ENDNOTES--CHAPTER IV


2. Minutes of the Archdiocese of Chicago School Board meeting (hereafter referred to as SBM), March 18, 1959; located in the Archives of the Archdiocese of Chicago (hereafter referred to as AAC), June 10, 1959.

3. Ibid., December 10, 1964 (AAC).


6. "St. Joseph High School Corporate Board of Directors, Meeting Minutes" (hereafter CBDM); October 20, 1971; November 17, 1971; May 1, 1972; September 24, 1973 (ASJW).

7. Ibid., March 22, 1976 (ASJW); SBM May 1976 (AAC).

8. SBM, March 18, 1959; May 1, 1962; December 12, 1962 (AAC).


15. Ibid., October 1, 1959.


23. Immaculate Heart of Mary Convent Chronicles (hereafter IHM Chronicles), September 7, 1960, located at the archives of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan (hereafter AIHM).

24. IHM Chronicles, September 14, 1960 (AIHM), Brother Joel Damian, F.S.C. to Mother Anna Marie Grix, I.H.M., May 31, 1960, June 25, 1960; Mother Anna Marie Grix, I.H.M. to Brother Joel Damian F.S.C., June 13, 1960 (AAC). The irony of the "desk problem" is found in this correspondence between Mother Anna Marie and Brother Joel Damian. The Christian Brothers wanted the sisters to purchase desks for the first year. The brothers hoped to eventually install permanent fixed pedestal desks. Because of the late completion date, there was concern as to whether or not the desks would be installed on time. If the sisters purchased desks, they would take them when their own building was completed and the pedestal desks
could then be installed. Mother Anna Marie responded that they were not in a financial position, at that time, to order desks and were satisfied to use the kind that the brothers were installing for the boys.


26. Ibid., June 1965 (AIHM).


43. OCD, 1965.


48. Brother Walter Davenport, C.S.C. to Reverend Thaddeus O'Brien O. Carm., undated (c. 1968-69) (ACSC); The New World, November 4, 1960. Both Cardinal Stritch and Cardinal Meyer insisted that schools for boys include industrial arts classrooms and shop areas. Following the death of Cardinal Meyer, most of these programs were dropped and the rooms converted to other uses, the reasons being that industrial arts equipment was extremely expensive and required extensive insurance coverage and that the schools were emphasizing a college prep and general education curriculum rather than a vocational program. At Holy Cross High School, a basement room intended for shop classes had been utilized for physical education classes.


53. O'Brien to Cody, ibid.


59. SBM, April 16, 1959.


61. The New World, October 2, 1959.


71. To Parents of St. Viator and Sacred Heart of Mary from James E. Michaletz, C.S.V. and Sister Columba Kavanaugh, R.S.H.M., October 8, 1968 (ACSV); Arlington Heights Herald, October 11, 1968.


82. Msgr. McManus to Herman J. Gaul, Jr., September 24, 1962 (AAC).


96. Ibid.


100. Sister Stephanie Circiano, R.S.H.M. to Faculty and Staff, February 28, 1972; Sister Edmund Harvey, R.S.H.M. to Parents, March 1, 1972 (ASHM).


103. Sacred Heart of Mary and St. Viator High Schools merged in the 1987-88 school year.


111. SBM, September 7, 1961.


113. SBM, September 9, 1961; O'Rourke, ibid.; Mother Benedicta Larkin, O.P. to Msgr. McManus, August 26, 1961 (AAC).


115. Msgr. McManus to File, September 21, 1961; Msgr. McManus to Mother Benedicta Larkin, O.P., October 4, 1961; SBM, October 27, 1961 (AAC); O'Rourke, p. 35. The original name for the school, proposed by the sisters, was Stella Maris. Msgr. McManus suggested Mother of Grace. Cardinal Meyer preferred Queen of Peace.


117. Msgr. McManus to Mother Benedicta Larkin, O.P., March 1, 1962 (AAC); O'Rourke, p. 37.


123. OP Annals, June 10, 1965; September 1, 1965; June 5, 1966 (ASDS); SBM, November 23, 1964 (AAC).

124. SBM, December 9, 1965; December 9, 1966 (AAC).

125. OP Annals, June 1967; August 1967; August 1968 (AAC).


128. O'Rourke, p. 165.

129. Twenty Schools, pp. 112, 114 (ASDS).

130. Ibid., p. 115.

131. Ibid., p. 116.


136. Mother Ruth Mary, o.s.F. to Maurice Amann, O.F.M., January 27, 1953 (AFSHF).

137. Ibid., February 3, 1954.

138. Maurice Amann, O.F.M. to Eligius Weir, O.F.M., February 10, 1954, located at the archives of the St. Anthony Friary, St. Louis, Missouri (hereafter AOFM).

139. Fabian Merz, O.F.M. to Pius Barth, O.F.M., August 6, 1954 (AOFM).

140. Pius Barth, O.F.M. to Fabian Merz, O.F.M., August 13, 1954 (AOFM).

141. Fabian Merz, O.F.M. to Mother Ruth Mary, O.S.F., November 22, 1954 (AOFM).

142. Ibid.

143. Ibid.

144. Mother Ruth Mary, O.S.F. to Fabian Merz, O.F.M., December 8, 1954 (AFSHF).

145. Pius Barth, O.F.M. to Maurice Amann, O.F.M., March 11, 1956 (AOFM).

146. Fabian Merz, O.F.M. to Pius Barth, O.F.M., December 8, 1956 (AOFM).

147. Fabian Merz, O.F.M. to Parents, December 26, 1956 (AOFM).


150. Msgr. McManus to Pius Barth, O.F.M., May 1, 1959 (AOFM).


175. Ibid., 1963-64.


180. Ibid., November 15, 1957.

181. SBM, March 18, 1959; April 9, 1959; June 10, 1959; November 2, 1959 (AAC).


201. SBM, March 18, 1959; Mother St. John Joseph, C.N.D. to Msgr. McManus, April 27, 1961 (AAC). The details of the involvement of the Congregation de Notre Dame are described in Chapter V in the section on St. Louis Academy.

202. SBM, September 7, 1961; October 27, 1961 (AAC); Msgr. McManus to Mother Mary Omer Downing, S.C., October 31, 1961, located at the archives of the Sisters of Charity of Cincinnati, Ohio (hereafter ASCC).


204. Ibid., November 29, 1961 (ASCC).


211. Mahoney, p. 260.

212. Ibid.


225. Interview with Mr. Edward (Brother Pius Xavier) Lyons, first principal of Marist High School, September 13, 1989.


CHAPTER V

SCHOOL CLOSINGS DURING THE EXPANSION ERA

This chapter chronicles the history of six high schools. Five high schools closed during the expansion years of 1955-1966. These were comparatively small schools. Three were sponsored by parishes and two by religious communities of women. The closing of one of the schools, Corpus Christi, is described in the section on Hales Franciscan High School found in Chapter IV. In addition, two schools, Little Flower and St. Paul, opened during the expansion years, remained open for a brief period and closed in the 1970s. The history of these six schools follows.

Sacred Heart High School

At the request of Cardinal Mundelein, the Sisters of Charity of the Blessed Virgin Mary (B.V.M.) established Sacred Heart High School in September 1937. This was a parish high school, which provided a low-tuition, two-year high school education for boys and girls of the
neighborhood. Due to space limitations and the lack of proper facilities for boys, the school became an all-girls school in 1943. Plans for a four-year program were inaugurated in 1945. By 1947, the complete program was in operation. State accreditation was obtained in 1948.¹

In early 1959, the B.V.M. sisters requested permission to close the high school. The primary reason cited was the poor physical condition of the facility. The school, located on the third floor of the elementary school building, had an extremely limited capacity. Low enrollment was cited as another reason. Enrollment peaked in 1952 with 140 students. It dropped to 110 during the 1955-56 term and increased to 135 in 1958-59. There was no classroom space available for expansion, even if enrollment had increased. The B.V.M. sisters were able to provide space for the girls who would be affected by the closing at nearby St. Mary High School, which they also operated.²

The Archdiocesan School Board concurred with the sisters and recommended closing the high school in June 1959. Parents were notified by Msgr. McManus on April 22, 1959. Provisions for financial assistance in regard to tuition were arranged.³

Sacred Heart High School closed for two basic reasons: inadequate facilities and low enrollment. The
girls were able to enroll at nearby St. Mary High School which was also staffed by the B.V.M. sisters. Within a year of the high school's closing, the entire parish was consolidated with Providence of God parish.

**St. Louis Academy**

Saint Louis Academy for girls, located on the far south side of Chicago, in the Roseland area, was conducted by the Sisters of the Congregation de Notre Dame. The school was dedicated by Archbishop Quigley in 1906. In September 1909, it became a standard high school with two distinct programs of study: a two-year business course and a four-year college preparatory course. State accreditation was received in 1909. The first graduation was held in 1910, with two girls receiving their diplomas. A brochure for the golden jubilee of St. Louis Parish described the curriculum as combining "the approved modern methods with the age-old wisdom of the convent school. Its reputation for thorough education and Catholic training has merited it the highest esteem."

Following the December 1, 1958 tragedy at Our Lady of the Angels School, more stringent fire safety standards were established for schools in the city of Chicago. On January 14, 1959, building inspectors
retained by the archdiocese inspected St. Louis Academy. Their investigation showed that the building should not be used after June 1959, unless many improvements, including the installation of a new sprinkler system and a special fire alarm, were made. The sisters and the archdiocese decided not to invest the needed money (estimated at approximately $50,000) in this building which had been constructed in 1905, as the repairs would cost more than the building was worth. 

The parents and students were informed of the closing of the school on January 27 and 28, 1959, respectively. Arrangements were made to transfer the girls to either Mercy High School or Mother of Sorrows Institute. One hundred and twenty-four girls received diplomas during the final graduation ceremonies held at St. Louis Academy on June 3, 1959. The academy building was subsequently demolished.

On February 28, 1958, a meeting was held with Msgr. McManus and the sisters to discuss the possibility of constructing a new high school in the South Holland area. The proposed school would accommodate approximately 1,000 students and open in September 1960. The estimated cost was $1,700,000, of which the sisters would provide $600,000, with the archdiocese subsidizing the balance.

The Archdiocesan School Board recommended that the
sisters and the archdiocese proceed with these plans. McManus informed the sisters of the school board's decision in a letter on March 31, 1959. A subcommittee was established to study several sites where the new building might be constructed. McManus concluded by stating,

The Archbishop and School Board definitely want the Sisters of the Congregation de Notre Dame to continue their good work in a Chicago High School. This Archdiocese must not lose the services of a religious community which has had such a long and distinguished record of excellent service to the Church.10

McManus recommended constructing a school for 800 girls with core facilities built to accommodate 1,200 students. The archdiocese allocated $800,000 for construction costs in addition to the donation of property. Tuition was set at $175 and the anticipated opening was September 1961.11

Concern over a suitable site persisted. No further developments were made until November 1960. At that time, the sisters inquired about the status of the plans for the high school. McManus informed the sisters that a site had been purchased in South Holland with the intent of using it for a girls' school and, at a later date, for a boys' school, too. It was anticipated to have the school ready to open in September 1962. McManus informed the sisters that recruiting girls for this new school
would require a good deal of effort. He wrote:

Most of the Catholic families in the area have heavily mortgaged homes, are paying high taxes for a public education and are not as enthused as they should be about sending their daughter to an academy-type high school. Before we risk the large investment required, we will have to have a little more assurance that the school will catch on. 12

The new plans called for opening a school for both boys and girls in September 1962, with the boys taught by a community of brothers or priests. The sisters would be paid rent at the rate of $50 per boy per year. Capacity of the building would be increased from 800 to 1,000 pupils with the archdiocesan subsidy increased to $1,000,000. 13 The boys' school building would be ready in either 1964 or 1965. As was usual, the sisters were also expected to staff three elementary schools within the next ten years. McManus summarized these plans and incorporated an additional one in his letter of April 17, 1961. The new plan incorporated the extended-day concept should applicants exceed allocated space. McManus concluded this letter by stating:

We would very much like to see the school ready for occupancy by freshman students in September of 1962. Although the school still presents somewhat of a gamble, I think we ought to go ahead with it. I must emphasize, however, that it will be necessary to do some intensive recruitment if we are to have at least 200 Freshmen signed up for September of 1962. 14

The sisters had reservations about these conditions and stipulations, especially the staffing of three
elementary schools, constructing a school for 1,000 students (as opposed to 800) and renting rooms for the purpose of beginning a boys' school. This last item was found to be quite undesirable. The provincial superior, Mother St. John Joseph, informed Msgr. McManus that "in our opinion, such a course of action would create problems for the disciplined, orderly growth of a girls' school." In April, the sisters decided not to pursue the project any further.

In reviewing these many facets of the Archdiocesan conditions attached to the foundation of a new high school under the direction of the Sisters of the Congregation de Notre Dame, it is our conclusion that your proposition presents a "gamble" into which our religious community cannot enter. We have neither the money nor the Sisters to gamble. Therefore, Monsignor, the wiser move for us is to withdraw from further negotiation in this matter. 15

McManus responded:

After reviewing all of our correspondence and from notes on various meetings, I feel quite regretful that we did not go ahead with the project as we were planning it some two years ago. By this time the school would have been built and at least a few girls would be enjoying its benefits. I am also aware, however, that both the Sisters and myself were nervous about the attitude of the people in the area and were apprehensive about the ability of the parents in the area to pay both tuition and bus fares. It looks as though both the archdiocese and the Sisters hesitated and lost. On the other hand, I could not forgive myself if I had urged the Sisters to rush into a hastily planned project that might have been a headache for years and years thereafter. 16

In a letter of June 14, 1961, the sisters confirmed their decision to withdraw from the possibility
of staffing the new high school in South Holland. The sisters of Charity of Cincinnati were approached and agreed to sponsor the new school. Elizabeth Seton High School opened in September 1963. A boys' school was never constructed on the site. 17

St. Louis Academy, sponsored by the Congregation de Notre Dame, and located on the far south side of Chicago, closed in 1959. The deteriorated condition of the building was the primary reason for the school's closing. It was determined that repair costs were too prohibitive and exceeded the building's worth.

The archdiocese proposed that the sisters open a new school in the South Holland area where they had just begun staffing an elementary school. Plans were delayed for over a year as the archdiocese searched for a suitable site. In late 1960, Msgr. McManus informed the sisters that a site had been selected and indicated that the school would open in September 1962.

However, by this time, the sisters found the project to be too involved and overwhelming. It had expanded way beyond the original plans of a replacement for St. Louis Academy. The sisters were unable to fulfill the conditions of the agreement in terms of personnel (both for the high school and required three grade schools) and finances. The proposed enrollment of boys, although
temporary, contradicted their educational philosophy. For these reasons, combined with the excessive delay in opening the school, the sisters chose to withdraw from further negotiations.

The details presented described the complex nature of the negotiations process between the archdiocese and the religious communities. Both parties had to consider a variety of factors before agreeing to open a new school. In this instance, the Congregation de Notre Dame determined that it was not in their community's best interest to participate in the High School Expansion Project.

**St. Clement High School**

St. Clement High School opened in 1916, under the direction of the Franciscan Sisters of Mary Immaculate of Joliet, as a two-year commercial high school. In 1942, the program was expanded into a standard four-year coeducational high school. Due to a decline in the number of boys enrolled, the status of the school changed to an all-girls institution in 1948. 18

Enrollment at St. Clement High School, which was never high, peaked in 1955-56 with 151 girls. One hundred forty-three girls were enrolled in 1958-59 and 146 in 1961-62. Twenty-nine girls applied for the available
forty-five freshman seats for the 1962-63 term. The difficulties in operating a small parish high school—in regard to financial, personnel, and enrollment—were addressed in 1963. In her letter of April 20 to the pastor, the mother general, Mother M. Borromeo, acknowledged these concerns:

The enrollment in the high school is going down. Further, the trend today is away from the small parish school and toward the centralized unit. Educators have determined that a 500 figure enrollment is the minimum at which a school can be operated successfully—for students, teachers, everyone. The small high school is also too difficult to operate, personnel-wise and from an economic standpoint. We are curtailing the number of Sisters we can send to such small high schools; teaching so many subjects is much too hard for any teacher. The drain on the parish as far as lay teacher salaries is concerned is too great. We are not able to offer in the small school, the regular college program, for instance, nor the other academic subjects that are possible in the large high school. And, we cannot give additional Sisters to the smaller schools at the expense of our other commitments.

The June closing of St. Clement High School was announced on April 30, 1963. The sophomore and junior students were transferred to nearby high schools including The Immaculata and St. Benedict. The classrooms used by the high school were taken over by the expanding elementary school.

Several factors warranted the closing of St. Clement High School in 1963. These included limited physical facilities and enrollment, inability to provide a comprehensive curricular program, multiple teacher
certification requirements, and economic restraints. In addition, other staffing commitments prevented the Franciscan Sisters from assigning additional staff to the school.

At one time, the parish high schools served as an extension of the parish elementary schools, providing for the educational needs of the young parishioners. In later years, it was determined that their needs, as well as the needs of the parishes, could be better met if the students were educated in the larger, central high schools. Such was the case at St. Clement High School in 1963.

Loretto High School

Loretto High School for girls, located in the Englewood neighborhood and St. Bernard Parish, began as Loretto Academy in 1893. Seven students were enrolled the first year. In the summer of 1926, a new fourteen-classroom high school was constructed on the property and was ready for occupancy the following year. The name of the school was changed to Loretto High School in 1941. 22

Two significant developments affected the enrollment at Loretto High School in the late 1950s and early 1960s. At this time, the racial makeup of the Englewood neighborhood changed from predominantly white to predominantly
black. Also, construction on the Dan Ryan Expressway, which was open to traffic on December 15, 1962, necessitated the razing of many homes and businesses in the Englewood area and St. Bernard Parish. As white families moved away, enrollment declined steadily from 322 in 1955-56 to 124 in 1961-62.23

The Ladies of Loretto considered merging Loretto High School with their other south side school, Loretto Academy, in 1959. Reasons given were financial and a personnel drain in terms of sisters. The Archdiocesan School Board rejected this proposal claiming there were too many students for one high school.24 Discussions regarding the future of the high school continued throughout 1960 and 1961. In December 1961, fifty-four girls indicated interest in applying for admission as freshmen for the 1962-63 school year. Of that number, only thirty-four actually applied in January 1962.25 A meeting was held with the pastors in the area on January 5, 1962 to discuss the future of the schools. The pastors viewed the school as a financial extravagance in terms of operating expenses and the number of teachers needed for such a small enrollment. They noted that many of their students were enrolling in other Catholic schools. At the conclusion of the meeting, the pastors recommended suspending classes in June 1962 and
transferring the students to Loretto Academy in Woodlawn.26

The official announcement of the consolidation of the two Loretto was made on May 25, 1962. The press release noted that "failure to consolidate at this time would have required dropping some courses at both schools because of an insufficient number of students to warrant the full curriculum range of a comprehensive high school." The consolidation was scheduled to take effect in September 1962.27

The Archdiocesan School Board approached two other religious communities of women, the Sisters of St. Joseph of LaGrange and the Oblate Sisters of Providence, to see if they would consider staffing Loretto High School. The plan was to convert the facility into a school for black, slower-learning girls. The terms would be the same as those for Hales Franciscan High School with the archdiocese guaranteeing a fixed subsidy to meet tuition deficits.28

The Sisters of St. Joseph responded favorably to the school board's request. They agreed to accept the responsibility for the curriculum planning, administration and class instruction at the Loretto-Englewood High School. They did not accept financial responsibility for the school's operation.29
The Sisters of St. Joseph surveyed the pastors and principals of the neighboring parishes and schools to determine their opinion about and attitude toward reopening Loretto High School. The results of the survey indicated two distinct factions: those wanting the school to reopen, and those wanting it to remain closed.

The priests in the immediate vicinity of Loretto High School were in favor of reopening the high school. They suggested that recruiting take place early in September and include non-Catholics. They pointed out the need for good public relations to inform parents that the school was reopening and that a quality educational program would be offered. The recommendation was that tuition be kept sufficiently low and subsidies and scholarships be available. Finally, they stressed the need for 100 percent cooperation on the part of all the priests in the area. They urged that each of the priests be held responsible for recruiting an established quota of students (either Catholic or non-Catholic).

Those opposed to the reopening pointed out that there were two high schools within a mile of Loretto: Sacred Heart and Visitation; and three more in the general area: Loretto Academy, Mercy, and Aquinas. The statement was made that "with these large high schools offering the colored students a Catholic high school
education in a choice environment and neighborhood, it is doubtful that Loretto, Englewood, could attract the students."

A meeting was held at St. Bernard's Parish on October 16, 1962 to discuss the results of the survey and determine how many girls might be recruited for the new high school. After much discussion, the question "How many Fathers think that we cannot make a new Catholic high school for girls opening in September, 1963, a success?" was asked. All of the priests present, except one, indicated that they felt a new Catholic high school would not be successful. The main reason offered was the inability to recruit enough students, both Catholic and non-Catholic.

Based on this response, the Sisters of St. Joseph withdrew their commitment to reopen Loretto High School. In February 1963, the Oblate Sisters of Providence, a black order of nuns from Baltimore, were approached about reopening the high school. The sisters responded that they would consider the offer and wanted to visit the site. The archdiocese proposed subsidizing the school to the extent that students would pay only $50 per year in tuition and fees. The sisters would be responsible for curriculum planning, administration, and instruction. Following the site visitation, Mother William, the
superior of the sisters, was not to optimistic. She doubted whether the sisters would be willing to work in the neighborhood where the school was located. In addition, there was little enthusiasm to assume responsibility for a racially segregated school which would have a preponderance of slow-learning students. It was also noted that these students would not be the best candidates for potential religious vocations. The general council of the Oblate Sisters of Providence voted in July 1963 to refuse the archdiocese's offer. 32

The Loretto High School building was sold to the Chicago Board of Education in 1966. The facility was used as an adult education center which was jointly conducted by the Ladies of Loretto and the Chicago Board of Education. 33

For almost seventy years, Loretto High School served the educational needs of the girls in the Englewood neighborhood. The relocation of residents due to the construction of the Dan Ryan Expressway and the racial change of the neighborhood caused Loretto's enrollment to decline rapidly. This eventually warranted its merging with Loretto Academy in the Woodlawn neighborhood.

Rather than abandon its educational mission in the Englewood neighborhood, the archdiocese attempted to develop a program to meet the needs of the new residents.
Two religious communities of women were asked to staff this venture. After closely examining the situation, both communities declined.

**Little Flower High School**

The last two schools to be discussed in this chapter, Little Flower and St. Paul, were constructed during the expansion period, remained open for a brief period (Little Flower for 15 years and St. Paul for 12 years) and then closed—Little Flower in 1973 and St. Paul in 1977.

Little Flower High School, at St. Therese of the Infant Child Jesus Parish on the south side of Chicago, opened on September 12, 1957 for 180 freshmen. Plans for the new coeducational high school, a component of a major parish building expansion program which included a church, community social center, and gymnasium, began in 1955. Monsignor Stephen E. McMahon, pastor, saw the parish high school as a means of providing Catholic secondary education to the children of the parish in an economical manner. According to Msgr. McMahon, there were many advantages of a parish high school:

The time has arrived when the regional [Catholic] high schools we have are unable to meet the situation. Year after year they must turn away applicants through want of accommodations. What is to be done about those who fail to obtain entrance? Are they to be deprived of the advantages of Catholic
secondary education? We have attempted to solve this problem by providing satisfactory high school training at the parish level. The parish is large enough and its people in financial circumstances to permit us to undertake a work of this scope and purpose. Accordingly, we have built a completely equipped high school, well staffed with teachers. We shall now have the satisfaction of affording our children the kind of training we deem essential, a training which cannot be given in public schools.

In a parish, the continuity of training can be based on the policies from the beginning of school life of the student until he graduates from high school. During this period, the family influence can be more directly exerted, and ties and associations formed in the elementary school can be maintained and strengthened. This is an advantage today when so many influences and forces are brought to bear on children attending schools at a distance, with its student body drawn from various places.

In a parish high school, the school authorities are familiar with the student and his background from his first days in school. They know his aptitudes and his limitations, the kind of home from which he comes, the circumstances under which he is developing. He is considered in his individual person quality as well as in his tendencies as a student. The priests from personal knowledge, in the pursuit of their ministry, know him and can arrange that allowance be made when required. It is a personal understanding, a parochial responsibility and can be so understood.34

The Sisters of Mercy, who staffed the grade school at St. Therese Parish, were initially approached about staffing the high school. While the sisters expressed interest, other staffing commitments, especially McAuley High School, precluded their assuming responsibility for another school.35 Other orders, including the Sinsinawa Dominicans, were also approached but were unable to make a personnel commitment.36 The Sisters of St. Joseph
of Carondelet were eventually invited to staff the high school. Recognizing the potential benefits for membership in their congregation, they accepted the invitation.\(^{37}\)

The three-story structure, containing twenty-five classrooms, gymnasium, library, cafeteria, and administrative offices, was built at a cost of approximately $1,750,000. Capacity was eight hundred students. There is no indication of archdiocesan financial support. It appears that most all of the money was raised locally with some assistance from the sisters.\(^{38}\) Enrollment was initially limited to children of the parish and St. Bede School where the Sisters of St. Joseph also taught. The parish was predominantly middle class, blue-collar Irish. School expenses were covered by tuition, contributed services of the priests and sisters, and parish subsidy. The school was dedicated on September 14, 1958.\(^{39}\)

Enrollment increased steadily with 350 students (freshmen and sophomores) in attendances for the 1958-59 school year. The first class graduated in 1961. Enrollment peaked in the 1967-68 school year with 814 students enrolled.\(^{40}\) In the late 1960s, the Highburn Associated Block Clubs were formed with the goal of keeping the area stable. As black families settled in this neighborhood, more and more white families moved away, with the result
that between 1972 and 1974, St. Therese became a black parish. Parish membership dropped from 4,000 families to less than 1,000 families during this period. The high school students were predominantly white; four black students were enrolled in 1971-72 and twenty in 1972-73, the last year of the school's operation.

The new residents were, for the most part, non-catholic and did not have an allegiance to the parish and its schools. With a decreased parish membership and a declining school enrollment, the parish was unable to absorb the steadily increasing deficits of both the high school and the grade school. Enrollment began to decline, with 794 students enrolled during the 1970-71 term and 602 in 1972-73. The parish subsidy for the 1971-72 school year was $115,000. In June of 1972, the parish approached the archdiocese for financial support. The following was announced:

Unless we get some help and support from the Archdiocese, we cannot continue to operate our High School beyond 1973. To sustain our High School will require diocesan help. Otherwise we face the issue of closing it and renting the facilities to the Chicago Board of Education. To put it very plainly and simply, we are running out of money. Last year our deficit was over $100,000. Over 50% of our High School students are paying non-parishioner tuition rates. So, we are supporting a group from which we expect no return beyond tuition. Tuition does not nearly cover the cost of operation and the parish can no longer meet the deficit.

Parishioners were surprised by this announcement.
The principal of the school, Sister Lucilla, wrote her superior, Sister Roberta Ann, as follows:

We have been and still are amazed at this information as no one thought that Little Flower parish was not able to carry on financially. Of course, with the changing neighborhood, many things can change. I will let you know as soon as we learn anything definite about our "survival" here at Little Flower."

On October 12, 1972, it was announced to the parents that Little Flower High School would close in June 1973. Lack of financial support from the archdiocese for the high school and the inability of the parish to assume the debt were cited as the primary reasons. The parents and community were angered by this announcement and began to plan ways of keeping the school opened. A neighborhood group, Community Action Little Flower (CALF), was organized. A series of meetings were held and several options discussed. These included closing the grammar school and adding a junior high division to the high school; increasing tuition at both the grade and high school; and again appealing to the archdiocese for assistance. A delegation representing the neighborhood, parish, and clergy met with the Archdiocesan School Board in January 1973. They requested support and permission to recruit students for the 1973-74 school year. An escrow account of $70,000 had been raised to cover projected deficits. Pledges from 150 incoming freshman students
from neighboring parish grade schools had been obtained. The delegates indicated that the school facilities were in good condition and reminded the school board that they had been paid for by parishioners and benefactors for the education of their children. It was pointed out that closing the school would destroy community morale, all attempts for integration, and accelerate the changing racial makeup of the neighborhood. The school board voted unanimously to support the request, assuming that all facts (enrollment and escrow monies) could be verified and the school would operate without cost to the parish or archdiocese during the 1973-74 school year.48

Cardinal Cody and his consultors did not support the recommendation of the school board. They decided that Little Flower would close in June 1973.49 The high school and community center were purchased by the Chicago Board of Education in January 1974 to relieve overcrowding at the Clara Barton Public School. There were divided factions over the sale of the buildings as some parishioners wanted the parish to retain ownership and rent the buildings; others felt the archdiocese sold the properties without sufficient input from the parish.50

Little Flower High School was constructed in 1958 to provide for the educational needs of the young parishioners of St. Therese Parish. The parish was the core
of this neighborhood and an extension of the family. A parish high school provided for continuity of values and insulated the students from outside influences. Financial support for the school came from tuition, the contributed services of the sisters, and a parish subsidy.

Initially, Little Flower High School flourished. It continued to do so as long as the neighborhood remained stable. However, as the neighborhood concept changed, the new residents had no ties to the parish. Since the parish was the financial mainstay of the high school, Little Flower High School's primary source of support diminished. The school experienced additional financial difficulties because of declining enrollment resulting in decreased tuition revenues. By 1972, the parish was unable to support the high school.

Although a committed group of residents attempted to recruit students and generate additional funds to enable the high school to continue, they were not successful. The archdiocese chose not to subsidize Little Flower High School in part because they did not foresee a reversal of the declining enrollment and increasing deficit trend.

St. Paul High School

St. Paul High School opened in 1965 as a cooperative
experiment in dual enrollment and shared time between the Chicago Public Schools and the Archdiocese of Chicago. Under such a plan, students would be enrolled and spend a portion of each day in both schools. In response to the growing population on the southwest side of Chicago and high costs of new school construction, talks began with Dr. Benjamin Willis, superintendent of the Chicago Public Schools, in 1962, about the legality of dual enrollments. The initial idea was to explore shared time with physical education classes as the cost of insurance for athletics was four times as high for Catholic schools as it was for public schools, possibly due to the lack of physical education programs in elementary schools.  

While Superintendent Willis was non-committal, pastors and principals in the Midway Airport area approved the idea. One principal, however, felt a dual enrollment program would compromise the ideals of Catholic education. A meeting was also held with parents of the neighborhood. They indicated support and willingness to send their children to the school when it opened in either 1964 or 1965. Cardinal Meyer gave his approval to the project and the Christian Brothers were invited to administer the school. The archdiocese would bear the full cost of constructing and equipping the high school and retain title to the land and building. Five hundred
thousand dollars would be allocated from the High School Expansion Fund to cover the cost of constructing the initial phase of the building which consisted of ten to fifteen classrooms and a multipurpose room and to cover any extraordinary expenses during the first year of operation. Tuition for the first year was set at $100. A religious community of women would be approached to teach the female students.\

While Dr. Willis was not enthusiastic about the project, he initially presented the proposal to the Chicago Board of Education on November 13, 1963. Several parents from the neighborhood spoke in favor of the project. The board of education directed Dr. Willis to prepare a detailed plan. Opposition to this plan was expected from several factions, including the ACLU, PTA, the Negro American Labor Council, and the Chicago Board of Rabbis. Willis eventually proposed and recommended that the board of education institute a shared-time program. A public hearing was held on March 12, 1964 where over forty groups presented statements, both for and against shared time to the board of education. Following the four-hour hearing, the board deferred action until its April 23, 1964 meeting. At that time, the board of education voted 7-3 to approve a four-year experimental shared-time program which would go into
effect in September 1965. In response to a rumored court test case of shared time, the board stated:

[The Board] will welcome the filing of a test case. In the event such a test case is filed, it will be the policy of the Board of Education to promptly respond and cooperate to the maximum extent possible for an early hearing, disposition and determination of any issues raised in such a test case. 35

A lawsuit charging that shared time was an indirect subsidy of parochial schools and violated statutory and constitutional provisions was filed within a month, in May 1964. It was dismissed in January 1965 by the Circuit Court. An appeal was filed in November 1965. On February 18, 1966, the Illinois Appellate Court affirmed the decision of the Circuit Court and held that "[shared time is] merely an attempt to find a better method for the education of Chicago Public School pupils." 36

Plans for the new school continued. Ground was broken on October 31, 1964. The Sisters of St. Joseph of LaGrange agreed to instruct the girls. The public high school designated for the experiment, originally called Kinzie High School and later changed to John F. Kennedy High School, opened in September 1964. Negotiations on curriculum and scheduling with Kennedy High School officials began in March 1965 and were completed by June. St. Paul High School opened in September of 1965 with 252 freshman students enrolled. The faculty consisted of three Christian Brothers and four Sisters of St. Joseph.
One hundred thirty-seven students attended classes at St. Paul in the morning and one hundred fifteen attended in the afternoon. Students studied religion, language arts, critical thinking, and social studies at St. Paul. These subjects were selected because they were considered value-oriented and essential to the Catholic school philosophy. The school was dedicated by Cardinal Cody on October 9, 1966. Enrollment gradually increased to a peak of 525 students enrolled during the 1968-69 school year, the first year all four classes were in attendance. The faculty then consisted of five sisters, four brothers, and two lay teachers.

Despite initial enthusiasm for the project, the number of ninth grade students enrolling declined each year, with 252 students in 1965, 217 in 1966, 170 in 1967, 150 in 1968, and 105 in 1969. An extensive enrollment study made in 1969 reported that many parents were uneasy about the experimental nature of the concept and wanted some guarantee that their child would finish in the program. Other parents and students preferred a full-time Catholic or public high school to a shared-time program. Some students disliked the longer school day—one additional period (religion class) and a twenty-minute walking time.

The Chicago Board of Education conducted an
evaluation of the shared-time program which was presented to the board on June 25, 1969. This evaluation was to determine if the program was in the best interests of the school children of Chicago and not detrimental to the public school system. The summary stated:

There is no evidence in the study that the shared-time program had, in any observable or measurable way, a harmful or detrimental effect on students or on the public school system of the city of Chicago.

The findings of the evaluation study indicate that from the point of view of the Chicago Public Schools, the shared time program is administratively feasible and not detrimental to the program of education in the public school. The program appears to have provided opportunities for the students who were involved which they might not have had, had they attended either the public or the non-public school on a full-time basis; any disadvantages which the students may have encountered appear not to have been of a serious nature.

It is recommended, therefore, that the Board of Education authorize the continuation of the Kennedy-St. Paul shared-time program, contingent upon the desire of the appropriate St. Paul High School authorities to extend the program. It is also recommended that the findings of the evaluation be utilized as a basis for planning should additional shared-time programs at the high school level be considered.60

This recommendation was accepted by the Board of Education on July 9, 1969.61 In addition to the board's evaluation, the Catholic Schools Office conducted a study, finding:

1. Students at St Paul were strongly committed to the value of the program, upperclassmen more so than freshmen and sophomores.
2. The majority of students who withdrew from the program indicated that they liked St. Paul High School. The major reasons given for withdrawal were: scheduling of classes, grades too low, too far to walk, teacher didn't like me. One half of those who withdrew indicated that if they had it to do over again, they would never have left St. Paul's.

3. Parents seemed confused and uninformed about the purposes of the program.

4. The major problem of the school seems to be that it has a college preparatory thrust in an area where relatively few people go on to college.62

The school operated with a deficit of $15,000 during the 1968-69 school year and $24,300 for the 1969-70 term. The major cause of this deficit was that operating expenses exceeded tuition revenue due to the school's low enrollment. Steps were taken to improve the school's enrollment and reduce the deficit. These included a strong recruiting program, an examination of the school's academic offerings to assure that it provided an education for all students, including the non-college bound, and the mounting of a public relations effort aimed at the parishes and parochial schools serving St. Paul.63

St. Paul High School received state accreditation in November 1970. The Visitation Report stated:

The preparation of the staff and their instructional spirit are to be commended. There is an excellent rapport between students and staff and between staff and administrators. The appearance and conduct of the students are conducive to good education. The building which is only six years old is functional and attractive. The total learning climate of the school is superior.64
A vigorous recruitment program was conducted in the mid-1970s in an attempt to increase the school's enrollment. Tuition was kept to a minimum and did not exceed one-half of that collected at full-time Catholic high schools. Tuition was raised to $150 for the 1970-71 school year and to $225 for the 1973-74 term. Archdiocesan operational subsidies ranged from $28,000 in 1970-71 to $31,000 in 1975-76. Additional funds were allocated for capital improvements. The contributed services of the religious brothers and sisters, which constituted a high portion of the faculty (64% to 100%), helped to keep expenses down. Enrollment, however, declined throughout the 1970s with 461 enrolled in 1970-71, 367 in 1973-74, and 355 in 1976-77.

Several meetings regarding enrollment were held in early fall 1976, with Fr. Clark, Archdiocesan Superintendent of Schools, and representatives of St. Paul High School, the Christian Brothers, and Sisters of St. Joseph. Based on current patterns and projections, statistics indicated a continuing decline. The two religious communities and the archdiocese jointly stated that the shared-time program would cease to exist in June 1977:

This decision was made after careful research by the Department of Future Planning in the Archdiocese and by studies conducted by both religious communities which staff the school. Enrollments in the feeder
elementary schools are declining and a four-year projection indicates that St. Paul would have fewer than 260 students by 1980. As the enrollment declines, it would become increasingly difficult to meet the variety of programs which St. Paul has always offered to meet and to insure a quality education for participants in the dual enrollment program.

Declining enrollments have been a consistent problem throughout the history of the program. Initial enthusiasm for the concept of dual enrollment has never been fully realized. Catholic students who choose the dual enrollment option must live within the boundaries of Kennedy High School, limiting the number of feeder elementary schools to eight. Many students in these feeder schools chose a full-time Catholic or public high school.

The Christian Brothers and Sisters of St. Joseph realized that their decision was upsetting to many, but felt it was the responsible and financially sound choice to make. In a letter to the brothers, Father Clark stated:

St. Paul High School is a show case of excellent Catholic education. While I am sad to see it close, we can look back over the past 12 years with a sense of pride. It isn't closing because it was a failure, but simply because there is no longer any demand for its services.

The sisters were told of the closing by the congregation's president, Sister Dorothy Lynch. In her letter, Sister Dorothy stated:

This decision was not made easily or lightly, but, in view of the statistics, it was inevitable and necessary. During its twelve years of existence, St. Paul answered a need and established a very fine record and spirit. We pray, too, that all of us may understand and accept the movement that is taking place, the movement to which we are called— that of recognizing and serving needs that are known, and
"letting go," moving on when the needs no longer exist. Our years at St. Paul's will continue to bear fruit in this spirit.69

The majority of the students transferred to Kennedy High School for the 1977-78 school term. The building was purchased in 1980 with the intent to convert it into a medical center.70

St. Paul High School on the southwest side of the city of Chicago was a unique venture on the part of both the Archdiocese of Chicago and the Chicago Board of Education. It was the only shared-time/dual enrollment secondary program operated within the archdiocese. In addition, it was the only high school constructed during the expansion era which was owned and operated by the archdiocese rather than a religious order. The Christian Brothers and the Sisters of St. Joseph were responsible for the school's day-to-day operation. The archdiocese was responsible for the school's upkeep, repairs, expansion, capital improvements, and operating deficit.

In response to the growing school-aged population and the rising costs of high school construction, the archdiocese proposed a shared-time arrangement with the public school. Under shared-time or dual enrollment, a student would spend one-half of the school day at the Catholic school and one-half of the day at the public school.
The ability to provide a Christian-rooted, values-oriented education in a facility that cost about one-fourth as much in comparison to other newly constructed schools, benefitted the Catholic school. Comprehensive physical education, science, and industrial education classes were the most costly of all high school curricular offerings. These programs required expensive facilities and equipment along with extensive liability insurance. Under the shared-time proposal, St. Paul students were able to participate in these programs at the public school, resulting in a tremendous savings in terms of facilities and personnel for St. Paul High School.

With up to 250 students out of the building while attending classes at St. Paul for one-half of the school day, the public school benefitted too. The Chicago Board of Education was able to operate its program at Kennedy High School without needing a costly addition or a second facility to accommodate all of the neighborhood students.

The tuition at St. Paul was one-half that charged at nearby Catholic high schools. More parents, therefore, were able to afford to send their children to a Catholic high school.

Students were offered a comprehensive academic program along with a variety of extracurricular
activities and athletics.

For all of these reasons, the St. Paul shared-time/dual enrollment concept should have been extremely popular and successful. Yet, after operating for twelve years, the school closed. Primary reasons cited for its closing were declining enrollment and increased operating costs. It appeared that the majority of students in the neighborhood chose a full-time high school, either Catholic or public, over the dual-enrollment option. Parents were confused about the concept of shared time and bothered by the experimental nature of the program and worried that it might cease operating before their student graduated. The latter statement is ironic as the program was initially referred to as experimental but that label was dropped when the Chicago Board of Education approved its continued operation in 1969. As high school enrollment declined overall in the mid-1970s, nearby Catholic high schools did extensive recruiting in the area and enrolled quite a few of St. Paul's potential students. As St. Paul's enrollment declined, so did tuition revenues which caused an increase in the operating deficit.

Had St. Paul High School maintained a stable enrollment and remained open longer than it did, it may have become the ideal prototype for future high school
expansion projects, especially in the burgeoning suburban areas. As it stands, St. Paul High School is remembered as a creative response to the demand for Catholic high school facilities and a unique cooperative venture with the Chicago public school system.

Conclusion

Between the years of 1955 and 1965, twenty-one high schools were newly constructed in the Archdiocese of Chicago. Enrollment and facilities increased from 43,314 students in seventy-two schools in 1955-56 to 75,801 students in ninety-one schools in 1965-66. The archdiocese had allocated over $23,000,000 toward the construction of the new facilities.

In contrast to these school openings, five high schools closed. These were comparatively small schools. Three of the five schools were sponsored by parishes; the other two were sponsored by religious orders. Four of the schools enrolled only girls. The other school, Corpus Christi, was coeducational until 1957; after that time, only boys were enrolled. While each of these closings had similar circumstances—declining enrollment, limited or inadequate facilities, shortage of qualified religious faculty—they had unique ones, too. The decision to close or merge was neither made lightly nor
before all factors were considered. The underlying concern was how to provide a Catholic secondary education to the neighborhood students after the school closed. When Loretto, Englewood closed, attempts to develop an archdiocesan educational program as a replacement were thoroughly explored.

Chapter V also described the development of two high schools which opened during the high school expansion years, remained open a brief time and closed in the 1970s. Little Flower High School, a parish school on the south side, was greatly affected by neighborhood change. Eventually the parish, the school's major source of revenue, could not afford to operate the high school. St. Paul High School was a joint venture with the public schools in dual-enrollment/shared-time programs. This program did not take hold as anticipated and eventually closed due to low enrollment and high operating expenses.

In September 1964, planning began for Phase II of the High School Expansion Program. It was estimated that an additional $10-$12 million would be needed to provide seats for the anticipated enrollment increase during the years 1965-1970. Included were plans for the construction of six new schools. As will be discussed in Chapter VII, with the exception of one new school, Phase II was never implemented. Due to changing times and
circumstances, it became not only unaffordable but unnecessary to construct new schools.

Chapter VI will describe those events which directly and indirectly affected the secondary school movement in the Archdiocese of Chicago during the years 1955-1980. It is designed to be a transition between the era of expansion of secondary schools and the years of school closings and declining enrollment.

Chapters VII and VIII will describe the beginning of Phase II of the expansion program and the one school that opened. They will also chronicle the twenty-six schools that either closed or merged with other schools.
ENDNOTES--CHAPTER V


2. Minutes of the Archdiocese of Chicago School Board meeting (hereafter referred to as SBM), April 9, 1959, located at the Archives of the Archdiocese of Chicago (hereafter referred to as AAC).

3. Msgr. McManus to Parents, April 22, 1959, located at the archives of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa (hereafter referred to as ABVM); The New World, June 2, 1959.

4. Koenig, A History of the Parishes, p. 1677; Reverend Leo Hanley to Parishioners, June 29, 1959 (ABVM); The New World, January 16, 1959; June 19, 1959. Sacred Heart Church was destroyed by fire on January 9, 1959. Religious services were temporarily held in the school gym. In June, plans were announced for the construction of a combination church, grade school, and convent facility. However, this building was never constructed as the archdiocese decided that with the two nearby parish complexes, Providence of God and St. Joseph, new facilities for Sacred Heart could not be justified. Sacred Heart Parish was consolidated with Providence of God Parish in early 1960. The grade school students were transferred to nearby parochial elementary schools beginning with the 1959-60 school term.


6. Koenig, A History of the Parishes, p. 670. On December 1, 1958, a fire of undetermined origin took the lives of three B.V.M. sisters and ninety-two students at Our Lady of the Angels Elementary School on the west side of Chicago. The fire struck at 2:40 P.M. and burned so quickly that the entire building was almost completely destroyed. Seventy-six children were injured in the blaze.


20. Mother M. Borromeo, O.S.F. to Msgr. Edward Leiser, March 9, 1959, located at the archives of the Franciscan Sisters of Mary Immaculate, Joliet, Illinois (hereafter referred to as AFSMI).


24. SBM, April 16, 1959; June 10, 1959 (AAC).


34. "Little Flower High School and Community Center Dedication Booklet" (hereafter referred to as "Dedication Booklet"), September 14, 1958, p. 23, located at the archives of the Sisters of St. Joseph of Carondelet, St. Louis, Missouri (hereafter ACSJC).

36. O'Rourke, *Let Us Set Out*, p. 35.


44. *SBM*, October 2, 1972 (AAC).


52. Ibid., December 11, 1962.


58. OCD, 1969.


62. Ibid.

63. Ibid.


65. SBM, April 1971; April 1976; April 1977 (AAC).


69. Sister Dorothy Lynch to Sisters, November 30, 1976 (ACSJL).

CHAPTER VI

TRANSITIONS

The years encompassed by this study, 1955-1980, contain a unique series of events, beginning with peace and prosperity in the 1950s through turbulence, revolution, and change in the mid-1960s to complacency in the latter part of the 1970s. History is untidy, and cannot be neatly described. Events which both directly and indirectly affected the secondary school movement in the Archdiocese of Chicago occurred both locally and nationally and took place before and during the years 1955-1980. Chapter VI provides a summary of these secular and religious historical events. It is designed to be a transition between the era of expansion of secondary schools and the years of declining enrollment and the closings and mergings of schools.

In the 1950s, Americans found the peace and prosperity they had sought during years of depression and war. The country had survived the troubles and was now doing very well. There was a sense of security about the world
beyond, and while the Cold War continued and effects of the Korean Conflict lingered on, the fundamental orientation was one of peace. The economy was stable, booming in a way that promised never to cease. There were occasional economic downturns but they could be overcome and never threatened to cause a devastating crash. This was the "Age of Ike" and Dwight D. Eisenhower, war hero in the past, now president of the United States, seemed to reflect the faith that all was well and would remain so in future years. The United States had seemingly reached a plateau of prosperity from which it need never retreat.¹

In economic terms, the nation was stronger in the 1950s than it had ever been. During and following the war years, the gross national product jumped from just over $200 billion in 1940 to more than $300 billion in 1950. By 1960, it had climbed to over $500 billion. Per capita income rose from $2,100 in 1950 to $2,345 in 1960.² In 1955, the AFL and CIO merged and, as a single organization, worked toward a common goal. George Meany, its president, stated: "American labor has never had it so good."³

Technological developments included the computer, the calculator, and television. Television swept the nation in the 1950s. In 1946, there were fewer than
17,000 television sets; by 1949, 250,000 sets a month were being purchased; by 1953, two-thirds of all American families had a set of their own; and by 1960, Americans owned 50,000,000 sets. 4

The birthrate, which had dropped during the depression when people delayed marriage and parenthood, began to rise during World War II and soared in the post-war years. The population grew by 19 million in the 1940s and by 29 million in the 1950s. The population of 149,800,000 in 1949 grew to 194,300,000 in 1965. While the birthrate was rising, the death rate was declining. Miracle drugs played a large part in curing illnesses and life expectancy rose. The polio vaccine, discovered by Jonas Salk and first distributed in 1953, was given to some 40 million children in 1956 and found to be 75-80 percent effective in combatting the effects of this crippling disease. 5

Not all citizens shared in the benefits of the prosperous '50s. Minorities, in particular, found themselves treated as second-class citizens and they began to struggle for equality. Following World War II, the National Association for the Advancement of Colored People (NAACP) began working through the courts to overturn the legalities of segregation. Brown v. Board of Education was the landmark segregation and education case
of the 1950s. In 1954, the U.S. Supreme Court ruled that "separate facilities are inherently unequal" and that the "separate but equal" doctrine, perpetuated since 1896, had no place in public education. In 1955, the court declared that local school boards should move "with all deliberate speed" to implement this ruling. Implementation, however, was slow at best. A confrontation came in 1957 at Central High School in Little Rock, Arkansas. Nine black students were turned away by National Guardsmen as they tried to enter the school. The guards, armed with bayonets, had been posted by the governor to keep peace. President Eisenhower ordered federal troops to protect the rights of the black students. Paratroopers were assigned to Central High School and the National Guardsmen were placed under federal command. The black students entered the school and attended classes under military supervision.6

In other areas, too, resistance to segregation was found. In December of 1955, a tired black woman refused to give up her bus seat to a white man in Montgomery, Alabama. This action, which resulted in Rosa Park's arrest, triggered a massive boycott of the bus system. The prominent spokesman of the protest was a 27-year-old Baptist minister Martin Luther King, Jr. He declared, "There comes a time when people get tired of being kicked
about by the brutal feet of oppression" and urged his followers not to be "patient with anything less than freedom and justice." The boycott lasted 381 days and cut the gross income of the city transit system by 65 percent. The U.S. Supreme Court ruled that bus segregation, like school segregation, violated the Constitution.

In 1957, Congress approved the Civil Rights Act, the first since Reconstruction years, to protect the voting rights of blacks. The Act created a Civil Rights Commission which empowered the Justice Department to go to court in cases where blacks were denied the right to vote.

Also in 1957, the Soviet Union launched the first artificial satellite to orbit the earth. Sputnik, launched on October 4, traveled at a speed of 18,000 miles an hour, orbiting the globe every ninety-six minutes. The United States suffered a serious blow to its national pride with this event. Post-Sputnik shock waves caused Congress to pass the National Defense Education Act in 1958. This act funded school construction and equipment and provided fellowships, grants, and loans to encourage the study of science, mathematics, and foreign languages. Explorer I, the first U.S. satellite, was launched in 1958.
Historical developments in the Catholic church during the mid-1950s included the death of Pope Pius XII on October 9, 1958 and the election of Angelo Roncalli as Pope John XXIII. Elected as a caretaker pope at the age of 77, he astounded the world by calling for an ecumenical council, known as the Second Vatican Council, which eventually led to a tumultuous renewal of the church. He proposed in 1959 that this council renew life in the church, reform its structures and institutions, and explore ways of promoting Christian unity. His goal was aggiornamento—bringing the church up to date.

In Chicago, Cardinal Stritch, installed as head of the Chicago Archdiocese in 1940, was appointed to the Vatican Curia on March 1, 1958. Shortly after he arrived in Rome, however, he suffered a stroke and died on May 27, 1958. His successor, Albert Meyer, was installed on November 16, 1958. Three weeks after his arrival, ninety-two children and three nuns were killed in a tragic fire at Our Lady of the Angels School on the city's west side.

In the early 1960s, America's confidence in its destiny and its design grew stronger than before. While Americans developed a growing awareness of inequity in society, a basic sense of security remained. On January 20, 1961, John F. Kennedy took the presidential oath of
office. In his inaugural address, he spoke of a new frontier, of sacrifice on behalf of the country, and of America's strength in the world. Kennedy's youth, intelligence, and wit appealed to many and his vision of the future captivated others.\textsuperscript{10} Kennedy, the first Catholic president, won the November 1960 victory by a slim margin.\textsuperscript{11} While anti-Catholic prejudice may have cost him votes, many people voted for him because he was Catholic. His election put to rest the idea that a Catholic could not be elected president.

The 1960s saw the continuation of the Civil Rights Movement. In early 1960, a wave of sit-ins began when four black college students in Greensboro, North Carolina were refused service at a Woolworth's lunch counter. Instead of leaving, they remained seated and refused to move. Word of this protest traveled quickly and over the next year, thousands participated in the movement to end segregation. "Freedom Rides," aimed at breaking down segregation in southern transportation facilities, were organized by the Congress of Racial Equality (CORE). Groups of blacks and whites traveled together on buses heading south to force the desegregation of terminals along the way.

James Meredith, a black Air Force veteran, sued to gain entrance to the all-white University of Mississippi
where he was denied admission on racial grounds. In 1962, the U.S Supreme Court affirmed his right to attend the school. His intention and guaranteed right to enroll caused a major riot. President Kennedy ordered federal troops to restore control and ensure Meredith's attendance at the school. In April 1963, racial activists challenged the discriminatory employment practices and separate public facilities in Birmingham, Alabama. City officials responded to these non-violent protest marches with arrests and used high-pressure fire hoses, electric cattle prods, and trained police dogs to turn back the protesters.¹²

Martin Luther King, Jr. emerged as the spokesperson for the non-violent Civil Rights Movement. King's finest moment came during the "March on Washington" in August 1963. Two hundred thousand people marched to Washington for jobs and freedom. The highlight was King's "I Have a Dream" speech.

In response, President Kennedy proposed to Congress a civil rights bill that included significant federal protection against racial discrimination in voting, access to public accommodations, federally funded programs, education, and employment. The Civil Rights Act of 1964, signed into law by President Lyndon Johnson on July 1, 1964, covered a wide range of reform legislation.
Also in 1963, the United States Supreme Court ruled in *Abington School District v. Schempp* that prayer and Bible reading in public schools violated the concept of separation of church and state and was unconstitutional. This created a further distinction between public- and church-sponsored schools.

Kennedy was assassinated in Dallas, Texas on November 22, 1963. Lyndon Johnson, the vice president, assumed the office of president. Lee Harvey Oswald was charged with Kennedy's murder, but was killed two days later by Jack Ruby.

Johnson pushed his "Great Society" program which produced the strongest social legislation since the New Deal of President Franklin D. Roosevelt. The Economic Opportunity Act, Medicare, Elementary and Secondary Education Act, establishment of the Department of Housing and Urban Development, along with the Civil Rights Act, are several examples of "Great Society" legislation. Catholic schools benefitted from some of the legislation in the form of library materials, textbooks, and remedial reading and math programs.

The first session of the Second Vatican Council, attended by 2,400 bishops, observers from Protestant and Orthodox churches and lay auditors (both men and women), was opened by Pope John XXIII on October 11, 1962. Four
sessions were held, the first ending on December 8, 1962. Following the death of Pope John XXIII on June 3, 1963, Pope Paul VI reconvened the Council for three additional sessions which ran from September 1963 to December 1965. The Council formulated and promulgated sixteen documents which reflected its basic pastoral orientation toward renewal and reform in the church.¹⁴

The Council brought about liturgical reform, ecumenism, changes in hierarchical authority, new directions in religious life, and more involvement of the laity. The acceptance and implementation of these reforms created turmoil and tension throughout the church in the United States. Varying degrees of readiness for change created divisions that took multiple forms within parishes and dioceses. One of the most visible changes took place in the Catholic mass. Prior to Vatican II, the mass was celebrated in Latin with little or no congregational participation. Beginning in December 1964, the mass was celebrated in English with active congregational participation. Changes in liturgical celebrations continued to be implemented throughout the 1960s.

Another visible change was the departure from the priesthood and sisterhood by large numbers of men and women. An estimated 3,413 men resigned from the priesthood between 1966 and 1969; 4,332 sisters left religious
communities between 1963 and 1966. Conflicts with renewal, authority, religious freedom, and celibacy were some reasons for the tremendous number of departures. These departures, coupled with the decrease in the number of new applicants, created tremendous shortages. The number of religious women peaked in 1966 with 181,421; by 1980, the total stood at 126,517. This development had a profound impact on the staffing of Catholic schools. In 1960, high schools in the Archdiocese of Chicago were staffed primarily by religious teachers--sisters, priests, brothers, and scholastics. Of the 2,633 high school teachers, 1,894 or 72 percent were religious faculty and 739 or 28 percent were lay teachers. By 1979, the numbers were almost completely reversed: 884 or 29 percent of the faculties were religious teachers and 2,182 or 71 percent were lay teachers. Religious teachers were given a stipend for their service which was usually paid to the superior of the community or the order rather than the individual. The sisters' annual stipend in the Archdiocese of Chicago in 1957-58 was $900. By 1972-73, it had grown to $3,200. In 1979-80, it was $5,800. Lay teachers' salaries this last year ranged from $7,300 to $12,730, based on experience and qualifications. The decrease in the number of religious teachers led to an increase in the number of lay teachers. Larger budgets were needed to pay lay teacher salaries, which, though
meager, were greater than the stipend for religious teachers. Tuition was usually raised to generate the additional revenues needed to pay the lay teachers' salaries.

Cardinal Meyer died on April 9, 1965. His successor, John Cody, arrived in Chicago on August 24, 1965. Cody's tenure lasted almost seventeen years, until he died in April 1982. Cody was considered "progressive" in the area of race relations in his earlier assignment as Coadjutor Archbishop of New Orleans. He, along with Archbishop Joseph Rummel, excommunicated three laymen, one of them a powerful politician, for their opposition to the integration of Catholic schools. This progressive description, however, did not apply to his time in Chicago. Cody's style, more authoritarian than Meyer's, was seen as a source of dissension, frustration, and turmoil in an already discombobulated era. While Cody initially incorporated the directives of the Second Vatican Council such as liturgical changes, creation of a Priest's Senate, an arbitration and conciliation board, and a lay diaconate program, his overall style was more conservative and non-collegial.

Cardinal Cody launched a massive fund-raising drive, Project: Renewal, in January 1967. The total goal of the ten-year project was $250 million; the goal
for Phase I, which would end in January 1969, was $10 million. The purpose of the drive was to raise money for renovation of existing facilities, construction of additions to schools, and new construction projects. Opposition on the part of chancery officials, parish priests, and parishioners to this project surfaced shortly after it was announced. Many resented the lack of consultation before launching the drive and the unilateral decisions made by the cardinal. As a result of this opposition, Project: Renewal fell far short of its goals. By 1975, it was still below the $10 million target figure set for 1969. While no new high schools were constructed with Project: Renewal funds, additions to existing schools, and the renovation of older school facilities were funded in part by money from the project. 17

In the late 1960s, Cardinal Cody declared a moratorium on new school construction because of rising costs, a decline in the school-age population, and a decline in available religious teachers. The last elementary school to be constructed was St. Thaddeus, a black parish school on the south side; the last high school constructed was Louise de Marillac in suburban Northbrook. Both schools opened in 1967.

The protest movement of the 1960s was propelled by the dramatic growth of population and the expansion of
higher education in America after the Second World War. Between 1946 and 1964, the number of students in college doubled. As of 1968, 50 percent of all 18- and 19-year-olds in the country were in college. College became a training ground for business and industry, and also gave the students time to experiment and grow before venturing off on their own. *Time* magazine described the high school class of 1965 as being "on the fringe of a golden era." During the latter 1960s, college campuses were the scene of numerous rallies and protests against establishment rules and the Vietnam War.

Students became actively involved in the civil rights struggle, mainly through the Student Nonviolent Coordinating Committee (SNCC); the creation of the Students for a Democratic Society (SDS), which began at the University of Michigan in 1962; and the Free Speech Movement. The Free Speech Movement began at the University of California at Berkeley in 1964 and spread to other campuses in the spring of 1965. Students began to question methods of discipline, drinking regulations, and parietal rules and attempted to become more involved in university affairs. While this movement may have been the beginning of the student revolt period, it was initially a plea for liberal reform of the universities, not society as a whole.
The anti-war movement began slowly. America's involvement in Southeast Asia dates to Harry Truman's support of the French in their attempt to control Vietnam. Eisenhower supported Ngo Dinh Diem, the leader of South Vietnam after the French withdrawal. Kennedy supported this position and continued to send military advisors. Eventually, troops were sent, in addition to advisors, to aid the struggles. By 1963, almost 17,000 Americans were engaged in the war. By February 1965, that number stood at 25,000 and in December surpassed 184,000. By 1969, more than 500,000 American soldiers were fighting in Vietnam.

Initially, most Americans supported U.S. involvement in Vietnam as a deterrent to communism. Gradually, students began to oppose the war. The first major protest took place in March 1965 at the University of Michigan where a "Teach-In" debate took place, attended by approximately three thousand students. In April, an SDS-organized protest march took place in Washington, D.C., with some twenty-five thousand participants. In the spring of 1966, the Selective Service began drafting students in the lower levels of class standings. Colleges and universities were asked to submit class rankings. Students demonstrated on campuses against the draft and against the university's cooperation with
the draft. The largest such protest occurred at the University of Chicago where about four hundred students conducted a "sit-in" in the administration building which lasted five days. By 1968, anti-war protest had become common on the college campus. Between January and June, there were 221 major demonstrations at more than one hundred educational institutions. The most dramatic took place at Columbia University in April 1968, where the war and civil rights were the focal points.

The Civil Rights Movement continued throughout the mid-1960s. Even with the passage of the Civil Rights Act of 1964, blacks still found it difficult to vote, attend integrated schools, and enjoy the basic freedoms to which they were entitled. Martin Luther King organized a march from Selma to Montgomery, Alabama, in April 1965, to draw attention to these problems. The movement began to change in the latter part of the decade from a non-violent, integrated, peaceful protest to violent, more aggressive action. Watts, a Los Angeles neighborhood, erupted in riots during 1965. Racial riots took place in other cities during the summers of 1966 and 1967. Following the assassination of Martin Luther King, Jr. on April 4, 1968, at least 125 cities in twenty-eight states erupted with violence. More than 665,000 federal troops
were required to quell the disorders, which raged for a week. The Civil Rights Act of 1968, signed by President Johnson, prohibited racial discrimination in the sale or rental of homes.\textsuperscript{22}

Catholic secondary schools were affected by the Civil Rights Movement. Many teachers actively participated in marches, boycotts, and protests. As school officials became sensitized to civil rights issues, questions were raised about the de facto segregation of Catholic secondary schools and the church's mission to the inner city. Racial unrest became an acute problem for some inner-city schools, particularly Providence/St. Mel High School.

The Civil Rights Movement encouraged other groups to demand equality. Women in particular made significant gains. The Women's Movement broke down gender barriers which had previously limited women's career options. Women in religious communities began to consider service in areas other than teaching and nursing. Some sisters realized the opportunity for service also existed outside the religious community. Others left because they were disenchanted with the male-dominated church. These factors combined to cause a tremendous shortage of religious faculty for Catholic secondary schools.

Civil rights and the Vietnam War were two of the
major issues of the presidential election of 1968. The war issue, and the party's response, nearly destroyed the Democrats. The party was seriously fragmented by the time of its convention which was held in Chicago in August. Police and demonstrators confronted each other outside the convention hall. Inside, varying factions fought against themselves. Hubert Humphrey won the nomination, but lost to Richard Nixon in November.

Nixon attempted to extricate the U.S. from involvement in Vietnam. Troop withdrawal continued, with numbers decreasing from 543,000 in 1968 to 39,000 in 1972. Nixon's announcement in April 1970, that troops would move into Cambodia triggered renewed anti-war turbulence in the United States. Demonstrations began again on college campuses with tragedies at Kent State and Jackson State universities. Following a brutal bombing campaign against North Vietnam in December of 1972, a peace agreement was signed in early 1973 and American troops were withdrawn.

The space program continued throughout the 1960s, reaching a climax in 1969 when Apollo 11 landed on the moon and Neil Armstrong erected an American flag. He described this historic event as "one small step for man, one giant leap for mankind."23

The protest movement expanded beyond civil rights
and anti-war demonstrations to include general rebellion against the morals and customs of the establishment. Clothing and hairstyles changed; sexual norms were less rigid, in part because of the availability of the birth control pill; nudity and vulgar language became more common on stage and screen; and couples chose to live together before marriage. Drugs, primarily marijuana and hallucinogenics, became a part of life for young Americans. The Woodstock Music Festival, held in August 1969 in New York, and attended by over one-half million people, was the coming together of the '60s generation.

In the summer of 1968, Pope Paul VI issued Humanae Vitae, an encyclical on marriage, in which he upheld the Catholic church's traditional ban against all means of artificial birth control. The encyclical created a furor, not only among Catholic lay couples but the clergy as well. In 1955, about 30 percent of Catholic women used some means of birth control; by 1965, the rate had increased to 51 percent; by 1970, it was 68 percent. Approximately 90% of the American Catholic laity rejected the encyclical's teaching on birth control.24

Priests and theologians created a storm of protest by holding news conferences, signing petitions, and publicly dissenting from the papal teaching. The Archbishop of Washington, D.C., Patrick A. O'Boyle,
disciplined fifty-one priests who refused in conscience to accept the encyclical's teaching. They were denied permission to exercise their priestly duties until they recanted; twenty-five of the fifty-one eventually left the priesthood.25

Andrew Greeley wrote that Humanae Vitae canceled out the positive results of Vatican II and sent the church into a sudden and dramatic decline: priests refused to endorse the teaching in the confessional; Sunday church attendance dropped off sharply; church collections diminished; resignations from the priesthood increased, while those who remained diminished their efforts to recruit young men for the vocation and family support for religious vocations eroded. Acceptance of papal authority declined dramatically.26

The encyclical and the harsh reprisal against dissenting clergy created a severe credibility gap for the church. Catholics were not only disappointed, but disillusioned. Humanae Vitae was "a shattering blow to the euphoria that had flourished after Vatican II."27 This disillusionment with the church could not help but affect parents' attitudes towards sending their children to Catholic schools.

The Young Priests' Caucus (YPC) was formed in the Archdiocese of Chicago as an offshoot of the Association of Chicago Priests in the spring of 1969. This is one example of organized dissension in the archdiocese. The main stimulus that created the caucus was the concern over personnel policies and the assignment procedure of
special prosecutor was appointed and the Senate conducted public hearings. In July 1974, the House Judiciary Committee voted to impeach the president, accusing him of abuse of power. On August 5, 1974, Nixon released the tapes of conversations that took place in his office. They provided evidence of his complicity in the cover-up. On August 9th, he became the first American president ever to resign.

Gerald Ford, the vice president, assumed the presidency following Nixon's resignation. Ford took office at a turbulent time in terms of economic and social issues. Economic problems were severe with high rates of inflation and unemployment. Home construction had stalled as interest rates soared and the stock market was falling. Oil prices were rising and shortages were threatening to throw the entire economy out of control; lines at gas stations became the norm. Ford offered conditional amnesty to Vietnam draft evaders. It proved to be an unsuccessful approach, with only 22,500 evaders out of an estimated 126,900 applying. The aftermath of Watergate and his pardon of Nixon hurt Ford in his 1976 election bid.

Jimmy Carter won the 1976 presidential election. His greatest success was in foreign affairs. Talks continued between the United States and Russia on the
limitation of nuclear arms; the United States established formal ties with the People's Republic of China in 1978; two treaties were ratified with Panama, returning the Canal Zone to Panama by the year 2000; and the Camp David Accord was signed in September 1978 which led to signing of a peace treaty between Egypt and Israel in March 1979. Carter also met with some success in his insistence on adherence to human rights by nations that had signed the Helsinki Agreement in 1975.

Carter's undoing, however, came in 1979, when the Shah of Iran lost control and was forced to leave his country in January. In the spring, an Islamic priest, the Ayatollah Khomeini, exiled for many years, came into power. Carter admitted the Shah to the United States for medical care in October 1979. Within days, armed and angry Iranian students seized the American Embassy in Tehran and held fifty-three Americans hostage for more than fourteen months. An ill-fated commando raid failed to free the hostages. Through negotiations, they were eventually released on January 20, 1981, the day Ronald Reagan took the presidential oath of office.\textsuperscript{31}

On the domestic front, Carter, too, was troubled with rising inflation, now in double-digit figures and a mounting energy crisis due to a growing dependence on foreign oil. Both of these factors were felt in the
catholic school budgets. Inflation necessitated higher teacher salaries. High energy bills, especially in older buildings, consumed inappropriate portions of the budget. These factors, combined with declining enrollments, forced the eventual closing of many Catholic secondary schools.

By the summer of 1980, Carter's disapproval rating had reached 77 percent, making him the most unpopular American president in recent history. The Iranian hostage crisis, economic difficulties, and the inability to work with Congress affected Carter. Ronald Reagan scored a landslide victory in November 1980.32

Controversy arose in Chicago in the summer of 1975 over the closing of four parish grade schools in the Englewood neighborhood. Both the school board and the Priests' Senate felt excluded from the consultative process. This controversy was widely regarded as the most severe crisis in Cardinal Cody's administration. At a June 23, 1975 meeting, Cody responded to the pressure of these two groups by strongly reasserting his authority as head of the archdiocese and rescinding certain consultative policies of their respective constitutions. This action provoked much criticism in the media and triggered forceful responses by the two groups. Cody reached a satisfactory compromise with both groups in August 1975.33
In October 1976, the Call to Action Conference was held in Detroit. This was a program for justice and involvement of the laity in the church. The culminating conference produced 180 recommendations for study and action by the American bishops. In 1977, the Vatican Congregation for Doctrine of the Faith reaffirmed the traditional ban against ordination of women. Pope Paul VI died on August 6, 1978. His successor, John Paul I, was elected on August 26 and died on September 28, 1978, reigning a little over a month. John Paul II, the first non-Italian pope, was elected on October 16, 1978.

John Paul II quickly made his leadership felt through frequent audiences, written pronouncements, and visits to various countries, including the United States in October 1979. He spoke out on many theological, moral, and disciplinary matters, generally reflecting a conservative stance that allowed little room for diversity of opinion. He sought to end the debates about optional celibacy for clergy and the possibility of ordination of women. He reaffirmed the teachings of *Humanae Vitae* which condemned artificial methods of birth control.

**Conclusion**

The social turmoil of this quarter century was
creating the forces that would result in the empty-desk syndrome that began in the late 1960s. The changes in attitudes and social mores found authority in general and that of the church, especially, eroding. Religious sisters and brothers faced for the first time with options, no longer saw teaching in the parochial school as their single mission. Priests, oppressed by the burdens of restrictions, left the active ministry in droves. Parents, confused and no longer driven by the unquestioning obedience to the church, saw fit to challenge the Catholic secondary school system. They enrolled their children in public high schools for a variety of reasons: economic; doctrinal, as the new theological interpretations of the faith shook their catechetical foundations (memorization of doctrine a la the Baltimore Catechism was out, making banners and sending up balloons with messages of love was in); the expected religiously garbed, small-stipend figure leading the class was no longer there; a salaried (although small) lay teacher (as in the public school) had taken over. Students challenging unquestioned authority, strict discipline, and sex and racially based segregation balked at being sent summarily to parochial schools. This new broadened vision of religious faculty, priests, parents, and young people set the scene for vacant
classrooms in the secondary schools of the archdiocese.

Economic success enabled second-generation immigrants to move to the suburbs. Fear of neighborhood integration accelerated this movement. This mobility affected Catholic secondary schools on two fronts. Not only were the traditional students moving out, those moving into the urban neighborhoods were often poor, non-Catholic minorities without ties to the ethnic parishes. In the suburbs, families often enrolled their children in the excellent public schools; in many areas, there were no Catholic schools available.

All of these factors exacerbated both the increase and decline in enrollment and facilities of Catholic secondary schools in the Archdiocese of Chicago. Their significance is that they affected, in some way, everyone involved with the Catholic secondary school movement. The person born in the '50s, grew up during the '60s, and became a parent and possibly a teacher in the '70s. Attitudes and values were directly influenced by the events described here.

The student who entered Notre Dame High School for Boys in 1955 (the first school studied and the year the school opened) was far different from the one who entered twenty-five years later in 1980. The events described in this chapter call attention to the religious
and secular society during the years 1955-1980 which were
the backdrop for, and help explain, the many changes in
the educational system.

The years from 1967-1980 were vastly different from
the expansion years of 1955-1966. During the former,
twenty-one newly constructed high schools opened and
five closed. During the latter, one school opened, and
twenty-six closed or merged with other schools. Enroll­
ment dropped from 76,491 students in 91 schools in 1966
to 54,326 students in 64 schools in 1980.34

Chapters VII and VIII will describe the beginning of
Phase II of the Expansion Program and the one school that
opened. It will also describe the twenty-six schools
that either closed or merged with other schools during
the years 1967-1980. The reasons to close or merge will
be examined as will the actual implementation of these
decisions.

2. Ibid., p. 82.

3. Ibid.


7. Winkler, p. 106.


11. Kennedy won by 120,000 of 34.2 million popular votes, a margin of approximately one-tenth of one percent.

12. Ravitch, p. 140.


16. Minutes of the Archdiocese of Chicago School Board Meeting (hereafter referred to as SBM), located in the Archives of the Archdiocese of Chicago (hereafter referred to as AAC), May 25, 1959; April 27, 1972; February 7, 1979.


25. Ibid.

26. Ibid., p. 436.

27. Ibid.


30. Winkler, p. 197.

31. O'Rourke, p. 267; Winkler, p. 201.

32. Winkler, p. 205.


CHAPTER VII

THE YEARS OF DECLINE:
CLOSINGS AND MERGERS, 1967-1972

Between the years 1967 and 1980, one new high school opened and twenty-six high schools closed or merged with other schools. The descriptions of these closings are extensive. Therefore, this section of the study is divided into two chapters. This chapter, Chapter VII, details the opening of the one new school, the eleven schools that closed, and the merging of four schools into two during the years 1967-1972. Chapter VIII chronicles the closing of seven schools and the merging of four schools into one during the years 1972-1980.

Enrollment and facilities of Catholic secondary schools in the Archdiocese of Chicago reached a zenith in 1966. Seventy-six thousand, four hundred ninety-one students were enrolled in ninety-one schools. Twenty-one new schools had been constructed since 1955; enrollment increased by 76 percent. After a decade of continual enrollment growth and facility construction,
attendance began to decline and schools closed. Several factors account for this decline. An obvious reason was the falling birth rate which affected the growth of all schools, both public and private. Higher tuition was another reason. The decrease in the number of religious teachers led to an increase in the number of lay teachers. Larger budgets were needed to pay lay teacher salaries which, though smaller than those paid to public school teachers, were larger than the stipend for religious teachers. A third reason was demographic change in the neighborhoods. The migration of black and Hispanic families into aging urban neighborhoods was followed by many ethnic Catholics abandoning the city for the suburbs. The new city dwellers often had lower incomes, a different religion, and no ties to the established parish schools. A disenchantment with the Catholic church, due to the impact of Vatican II, the birth control controversy, and the overall turbulent climate of the 1960s, affected the decline. In 1980, there were 54,326 students enrolled in sixty-four schools, a decline of approximately 30 percent from 1966.

During the years 1967-1980, one new school opened, plans were made for a school which eventually did not open, and twenty-six schools closed or merged with other schools. Three merged schools opened as a result
of these consolidations. This chapter and Chapter VIII will focus, in chronological order, on these developments.

The High School Expansion Program:
Phase II

In September 1964, the Archdiocesan School Board began planning Phase II of the High School Expansion Program which would run from January 1, 1965 through December 31, 1969. Between $10 and $12 million would be needed to provide seats for the anticipated increase of students during these years. Money was to be expended for the construction of six new high schools along with additions to existing facilities. Money would also be available for scholarships to inner-city schools. It was anticipated that this project would add seven to eight thousand additional seats to the high school system.¹

Due to the changing times and circumstances as outlined above and in Chapter VI, it became not only unaffordable, but also unnecessary, to construct new schools. With the exception of St. Louise de Marillac High School in Northfield, the new school construction component of Phase II of the Expansion Program was never implemented.
St. Louise de Marillac High School

Plans for St. Louise de Marillac High School in Northfield date back to 1958 when Cardinal Stritch invited the Daughters of Charity to build and staff a high school in the archdiocese. The sisters accepted the invitation with the understanding that the commitment would not be fulfilled until a later date because of other staffing commitments. Implementation of a plan was next addressed again in 1961. At that time, the Daughters of Charity agreed to construct and staff a school for girls if the archdiocese would provide suitable land. The sisters did not request financial assistance from the archdiocese as they wanted to be totally autonomous and not responsible for staffing three grade schools. Two reasons were given by the sisters for agreeing to sponsor a high school. The first was to provide Catholic secondary education where it was needed in the archdiocese, and the second reason was to staff a school that would have potential for future religious vocations. The charter faculty members were told by their provincial superior, Sister Mary Rose, that

We are confident that you will completely measure up to our expectations of building a spirit of lasting quality, a spirit of complete simplicity, unfeigned humility, and Christ-like charity that will permeate the Daughter family and be emulated by the students
you are privileged to teach. When such a spirit prevails, religious vocations are bound to grow and blossom.

The archdiocese agreed to provide the land and initially considered a site at Dempster and Milwaukee in Niles, part of Maryhill Cemetery, and near Notre Dame High School for Boys. Difficulties developed in negotiations with the cemetery and the school board was unable to acquire the property. Another site considered was at Cumberland and Dempster. Again, the archdiocese was unable to secure the land.

The school was to open in September of 1965. A meeting was held on June 24, 1963 with Msgr. McManus, the provincial of the Daughters of Charity and Sister Constance Dahinden, the newly appointed principal. The minutes of this meeting state that the curriculum and teaching methods, while being developed in the 1960s, were being planned for the 1980s and 1990s. The thrust of the plans was for a liberal arts high school. The minutes state:

Don't water down, but preserve the concept of producing a fully-developed Catholic young lady whether she is college bound or not. Put the emphasis on the liberal arts. The specific outcome to be in every case a fully-rounded Catholic young lady who will be human in a Christian way. Emphasize and revive culture and the apostolate. This could create unity in the school so that whether the I.Q. of a girl is 150 or 85, all will be exposed to this and much time given to the Individual--much time and much study of the Individual.
The curriculum was to be family-centered with an evening adult education program taught by the sisters. This program would encourage parents of the girls to continue their education. Sister Constance recruited seven couples from feeder parishes before construction began to select uniforms and furnishings for the school and to orient the families to the educational ideas she hoped to embody in the school.

In October of 1965, the archdiocese purchased fifteen acres of land from the Sisters of the Holy Ghost in Techny, Illinois. Construction on the $3 million building began in July 1966. The building was designed by Paul McCurry, the architect who designed New Trier West High School. The campus-style school consisted of an academic building, an administration building, and a recreational activities building connected by enclosed corridors. Enrollment capacity was 1,000 students. Originally, an adjacent convent was planned. However, higher than estimated construction costs forced the postponement of the convent and chapel until the 1980s. Actual construction costs were $3.5 million.

A meeting was held in September of 1966 with the principals of the neighboring schools, Regina, Carmel. St. Scholastica, Marywood, and Louise de Marillac, to discuss feeder parishes and attendance boundaries.
Concern had been expressed at some of the schools, especially Carmel, that the opening of Louise de Marillac High School would have a negative effect on their enrollment. The superior general of the Sisters of Charity of the Blessed Virgin Mary (B.V.M.s), Mother Consolatrice, feared that "both we [the B.V.M.s at Carmel] and the Daughters of Charity will find ourselves in unwise competition for survival." Msgr. McManus stated that he had carefully researched the enrollment potential and said that "as far as I can see, the new school will neither be superfluous nor will it seriously retard the enrollment growth at Carmel."6

Pre-registration and testing for Louise de Marillac took place on January 14, 1967 at St. Norbert School in Northbrook. Two hundred forty-six girls were tested. Classes began on September 5, 1967 for 232 freshman girls. The faculty of fifteen consisted of twelve sisters and three lay teachers. The school was dedicated and blessed by Cardinal Cody on April 20, 1968. The school's second year began in September 1968 with 212 new freshmen, for a total enrollment of 445 students and a faculty of twenty-nine--twenty sisters and nine lay teachers. During the 1969-70 school year, 693 students were enrolled. This number included 206 freshmen. The faculty was comprised of forty-two teachers: twenty-six
sisters and sixteen lay teachers. In September 1970, all four classes were in attendance. Enrollment was 980 students. The faculty of seventy-three consisted of thirty-two sisters and forty-one lay teachers. The school received North Central accreditation on April 12, 1971. The charter class of 225 girls graduated on May 28, 1971. A layman was named principal for the 1971-72 school year and a Daughters of Charity Board of Trustees was established. This action transferred the governing management from the provincial to the local level.  

Enrollment reached 1,006 students during the 1973-74 school year and then began to decline with 868 students enrolled in 1976-77 and 525 in 1979-80.  

St. Louise de Marillac High School which opened in Northfield in 1967 was the last high school to be constructed in the High School Expansion Program and the only school to be constructed during Phase II of the project. Similar to the development of Sacred Heart of Mary High School, the Daughters of Charity chose to finance the construction of Marillac High School themselves rather than agree to the staffing of three elementary schools. The elementary school staffing condition was prerequisite to the obtaining of archdiocesan construction funds. Consequently, the design of Marillac High School is more elaborate than those schools
constructed with archdiocesan financial assistance as the sisters had total control over the architectural plans.

Despite the archdiocese's extensive planning and study of enrollment potential, the number of students enrolled at Marillac briefly exceeded and thereafter was below capacity. Several factors could account for this including an overall decline in the high-school-age population. Among them were the superfluous number of Catholic girls' high schools in the area and the recognized quality of the area public high schools. Initial discussion about a school sponsored by the Daughters of Charity took place in 1958. St. Louise de Marillac High School, however, did not open until 1967. Unfortunately, this was the beginning of a declining enrollment period and a time of social, political, and religious turmoil. Perhaps, had the school opened earlier in the decade, it would have become an established institution sooner and maintained a larger enrollment.

Oak Lawn School for Girls

Phase II of the Expansion Program was based on the construction of six new schools. With the exception of Louise de Marillac, however, no new construction took place. The five other schools were planned for the following locations:
A boys' school in South Holland, adjacent to Elizabeth Seton, to be staffed by the Servite Fathers.

A boys' school in Chicago Heights, adjacent to Marian Catholic, to be staffed by the Viatorian Fathers; Marian would become a girls' school.

A girls' school in Wheeling to be staffed by either the School Sisters of St. Francis or the Felician Sisters.

A boys' school in the far northwest suburbs to be staffed by the Franciscan Fathers.

A girls' school on the far southeast side in Oak Lawn, adjacent to Marist.

Planning for the Oak Lawn school began in early 1965. There was a serious problem of overcrowding in the Catholic girls' schools on the south side of Chicago, especially at Mother McAuley and Queen of Peace High Schools. For the 1964-65 school year, McAuley was oversubscribed by 180 students and Queen of Peace, only in its third year of operation, by eighty-two girls. In 1965-66, the numbers were 203 and seventy-nine, respectively. There was a high incidence of Catholic students attending public high schools in this area due to the serious overcrowding of the Catholic high schools. It was intended that a new school would ease the pressure on the existing schools.9
The School Sisters of St. Francis were initially contacted about staffing the Oak Lawn school. The provincial superior, Mother Mary, informed Msgr. McManus in March 1965, that the general council "unanimously approved the acceptance of the proposed girls' high school in Oak Lawn to be opened in September 1967."

The agreement between the sisters and the archdiocese required the archdiocese to provide the land, title to the school, and a construction grant of $1,200,000.\(^{10}\)

After Cardinal Meyer died on April 9, 1965, all construction plans were postponed.

Plans for the new school were again studied in December 1966. By this time, no religious community of women would commit financial and personnel resources for the total operation of the school. The school board decided to create a central type of high school, owned by the archdiocese and staffed by sisters from four religious communities. The School Sisters of St. Francis agreed to commit a total of eight sisters to the project. Reasons given for assigning personnel included the possibility of adding vocations and providing high school sisters greater opportunity for placement. The sisters would also have an opportunity to experiment with new educational approaches without having to assume the financial responsibility of building, equipping, and
maintaining the school. Reasons against assigning sisters focused on the shortage of sister personnel. Another concern expressed was that the school would facilitate de facto segregation by drawing white students away from desegregated schools. The School Sisters of Notre Dame, Ladies of Loretto, and the Felician Sisters also agreed to commit sisters.

The sisters and the school board decided that the principal of the Oak Lawn school should be a layperson. A governing body made up of representatives from the sisters' communities, archdiocese, and neighboring parishes would determine policy and hire the principal. Planning continued throughout the spring and summer. Original plans called for the school to open in temporary quarters in September of 1967. Later, the school board decided instead to assign the sisters from the four communities to teach at Mother McAuley during the 1967-68 school year until the new school opened to freshmen and sophomores in the fall of 1968. A planning committee consisting of sister representatives from each of the four communities, the architect, and Msgr. McManus began meeting to plan the facility and curriculum. The committee stated that the school "should be designed for the efficient use of the innovations that have either arrived or are about to arrive. These innovations
include the use of highly sophisticated equipment for the teaching-learning process." Innovations that the committee recognized and hoped to incorporate in the design of the building were individualized learning, team teaching, and modular scheduling. Msgr. McManus wanted a practical design that would utilize all available space, especially if the school went to an extended-day schedule. Plans called for classroom facilities to accommodate 1,200 students with core facilities accommodating 1,600.

It was rumored in the fall of 1967 that the school would never materialize. Construction had not yet begun and no statement regarding the school had been released. Clergy in the area were skeptical as were parents and potential students. Students were hesitant to commit themselves to a new school without additional assurances that it would indeed open in September 1968. Estimated costs for the new school exceeded $4,000,000. Plans called for Project: Renewal, the archdiocese massive fund-raising drive to provide a substantial portion of the costs. Cardinal Cody was reluctant to invest this amount of money into the project as the estimates exceeded available funds.

Cody insisted that the project be scaled down and said that "some of the peripheral features, although
desirable, are far too costly and must be eliminated." He suggested constructing the school in two phases and requested revised plans by January 1968. Further difficulties arose when the Ladies of Loretto withdrew their commitment to staff the new school. The superior general, Mother Mary Bernadette, informed Msgr. McManus in January 1968 of their decision, explaining that "after careful study and re-assessment of our immediate commitments, it became evident that it will be impossible for us, at the present time, to supply teachers for the proposed High School." McManus reluctantly accepted their decision. Two other communities, the Dominican Sisters of St. Catharine and the Dubuque Franciscan Sisters, were approached about staffing the school. Neither community was able to assign sisters to the new project.

Due to the high construction costs, the decreasing number of available sisters to staff the school and unpredictable trends in Catholic education, it was decided by Cardinal Cody and Msgr. McManus to defer construction of the new girls' high school indefinitely. The facilities at Mother McAuley High School were expanded to accommodate a total of 2,000 girls. The Felician Sisters, School Sisters of Notre Dame, and Ladies of Loretto remained on the McAuley faculty
Planning for the Oak Lawn school for girls began in 1964. Despite the opening of Queen of Peace High School in 1962, the number of girls on the southwest side of the city and suburbs seeking enrollment in Catholic high schools far exceeded capacity and necessitated the construction of another school. Cardinal Meyer's death in 1965 postponed all construction plans until December 1966. As no religious community would commit the total needed financial and personnel resources at this time, the archdiocese modified its plans and proposed a central-type of high school, under archdiocesan sponsorship and staffed by several religious communities.

By spring 1968, construction plans for the Oak Lawn school were indefinitely postponed. Had original planning continued on schedule, the school would have opened in 1967. While social and religious upheavals, rising costs, and decreasing numbers of sister-teachers would have affected the school, there was definitely a need for this facility in respect to student population. This is evidenced by the increased enrollments at McAuley and Queen of Peace High Schools and the boys' schools in the area. As the archdiocese rather than a religious community would be totally responsible for this venture, it was decided by the cardinal and the superintendent of
schools not to proceed. No new high schools have since been constructed in the archdiocese.

Sacred Heart High School (May Street)

Two schools, Sacred Heart (May Street) and St. Elizabeth closed in 1967. Both were small, parish, girls' high schools.

Sacred Heart High School, located on the south side of Chicago in the Englewood neighborhood, began as a co-educational parish, two-year commercial high school in 1920. It was staffed by the Franciscan Sisters of Mary Immaculate of Joliet. Beginning in 1944, the school offered a regular four-year high school program for girls only. Enrollment remained in the 160-pupil range throughout the mid-1950s and early 1960s. An addition housing classrooms, library, laboratories, and a multi-purpose room was constructed in 1961. The Englewood neighborhood began to change racially in the early 1960s from a white to a black community. As white families moved away, enrollment in the high school declined, dropping to 133 students during the 1964-65 school year.

In November 1966, the superior general of the Franciscan Sisters, Mother Borromeo, wrote Archbishop Cody requesting permission to discontinue the high school program after June 1967 for the following reasons: low
enrollment, inadequate space and facilities, and the high student drop-out and mobility rates. She stated that "we do not want to abandon the Negro girls of Englewood. It is now evident, however, that we are not able to give the girls the education they have a right to expect and we have a duty to provide." Responding in early December, Cody asked for time to study the enrollment patterns in neighboring high schools. He wanted to be assured that the Sacred Heart girls would be referred to Catholic schools rather than public ones. On December 9, 1966, the school board voted unanimously to support the recommendation to discontinue the high school.

On June 1, 1967, the priests of Sacred Heart parish informed the parishioners that the high school program would be discontinued. They cited the reasons given previously including the fact that only eighteen freshman girls had applied for entrance for the 1967-68 school year and that sisters would not be available to staff the school. They informed the parents that all current students would have places reserved for them in a nearby Catholic high school and the difference in tuition would be subsidized by the archdiocese. The high school classrooms were used for an expanded grade school and community-oriented programs.
st. Elizabeth High School

The origins of St. Elizabeth High School, located on the south side of Chicago, date back to 1890, when the sisters of Mercy established a high school in St. Elizabeth parish. Enrollment was never high and peaked in 1914 with 221 pupils; in 1920, only 175 students were enrolled. By 1920, the neighborhood in which St. Elizabeth Church was located had undergone considerable racial change. During the World War I years, thousands of blacks had migrated from the South to Chicago where jobs were available. Between 1910 and 1920, the black population of Chicago increased from 44,103 to 109,458. The sisters of the Blessed Sacrament began educating the black students at St. Elizabeth in 1922. Between 1922 and 1924, a dual system of education existed in the parish, with the Sisters of the Blessed Sacrament conducting classes for the black students in the main school building and the Sisters of Mercy operating an academy for white girls nearby. With the opening of Mercy High School in 1924, the parish high schools conducted by the Sisters of Mercy, including St. Elizabeth, were consolidated. Since 1924, St. Elizabeth's has been an all-black parish.

The Sisters of the Blessed Sacrament transferred the coeducational high school program from the main
school building to the former Mercy Academy building in 1926. In 1944, the high school was relocated in the former LaSalle University Extension building on Michigan Avenue and Forty-First Street. This facility contained eleven classrooms, two science laboratories, cafeteria, library, assembly hall, and offices.31

Enrollment at St. Elizabeth High School remained in the 325-student range during the mid- to late 1950s. With the anticipated opening of Hales Franciscan High School in 1962, St. Elizabeth's became an all-girls high school. Enrollment dropped to 247 in 1961-62.

In 1966, the mother general of the Sisters of the Blessed Sacrament, Mother M. David, wrote Archbishop Cody, requesting permission to close the high school. She indicated that St. Elizabeth's small size made it difficult to meet the needs of the students. She felt that the majority of the girls would be accepted in any Catholic high school. She realized that some of the students will find it difficult to qualify scholastically and others will not be able to pay the added tuition at other Catholic schools. These will most likely have to go to public high schools which in this area do not have a very good reputation. However, if St. Elizabeth's were to stay open for ten years or longer, these same possibilities would still exist.32

Mother David added that the sisters had fulfilled their mission at St. Elizabeth's High School and were needed elsewhere. Cody responded in April that "after
giving the matter considerable thought, I have come to the conclusion that it would be in the best interest of the Archdiocese to continue St. Elizabeth High School for at least one more year." Cody offered to provide financial assistance for building repairs and operating expenses. He indicated that the sisters would not be responsible for the school's finances. Finally, he requested the assignment of sisters "well qualified and disposed to work out a program of secondary education geared to the unique needs of the very poor, but most deserving girls seeking admission to the high school." The school board concurred with the archbishop's recommendation emphasizing that St. Elizabeth offered a better than average program for girls who might not succeed and that other schools could not offer this same type of program.

In October of 1966, Mother David again wrote Archbishop Cody citing problems with available sister personnel to staff community-owned schools and the need to hire lay teachers when sisters were not available. She informed him that "we cannot do everything and something has to give. We are now studying the whole situation, and there are some places from which we will simply have to withdraw our Sisters--there is no other solution. St. Elizabeth is one of those places." Responding in Decem-
ber, Cody requested more time to study the total high school picture on the south side of Chicago to determine the needs of the students. He indicated that it was difficult to think about the closing of St. Elizabeth High School:

Last June, I had the privilege of visiting the school and of seeing for myself the extraordinary success which your Sisters have had in giving some of the poorest girls in the City of Chicago the kind of Catholic education simply not available at any public school in the neighborhood or at most of the Catholic Schools in the Archdiocese. Every girl in the graduating class was prepared for further education or for immediate employment after graduation. In the course of my visit to the school I could sense the great affection which the girls have for your Sisters who have done so much for them.

While I am aware that the building leaves much to be desired and I know that the school's small enrollment makes it difficult for the faculty to offer a great variety of courses, I nevertheless feel that this school has an important place in the archdiocesan system. I would hope that we could keep the school going for at least two or three more years. 36

In May 1967, Archbishop Cody informed Mother David that he concurred with the decision to close St. Elizabeth High School in June 1967. Only 162 girls were enrolled. There were five sister-teachers. All students could be accommodated at Loretto Academy or other parish high schools. Cody assured Mother David that the "School Office will see to it that every pupil now enrolled or registered for St. Elizabeth High School is given an opportunity to attend another Catholic high school
reasonably convenient to the student's home." Cody indicated that he would inform the parents that the school must be closed because of the shortage of sisters and the financial problems of operating a four-year high school with an enrollment under 150 pupils. Mother David responded she appreciated his decision and believed it was best for the students. She indicated that she would assign two sisters to Loretto Academy to assist with the transition and additional student enrollment. Their salary was to be paid jointly by the Sisters of Loretto and the archdiocese. St. Elizabeth, the first black Catholic high school in the archdiocese, closed in June 1967.

Sacred Heart and St. Elizabeth high schools were small, south side, parish high schools which served an all-black female population. The reasons cited for both schools' closings are similar: lack of religious teachers, multi-subject area certification requirements, expenses in operating a small high school, and quality of the educational program due to limited facilities and enrollment. In both instances, space was available in nearby Catholic high schools for the students to continue their education.

The enrollment at Sacred Heart was affected by the changing racial makeup of the neighborhood. What was
once a close-knit German, Catholic neighborhood quickly evolved into a black, non-Catholic neighborhood in the early 1960s. While never a large school, future enrollment potential was limited as those with ties and loyalties to the parish moved away.

St. Elizabeth High School served the black community for over forty years. The Sisters of the Blessed Sacrament had welcomed black students in the days when other schools refused to admit them. In 1967, when the school closed, black students were accepted at other nearby Catholic schools.

**St. Michael High School**

Two schools, St. Michael and DePaul Academy, closed in 1968. St. Michael High School began in 1927 as a commercial high school for boys and girls of the parish which was located at 83rd and South Shore Drive. The original faculty consisted of four Sisters of the Holy Family of Nazareth; enrollment was forty-seven pupils. The high school eventually evolved into a four-year regular academic program for girls. The high school was housed in the former parish grade school building.\(^4\)

Enrollment was in the 270-pupil range throughout the mid- to late 1950s and 1960s. In the mid-1960s, the neighborhood began to experience racial and ethnic
changes. What was once an exclusively Polish neighborhood now included black and Mexican residents. High school enrollment declined as a result of this shifting population. In 1961, fifty-eight girls applied for the available eighty freshman seats; in 1964, forty-four girls applied; in 1965, thirty-nine applied; and in 1967, only thirty-two girls applied. Total enrollment in 1964-65 was 216 and 160 in 1967-68. The faculty this last year consisted of seven sisters, two priests, and three lay teachers.

Due to the small size of the school and the continual decline in enrollment, the decision was made in the fall of 1967 to close the high school in June 1968. The students were transferred to neighboring schools and the building housing the school was thereafter razed.

St. Michael High School was affected by the change of racial makeup of the neighborhood. Even if the neighborhood had remained stable, the school eventually would have closed because of its small enrollment. The neighborhood change merely accelerated the process.

DePaul Academy

DePaul Academy began in 1898 as a preparatory school of DePaul University under the direction of the Vincentian Fathers. On the opening day, September 5, 1898,
sixty-nine students were enrolled in both high school and college classes. The high school section was separated from the college and university departments in 1923. In 1959, the academy, located on the north side of Chicago, became completely independent of the university. Enrollment peaked at 850 students in the late 1950s and remained at the 800 mark through the early 1960s. Beginning in 1961, the number of freshman students seeking admission fell below capacity, with 220 students applying for the 250 available seats. In 1962, 191 students applied; in 1964, 171 students; in 1966, 137; and in 1967, 121 students applied.

The school administration and the archdiocese considered alternatives to boost the enrollment at DePaul Academy. In 1962, the school board proposed a grant to develop a program for slower students. Rather than referring them to public schools, these students would remain at DePaul. This proposal had limited success. While it provided a Catholic high school education for these students, it also gave DePaul a reputation for being an academy for slow students. Of the forty-one students referred to DePaul from oversubscribed schools in 1963, only eighteen applied.

Other proposals considered included moving the academy to the suburbs, developing a strictly classical
curriculum and becoming a coeducational institution. However, none were implemented. In spring 1967, the Vincentian Fathers requested permission to close the academy. Reasons cited were declining enrollment, decrease in the number of available priest-faculty, an increasing financial deficit, and deteriorating condition of the school building.49

In fall 1967, the principal of the academy informed the parents that the school would close in June 1968.50 Arrangements were made for the DePaul students to be accommodated in nearby Catholic high schools. Six hundred seventy-seven students were enrolled during the final year.51

DePaul Academy was the first large, non-parish high school to close during this period. The reasons for closing were to soon become familiar: declining enrollment, decrease in the number of religious faculty, and increased operating expenses. The Vincentians, the religious community which owned DePaul Academy, were challenged by these circumstances and forced to make a decision. While other choices were considered, it was finally decided that closing the academy was the best resolution of the problem. Had the school remained open and possibly incorporated some of the proposed options, enrollment may have stabilized as the neighborhood
entered a period of revitalization in the 1970s.

**SS. Peter and Paul High School**

Three high schools, SS. Peter and Paul, St. Patrick Academy, Des Plaines; and St. George, Evanston, closed in 1969. Two schools, St. Mel and Providence, merged, forming Providence/St. Mel High School.

SS. Peter and Paul High School, located in the South Chicago neighborhood of the archdiocese, was established as a parish, coeducational school in 1936 at the request of Cardinal Mundelein. Twelve students were enrolled that first year under the direction of one sister. The Franciscan Sisters of Mary Immaculate from Joliet staffed the school and classes were held in vacant grammar school classrooms. A complete four-year program was in operation by 1939. In 1948, the status was changed to an all-girls' high school.\(^{52}\) Enrollment remained in the 330-student range throughout the 1950s. It dropped to 275 during the 1961-62 term and increased to 310 students in 1964-65.\(^{53}\)

While enrollment remained fairly stable throughout the 1950s and early 1960s, the number of religious faculty decreased from eleven in 1957 to eight in 1964. For the 1965-66 school year, there were six full-time sisters, one part-time sister, and four lay teachers.
Available personnel in the congregation could not meet increased staffing demands. Mother Borromeo, the superior general, attempted to balance the ratio of religious faculty members to lay faculty members in all of the community's schools, including SS. Peter and Paul. As she informed the pastor in 1964, "You have a proportion in the high school of eight Sisters and two lay teachers—a higher ratio than that of any of our other schools. When we do not have the Sisters, Father, we cannot supply the teachers." This increase in the number of lay faculty caused financial problems as a lay teacher's salary was higher than a sister's stipend.

In the mid-1960s, the south Chicago neighborhood began to experience ethnic change. What had once been a German neighborhood became a mixture of Spanish, black, and German residents. Coincidentally, there was a decline in enrollment. In 1964, ninety-one freshman girls applied for the eighty available seats; in 1966, the number decreased to seventy-three; and in 1967, forty-five girls applied.

In May 1967, the superior general of the Franciscan Sisters, Mother Borromeo, informed Msgr. McManus that it would be necessary to withdraw another sister from the high school and hire an additional lay teacher because of the number of withdrawals from the congregation. She
stated, "Within the past two weeks, we have had to face the hard reality of defections that we had not anticipated, and these, as it happens, are all from the high school. We have reached the point where it is no longer possible to 'juggle' personnel." She proposed consolidating the school with St. Francis de Sales High School (also staffed by the order) if the cost of another lay teacher could not be absorbed by the parish. "I offer this as an alternative to closing SS. Peter and Paul High School, which I suppose would happen if another lay teacher could not be absorbed." Msgr. McManus responded that "it would be a disaster for us to close SS. Peter and Paul High School at this particular time." He indicated that the archdiocese would be able to provide financial assistance for the additional lay teacher. 57

In May 1968, Mother Borromeo requested permission to close the school in June. Reasons cited were lack of religious personnel, declining enrollment, the difficulty of conducting a comprehensive high school with limited facilities, and financial problems. Msgr. McManus requested that the sisters remain for one additional year to allow him time to review the entire situation. 58

The school remained open for the 1968-69 school term with 273 students enrolled. In February of 1969, it was announced that the school would close in June.
Arrangements were made for the girls to transfer to nearby schools including Mercy, Aquinas Dominican, and St. Francis de Sales. The principal concluded her letter to the parents with the following:

These are critical times. Sometimes we must make decisions which cause pain to many people. But the decisions are made to serve a greater good which is not always easy to perceive. We still want the best for your daughter even though we are not in a position to continue giving it to her at SS. Peter and Paul.\(^5^9\)

The cost of operating a small parish high school and the lack of religious teachers were the major reasons for closing SS. Peter and Paul High School. The difficulty of providing a quality educational program with limited facilities was another factor in the closing. While enrollment had declined, in part because of neighborhood change, the drop was not substantial.

**St. George High School**

St. George High School, located in Evanston, opened on September 12, 1927. Prior to its opening, no Catholic high school for boys existed in the archdiocese north of the city of Chicago. One hundred fifty-two freshman boys were enrolled in 1927. The faculty was composed of five Brothers of the Christian Schools and one layman. Originally an archdiocesan school, the title to the school was transferred to the Christian Brothers in the
early 1940s. Enrollment increased steadily from 152 in 1927 to 700 in 1944 to over 1,200 in 1956. Enrollment dropped slightly in the mid- and late 1950s following the opening of Notre Dame High School, Niles and Loyola Academy, Wilmette.

An article in the Chicago Sun-Times in 1960 referred to the increasing number of nearby elementary school graduates which would boost the enrollment at St. George. According to the article, an increase in enrollment would result in a need for more classrooms and athletic facilities. The article further stated that expenses were met solely by tuition and fund raising. Tuition for the 1959-60 school year was $165. Finally, the article stated:

St. George is able to operate with such a small income only because the 33 teaching brothers receive no salaries. The increasing number of students will mean there will have to be more lay teachers, and this will mean the need for more money.

Enrollment continued to decline, rather than increase during the 1960s. The freshman enrollment was twenty-five students below capacity in 1961; in 1964, it was 103 students below capacity; and 127 below capacity in 1967.

St. George High School experienced severe financial problems throughout the 1960s. In a letter dated July 21, 1965, the principal, Brother Luke Rost, informed the faculty:
The financial picture looks a little better than last year, but the raise in tuition will not solve much of our financial problems since most of that money will be taken up by the extra lay members that were hired to replace the Brothers that we did not get back last year, by salary increases of the present lay faculty, and by the two new secretaries that we have hired. The obvious conclusion is to tighten our belts. In summary we can say that finances will still be a big problem this year. 64

The school operated at a deficit between the years 1963 and 1969. Each tuition increase was followed by a decline in enrollment, further complicating the problem. Enrollment was also affected by rumors that the school was closing. In addition to declining enrollment, the deteriorating physical plant and a substantial decrease in the number of teaching brothers (from thirty-three in 1960 to six in 1968) prevented the school from operating on a sound financial basis.

The archdiocese provided a $125,000 subsidy for the 1968-69 school year and agreed to continue to absorb the deficit if the school could recruit 300 freshman students for the 1969-70 school term. The brothers initiated an aggressive recruitment program in the fall of 1968 for the 1969-70 school term. Brothers and students visited all of the parishes in the immediate area and met with prospective eighth-grade boys and their parents. A brochure was issued, an open house held at the school, a special edition of the school newspaper was distributed, and a personal letter from the principal
was written to each of the boys. Preliminary registration was held on October 19, 1968. The brothers and the Parent Advisory Board proposed the collection of a $25.00 registration deposit at this time. Bishop McManus, however, directed that no fee be collected in order to avoid problems with other high schools. Two hundred eighty students pre-registered on October 19th.

Following the pre-registration, a meeting was held on October 30, 1968 with representatives of the school board, the Christian Brothers, and St. George High School. At this meeting, the archdiocese urged continuation of St. George and hoped the Christian Brothers would continue to staff and administer the school. If the brothers withdrew, the archdiocese might consider assuming ownership and appointing a priest as principal with an all-lay staff. No decision would be made until the brothers resolved the staffing issue. The Parent Advisory Board developed a position paper which was submitted to the brothers' district council supporting the continuation of St. George High School under the Christian Brothers' direction.

In January 1969, the Christian Brothers announced their decision to withdraw from the school. The Archdiocesan School Board considered finding another religious community of men to operate the school. However, the
possibility of doing so was thought to be remote. The closing of St. George High School was announced on January 10, 1969. The reasons given were a decrease in the number of teaching brothers, declining enrollment, rising operational costs, and a physical plant in need of extensive repair.

The St. George Alumni Association announced the formation of a Catholic educational corporation in an attempt to keep the school operating with an all-lay faculty. Failing to obtain Cardinal Cody's support, the association dropped its efforts to keep the school open.

St. George High School closed in June of 1969. The building was razed and the property sold to nearby St. Francis Hospital which converted it into a parking lot.

St. George High School was drastically affected by societal and religious circumstances peculiar to this time period. St. George had been considered a well-established and highly regarded school with enrollment exceeding 1,200 boys by 1956. Prior to this time, it was the only Catholic school for boys north of the city of Chicago. Enrollment in the late 1950s and 1960s declined, rather than increased as had been predicted. One reason for this decline was the opening of two new nearby high schools for boys: Notre Dame and Loyola Academy. In one sense, St. George was a victim of the
High School Expansion Project. In 1968, St. George High school was struggling to remain open. There was a 34 percent decline in enrollment and an 80 percent drop in the number of teaching brothers. Expenses exceeded revenue and the school operated with a financial deficit.

St. Patrick Academy

St. Patrick Academy, located in Des Plaines, was initially established at a location on the west side of Chicago in 1883 by the Sisters of Mercy. As the academy outgrew its accommodations, a new location in Des Plaines was chosen. The Des Plaines school opened in September 1928 with an enrollment of 150 grammar and high school pupils. The grammar school program was discontinued in 1930. St. Patrick Academy also served as the novitiate for the Sisters of Mercy from 1930-1958.  

Total enrollment at St. Patrick Academy increased from 260 in 1952 to 666 in 1962. However, the number of incoming freshmen began to decline in the 1960s. In 1960, the number was twenty students below the freshman capacity of 200; in 1964, it was sixty students below capacity and eighty-seven students below capacity in 1967. Total enrollment dropped to 502 students in 1964-65 and to 443 students in 1968-69.  

In the mid-1960s, the Sisters of Mercy considered
building a new facility in the Des Plaines-Mount Prospect area because the existing facility was located in a rapidly developing industrial park. It was felt that this particular location would not be conducive to attracting students. The decision to build elsewhere was postponed for several years because of other construction projects and financial commitments on the part of the Mercy order. There also was some uncertainty as to the need with girls' schools planned for Northfield and Wheeling.

In 1966, the Mercy sisters again proposed relocating St. Patrick Academy provided that the archdiocese furnished financial assistance and that there was a commitment for Catholic education on the part of parents. The idea of shared-time with a public school was also considered. An enrollment study conducted in 1967 urged other alternatives rather than relocating and constructing a new facility. These suggestions included upgrading the present facility, constructing additions at other nearby girls' institutions, creating a coeducational school with an established boys' high school, and developing shared-time relationships with the public schools. The study concluded that none of the relocation sites considered "has the potential to support a Catholic high school for girls at least until after 1975."
The possibility of establishing a coeducational school with Notre Dame School for Boys in Niles was explored in the spring of 1968. While this plan was supported by the Holy Cross Fathers at Notre Dame and the St. Patrick Academy Parents Association, a preliminary survey showed that enthusiasm on the part of students and parents for such a venture was limited. Also, the sisters of Mercy were unable to make a personnel commitment. The sisters indicated that they were interested in collaborating with the Holy Cross Fathers in the future should the attraction for a coeducational institution become stronger and stabilization occur in the number of Mercy sister personnel.

On January 20, 1969, it was announced that St. Patrick Academy would close in June 1969. The reasons given were rising operational costs, declining enrollment, deteriorating physical plant, and a decrease in the number of religious faculty members.

St. Patrick Academy was affected by the urbanization of its Des Plaines neighborhood. This location, which had once been a residential area, was rapidly transformed into an industrial park—hardly the ideal location for a girls' high school. Although the need for a relocated facility had been recognized earlier in the decade, other construction projects on both the part of the archdiocese
and Sisters of Mercy precluded further expansion. By the end of the decade, limited financial and religious personnel resources along with the number of other Catholic girls' schools in the area made the relocation of St. Patrick Academy ill-advised.

Several alternatives were considered by the Sisters of Mercy prior to the closing of the academy in 1969. These included establishing a coeducational program with Notre Dame High School in Niles and developing a shared-time program with area public schools. In the end, however, the lack of available religious personnel made any decision other than closing the academy unfeasible.

**Providence High School**

In 1969, Providence High School and St. Mel High School merged to form Providence-St. Mel High School which is housed in the former Providence school building. What follows is a brief history of both Providence and St. Mel schools and that of the merged institution, Providence-St. Mel.

Providence High School began in 1887 in a vacant classroom in Our Lady of Sorrows Parish School, located on the west side of Chicago. One Sister of Providence instructed nine girls. The first graduation was held in 1891; two girls received their diplomas. In 1897,
the school moved to a separate parish building and was renamed Our Lady of Providence Academy. Additions, including a swimming pool, were constructed in 1907 and 1914. In 1921, Archbishop Mundelein designated Our Lady of Providence as a central high school; the name was again changed, this time to Providence High School. The present facility was constructed in 1929 and occupied on March 4, 1929. In the early 1950s, it was the largest Catholic high school for girls in the archdiocese.80

Enrollment peaked in 1955-56 with 1,171 students enrolled.81 Several factors can be attributed to the subsequent decline in enrollment. In 1955, the Congress (now Eisenhower) Expressway was opened to traffic. This expressway displaced many residents, forcing them to relocate elsewhere in the city and suburbs, thereby eroding a significant base of support for the school and nearby parishes.82 In the late 1950s and early 1960s, the west side of Chicago, specifically the Garfield Park neighborhood, underwent racial change from a white to a black community. White families moved away. Total enrollment and the number of incoming freshmen decreased.83

Several plans were considered to stabilize and increase the enrollment at Providence High School. Over-subscribed schools began referring girls to Providence
High School—Notre Dame for Girls (Mango St.) referred 120 incoming freshmen for the 1960-61 school year. However, most of the girls referred chose to enroll at another Catholic or public school rather than attend Providence. In 1962, 148 girls were referred; thirty-five actually applied for admission. By 1964, Providence was below the freshman capacity of 300 by 140 students.

Other enrollment provisions considered included a remedial program for slower-learning students and an adult education program. While both programs met with limited success, neither substantially increased enrollment nor eliminated the deficit.

In early 1966, serious consideration was given to selling the school to the Chicago Board of Education to relieve overcrowding at nearby Marshall High School and transferring the girls to other Catholic high schools. Projected freshman enrollment for the 1966-67 school year was eighty-eight; total projected enrollment was 503. There was a fear that continuing neighborhood unrest might cause the withdrawal of the remaining white students, which would result in only 270 students enrolled for the 1966-67 school year. The superior general of the Sisters of Providence, Mother Rose Angela, informed Archbishop Cody that "Providence High School cannot operate 'out of the red' with an enrollment below 800
unless it has substantial help from one source or another." Cody requested that the sisters continue the operation of Providence for the 1966-67 school year. He said, "While I realize the great sacrifices your sisters are making at the high school, I would beg you to continue this institution lest we might be accused, under present conditions, of turning our backs on the colored people." As a temporary solution, Cody assured the sisters of some financial assistance from the archdiocese.

Providence High School remained open for the 1966-67 and 1967-68 school years. The archdiocese covered the school's deficit and provided additional financial assistance in the form of scholarships.

In December 1966, the Archdiocesan School Board recommended the selling of Providence High School to the Chicago Board of Education. This proposal was reconsidered when it was determined that the Providence High School building was the best Catholic school structure in the neighborhood. The school board then proposed two other uses for the building: creating a neighborhood junior high for approximately 800 seventh and eighth graders from twelve nearby Catholic schools; or relocating two nearby parish grade schools to the facility. Both ideas were rejected by the area pastors and were
subsequently abandoned.\textsuperscript{89}

In May of 1968, it was recommended that Providence and St. Mel High Schools consolidate facilities and create a co-institutional, as opposed to a co-educational, school. The advantages would be improved educational offerings and a substantial reduction in the operating deficit. This recommendation was approved by Cardinal Cody and announced on June 19, 1968 to take effect in September 1968.\textsuperscript{90}

\textbf{St. Mel High School}

St. Mel High School opened on September 3, 1918 in St. Mel Parish with three hundred boys and a faculty of ten Christian Brothers. The first graduation was held on May 31, 1921. Thirty-three boys received diplomas. Due to increases in enrollment, the high school expanded into a parish grade building in 1942. This building, known as the West Building, was used for freshman and sophomore students.\textsuperscript{91} The Christian Brothers assumed full responsibility for the high school at the request of the archdiocese in 1960. The brothers made this decision to be independent of all the restrictions and difficulties inherent in being responsible to a parish which was becoming less and less interested in the operation of a high school.\textsuperscript{92} Enrollment peaked at St. Mel High School
in the 1958-59 school year when 1,593 students were enrolled.

There was a steady decline in enrollment from 1,455 in 1961-62 to 577 in 1967-68. St. Mel High School was affected by the same environmental factors which had affected Providence High School. These included the opening of the Eisenhower Expressway in 1955 and the subsequent dislocation of many families, and the rapid racial change of the neighborhood, from a white to a black community, in the early 1960s. For the 1960-61 school year, St. Mel's freshman class was undersubscribed by eighty students; this number grew throughout the 1960s, from 125 in 1962-63 to 298 in 1964-65. Only seventy boys enrolled as freshmen for the 1967-68 school year, 430 below the capacity of 500.

In 1966, the Christian Brothers proposed remodeling and expanding the East Building to accommodate 1,000 students and selling the West Building to the Chicago Board of Education. The educational program planned would provide for both accelerated and remedial students along with summer school and adult education programs. The intention was to make St. Mel High School equal to any other Catholic high school in terms of both academic program and facilities. Revenues to implement this proposal would come from the sale of the West Building,
the High School Expansion Fund, St. Mel Alumni, and "Great Society" federal assistance programs. Msgr. McManus had reservations about this proposal because of the unstable conditions of the neighborhood. He proposed that the project be limited to renovating the East Building with monies obtained from the sale of the West Building. As enrollment increased, additional renovation and construction could take place with archdiocesan financial assistance. It was decided initially to rent the West Building to the Chicago Board of Education for one year only and operate the St. Mel program from the East Building. No decision was made regarding the renovation and expansion plans.

Several survival options were explored during the 1966-67 school year. These included the development of a shared-time vocational training program with the public schools; an urban education project under the auspices of the University of Chicago; consolidation of Providence and St. Mel High Schools; and merging St. Mel and St. Patrick (also conducted by the Christian Brothers) High Schools. If merged with St. Patrick, St. Mel would be designated as the freshman building and St. Patrick would house the upperclassmen.

In March 1967, the Christian Brothers requested permission to close St. Mel High School at the end of the
1967-68 school year. They cited: declining enrollment; continued financial deficit; inadequate facilities; and a lowering of faculty and student morale caused by the uncertainty of future operations. Msgr. McManus supported this decision provided that all necessary means to notify parents, students, and the general public were taken and all students would be guaranteed acceptance at another Catholic high school. In December of 1967, however, the archdiocese agreed to provide financial assistance to guarantee the continued operation of St. Mel High School for a three-year period. Msgr. McManus informed Cardinal Cody:

Despite the general consensus of opinion that the liquidation of St. Mel High School would be "good business," the Christian Brothers and our office continued to have a substantial fear that closing down an inner-city Catholic high school might have serious repercussions for the Archdiocese.

I have also conferred with priests of parishes in the neighborhood of St. Mel High School. They feel very strongly that closing St. Mel's would be interpreted as "walking out on the poor."

The archdiocesan support of $245,000, generated from Project: Renewal funds, consisted of a scholarship program of $45,000 and a $200,000 grant to defray operating expenses.

Providence-St. Mel High School

In May of 1968, it was recommended that Providence
and St. Mel High Schools share the Providence facilities as a co-institutional high school beginning in September 1968. The advantages of merging facilities included providing an improved educational program, and a reduction in the operating deficits of both schools. The St. Mel buildings were rented to the Chicago Board of Education.

Classes began on Thursday, September 5, 1968 at the co-institutional school with 862 students enrolled. Eighty percent of the student body was black. For the most part, the schools operated independently of each other, although some upper-level classes were combined and common facilities were shared. This arrangement, however, proved to be unsatisfactory because inner-city unrest and agitation created a substantial problem. A daily journal for March 1969, kept by the principal of Providence High School, Sister Lucy, supports this statement:

**Monday, March 3**
2 False Alarms; Room 104 vandalized by boys

**Tuesday, March 4**
1 False Alarm; Fire started in gym locker room

**Wednesday, March 5**
Plainclothes officers present; Fire Alarm disconnected

**Thursday, March 6**
Noon dismissal; Paint thrown over walls, furniture, rug and floor in music rooms, boys and faculty washroom
Friday, March 7  Field Day--no students in building

Monday, March 10 Fire Alarms disconnected; Destroyed new portable chalkboard in Little Theatre

Tuesday, March 11 2 False Alarms; 2 telephone lines cut

Wednesday, March 12 2 False Alarms

Thursday, March 13 1 False Alarm; cafeteria hall lights smashed; pop machine broken; pop bottles broken

Friday, March 14 Fire extinguisher emptied on elevator; elevator shorted out; Fire started in boys washroom

Monday, March 17 Ceiling light smashed in main hallway

Tuesday, March 18 Black students distributed a flyer listing demands. Students congregated outside of auditorium to wait for outside speakers. Girls went to convent parlor to talk with principal; someone smashed statue of Christ Child against convent door. Meeting held in auditorium with representatives from Black Panthers and Operation Breadbasket. Students walked out following the meeting. Play cancelled for that evening.

Wednesday, March 19 Sit-In on first floor; Police summoned.

Thursday, March 20 Meeting with parents of Girls; very supportive; parents were shocked and dumbfounded at what they saw and heard. Classes and exams not possible since the girls were so agitated. Early Dismissal.
Meetings were held with parents, students, and faculty to resolve these problems. A list of student grievances was submitted and responses from the administration provided. These included typical student complaints regarding the quality of food served in the cafeteria and the number of dances held each month to those of a more militant posture including an increase in the number of black teachers, providing for student input at faculty meetings, improving the content of the Religion classes, recognition of the Black Student Union, removal of certain faculty members—both teachers and administrators, student representation on the disciplinary board, and amnesty for all students involved in the disturbances. Responses included better communication between the faculty and students; the development of a student, parent, and community advisory board; obtaining books by black authors for the library; purchasing black products for the cafeteria; and the establishment of a speaker's board to handle requests for assemblies. A significant outcome of these meetings was the decision to fully merge the Providence-St. Mel students and faculty under one administration in the fall of 1969. A substantial number of students withdrew.

Providence-St. Mel began in September 1969 under the direction of a lay principal and an executive committee
comprised of representatives of the Archdiocesan School Board, the Sisters of Providence, and the Christian Brothers. Five hundred and thirty students were enrolled; the faculty of thirty-five consisted of thirteen sisters, nine brothers, and thirteen lay teachers. The archdiocese agreed to subsidize the deficit. For the 1969-70 school year, the subsidy was $177,000. An agreement was reached among the archdiocese, the Sisters of Providence, and the Christian Brothers to reduce the operating deficit by raising the pupil-teacher ratio and increase the number of religious personnel for the 1970-71 school year. A black layman, Walter Watson, was hired to be principal. The sisters provided the building to the archdiocese rent-free. The Christian Brothers' stipend was paid by their religious community rather than by the school. A scholarship program, similar to the one at St. Mel, was established and a budget for capital improvements was developed.

Financial problems continued to plague the merged school during the 1970-71 school year. Both the Christian Brothers and the Sisters of Providence cited this concern in their annual evaluations. Both groups recommended either that the archdiocese assume total financial responsibility for the school or that the school close in June 1971. Neither community was able to make a
personnel commitment for the 1971-72 school year. Only four sisters and one brother indicated interest in reapplying.\textsuperscript{107}

The financial problems escalated to a crisis on April 16, 1971, when classes were suspended when the school was financially unable to meet the payroll. An archdiocesan subsidy of $150,000 had been expended by April 1. Uncollected tuition and fees totalled $75,000. The school reopened on April 20, 1971, after the archdiocese advanced a subsidy of $7,500 and $5,000 in back tuition was collected. The archdiocese guaranteed that funds would be available to keep the school in operation for the remainder of the school year.\textsuperscript{108}

The archdiocese assumed total financial responsibility for the operation of the school beginning with the 1971-72 school year. The Sisters of Providence rented the building to the archdiocese for $1.00 per year. Three hundred eighty students were enrolled. The faculty of twenty-nine consisted of five religious and twenty-four lay teachers.\textsuperscript{109} Father Robert Clark, superintendent of archdiocesan schools, reported to the school board in February 1972 that "the situation at Providence-St. Mel was 100\% better. Morale is up and a concerted recruitment effort is taking place." In 1973, the school board arranged for an on-site visitation of the program in
place at Providence-St. Mel. The report summary, prepared by Reverend Patrick Render, C.S.V., stated:

Coming from a totally different cultural perspective forces one to a conscious sensitivity of every dimension of the school environment and experience. One can obviously not measure this school by standards and norms which might be applicable in other situations. Its charter is unique. More than on any other occasion that I can think of, I was aware of a mission/pioneer kind of spirit in this school which recognized the enormous odds which it was working against but which was determined, nonetheless, to make it work.

A religious faculty member described the atmosphere at the school as follows:

As someone who has been with Providence-St. Mel before, during and after its Black Panther days, I am thrilled with what I see, hear and feel. Cherry Bombs, daily violence in the halls and hatred on faces has been replaced by mutual respect, joy and purpose in learning.

The board approved continued subsidized operations for the 1972-73 and 1973-74 school years.110

In July of 1973, it was announced that the archdiocese would subsidize Providence-St. Mel for only one more year. The reasons given for this decision were decline in enrollment and increasing operational costs, including a per-pupil archdiocesan subsidy of $600 per pupil.111 The administration of Providence-St. Mel prepared a seven-page rebuttal to the archdiocese. The basic premise to the rebuttal was the situation had improved at Providence-St. Mel and would continue to do so. It was said that closing the school would imply that
catholic education is being phased out on the west side of the city. The archdiocese, however, announced the closing of the school on January 22, 1974. Included in the press release was a chart detailing the annual archdiocesan subsidy since 1966.

On March 4, 1974, the Archdiocesan School Board unanimously approved a resolution asking the archdiocese to reconsider its earlier decision to discontinue Providence-St. Mel's subsidy. This recommendation was based on recognition of the value and importance of the high school to the educational mission of the church on the west side of Chicago and recognition of the school's consistent academic progress and continuing efforts to increase enrollment. The school board acted after hearing reports from the principal of the school, Paul Adams, and the associate superintendent of archdiocesan schools, Brother Pius Xavier Lyons, who described the school as "one of the finest schools in the archdiocese in terms of meeting the educational needs of its student population." In July 1974, the school board recommended allocating a subsidy of $156,000 for the 1974-75 school year. This recommendation was subsequently approved by the cardinal.

The school continued operating during the 1974-75, 1975-76, and 1976-77 school years. Enrollment stabilized
around 300 students during this time. The archdiocese considered relocating the school due to the poor condition of the physical plant. However, it was determined that relocating the school into an empty elementary school would not be a satisfactory solution. Closing the school was again considered. A survey indicated that space for the students in other schools was not necessarily available as had been expected. Also, the cost of transporting the students and subsidizing their tuition was greater than anticipated. It was also assumed that the majority of the students would register in public schools rather than other Catholic schools for reasons of finance, transportation, and limited academic ability.116

In early 1978, the Archdiocesan School Board referred Providence-St. Mel's annual subsidy request to the cardinal's office. In March, the principal, Paul Adams, was notified that "with sorrow and regret . . . the Archdiocese of Chicago finds it necessary to close Providence-St. Mel High School as of June 30, 1978." The reasons stated were the small enrollment, low percentage of Catholic students, cost of needed repairs to bring the building into minimum compliance with fire, safety and building codes, and the amount of subsidized per-pupil expenditures. According to an archdiocesan official, "the combination of continuing subsidies and expensive
repair bills makes it financially impossible for the archdiocese to continue operating the school.\textsuperscript{117}

The principal, Paul Adams, promptly drafted a seven-page reply. This response described the school's many successes and accomplishments. It also challenged the archdiocese's decision to close the school. The principal retorted:

Therefore, we too have made a decision. We reject your plans for the elimination of the last local alternative to the unproductive public school system, and have decided to keep our school open next year and for many years to follow.

We are bitter, with justification. And this bitterness is but a spark for a raging fire of outrage at this latest attempt by the Archdiocese to withdraw from the black community with only a casual reference to "sorrow and regret."

No, we will not close. We want this school and have exhibited a willingness to work to keep it. Tuition and fund raising efforts have provided a greater share of the school's income than has the subsidy sent begrudgingly each year.

We are mobilizing our forces in an effort to meet our responsibility to the community. The school is becoming more and more self-reliant and is depending less and less on the Archdiocese for support. We envision an institution with sufficient resources, range and support to provide a more comprehensive learning situation.\textsuperscript{118}

A pep rally and press conference were held at the school on March 7, 1978. Again, Paul Adams refuted the reasons for closing given by the archdiocese, pointing out that enrollment was on the upswing and that the archdiocesan subsidy had actually decreased since 1973.
He charged that the closing was racially motivated.

The closing of this school signals the Church's abandonment of secondary education in the areas stretching from the Loop to the western suburbs. At the same time, an increasing number of grade schools are being closed. We will not stand by quietly while the Church continues to withdraw from a significantly large area of the city.

It is very difficult to teach our students ethical behavior and concern for the unfortunate when the official voice of the Catholic Church in Chicago is conducting itself with an increasing disregard for its own people. Or, aren't we the Church's people? It makes one wonder when the two high schools which are being closed this year, St. Michael's and this school, have high percentages of black students. They are the only two secondary schools in the Archdiocese which have black principals.

The principal went on to state that the school would not close and that they would "do everything in our power to prevent this abandonment and oppose all efforts to forsake the last Catholic school for West Side students."

Representatives from the high school appealed to the school board in May 1978 to urge the cardinal to reconsider his decision. They informed the board that $25,000 in contributions had been raised in about a month's time, several contractors offered their services to restore the building, and they had received hundreds of letters of support. The board did not act on this recommendation.

A full-page ad urging support and soliciting corporate contributions appeared in the Wall Street Journal on June 2, 1978. The school was reorganized as a private,
non-profit Illinois corporation on this same date. This removed the school from archdiocesan jurisdiction and established it as a private, independent, Catholic high school. An article describing the school's "fight for survival" was written in the June 12, 1978 issue of Time.

On June 13, 1978, the Archdiocesan Priests' Senate voted 66-4 with 11 abstentions to "support Providence-St. Mel in their fund raising that they may continue their good work." A motion to recommend continued archdiocesan financial support was withdrawn.

On June 14, 1978, the archdiocese published a full-page ad in the Chicago Tribune refuting charges that the archdiocese "intends to abandon Catholic education in the so-called inner city." The ad stated that the teaching of religion was not given a proper emphasis in the school, enrollment had declined significantly, per-pupil costs and the student attrition rate exceeded other Catholic high schools, and there were no religious men or women on the faculty. The ad listed the annual subsidies provided by the archdiocese to the school from 1968-1978. This ad was reprinted in The Chicago Catholic on June 15, 1978 and a copy sent to all priests in the archdiocese.¹²²

On July 1, 1978, it was announced that the school would reopen on September 5, 1978. The building was
donated to the school by the Sisters of Providence and sufficient funds had been raised to continue the school's operation. Since that time, the school's operation has continued with support from major corporations and foundations. A junior high school division was added in 1980. On May 10, 1982, President and Mrs. Reagan visited the school; the President returned in January 1983. Relations with the archdiocese were restored in September 1982 when Cardinal Bernardin attended a benefit luncheon at the school. Since that time, official records and transcripts from 1970-78 which were removed by archdiocesan officials in June 1978 have been returned to the school.123

The history of Providence-St. Mel High School involves many stories—of a changing city neighborhood, the commitment of two religious communities, the civil rights era, and the priorities of the institutional church. As separate schools, both had established a quality reputation and maintained a strong enrollment throughout the 1950s. As the neighborhood experienced ethnic and urban change during the late 1950s and early 1960s, enrollment was drastically affected. Declining enrollment created a financial operating deficit as expenses exceeded income. This financial problem was exacerbated by the declining number of teaching sisters
and brothers. By 1968, both schools required a substantial operating subsidy from the archdiocese.

As the 1960s progressed, the makeup of the student body changed from white, Catholic, to predominantly black, non-Catholic. This transformation created several problems. Many faculty members had difficulty relating to and meeting the needs of this new population. This created tension and bitterness for both the faculty and the students. "Black Power" advocates took advantage of the captive nature of the student body to promote their causes which often disrupted the academic program. The fact that the majority of the students were non-Catholic caused many to question the purpose of the school's continued existence as a church-sponsored institution.

The Archdiocese of Chicago struggled with this problem for over a decade. Beginning in 1966, both schools received financial assistance from the archdiocese. The merging of facilities and programs in the late 1960s was an attempt to provide an appropriate educational program in a fiscally responsible manner. Over a period of time, however, archdiocesan officials began to question the prudence of expending such a substantial amount for a relatively small, non-Catholic population.

The archdiocese's plan to eliminate financial
support of the school created a heated and lengthy debate. The need for fiscal responsibility and the conservation of the archdiocese's limited financial resources was pitted against the Christian duty of providing service to an underprivileged, minority population. The clashing of these two points of view created bitterness, tension, and bad publicity for both sides. In the end, the archdiocese withdrew its financial support and sponsorship. Providence-St. Mel, however, has continued operating as a private corporation.

Cardinal Stritch High School

Four high schools, Cardinal Stritch, St. Philip Basilica, St. Patrick (Des Plaines St.), and Marywood, Evanston, closed in 1970.

Cardinal Stritch High School, located on the northwest side of Chicago, began as St. Constance Parish High School in vacant classrooms on the second floor of the parish grade school in 1932. Thirty-four boys and girls were enrolled under the instruction of two School Sisters of Notre Dame. In 1937, the two-year commercial program was expanded into a regular four-year curriculum. The first graduating class of fifteen students received their diplomas in June 1939. In 1947, following the elevation of Archbishop Stritch to the College of Cardinals,
the school was renamed in his honor. It also was designated as a central high school for the northwest side parishes.\textsuperscript{124}

Enrollment increased steadily, from 230 students in 1942 to a peak of approximately 450 in 1955-56. Beginning in September 1960, the school enrolled only girls. Enrollment began to decline during the 1960s. Three hundred and eighty-five students were enrolled in 1961-62; 363 in 1964-65; 340 in 1967-68.\textsuperscript{125}

In January 1969, the principal informed the parents that the school would close at the end of the 1969-70 school year. Two hundred and ninety-one students were in attendance that year. The reasons given for the closing were financial, shortage of religious personnel, and the difficulty of operating a small parish high school. The original plan was to gradually phase out classes beginning with the freshman class of 1970; however, this plan was considered to be impractical. Instead, the freshman and sophomore classes were terminated in June 1969; the juniors were allowed to remain for their senior year. Parents were assured that a quality educational program would be offered to the seniors and that tuition and fees would remain the same.\textsuperscript{126}

In expressing her regret for this decision, the principal, Sister Martin de Porres, said:
These are critical times. Sometimes we must make decisions which cause pain to many people. But the decisions are made to serve a greater good which is not always easy to perceive. Please trust our decision to close Cardinal Stritch High School. We sincerely wish it were not necessary.

Following the closing, the high school classrooms were then used by the grade school program.

The decision to close Cardinal Stritch High School was based on now familiar reasons: declining enrollment, lack of religious faculty, increased expenses, and problems operating a small high school.

Religious communities, faced with increasing problems of staffing schools due to declining membership, had to decide where their limited personnel would make the greatest impact. Often, teachers were withdrawn from smaller, parochial schools in order to concentrate their efforts at the larger, community-owned schools.

St. Philip Basilica High School

St. Philip Basilica High School, located on the west side of Chicago, opened in 1904 in the rear of Our Lady of Sorrows Monastery under the direction of the Servite Fathers. Its purpose was "to secure for Catholic boys an opportunity for secondary education under competent teachers in a centrally located high school." Two programs of studies, a four-year academic program, and a three-year commercial course, were offered. In addition, a prepara-
tory program for seventh and eighth grades was offered between 1904 and 1916. A separate building was constructed in 1910. A gymnasium was constructed in 1924; this facility included a swimming pool, bowling alleys, basketball courts, locker, and meeting rooms. An additional classroom wing was added in 1938. A stadium was built in 1944.

Enrollment at St. Philip increased steadily, from fifteen students enrolled in 1904 to 929 in 1952. Over 1,000 students were enrolled in the late 1950s and early 1960s. Between 1950 and 1960, the St. Philip neighborhood, the East Garfield community area, underwent racial change. The white population declined from 58,133, to 25,409 and the black population increased from 11,695 to 41,097. Hispanics also entered the area, and comprised 5.5 percent of the population by 1960. Once heavily Irish and Italian, the area became predominantly black and Hispanic. Enrollment at St. Philip's was affected. The freshman class was undersubscribed by twenty-five students in 1960-61; by ninety in 1962-63; and 187 in 1966-67. Total enrollment declined from 1,005 students in 1961-62 to 816 in 1967-68. Six hundred two students were enrolled for the 1969-70 school year.

Programs for slower-learning students were developed at St. Philip in the early 1960s as a means of attracting
students who might be otherwise referred to the public schools by other Catholic high schools. A start-up grant was provided by the archdiocese in 1962. By 1965, all students, regardless of their academic ability level, were accepted. Educational programs, commensurate with the students' ability levels, were provided. In 1967, the archdiocese provided a Project: Renewal grant to renovate the library.\textsuperscript{134}

St. Philip High School began to experience serious financial problems in the mid-1960s. The 1966-67 school year ended with a deficit of $90,000 which was met by assistance from the Servite order and the archdiocese.\textsuperscript{135} A pattern of deficit spending continued until the school closed in 1970. Tuition, the primary source of revenue, was insufficient to meet expenses, particularly lay teachers' salaries. For several years, the Servite teachers received less than their agreed-upon stipend.\textsuperscript{136}

In January 1969, the Servite faculty informed Father Robert Clark, Archdiocesan Superintendent of Schools, that "in the event we do not receive immediate financial assistance from the Archdiocese with a commitment of future support, we will formally announce the closing of the school in June of 1969."\textsuperscript{137} Financial assistance was obtained, again from both the archdiocese and the Servite order for the school to complete the 1968-69
school year.\textsuperscript{138} In July 1969, the Servite Provincial notified Cardinal Cody that the provincial chapter adopted the following decree:

That because of a continuing decrease in Servite faculty, a serious diminishing of Servite vocations, difficulty in recruiting other Servite priests and seminarians for St. Philip, and an annual operational deficit of over $70,000, St. Philip High School be closed at the end of the 1969-70 school year.\textsuperscript{139}

Cardinal Cody responded that it was "regrettable that another Catholic High School will be closed" but that he understood the difficulty of providing proper personnel and financing such an undertaking.\textsuperscript{140}

In September, eleven Servite faculty members wrote Cardinal Cody and proposed that if the archdiocese would assume the financial responsibility for the operation of the high school, they would administer and partially staff it. They further proposed reducing the enrollment to 480 students which would proportionately reduce the number of lay teachers. They pointed out that the school was a good example of successful integration--50 percent of the students enrolled were non-white and that it was the only source of black vocations for the Servite order.\textsuperscript{141}

Representatives from the Archdiocesan School Board met with the administration of the high school.
several options were considered including: merging St. Philip with Providence-St. Mel High School; closing Providence-St. Mel and merging St. Philip and Siena; and establishing a parish elementary school in the St. Philip's building. Archdiocesan Superintendent of Schools, Fr. Robert Clark, proposed a gradual phasing out of the high school program beginning in September 1970, which would permit the current sophomores and juniors to continue their education at St. Philip to graduation. At the same time, the parish junior high school would be relocated to the high school facility. The advantages to this proposal were that the majority of the students would be permitted to graduate; only freshmen would have to be placed in other schools, and those Servites who wished to continue teaching at the secondary level would have the opportunity to do so for several years.

The Servite faculty met to respond to Father Clark's proposal. Speaking for the community, the president of St. Philip, Father Anselm Dennehy, responded as follows:

We feel that the proposal to phase out over a two year period would not be advantageous either to our religious, and lay-faculty, or to our students. The implementation of this proposal would entail operating an eight-hundred student educational facility for only two hundred students for the first year, and for a hundred for the second year, would demoralize the remaining students and faculty who would be identified with an "ipso facto" closed school, and would result in the mixing of high
school juniors and seniors with grammar school students causing enormous problems for the administration, faculty and students.

The faculty voted not to follow Fr. Clark's proposal and barring archdiocesan financial aid, voted to follow the directive of the provincial chapter and close St. Philip High School in June 1970. They also expressed a request to announce the school's closing in October 1969.¹⁴³

Cardinal Cody responded that he needed time to study the situation at both St. Philip and Providence-St. Mel High Schools as well as the adjoining elementary schools. He requested that nothing be said about the proposed closing and that a firm decision be made no later than December 1, 1969. Due to news leaks, an announcement that an archdiocesan study was being conducted was released on October 23, 1969.¹⁴⁴

Several meetings were held to discuss the future of St. Philip High School in November and December 1969. On November 24th, a meeting with the Christian Brothers from Providence-St. Mel, representatives from the Archdiocesan School Board and the Servite faculty was held. The purpose was to discuss a possible merger of the two facilities in order to maintain one school for boys on the west side. Both religious communities indicated interest but sought a firm commitment of archdiocesan
financial support for at least three years. However, Fr. Clark was able to guarantee only one year of financial assistance. No decision was reached.

Meetings were held on November 25 and December 4, 1969, with representatives of the west-side parish schools and churches. They rejected any resolution that called for the closing of inner-city schools contending that their services were desperately needed. It was stated that any closing would be interpreted by the community as a lack of concern on the part of the Catholic church for children of the inner city.

On December 9, 1969, the school board proposed that St. Philip remain open for the 1970-71 school year without accepting any freshman students. The archdiocese would finance the school's operation for that year if the Servites agreed to the proposal. If, after several years, the demand for private education warranted another boys' school on the west side (in addition to Providence-St. Mel), St. Philip would again admit new students.145

In January 1970, it was announced that St. Philip High School would close completely. Parents were assured that "every effort [would] be made by the Servites, in close cooperation with the Archdiocesan school office, to guarantee students' placement in one of the other Catholic High Schools in the Archdiocese."146 It was announced
upon closing, the high school facility would be used for
an expanded elementary school program, day care center,
adult education, and a social and recreational center.147

The expiration of St. Philip High School began in
the early 1960s as enrollment declined due, in part, to
the racially changing neighborhood. In an attempt to
bolster enrollment and provide an education for the
neighborhood youth, the school developed a program for
slower learners which eventually evolved into an "open­
door" admission policy. Archdiocesan and religious order
subsidies were provided to keep the school fiscally
solvent. In later years, a merger with either Siena
or Providence-St. Mel was considered as a cost-cutting
measure and an alternative to closing.

Another problem facing St. Philip High School
was the internal dissension among the Servite faculty.
After the community voted to close the school, a small
faction proposed a plan for remaining open. The arch­
diocece also offered several compromise proposals which
were eventually rejected. In the end, St. Philip High
School closed as originally planned.

St. Patrick High School
(Des Plaines Street)

The third city school to close during 1970 was St.
Patrick's High School, located on Des Plaines Street in
Old St. Patrick Parish. A boys' academy, conducted by the Christian Brothers, had been established in the parish in 1861. The Daughters of Charity of St. Vincent de Paul began their work at St. Patrick Female Academy on September 8, 1871. The high school program was disbanded in 1900 due to economic and social changes. In 1903, a two-year commercial department was opened for girls. In 1928, courses were expanded to cover all four years.

In the early 1950s, the building of the Northwest (Kennedy) Expressway cut through St. Patrick's convent and school building. Plans called for the closing of the parish grade school along with the girls' high school. Cardinal Stritch called for the relocation of the boys' high school to the northwest side of the city and moving the girls' program into the boys' building. Until the new school for boys was completed, students attended classes at St. Mel High School on split shifts. A new convent was built in 1953 on the site of the brothers' former residence. It was dedicated on May 7, 1954.¹⁴⁸

A 1956 parish history describes the St. Patrick Parish neighborhood as follows:

It contains every element of our city's viciousness: "flop" houses, overcrowded tenements, cheap saloons, dance halls, pool rooms and movie houses. The "Skid Row" problem and the vice problem have been rampant for years. No other district of similar area is so underprivileged. Poverty, illness, illiteracy, irreligion, unemployment, ignorance and the gamut of human weakness surround its children.
Our greatest effort here is to train and educate and lift these little ones above their environment.  

Over three hundred girls were enrolled through the mid-1950s to the mid-1960s. A peak was reached in 1961-62 with 391 girls enrolled.  

Due to declining enrollment, the parish grade school closed in 1967. The grade school facilities were turned over to the high school, providing space for additional biology and chemistry labs along with an enlarged business department and library. A reading lab and a music room were also established.  

By 1970, the neighborhood surrounding St. Patrick's had become inner city and almost entirely industrialized. Enrollment projections showed a continuing decline in the number of freshman students. Enrollment for the 1969-70 school year was 240 students, a decline of 38 percent from 1962. Several meetings were held with the pastor, sisters, and representatives from the school board office. It was determined that neighboring high schools could accommodate the students of St. Patrick's. In a report prepared by the sisters, it was stated that "these larger schools could provide an academic, remedial and cultural program that would benefit the wide range in ability and needs of the St. Patrick students that the present program cannot provide."  

In May 1970, the governing council of the sisters
decided to close the school in June. The decision was subsequently approved by the Archdiocesan School Board.\textsuperscript{154} The faculty assisted the students in transferring to other high schools.\textsuperscript{155}

St. Patrick High School fell victim to the industrialization of the neighborhood which had a direct effect on the school's enrollment. In the end, it was decided by the pastors, sisters, and parish representatives that the girls could be better served in the larger nearby schools and to close the 99-year-old school.

**Marywood High School**

The fourth school to close during 1970 was Marywood High School located in Evanston. Marywood opened in 1915 when the Sisters of Providence, at the urging of Archbishop Quigley, assumed responsibility for what was then called Visitation Academy. Visitation Academy had been established by the Visitation nuns in 1897. Because of internal dissension and irregularities in their community, Archbishop Quigley denied permission to the sisters to accept new members and eventually suppressed the order. As a result, the Visitation Sisters were forced to sell their property which was purchased by the Sisters of Providence. Until June 1947, a private school for girls from kindergarten through the eighth grade was
conducted in conjunction with the high school. Boys were accepted in the primary grades until 1933. The first class graduated from Marywood in 1917. In 1922, a new gymnasium building and indoor swimming pool was completed. In 1925, an additional wing was added which provided classrooms, music studios, cafeteria and dining room, and dormitory rooms.156

Enrollment at Marywood fluctuated around 500 in the mid- to late 1950s. It dropped to 450 during the 1961-62 school year, but rose to a peak of 531 students in 1964-65.157 On September 8, 1965, the school celebrated its golden jubilee year. Enrollment was 527 students with a faculty of thirty-five, consisting of twenty-six sisters and nine lay teachers.158

Extensive renovation of the buildings took place between 1965 and 1968. Beginning with the 1965-66 school year, a school advisory board was established to generate support for the school through fund raising to cover renovation expenses and to develop a self-sustaining renewal program. Over a four-year period, $181,668 was raised.159 The school estimated a deficit of $44,000 for the 1969-70 school year, notwithstanding the efforts of the advisory board. The reasons for the deficit were decline in enrollment, increased expenses for lay teachers' salaries, fewer religious teachers, and rising
In November 1969, fifty girls expressed an interest in registering as freshmen at Marywood for the 1970-71 school term. This was approximately a 50 percent decrease from the previous year. A reason given for the low projected enrollment was that many students chose St. Scholastica High School in the city or Regina High School in Wilmette. Also, some parents and students preferred the quality educational program offered at Evanston High School.

On December 18, 1969, the Sisters of Providence notified Cardinal Cody of their intent to close the school. They informed him that "this major reduction in the student body would make quality education difficult, if not impossible, for the faculty to provide."\(^{161}\) The sisters also indicated that consideration would be given to phasing out the closing so that every girl currently enrolled could graduate from Marywood. The phase-out plan was studied by the advisory board in December and determined it to be impractical. The parents were informed that "for reasons of morale among students and teachers and because of the tremendous expense of running a school with such a limited enrollment, this [phase-out plan] would not be feasible."\(^{162}\)

Sisters, lay teachers, parents, and students were
officially notified of the decision to close Marywood on January 5, 1970. The reasons were declining enrollment, shortage of religious teaching personnel, and inadequate revenue to meet expenses. A press release was issued on January 6, 1970. A meeting to discuss the closing was scheduled for January 7, 1970. Parents indicated that they were upset and angry with the announcement and felt excluded from the decision-making process and not provided the opportunity to recruit additional students and to generate funds. One parent was quoted as saying, "You called on us when you needed money to fix the roof and you got it, and we always came to your aid when you needed help in other matters. Why didn't you consult with us when you needed help this time?" A member of the advisory board called the decision "hasty" and said he didn't believe that all board members agreed with it.

Due to the number of protests the school board received, Cardinal Cody expressed his "disapproval of the suddenness of the announcement" and attempted to persuade the order to keep the high school open for the current sophomores and juniors. Despite the protests, the sisters held firm to their decision to close the school in June.

Arrangements were made for the girls to transfer to nearby Catholic high schools. Approximately 85 percent of the students transferred to other Catholic schools.
All of the lay faculty members were placed in other schools by June 1970. The final graduation was held on May 31, 1970, with 110 girls receiving their diplomas. Problems arose over the sale of the Marywood property. One organization proposed building low- to moderate-income housing on the site. The offer was rejected by the sisters because it was far below the asking price. The rejection triggered protest marches at both the cardinal's residence and Holy Name Cathedral. Eventually, the offering organization and a second organization secured conditional contracts to purchase the property. However, neither group was able to secure necessary funding and zoning variations. In 1975, the property was sold to the City of Evanston which uses the building for governmental offices and a civic center.

The closing of Marywood was similar to that of St. George High School. Both schools were located in Evanston and experienced problems with finances and a declining student body.

The closing of Marywood generated bad feelings towards the sisters. Many parents expressed concern over and felt isolated from the decision-making process. As it was a community-owned school, the decision to close was rightfully the sisters'. Even Cardinal Cody's displeasure and intervention did not alter their position.
An interesting development in the closing of Marywood High School was the reaction to the disposition of the building and property. Problems arose when the sisters chose not to sell to a community activist group which could not meet the asking sale price. This decision, too, created hard feelings, generated bad publicity, and caused several protest demonstrations. While the sisters hoped to realize an equitable price from the sale of the building, they were assailed for appearing to ignore the needs of the city of Evanston. This criticism is similar to that leveled against the Sisters of the Holy Child Jesus when they sold their school in Waukegan in 1976.

**Loretto Academy**

No schools closed in 1971. Two schools, Loretto Academy, Woodlawn and Mercy High School, merged to form Unity High School in 1972. The histories of both schools, along with that of the new school, are described below.

Loretto Academy, located in the Woodlawn area of Chicago, was established by the Ladies of Loretto in St. Cyril Parish on December 8, 1905. Thirty pupils were enrolled. The academy served both resident and day students on both the elementary and secondary levels.
In 1925, the elementary program was discontinued to provide more space for the high school. An addition was completed in 1926. The residential program was discontinued in 1933.\textsuperscript{166}

Enrollment at the school increased from 250 in 1955-56 to over 350 in 1967-68. The Woodlawn area began to change racially during the 1950s, from a white to a black community. Several attempts were made by the archdiocese and the sisters to maintain and hopefully increase the enrollment at the school. In 1962, Loretto High School, located in the Englewood neighborhood, closed and the students were transferred to Loretto Academy. In 1966, the archdiocese, in conjunction with the school, developed a program for twenty-five slow-learning students. The four-year program led to a high school diploma and included a two-year work study program with Sears. In 1967, the archdiocese provided funds to expand the library and science classrooms. Also, students from St. Elizabeth High School transferred to Loretto Academy when their school closed. Two Sisters of the Blessed Sacrament joined the Loretto faculty to assist the St. Elizabeth students in making the transition. The archdiocese assumed half the cost of the stipend for these two sisters. The enrollment was 100 percent black.\textsuperscript{167}
Despite the many attempts to maintain and enhance enrollment at Loretto Academy, it continued to decline. In 1972, eighteen girls applied for admission as freshmen for the 1972-73 school year. The sisters had requested a subsidy of $65,000 to cover an anticipated deficit. Loretto was developing a reputation as being a school for slower-learning black students.

In early 1972, planning began to merge both Loretto and Mercy High Schools and form Unity High School. Unity High School opened in the fall of 1972 in the former Mercy High School facility. The Loretto Adult Education Center was operated by the Ladies of Loretto in the former Loretto facility. This building was eventually sold to The Woodlawn Organization and the adult education program administered by Kennedy-King College.

Mercy High School

Mercy High School was begun in 1924 by the Sisters of Mercy at the request of Cardinal Mundelein to establish a central high school for girls on the south side of Chicago. With the opening of Mercy High School, five smaller parish high schools, sponsored by the Sisters of Mercy, closed. Seven hundred twelve girls were enrolled in 1924. The first graduation was held in June 1926, when 126 girls received diplomas from Cardinal Mundelein.
Enrollment peaked in 1943-44 at 1,187 students.\textsuperscript{169} In the 1950s, the neighborhood around Mercy High School began to experience rapid racial population shifts. Problems arose over the registration of black students at Mercy. The first black students were enrolled during the 1954-55 school year. The sisters stated that "we have never refused to register colored students." Area pastors, however, disagreed with this statement.\textsuperscript{170} In 1957, a pastor requested information regarding registration for the 1958-59 school year. The principal, Sister M. Mark, suggested that the girls apply at a school closer to their parish and stated that "we feel that we are doing our part when we register the colored girls from our own neighborhood." She further stated:

 Unless schools like Aquinas, St. Louis, St. Willibrord, and Academy of Our Lady help out by taking a few Negroes, our Mercy High School will either become an all-colored school or, the enrollment will so decrease that we shall have to close down entirely. Already such expressions as these are afloat on the South Side: "Mercy has gone colored"; "Mercy is over 50\% Black". We Sisters of Mercy have no objection whatever to conducting an all-colored school (we have many such grade schools as well as St. Malachy High School) but the Cardinal, I understand, would prefer to have our high schools integrated. Besides, we cannot operate our two-million dollar building unless we can keep our enrollment up to 900--an impossible number if we become "all-colored".\textsuperscript{171} The sisters expressed concern because they accepted non-white students and saw their enrollment decline,
while non-integrated schools in the general vicinity were experiencing peak enrollments. Sister M. Mark wrote Cardinal Meyer that

unless some measure is taken to equalize the distribution of Negro high school freshmen for next September, Mercy will become a segregated school within a few years. Another segregated school will not only fail to solve the racial problem among Chicago Catholics, but will rather help to perpetuate it. The more-educated colored themselves resent a segregated school. Besides, it will cause us financial problems we can hardly surmount. This year we are operating under financial difficulty with 856 students. The possibility of enrolling just half that number of Negroes who could pay tuition is indeed remote. In all candor we wonder how we could continue to operate. 

She further explained that successful integration had been achieved at Mercy High School and that his assistance was needed to help Mercy maintain its present status.

The cardinal acknowledged the principal's letter and wrote to the principals on the south side requesting that they enroll all Negro students who applied. The principals were directed to keep a careful record of the number of applicants, the number accepted and the number (and reason) of those rejected. According to the cardinal, "with this number in hand we should be able to answer any charges of discrimination or injustice regarding Negro pupils." He further stated that

I am aware that sociological and, possibly, financial complications may result from our zeal to further the apostolate among the Negroes. Accepting
a substantial number of Negro students in a high school may subject school authorities to criticism from former graduates and other persons. Be that as it may, we must do what is right without evasion, compromise or procrastination. 173

Mercy experienced a drop in enrollment in the late 1950s but it increased during the early and mid-1960s, with over 1,000 students enrolled during the 1964-65 school year. The sisters attempted to limit the number of black students to 10 percent of their total enrollment in the early 1960s. The number of black applicants continued to increase, however, with black students comprising over 40 percent of the enrollment in the 1965-65 school year. Beginning with the 1966-67 school year, the number of freshman applicants was approximately seventy students below capacity. 174

The enrollment of the freshman class at Mercy High School for the 1966-67 school year was approximately 45 percent black. Msgr. McManus informed Sister Columba, the principal, that

although the number of Negro pupils intending to enroll in Mercy is larger than is desirable in terms of a stable pattern of racial integration, the number would be even larger if it were not for the fact that many girls who might have selected Mercy apparently are planning to attend other schools which in the past have either had very few or no Negro applicants. Again, I am eager to do everything in my power to preserve the present pattern of racial integration at Mercy and to keep the school filled to capacity. 175

Enrollment began to drop in the 1966-67 term with
956 students enrolled. The number of incoming freshmen was less than the number of graduating seniors. For the 1967-68 term, 900 students were enrolled. With a decline in both enrollment and the number of teaching-sisters, expenses began to exceed income. The 1966-67 year ended with a deficit of $57,000. A pattern of declining enrollment, fewer religious teachers, and an increasing deficit continued throughout the 1960s and into the early 1970s. In early 1972, the sisters requested a subsidy between $85,000 and $95,000 from the archdiocese for the 1972-73 school year. Six hundred eighty students were enrolled for the 1971-72 school year. It was anticipated that fewer would be enrolled for the 1972-73 term.176 Plans for the opening of Unity High School, a merger of Mercy and Loretto Academy, in September were announced in March 1972.

**Unity High School**

Rather than subsidize both Loretto Academy and Mercy High School, Father Robert Clark, the superintendent of Catholic schools, urged the Sisters of Mercy and Ladies of Loretto in January 1972 to "consider the feasibility of combining efforts, talents and experiences and entering into a joint venture for the purpose of developing a new program to better serve the educational needs of
young girls on the south side of the city." The archdiocese agreed to subsidize the new high school and hoped it would continue "for the indefinite future." The Ladies of Loretto made a personnel commitment along with agreeing to utilize the Mercy High School facility for the venture. A three-year contract with the religious communities and the archdiocese was formalized.

Parents and students of both schools were notified of this plan on March 8, 1972. A press release was issued on March 10, 1972. In response to the charge that the Sisters of Mercy were "copping out on the black community," the principal of Mercy High School, Sister Mary Josita, explained that "Loretto would have closed in June if the merger had not gone through. It is quite possible that Mercy would have been closed in June 1973, for financial reasons. The merger offers both schools the opportunity to continue serving the South Side." Approximately 800 students enrolled at Unity High School for the 1972-73 school year.

Enrollment declined steadily at Unity, with 800 students enrolled in 1973-74, 650 students in the 1976-77 school year, and 400 in 1979-80. The archdiocese provided over $500,000 to subsidize the school's operation from 1973-1980. In June of 1978, the administrators of Unity requested planning assistance from
the School Board Office to determine the future of the school. The school board indicated that a decision regarding the future of Catholic education at Unity could not be determined without gathering and sharing data with other schools in the area. This initial request for assistance began the process which resulted in the merging of Unity with three other south-side schools to form the VAUT Corporate School System in May 1980. Details of this program will be described in this Chapter VIII.\textsuperscript{182}

Loretto Academy and Mercy High School began to experience enrollment decline in the late 1950s, due partially to the fact that they accepted black students. Other neighboring schools were reluctant to integrate and referred many black students to Loretto and Mercy. Consequently, the enrollment at Loretto and Mercy was disproportionately black which discouraged white student applicants.

The merging of Loretto Academy and Mercy High School to form Unity High School was an attempt on the part of the Ladies of Loretto, Sisters of Mercy, and the Archdiocese of Chicago to provide an educational program for black girls on the south side of Chicago. As a result of declining enrollment, both schools required financial assistance from the archdiocese.
It is important to note that the creation of Unity High School was not just the merging of two schools. Prior to 1972, Loretto Academy had absorbed the faculty and student bodies of Loretto and St. Elizabeth High schools. Furthermore, Mercy High School replaced five small parish schools when it opened in 1924. Eight years after its opening, Unity High School became part of another merger when it joined with three other south-side schools to form the VAUT Corporate School System.

Conclusion

Chapter VII has chronicled the opening of St. Louise de Marillac High School in Northbrook in 1967, and the closing and mergers of fifteen high schools between the years 1967 and 1972. Initially, Marillac was to be one of six new schools to be opened between 1967 and 1970 under Phase II of the High School Expansion Program. The next school, a central school for girls in Oak Lawn, was scheduled to open in 1968. Rising construction costs, a decreasing number of sisters to staff the school, and unpredictable enrollment trends caused the construction of the Oak Lawn school to be postponed indefinitely. No new high schools were constructed in the archdiocese after 1967.

The first high schools to close were small, parish
high schools. This pattern changed in 1968 with the closing of DePaul Academy, a private, college-prep school for boys which enrolled over 600 students. While smaller schools continued to close, large, more established private schools also followed suit. A peak year for closings was 1969 when five high schools closed. Reasons for closing were similar—rising costs, declining enrollment, and decreasing religious faculty members. However, each school also dealt with its own unique circumstances.

In an attempt to provide Catholic secondary education to black students on the west and south sides, four schools merged to form two schools. These mergers combined the student enrollment and religious faculty which eliminated duplication of programs, reduced operating costs, and made better use of existing facilities. However, in the case of Unity, these improvements were short-lived, as this new entity became part of further mergers by the end of the decade.

Chapter VIII will detail the closings and mergers of high schools during the years 1973-1980. Seven schools closed and four schools merged to form one school.
1. Minutes of the Archdiocese of Chicago School Board Meetings (hereafter referred to as SBM), September 10, 1964; November 23, 1964; December 10, 1964; located at the Archives of the Archdiocese of Chicago (hereafter referred to as AAC).

2. Sister Mary Rose, D.C. to Faculty, April 24, 1967, located at the archives of St. Louise de Marillac High School, Northfield, Illinois (hereafter referred to as ALDM).

3. Minutes of the planning meeting held on June 24, 1963 (ALDM).


5. The New World, July 14, 1966; Annals of St. Louise de Marillac Convent (hereafter referred to as Annals LDM), March 1, 1969, (ALDM).

6. Mother Mary Consolatrice, B.V.M. to Msgr. McManus, November 4, 1964; Msgr. McManus to Mother Mary Consolatrice, B.V.M., November 9, 1964 (AAC); St. Louise de Marillac High School Construction Diary (hereafter referred to as Construction Diary LDM), September 20, 1966 (ALDM).


8. The Official Catholic Directory (hereafter referred to as OCD) (New York: P. J. Kennedy & Sons, 1974, 1977, 1980). A unique feature about Marillac High School was that bells did not ring to begin and dismiss classes. They were used on a trial basis for one semester. It was decided to simply use clocks and skip the bells.


22. Mother M. Borromeo, O.S.F. to Archbishop John P. Cody, November 10, 1966, located at the archives of the Franciscan Sisters of Mary Immaculate, Joliet, Illinois (hereafter referred to as AFSMI).


24. SBM, December 9, 1966 (AAC).
25. Father Thomas J. Curley to Parents, June 1, 1967 (AFSMI).


28. Ibid., p. 247.


30. Ibid.

31. Montay, p. 263.


34. SBM, April 9, 1966.


40. Montay, p. 274.


43. Montay, p. 148.


46. SBM, February 26, 1962; February 13, 1964; February 17, 1966; February 9, 1967 (AAC).

47. SBM, March 9, 1962 (AAC).

48. SBM, 1963 (AAC).

49. SBM, May 11, 1967 (AAC).

50. Thomas J. McIntyre, C.M. to Parents, n.d. [c. October 1967], located at the archives of the Vincentian Fathers and Brothers, Perryville, Missouri.


52. Montay, p. 272.


56. SBM, February 13, 1964; February 17, 1966; February 9, 1967 (AAC).


58. Mother M. Borromeo, O.S.F. to Msgr. McManus, May 15, 1968; Msgr. McManus to Mother M. Borromeo, O.S.F.

59. Sister Margaret Miner, O.S.F. to Parents, February 17, 1969 (AFSMI).

60. Montay, p. 170.


70. Koenig, ibid.


74. Sister Mary Bede, R.S.M. to Mother Mary Paulita, R.S.M., December 25, 1964 (ARSM).


76. Mother Mary Paulita, R.S.M. to Msgr. McManus, August 9, 1966 (ARSM).


78. William B. Simmons, C.S.C. to Sister Mary Georgia, R.S.M., March 4, 1968 (ARSM).

80. Montay, p. 73.


91. Montay, p. 250.


102. "Results of the Grievance Board Meeting of Parents and Students," n.d. [c. March-April, 1969] (AFSC). An interesting comment made by one of the girls was: "None of this stuff would have happened if the boys didn't come here."


109. SBM, May 3, 1971 (AAC); Reverend Robert Clark to Mother Mary Pius Regnier, S.P., April 28, 1971; Mother Mary Pius Regnier, S.P. to Reverend Robert Clark, April 28, 1971 (ASP); OCD, 1972.
110. SBM, February 7, 1972; November 6, 1972; February 5, 1973 (AAC); Msgr. Francis A. Brackin to Mother Mary Pius Regnier, S.P., February 9, 1973 (ASP).


114. SBM, March 4, 1974 (AAC); The New World, March 8, 1974.

115. SBM, July 24, 1974 (AAC).


120. Ibid.

121. SBM, May 1, 1978 (AAC).


126. Koenig, History of the Parishes, p. 213; OCD, 1969; Sister M. Martin de Porres, S.S.N.D. to Parents, January 1969, located at the archives of the School Sisters of Notre Dame, Berwyn, Illinois (hereafter referred to as ASSND). Compare this letter with the one written by Sister Margaret Miner, O.S.F. of SS. Peter and Paul School in February 1969. Perhaps the archdiocese provided a form or sample letter to use when announcing a school closing.

127. Sister Martin de Porres to Parents, ibid.

128. Koenig, ibid.


132. Koenig, ibid.


137. Dennehy to Clark, ibid.

138. SBM, April 17, 1969 (AAC).


147. Ibid.


149. Koenig, ibid., p. 758.


151. The New World, August 11, 1967.


154. Ibid.; SBM, June 1, 1970 (AAC).

155. Chicago Sun-Times, July 5, 1981. In 1981, the Chicago Academy for the Arts rented the former St. Patrick High School building to provide the first private program in the city for high school students studying the visual and performing arts. In 1990, the parish will reopen an elementary school in this facility.


160. Ibid.


166. Montay, p. 90.


171. Reverend George J. Kane to Sister M. Mark, R.S.M., October 20, 1957 (ARSM).


176. OCD, 1972; SBM, February 7, 1972 (AAC).

177. Reverend Robert Clark to Sister Inviolata Gallagher, R.S.M., March 6, 1972 (ARSM).

178. Ibid.

179. Sister M. Josita, R.S.M. to Parents, March 8, 1972 (ARSM); The New World, March 10, 1972; March 17, 1972.


181. SBM, June 9, 1980 (AAC).

CHAPTER VIII

CLOSINGS AND MERGERS: 1973-1980

The number of school closings decreased during the years 1973-1980. Where fifteen schools closed or merged from 1967-1972, only seven schools closed and four schools merged from 1972-1980. Of the seven schools that closed, four were parish high schools: St. Stanislaus Kostka, St. Michael Central, St. Sebastian, and St. Augustine; and three were private institutions: St. Mary, Holy Child, and Siena. Two of the four schools that merged were also parish schools: Visitation and St. Thomas the Apostle. One, Aquinas Dominican, was a private school, and the other was Unity—the result of the earlier merging of Loretto and Mercy High Schools. Chapter VIII will describe these closings and mergers.

St. Mary High School

Two schools, Little Flower and St. Mary High Schools, closed in 1973. The details of the closing of Little Flower are described in Chapter V. St. Mary High
school changed from a religious community-owned and archdiocesan-sponsored to a private, lay-sponsored, independent school during this same year. It operated under lay sponsorship until closing in 1976.

St. Mary High School was opened by the Sisters of Charity of the Blessed Virgin Mary (B.V.M. sisters) on September 5, 1899. It claimed to be the first central Catholic high school for girls in the United States. Its opening was in response to the demands of the Catholic parents on the west side of Chicago who wanted an affordable high school for their daughters. Secondary school choices were either private boarding or public high schools. The B.V.M. sisters sought to provide a thorough Catholic education at a reasonable tuition fee.

Classes for seventy girls under the direction of five sisters began in a rented, three-story building originally used as a store. In 1900, the sisters erected a new building which was enlarged in 1903, 1911, and 1924. The first graduation was held in 1903. Eighteen girls received diplomas. By 1915, over 600 students were enrolled.

Enrollment at St. Mary High School increased from 666 students in 1955-56 to over 800 students in the early to mid-1960s. The peak year for enrollment was 1966-67 when approximately 850 students were enrolled. The
neighborhood around St. Mary High School began changing in the 1940s and '50s in several ways. In 1941, the Illinois State Legislature designated a 300-acre tract of land in the vicinity of Cook County Hospital as the Medical Center District. Medical facilities located in this district, in addition to Cook County Hospital, included: Rush, Presbyterian-St. Luke, the University of Illinois, and West Side Veterans' hospitals; Illinois Psychiatric Institute; and the professional schools of the University of Illinois, Chicago Medical, and Cook County School of Nursing. Many homes in the area were razed and families dislocated as the Medical Center expanded. In addition to the Medical Center, families were also dislocated because of the construction of the Congress (Eisenhower) Expressway in the mid- to late 1950s.

Also in the late 1940s, the neighborhood began to experience an ethnic shift. Originally, a German, Irish, and Italian enclave, blacks and Spanish-speaking families moved in, as white families moved out due to the Medical Center and expressway construction projects. As a central high school, St. Mary's student enrollment came from throughout the city and suburbs rather than just the immediate area. Therefore, the effects of the urban changes were not immediate; however, as the neighborhood
changed, enrollment fell. By 1969, 20 percent of the school's enrollment was black; an additional 20 percent was Hispanic. ¹

In 1968, the B.V.M. sisters proposed to experiment with an innovative curriculum designed to provide a quality education for an inner-city, cosmopolitan student population. The proposal included the continuation of college preparatory and vocational education programs. In addition, innovative programs described as "Experiencing Chicago" and "Cultural Receptivity" were developed. A class size limit of fifteen students was established and a modified form of modular scheduling developed. Some classes were held in less formal settings such as rooms in the convent rather than in traditional classrooms. ²

The school was known as St. Mary's Learning Center. B.V.M. sisters comprised the majority of the faculty. Their contributed services, along with tuition, fees, and private grants, provided approximately two-thirds of the revenue needed to operate the program. The archdiocese awarded a Project: Renewal grant of $166,000 to cover the deficit for the first year. ³

An independent evaluation of the B.V.M. secondary school programs was conducted in 1969 by the Center for Urban Development in Education. The report stated that
"girls who graduate from St. Mary will go into the adult world, whether college or work or marriage, better equipped to deal with adults on an adult level than girls of similar background who attend a public high school or a "traditional" Catholic school in the inner city." The report encouraged the school's administration to establish a sound research design for evaluation purposes. The report further stated that "the staff of St. Mary is trying to convince the B.V.M. congregation, the archdiocese, and the world of the excellence of their experiment, but they cannot document it. Because no research design has been set up, there is no substantive evaluation of the program." The report also encouraged the development of a sound long-range plan for fiscal responsibility. The report concluded with the following: "We recommend the continuation of the St. Mary program for one more year on a sound fiscal basis, and with a definite evaluation plan. If at the close of another year with responsible fiscal management and evaluation they are still unable to make a go, we recommend closing the school."\(^6\)

In the spring of 1969, the Archdiocesan School Board recommended continued support of the St. Mary program during the 1969-70 school year.\(^7\) An amount of $30,000 was allocated for the second year of the program.
That school year ended with a deficit of $215,000. The provincial council of the B.V.M. sisters recommended that the school close at the end of the 1970-71 school year. The Archdiocesan School Board voted in January 1971 to provide a subsidy of $160,000 so the school would remain open for the 1971-72 school year. The B.V.M. sisters intended to develop a private corporation to assume financial responsibility for the program and lease the buildings to it for $1.00 per year beginning with the 1971-72 school year. However, it was not possible for the corporation to secure insurance coverage. The high school program continued for an additional year under the direction of the B.V.M. sisters, and notice was given to the archdiocese that unless financial assistance was provided, the school would close. The initial archdiocesan subsidy of $180,000 for the 1972-73 school year was later reduced to $100,000.

In October 1972, the administrative board of the B.V.M. sisters voted to conduct a study of the physical plant of the high school for safety, repair, and maintenance requirements. The board also decided that the congregation must have a written agreement of financial assistance to subsidize the deficit from the archdiocese by January 1, 1973, if the school was to continue for the 1973-74 term. These conclusions were relayed in letters
to both Cardinal Cody and Father Robert Clark, the archdiocesan superintendent of schools, in November 1972. The superintendent responded:

My intention is to do everything I can to obtain some help for St. Mary. Without some kind of Archdiocesan assistance, St. Mary, along with Providence-St. Mel and Siena will close. This would mean the end of Catholic secondary education on the West side of Chicago. This situation, in my opinion, is most deplorable.

In December 1972, Cardinal Cody was informed by letter that immediate repairs to the building, as determined by the physical plant study, would cost between $25,000 and $30,000. Long-term improvements could exceed $400,000. The sisters indicated that they were not in a financial position to assume these additional expenses. Since the cardinal did not respond to either letter, the B.V.M. president, Sister Joan Doyle, informed him on January 2, 1973 that the school would close in June. She stated that "since no response has come to any of my communications, I now assume you concur with our decision." A press release for distribution on January 12 was prepared and sent to the cardinal.

At its January 8, 1973 meeting, the Archdiocesan School Board recommended that the archdiocese continue its financial subsidy to St. Mary. It was estimated that the school operations would require an annual subsidy of at least $150,000; annual capital improvements would
require an additional $40,000. Fr. Clark described the St. Mary program in a memo to Cardinal Cody as:

1. the most dedicated faculty I have ever encountered, many of whom are working for substantially reduced wages in order to keep the program going;

2. an honest attempt to develop a religious education program which meets the needs of the girls and is in harmony with the reality of the times;

3. a complete open door enrollment policy which turns away no one no matter what problem the student may have; and

4. the only high school for girls which has developed a program for Spanish-speaking youngsters.  

He further stated:

It will be a shame if St. Mary has to close. I have no doubt that many of the girls will simply leave school. Many of them have already been expelled or have dropped out of other high schools. At St. Mary they have found a place where teachers are truly sensitive to them as individuals and where the educational program is geared to their personal needs. I feel it is well worth an investment of Archdiocesan money in order to help 550 girls who have no other place to go.

The press release announcing that St. Mary Center would no longer operate under the auspices of B.V.M. sisters was distributed on January 13, 1973. The two reasons stated for this action were lack of adequate funding and the need for major building repairs. The release indicated that the sisters hoped that the program would be able to continue under other sponsorship. The school's administrator, Marilyn Turkovich, stated: "We
are determined that the school will stay open—either here or somewhere else." She listed several options being considered to keep the school open. These included:

1. Asking the Archdiocesan School Board to take over the school;

2. Moving to another building (or to several smaller buildings if a decentralization program is adopted);

3. Seeking funds from charitable foundations;

4. Establishing a new private corporation to assume management of the school;

5. Closing down the whole operation.17

The announced closing of the school generated a response from parents to keep the school open. At a meeting held on January 16, 1973, parents offered to make some of the necessary building repairs on their own to reduce costs. Others volunteered to develop fund-raising strategies ranging from bingo to opening a McDonald's franchise in the school. Other parents proposed picketing the cardinal's residence to protest the subsidy cutback and circulating petitions.18 Some members of the B.V.M. community disagreed with the decision to close the school. A letter from the B.V.M. Social Response Commission stated that "with the closing of the St. Mary's facility, the students from the poorest area of Chicago are losing the opportunity not only for an innovative
education, but plainly and simply, for an education."
The letter writers asked, "Must St. Mary's facility, at this time, be withdrawn? We ask this in the light of its importance to the church on the West Side of Chicago."19 The administrators of the school also asked the B.V.M. sisters to reconsider their decision.20

The sisters agreed to consider selling the building to a private corporation which would continue the operation of the school. In July 1973, the B.V.M. sisters announced that the school program would continue at the same location under new auspices and be known as St. Mary Center for Learning. They further stated that the sisters were not officially involved with the new operation and had no voice in establishment of its policies or programs.21 With the change to private status, the archdiocese ended its subsidy of this program, although the school board had recommended continued financial support. According to an article in The New World, "This decision was made because of the hundreds of thousands of dollars required over a period of years for the long-term repair of the properties and the $132,000 operating subsidy could not be met by the Archdiocese."22

The school opened under private auspices in September 1973 and remained in operation until June 1976. The faculty returned one-half of their pay to keep the school
open during the 1973-74 school year. An advertisement that described the faculty's action, the school's program, and an appeal for funds ran in a national publication. The program began to admit boys in an attempt to increase the enrollment. Seventy boys were registered during the 1973-74 term.23

Enrollment continued to decline, with 532 students enrolled during the 1972-73 term, 420 in 1973-74, 200 in 1974-75, and 150 in 1975-76.24 In April 1976, the school's corporate board made the decision to close in June 1976. The facility was sold to the Illinois Medical Center in the summer of 1977 and was subsequently razed.25

The St. Mary High School scenario describes how a religious community attempted to continue to provide a Catholic education to inner-city girls. The development of an alternative high school was in response to changing needs and population. It enabled girls to benefit from a Catholic secondary program which otherwise would not have been available to them and allowed St. Mary's to continue its educational mission established in the 1890s.

Eventually, neither the B.V.M. sisters nor the archdiocese was able to financially support the venture. The school continued under private sponsorship for three additional years until declining enrollment and increased costs forced its closing.
Holy Child High School

Holy Child High School opened in Waukegan on September 12, 1921, as a boarding and day school for girls. The school was located on Sheridan Road, overlooking Lake Michigan. Two large houses had been purchased—one of the houses was used for boarders and a convent, the other for classrooms. The initial enrollment was twenty-eight. The first graduation was held in 1924, with six girls receiving their diplomas. A new school building was constructed in 1926. One of the two original buildings was destroyed by fire in 1930. The other building was razed due to its unsafe condition. In 1931, a new convent, dormitory, gymnasium, and auditorium were constructed. These buildings were dedicated in 1932.

Enrollment at Holy Child High School grew steadily from the initial twenty-eight students in 1921 to over 200 students in 1952. During 1958-59, 304 students were enrolled; and in 1961-62, enrollment exceeded 400. The peak year for enrollment was 1962-63 with 423 in attendance. Due to the increased enrollment and need for additional space, the school no longer accepted boarders after 1956. Planning for an addition which would consist of classrooms, cafeteria, science laboratories, and a choral room began in 1957. Cardinal Stritch authorized a grant from the High School Building Fund to cover one-
half of the expenses, not to exceed $150,000. The expansion of facilities was to increase the student capacity level of the building to 600. Ground for the addition was broken on June 30, 1957. The $250,000 addition was ready for use in September 1958 and dedicated by Cardinal Stritch on October 19, 1958.28

Cardinal Stritch announced in 1957 that a high school for boys to be staffed by the Christian Brothers would be built in Waukegan. In 1959, the decision was made by the Archdiocesan School Board to first build a boys' high school in central Lake County and later, if increased enrollment trends continued, to build one in Waukegan.29 The decision eventually led to the construction of Carmel High School, a co-institutional school in Mundelein. With the opening of Carmel High School for Girls in 1963, enrollment at Holy Child began to decline, with 357 girls enrolled in 1963-64, 278 in 1964-65, and 225 in 1967-68. The central location of Carmel High School and its co-institutional design were reasons why parents and students chose this high school instead of Holy Child.

The school celebrated its 50th anniversary in October 1971. At that time, 235 girls were enrolled. A major renovation of the library and art facilities took place in 1972.30 In 1973, the National Board of the
sisters of the Holy Child Jesus began a study of their
community's schools in light of their declining com-
munity membership. In August 1975, this board decided
that the problem of depleted numbers warranted withdraw-
ing the community's commitment (and teaching-sisters)
from some schools. Holy Child High School was selected
due to its low enrollment of 148 students; this number
included thirty-nine freshmen. The National Board chose
to close the school at the end of the term rather than
allow the school's program to deteriorate by a steady or
unplanned withdrawal of sisters.\textsuperscript{31}

This decision was presented to the Holy Child High
School governing board by the provincial, Sister Mary
Bryan, in October 1975. In addition to the personnel
problem and low enrollment, it was noted that operating
costs were extremely high. Even the possible resolution
of these latter two problems would not provide a solution
to the problem of an insufficient number of teaching-
sisters. As Holy Child High School was owned by the
religious community, a substantial number of religious
teachers needed to be present to maintain the order's
spirit and philosophy as well as to provide community
life for the sisters. An option discussed for keeping
the school open was the development of a coeducational
program. However, the governing board decided that
without the sponsorship of the religious community and because of the close proximity of Carmel, few parents would support this option.\(^{32}\)

The Archdiocesan School Board was notified on October 9, 1975 of the order's decision. Concern was expressed that Waukegan, the archdiocese's second largest city, would be without a Catholic high school for girls. Despite this concern, it was recognized that the students could be accommodated at Carmel and the small enrollment made it almost impossible to operate a quality, cost-effective school. The school board recommended that the school close in June 1976. Cardinal Cody concurred with this recommendation and consented to the school's closing on October 30, 1975. In his letter to the provincial, he urged prudence in announcing the closing:

> It might be opportune to have a meeting of the pastors, principals, and yourself to discuss the method of making this announcement as I am sure it will cause some chagrin and perhaps unfavorable publicity—you see what is happening in the Inner City where we have 10,256 children and 36 subsidized schools with 4,715 of them non-Catholics. The allocation this year is $2,396,000 but according to some I am merely attempting to destroy the Black schools—it is a rough, unjust, and vicious way to criticize those who have done good for you in the past. Christ told His own apostles that even if they kill you that they will feel that they are doing good for the Community so I am no one to shirk that admonition.\(^{33}\)

Parents, students, and alumni were notified of the
school's closing by letter on October 15, 1975. They were informed that "after careful research and many prayers, the [National] board intends to concentrate the efforts of the Sisters in the Waukegan area at the elementary school level and withdraw the sisters from the high school." A decision regarding the physical plant would be made at a later date.34

Parents and civic leaders, including the mayor of Waukegan, Robert Sabonjin, and State Representative Adeline Geo-Karis, intervened in an attempt to keep the school open. The mayor did not want "the city to sit idly by while the school closes its doors." Efforts to raise the necessary operational funds were futile and hopes of securing another teaching religious community were short-lived. The decision to close, based upon the paucity of Holy Child Sisters, was final.35

The last graduation was held on June 2, 1976, with thirty-four girls receiving their diplomas. Conflict arose as the sisters attempted to sell the building for $1,150,000. Local Baptist churches attempted to purchase the building for use as a school but were unable to raise the needed capital. It was stated that the sisters should sell to a religious organization at a lesser amount so as to retain the "Christian atmosphere" of the building. The building was subsequently sold in 1976 for
$900,000 to the Waukegan Public School System for use as an administrative center.\textsuperscript{36}

Holy Child High School fell victim to rising costs, declining enrollment, lack of religious faculty, and competition from a nearby Catholic co-institutional high school. The Sisters of the Holy Child Jesus felt that their inability to be the primary staff would definitely affect the school's distinctive religious spirit and philosophy.

The response on the part of the mayor and the state representative to keep the school open showed how the community valued Holy Child's presence and contribution.

\textbf{St. Stanislaus Kostka High School}

Three schools, St. Stanislaus Kostka, Siena, and St. Paul, closed in 1977. St. Stanislaus Kostka was an all-girl parish high school; Siena was a private school for girls; and St. Paul was a diocesan-sponsored coeducational, shared-time school. The closings of St. Stanislaus Kostka and Siena are described below. The closing of St. Paul was described in Chapter V.

St. Stanislaus Kostka High School began in 1914 as a two-year parish commercial high school for girls. St. Stanislaus Kostka was Chicago's first Polish parish, established in 1864. Chicago's large Catholic Polish
population considered St. Stanislaus Kostka the "mother parish" of Chicago's Polonia. The School Sisters of Notre Dame conducted the classes for girls of the parish who had completed the eighth grade and desired training for secretarial positions. Five girls were enrolled the first year. In 1934, the program became a regular, state-accredited two-year high school. In 1938, a third year was added; and by 1939, all four years of instruction were provided. Forty girls graduated from the four-year program in 1940.37

Enrollment at St. Stanislaus Kostka increased with 183 students enrolled in 1941-42, 310 in 1952-53, and 350 in 1958-59. Planning for the Northwest (now John F. Kennedy) Expressway on the northwest side of Chicago began in the early 1950s. The original plans had the expressway cut through the center of the St. Stanislaus parish complex. Due to opposition from many of Chicago's Polish citizens, the route of the expressway was extended eastward and the removal of parish buildings was kept to a minimum. A new high school, to replace classrooms which were demolished, was planned in 1957. This modern glass and brick structure with an enrollment capacity of 600 and designed by the architects Belli and Belli, opened in September 1959.38

The Northwest Expressway opened on November 5, 1960.
Many St. Stanislaus Kostka parishioners' homes were in the path of the expressway. These houses were demolished and the families relocated to other neighborhoods on the northwest side of the city. This relocation diminished the base of support for the parish and its schools. In addition, the costs incurred from constructing the new high school exceeded the reimbursement allocation provided by the State of Illinois. Enrollment, however, initially continued to increase with 465 students enrolled during the 1962-63 school year.\textsuperscript{39}

Enrollment began to decline in the 1960s with eighty-five girls applying for admission as freshmen, seventy-nine students below capacity, for the 1964-65 school year. In 1967, only 355 girls were enrolled. Enrollment rose again slightly, to 474, in the 1969-70 school term when St. Patrick's High School closed and many of the girls registered at St. Stanislaus Kostka.

What was originally a solid Polish neighborhood, gradually changed with the second-generation Poles moving to newer neighborhoods and being replaced by immigrant Italians, Irish, Germans, and Orientals. In the early 1970s, the neighborhood became home to many black families from southern states and Latin Americans from Puerto Rico and Mexico. The new residents were highly transient and did not have a commitment to the
The Convent Annals described this neighborhood shift as follows:

As our enrollment showed a Polish exodus, it also showed an element coming in that was not quite responsive to such obligations as paying for a quality education or contributing to the Church, the parish and its needs. A strong responsibility, a consciousness of what all it takes to run a school seems to evade the new element now present in the neighborhood. In fact, most applicants of recent years look for tuition scholarships of some kind, which of course we are not in a position to give.

Our enrollment figures give evidence to two major facts—as population changes occurred in the neighborhood and school costs increased, our school registrations went down.

During the 1973-74 school term, 277 girls were enrolled at St. Stanislaus Kostka. Enrollment was 178 in 1975-76 and only 140 in 1976-77. In September 1976, the pastor, Father Richard Balazs, and the high school principal, Sister Lucille Marie, met with representatives of the Archdiocesan School Board to discuss the future of the high school. Three problems were identified: declining enrollment, inadequate revenue, and lack of religious personnel. In early October, the principal and pastor wrote that "the situation as it now appears to us may lead to a decision to cease operation." They identified the problems as follows:

Decreasing enrollment due to several things:

a) Location—designated as a high crime area;

b) Dwindling enrollments due to location; also experienced in both public and private sectors;
c) Ethnic groups coming in unable to pay for their education.

Serious financial problems:

a) Financial headaches for a parish that is finding it hard to support itself;

b) Keeping costs low, not enough revenue coming in to hire more lay teachers.41

The Archdiocesan School Board was notified by the School Sisters of Notre Dame that due to dwindling personnel, fewer sisters would be assigned to St. Stanislaus Kostka High School, and sisters would not be available to replace those retiring in the near future. In 1973, the order had fifty-four full-time high school teachers and administrators; in 1976, there were 38 full-time sisters to staff three high schools in the archdiocese. The ages of these sisters ranged from early 30s to mid-80s with the majority of the sisters between 61 and 80 years of age. The projected number for 1980 was thirty sisters. In 1976, ten sisters were assigned to St. Stanislaus—one sister in her late 30s, one 63, and the others between 65 and 83 years of age. This notification concluded with the following statement:

Therefore, in view of our limited number of Sisters, the small enrollment, and the financial straits of St. Stanislaus, our commitment to the high school will mean fewer and fewer Sisters each year, thus placing an added burden on the already strained parish resources.42

A Committee for the Closing of the St. Stanislaus
Kostka High School was established and held three meetings--on October 18, November 8 and 16, 1976--and reached the decision to close at the last meeting. The committee membership included the pastor, principal, two representatives from the School Sisters of Notre Dame, the school secretary, two parishioners, and a religious brother. The results of the deliberations and subsequent decision were submitted to the Archdiocesan School Board. The board accepted the recommendation to close at its November meeting, realizing that it was impossible to run a viable program with such a small enrollment. It was also understood that the majority of the students could be accepted at Holy Family Academy which was located one and a half blocks from St. Stanislaus Kostka parish.43

Parents were notified of the decision to close on November 18, 1976 by a letter from Sister Lucille which stated:

Rising costs, dropping enrollments, serious lack of religious personnel have all contributed to this decision. Our dedicated lay faculty, underpaid for many years, would be willing to continue the struggle--but a serious lack of funds precludes even this sacrifice.44

The parish bulletin included an announcement along with a brief history of St. Stanislaus Kostka High School. A press release was issued on December 14, 1976. This release cited the transiency of the neighborhood population, the financial problems of the school and the
parish, along with the limited availability of religious personnel as the major reasons for the school's closing. It also noted that large subsidies had been provided over the years by both the parish and the School Sisters of Notre Dame. It was further noted that, even with these subsidies, operating expenses exceeded available income.

The final graduation, of forty girls, was held in June 1977. The grade school program was relocated to the high school building. The former grade school building was razed in 1978.

Like other ethnic Catholic schools, St. Stanislaus Kostka served as an adhesive to further bond ethnic groups already held together by language, customs, and values. The school (and parish) flourished when these families lived in the neighborhood. As the neighborhood, for whatever reason, changed, this support was diminished. This lack of support, combined with decreasing enrollment, rising costs and fewer religious teachers, made closing St. Stanislaus Kostka High School inevitable.

Siena High School

Siena High School for girls, operated by the Sisters of Mercy, began as St. Catherine Academy in St. Catherine of Siena Parish, on the west side of Chicago, in 1895.
The instructional program included grades kindergarten through eight for boys and girls along with a secondary academy for girls. The academy was chartered as St. Catherine High School in 1912 and the elementary program was discontinued in 1917. A new facility was erected in 1925. At this time, Cardinal Mundelein designated St. Catherine's as the central high school for the Austin area and western suburbs. The name of the school was changed to Siena High School in 1931.46

A one-million-dollar addition was planned in 1953. This addition, designed by the architects Belli and Belli, was designed to increase capacity from 500 to 1,000 students. The original building was also remodelled at that time. Financing for this addition came from Cardinal Stritch's High School Building Fund and the Sisters of Mercy. The new addition was opened in 1956.47 Enrollment increased from 522 in 1952-53 to 815 in 1955-56 and to 1,158 in 1958-59. For the 1960-61 school year, Siena High School was oversubscribed by forty students; in 1961-62, the number was 118 girls.48 Msgr. McManus requested that the school operate on an extended-day plan for the 1961-62 school year. The mother superior of the Sisters of Mercy, Mother Huberta McCarthy, reluctantly approved this request, stating:
When we over-commit ourselves in personnel, financial obligations, or in the use of physical facilities, we run the risk of doing our part poorly, and eventually, not at all. Neither the clergy, nor the community, nor the laity will thank us for our imprudence. I do not want to be uncooperative, but I feel bound in conscience to limit ourselves to present commitments.

In view of the present emergency and of the circumstances which are specific to Siena, you may operate on an extended day for the school year 1961-1962, with the understanding that:

1) the arrangement will be for the year 1961-1962 only;

2) no additional religious faculty will be supplied;

3) no faculty member will be asked to carry an additional teaching load.

This permission is granted with reluctance and only after serious consideration, with a desire to cooperate in the present crisis.49

The extended-day program ran for two years. Beginning with the 1964-65 school year, freshman applications were below capacity. In the mid- to late 1960s, the Austin neighborhood, where Siena High School was located, began to change from white to black residences. As white families moved from the central Austin area, enrollment at Siena declined from 1,038 students in 1964-65 to 555 students in 1970-71.50

In June 1972, the Sisters of Mercy decided to sell the Siena building and relocate the high school program. They hoped to use the proceeds of the sale to continue projects on the west side of Chicago, repay some of
Siena's indebtedness to the province, and provide for the retirement expenses of the sisters. The reasons stated for the sale were underutilization of the facility and the expenses of operating and maintaining an underused building. Concern was expressed that even with relocation, the sale might be interpreted as selling out the black community. The religious community also disliked leaving the forty-seven year old building, which at one point had served as a motherhouse. The sisters requested a three-year operating subsidy from the archdiocese as they concluded that they could no longer continue to assume the financial responsibility for deficit funding. The archdiocesan subsidy, however, was not obtained and the sisters continued to finance the Siena operation.

The Chicago Board of Education approached the archdiocese about purchasing the Siena facility for use as an extension of Austin High School. Austin High School, built for 2,750 students, had an enrollment of 3,850 in 1972-73. This overcrowding had sparked massive protests from parents in the racially changing neighborhood for the past two years. The sale of the Siena High School facility for $1,150,000 was finalized in December 1972. At this point the sisters considered relocating the high school in the St. Catherine of Siena grade
Eventually, Siena High School leased the St. Lucy parish grade school as the St. Catherine of Siena building was not available. An agreement was reached in the summer of 1973 to rent the St. Lucy building for approximately $7,500 per year. In spite of the smaller facility, the operational deficit, which was covered by the Sisters of Mercy from proceeds of the sale of the original building, continued to increase, from $12,500 in 1969-70 to $133,737 in 1973-74; in 1976-77, it was $124,000. Enrollment dropped from 313 students in 1973-74 to 255 in 1976-77.

In the fall of 1976, the Sisters of Mercy recommended closing the school by June 1977. The reasons stated were declining enrollment, difficulty in conducting a viable program with a small student body, and continuing financial problems. The Archdiocesan School Board expressed concern over the fact that this decision was made solely by the sisters rather than in conjunction with nearby parishes and the local community. School superintendent, Father Robert Clark, said that the greatest pressure to keep the building open would probably come from the current sophomores and juniors. He was of the opinion that the Sisters of Mercy would keep the building open for another year or two if the archdiocese
would subsidize the deficit. However, he doubted that Cardinal Cody would approve such a proposal. Reluc-
tantly, the school board approved the closing of Siena High School at their meeting on November 13, 1976. It was determined that the majority of the girls could be accepted at Providence-St. Mel High School.55

Parents and students were notified on November 10, 1976. A press release announcing the closing was issued on November 12, 1976. Sister Colette Jolie, one of Siena's co-administrators, explained some of the reasons behind the decision to close:

We exist to meet the needs of the population we serve. When this becomes impossible, it is time for us to terminate this service and to look for other needs that we can serve.

This has been an extremely difficult decision to make, but we have tried everything possible to sustain the school. Financially, the Sisters of Mercy have provided almost all of the necessary subsidy. In the seven-year period, the Sisters of Mercy have invested $674,000 in the continuation of Siena High School. In the current year alone, the Order is providing a subsidy of $124,000 to the school. The administrators and friends of the school have sought financial aid from the business community, governmental agencies and foundations, but with little success.

We face the people of Chicago proudly. We have had four good years at the new location on Lake Street. We had the opportunity to sell Siena to the Chicago Board of Education in 1972. We did sell the former building, but we were unwilling to leave the Austin Community because there seemed to be a need for a school like Siena. Although that need has changed, Siena will live on in the hearts of many Chicago-area women.56
Forty-eight students graduated from Siena in June 1977.\textsuperscript{57}

The story of Siena High School is a good example of how a religious community of women struggled to maintain a high school for girls against tremendous odds. After an initial success story and then the crisis of overenrollment, the sisters found themselves so in debt that selling the school building was necessary.

The sisters continued to serve the Austin neighborhood with the relocation of the high school in an empty parish grade school. However, declining enrollment and escalating costs continued to plague the school, forcing its eventual closing.

\textbf{St. Michael Central High School}

One high school, St. Michael Central High School, closed in 1978. Located at St. Michael's parish, in the Old Town neighborhood of Chicago, St. Michael began with a two-year co-institutional commercial program in 1887. The boys' institution was conducted by the Brothers of Mary. The girls' institution was conducted by the School Sisters of Notre Dame. By 1923, the commercial programs had developed into a regular four-year high school course of studies. In 1928, Cardinal Mundelein designated St. Michael as a central high school. A new school building was constructed in 1928. The north end of this three-
story building was the girls' section; the south end was the boys' section. The building contained classrooms, science labs, library, lecture hall, gymnasium, cafeteria, administrative offices, and a bowling alley. The common units--library and cafeteria, which were located in the girls' section; gymnasium and science labs, which were in the boys' section--were used by both schools. Extracurricular activities were shared by both boys and girls.58

Enrollment at St. Michael remained in the 725- to 775-pupil range from the mid-1950s to the mid-1960s. While stable, the enrollment was below the building's capacity. The school accepted referrals from oversubscribed schools.59 During this time, too, the neighborhood began to experience ethnic and racial changes--from a concentration of Germans, Hungarians, Irish, and Italian to a black and Hispanic enclave. The commercialization of Wells Street, in Old Town, Chicago, brought some stability to the neighborhood, but not necessarily in terms of parish families. Enrollment began to decline in the late 1960s from 754 students in 1967-68 to 640 in 1970-71. Five hundred seventy-five students were enrolled in 1973-74.60

The majority of St. Michael's operating expenses were met by tuition and fees. The deficit was subsidized
by the parish. In 1972, the parish provided a subsidy of $28,747. The director of education for the Brothers of Mary, Brother James Gray, wrote Father Robert Clark, the superintendent of schools, in fall 1972, regarding the future of St. Michael's High School. He expressed concern that the parish was the sole outside source of financial support for the school. He asked whether or not the archdiocese wishes to save this inner-city school and assume centralized support and responsibility for it. I think it is inevitable that the parish must withdraw from this support. I do not know how they have managed up to this date; it is impossible for me to believe they can continue much longer.\(^6\)

Brother Gray assured Father Clark that the Marianist Brothers would continue to administer and staff the school. He stated:

We do have some difficulties obtaining staff for this demanding inner-city work. But, in our various criteria for retaining or dropping schools, St. Michael's stands very high, by the fact that it is devoted to an interracial apostolate and an apostolate for the disadvantaged. Obviously, we cannot guarantee religious life against a continuing pattern of defections. However, we feel that our own pattern of defections has stabilized. We feel sure that we have a pattern that at most could cause the withdrawal of one man from each of our other schools across the province, so that a school like St. Michael's is not faced with the likelihood of losing a number of religious at one time.\(^6\)

Brother Gray informed Father Clark that the Marianist Brothers would not be able to provide any type of financial subsidy, save for the contributed services of the brothers, to St. Michael High School. The brothers
viewed fiscal support to be the responsibility of the local parish and the diocese. He concluded by stating:

If the diocese provides any sound and reasonable plan for supporting and keeping St. Michael's High School alive and functioning, we will be extremely positive about working out a continuing arrangement for remaining in the administration and teaching of this school and also that, if the diocese ultimately finds it necessary to let this school close, the Society of Mary, while regretful over an historical loss, will in no way be a problem or an obstacle to that decision.

Reverend Daniel Lowery, the provincial of the Redemptorist Fathers, the community responsible for the parish, called a meeting on October 19, 1972 to discuss the future of the high school. Invited to this meeting with the principals, representatives from the religious orders, and Father Clark. Cardinal Cody was also informed of the meeting. The Redemptorists questioned the continued operation of the high school in light of the financial drain on parish resources. Operating expenses were discussed and various options and considerations were explored. The brothers requested a study of all finances and the initiation of a recruitment drive to increase enrollment. They also requested ample notification if the decision was made to close the school in June 1973 so that students, lay teachers, and religious staff would have ample time to relocate for the next school year. A second meeting was held on December 4, 1972 to review finances and further explore ways of
keeping the school open. It was decided at this meeting that the school would remain open for the 1973-74 school year and a program for the continued financing of the school would be developed. This program would pursue tuition increases, enrollment drives, diocesan subsidy, fund-raising appeals to the alumni, and in-school fund raising.65

A formal appeal to Cardinal Cody for archdiocesan financial assistance was made by the pastor, Fr. Joseph Bilsley in February 1972. Father Lowery wrote in April, proposing that the parish and the archdiocese "split the deficit" with both groups paying approximately $15,000. He further requested this assistance for four to five years "when St. Michael's High School will have survived the critical years and be able to sustain itself."66 The archdiocese provided a $20,000 subsidy for the 1973-74 school year ($10,000 per school) and allocated a $40,000 subsidy for the 1974-75 school year ($20,000 per school). At that time, the Archdiocesan School Board recommended a merging of the two schools, stating that "it would be more economical if the two schools were to share to a larger degree in facilities and programs."67 A subsidy of $50,000 was allocated by the archdiocese for the 1975-76 school year. The school had requested $72,000. The Archdiocesan School Board
proposed that the cardinal initiate "appropriate action to untangle matters between the school, the parish and the School Board and to make or cause to be made the necessary jurisdictional clarification." 68

The issue of becoming a coeducational institution was again studied in the fall of 1975. This issue had been considered in the early 1970s. Previous attempts had not been said to be successful because "the structure and tradition of years has kept the identity of each of these separate schools strong and until recently they have both been viable and rather different schools." 69 This current study was based on the premise that "a double administration seemed to be too costly and too demanding in the complications of communication." The end result was that St. Michael became a coeducational school beginning with the 1976-77 school term. The two former Principals, Sister Anita Clare and Brother Edwin Johnson, agreed to serve as co-principals. The faculty was informed by the pastor of this decision in March and the parents in April 1976. At the same time, parents were notified that there would be an increase in tuition for the 1976-77 school year. The pastor made the decision and announcement because of emotional reactions and resistance on the part of the religious faculty members. 70

The Archdiocesan School Board allocated a subsidy
of $55,000 for the 1976-77 school year (the school had requested $70,500) and $40,000 for 1977-78 ($76,000 had been requested).\footnote{In March of 1978, the pastor of the parish, Father Miller, requested an emergency parish subsidy of $89,784 "to meet the absolutely necessary expenses for the remainder of the fiscal year 1977-78." He further stated:

Our schools are the devastating factor in attempting to move the parish forward. In fiscal year 1975-76, the parish subsidy to the schools was $89,390. For fiscal 1976-77, it was $80,826. Our projected subsidy for fiscal year 1977-78 is $148,653. For the first seven months of this year, the parish has already subsidized the schools $63,711. Our actual financial situation, the pressing needs of the parish plant, and the necessity of fulfilling other commitments to the parish community mandate that the parish can no longer subsidize the schools.\footnote{He further stated that

the financial situation of the schools, especially the high school, is very bad. There is a very distinct possibility that we will have to hire a lay principal for the high school next year, which would add another burden to an already impossible situation. Of the 468 students, only 34 students are members of St. Michael's parish; 231 are Catholic; 237, non-Catholic.

Because of the ever-present lack of funds, the quality of our education is slipping. The deplorable condition of some of our buildings militates against the pride people are beginning to feel in this neighborhood.

In all seriousness, we have reached the moment of truth. Decisions must be made quickly regarding the future of St. Michael's. Decisions which should have been made years ago. We are no longer able or willing to live from hand to mouth, never knowing what tomorrow will bring. Nor do we feel before our own consciences, that we can morally justify}
continuing to take on debts which we know we are unable to pay . . . or assume obligations, such as teachers' contracts, that we know we cannot fulfill. 73

The archdiocese provided an emergency allocation of $42,500. At the same time, the cardinal accepted the recommendation to close the high school at the end of the 1977-78 school year. He requested that this decision be communicated to the students, parents, faculty, and parishioners before April 1, 1978 to allow time for faculty and pupils to relocate. Notification was made to the religious communities on March 11 and to students, faculty, and parishioners on March 20, 1978. In this letter, Father Miller stated:

The spiraling cost of education and the lack of parish funds to meet these expenses are the primary reasons for this decision. Declining enrollment, lack of religious personnel, lay teacher salaries, and the deterioration of the physical plant are other factors which led to the decision of the Redemptorist Fathers. 74

He further noted that the closing of the high school would not adversely affect the parish's operation or that of the grade school.

A press release, issued by the archdiocese on March 21 and carried by the Chicago Tribune on March 22 and The New World on March 24, 1978, illustrated these reasons:

1) Parish revenue cannot meet spiraling costs and the school's $100,000 annual deficit.

2) The $600 annual tuition does not cover the $960 per pupil cost of operating the school.
3) Enrollment has declined from 539 students in the 1972-73 school year to 468 this year. According to Brother Edwin Johnson, principal, "It's been gradually going down, because each year we have to increase our tuition and every time we increase our tuition we lose students."

4) The religious faculty has decreased by nearly 50 per cent in the past 12 years, forcing the parish to pay higher salaries to lay teachers to replace them.

5) The school building is in need of expensive repairs.

6) The Archdiocese of Chicago began subsidizing the school with $20,000 in 1973 and has given the school $40,000 this year in addition to a recent $42,500 emergency subsidy. However, according to Father Miller, "The Diocese cannot give us any assurance that the subsidy will continue."

7) Both lay and religious faculty members have been accepting less than the recommended Archdiocesan salaries.

The Tribune article also reported that a group of faculty members hoped to find a way to resolve the school's financial difficulties, but that the principal was not optimistic. According to Brother Edwin Johnson, "It's been no secret to the faculty that we have been in a financial bind for at least 10 years. There is a group who feel they can do something. It's just a shot in the dark." This group of faculty members picketed the Archdiocesan School Board offices on April 6, 1978 to dramatize their position and "let people know we haven't given up." According to teacher Daniel Grego, "St. Michael is an integrated school that works. The Archdiocese let
down on their commitment to the inner city. We feel that the Cardinal could somehow, if he wanted to, subsidize the school and keep it going.\textsuperscript{76} 

Despite these efforts, the school closed at the end of the 1977-78 school term. The high school buildings were subsequently razed and the land sold to a developer who constructed luxury condominiums. The Old Town Triangle neighborhood in which the parish is located has been declared a landmark district. Many buildings have been rehabilitated and property value has soared.\textsuperscript{77} 

St. Michael Central High School provides a good example of how a school under the auspices of a parish could drain a parish budget to the point where no other parish commitments could be undertaken, no matter how valid they might be. And to underscore the impasse, only a handful of the students belonged to the parish and more than half of the study body was non-Catholic. Although the school served a good purpose by educating inner-city youth, the parish, in prioritizing its responsibilities, concluded that closing the school was not only justified but prudent. 

The fact that the land where the school stood is now occupied by luxury condominiums suggests an interesting juxtaposition between the values of desirable land and the education of youth.
St. Sebastian High School

Only one school, St. Sebastian Parish High School, located on the north side of Chicago in the Lakeview neighborhood, closed in 1979. A four-year coeducational high school had been established in St. Sebastian parish in 1913, under the direction of the Sisters of Charity of Cincinnati, Ohio. The first graduation was held in 1917, with fifteen students receiving diplomas. When Cardinal Mundelein initiated a centralized high school program in 1920, St. Sebastian High School closed. However, in 1935, Mundelein asked the pastor, Father Edmund Byrnes, to reopen the school as a two-year program to accommodate the growing number of high school students in the area. In 1940, the program was expanded to provide four years of regular high school coursework. Enrollment was then restricted to girls. 78

Enrollment at St. Sebastian High School was always small, rarely exceeding the student capacity of 180 students. The high school occupied five classrooms in the grade school building. Physical education, science laboratory, and library facilities were not adequate. Enrollment peaked in the mid-1960s when close to 190 students were enrolled. It declined to and remained at approximately 150 students during the 1970s. 79

In 1961, the Sisters of Charity were approached by
Msgr. McManus regarding the building and staffing of Elizabeth Seton High School in South Holland. In the course of negotiating the acceptance of this offer, the mother general of the sisters, Mother Mary Omer, proposed that St. Sebastian High School be closed and the faculty be reassigned to the South Holland school. Msgr. McManus appreciated her request but was unable to honor it at that time. He explained to Mother Omer in his letter of November 29, 1961:

Our research indicates that it would be virtually impossible for us to absorb the present enrollment of St. Sebastian's into neighboring Catholic high schools for girls on the north side of the Archdiocese. Alvernia, Immaculata, St. Benedict, St. Clement, and Josephinum, schools reasonably close to the homes of the St. Sebastian enrollment, are filled to capacity and probably will have to turn away a number of freshman applicants who will seek admission to these schools on January 13, 1962.

He further stated that St. Sebastian would be needed for referrals from these oversubscribed schools. He proposed, however, that "the Archdiocese make long-range plans for closing St. Sebastian High School in connection with the consolidation of three or four parish high schools into one large high school." Obstacles to the implementation of this plan included obtaining a community of sisters to staff the school and necessary construction funds. Nothing further came of the proposal for the construction of an area high school for girls. St. Sebastian High School remained open
until 1979.

In the early years of the parish, the ethnic composition of the St. Sebastian neighborhood was primarily Irish and German. In the late '50s and early '60s, Spanish-speaking families from Puerto Rico and Cuba began moving into the parish. St. Sebastian High School developed a curriculum to meet the needs of non-English-speaking, primarily Spanish-speaking, students. Notwithstanding the small enrollment, the faculty provided a comprehensive program for students who were often referred to St. Sebastian by other Catholic high schools. In an interview in 1972, the principal, Sr. Teresa Jordan, said, "We're not sure what will happen in the next seven years, but we do know that we want to continue building the faith community that makes St. Sebastian High School such a strong educational and communal factor in our parish today." Enrollment at that time was 155 students under the direction of four sisters and three lay teachers. In later years, girls with behavior problems were also accepted.

The number of Sisters of Charity administering and teaching at the high school gradually decreased, with only two assigned during the 1977-78 school year. In 1978-79, no Sisters of Charity were assigned to the high school. At this time, the principal, Mr. Michael
wierzbicki, and the pastor, Father William Simon, requested assistance from the Catholic Schools Office to determine the viability of the high school. Several assessments were conducted with the staff, pastor, and parish-at-large. It was determined that the Lakeview neighborhood was changing. Minority families were moving out and were replaced by white, middle-class, single, and young married couples. A large number of homosexual residents also moved into the neighborhood. Single-family homes were being replaced by apartments and condominiums. Few of these new residents had potential students for St. Sebastian High School.

Despite several attempts at recruiting students outside of the St. Sebastian geographic area, enrollment declined to eighty-seven students, including twenty-three seniors in 1978-79. On January 13, 1979, only four girls took the freshman entrance examination for the 1979-80 school year.

The decision to close St. Sebastian High School was announced in The New World on February 25, 1979. The currently enrolled students were referred to nearby high schools--Immaculata, Madonna, and St. Benedict. The archdiocese provided scholarship assistance to those students unable to meet the higher tuition at the new school.82
A second article in *The New World* on May 25, 1979, explained the decision to close the school. Reasons stated included small enrollment, increased operating costs, inadequate facilities and equipment, insufficient staff, and loss of religious sisters. The article further stated that the parish was unable to continue to absorb the operating deficit which amounted to approximately $535 per student for the 1978-79 term. The vacated high school classrooms were to be used by the parish's elementary school.83

St. Sebastian High School fell victim to the gentrification of a neighborhood. The newcomers to the St. Sebastian neighborhood were, in many instances, childless, so there was no source of pupil population. The size of St. Sebastian High School made the closing unavoidable.

**St. Augustine High School**

One school, St. Augustine, closed in 1980 and four schools—Aquinas Dominican, St. Thomas the Apostle, Visitation, and Unity—merged to form the VAUT Corporate School Office.

St. Augustine High School began under the direction of the Poor Handmaids of Jesus Christ, as a commercial school for girls of St. Augustine Parish in 1911. This
high school was operated on the top floor of the same building as the parish grade school. In 1913, boys were admitted to the program. A regular four-year program began in 1941. Enrollment in the parish school during the 1950s was approximately 250 students, a small percentage being boys. Beginning with the 1961-62 school year, only girls were enrolled. The number of students requesting admittance as freshmen increased sharply in the early 1960s, with 98 students registering in 1961 and 113 in 1962. Freshman capacity was 60 students. In order to accommodate increased enrollment, the archdiocese purchased and installed mobile classrooms. By the 1963-64 school year, three mobile classrooms were in use and 295 students were in attendance. The school remained over capacity until the late 1960s.

Enrollment dipped slightly in the late 1960s but increased somewhat in the early 1970s, peaking in the 1973-74 school year with 320 students. The increase was attributed to the closing of other nearby high schools and the request of Catholic Charities to accept deaf high school students. These students were instructed by Sisters of Christian Charity, but mainstreamed into some regular classes.

What had originally began as a German parish and school, gradually evolved into an Hispanic community with
a smaller black contingent. A 1975 parish profile predicted that the parish would become either completely black or Spanish-speaking within ten years and reported declining parish membership. The first black student enrolled in 1971; by 1977, ten black students were enrolled. Over 60 percent of the enrollment was Hispanic by 1979.87

Continued operation of the St. Augustine High School was questioned by the principal, Sister Jolise May, and the pastor, Father Lawrence Brummer, in the summer of 1979. Problems identified included: a drop in enrollment from 316 students in 1975-76 to 204 students in 1979-80, paralleled by an increase in per-pupil operating costs—$488 in 1975-76 to $1,075 in 1979-80 (tuition was $350); inability of the parish to continue to subsidize the school's financial deficit; limited academic programs due to the size of the school, and the faculty's inability to serve adequately the increasing number of non-English-speaking students.88

A committee of parents, teachers, students, parish staff, and parishioners was established to study options for the St. Augustine High School. Options considered included: a gradual phasing out of the high school program, the development of a specialized curricular program for either ESL (English as a Second Language) or
lower-ability students; increasing tuition to cover per-pupil operating expenses; and closing the school as of June 1980. Committee meetings were held during October 1979 with the final meeting held on October 30, 1979. It was determined that the parish could no longer continue to subsidize the high school program. At that time, 70 percent of the students came from other parishes. It was decided that the school should close in June 1980. The Archdiocesan School Board concurred with this decision and recommended that every effort be made to place the students in another appropriate school program. Tuition subsidies were provided for students of parishioners and special programs for the Spanish-speaking students were developed at the schools where the largest percentage of these students transferred.  

Parents, students, parishioners, and incoming freshmen were notified of the decision to close St. Augustine High School on February 4, 1980. A press release was issued by the Archdiocesan School Board. The theme for the remainder of the 1979-80 school year was to "gently close the doors of St. Augustine High School." The final graduation ceremony was held on May 23, 1980. The high school classrooms were then used by the grade school.  

Similar to the situation at St. Michael Central, the majority of the students at St. Augustine High School
were not members of the parish which financed the school. This financial subsidy created a tremendous drain on the parish budget. In the end, the original purpose of a high school to serve the children of the parish was no longer being met. The decision to close was a sound one.

VAUT Corporate School System

The VAUT Corporate School System was formed in 1980 by the reorganization and merging of four south-side Catholic girls' schools. VAUT was an acronym formed with the initials of the names of the four schools involved. What follows is a description of three of the high schools, namely, Visitation, Aquinas Dominican, and St. Thomas the Apostle, and the development of the VAUT program. Unity High School, a merger of Loretto and Mercy High Schools, was described previously in Chapter VII.

Visitation High School

Visitation High School, located in the Englewood neighborhood on the south side of Chicago, opened as a four-year, parish, coeducational program on September 7, 1915 under the direction of the Sinsinawa Dominican Sisters. One hundred sixty-five students were enrolled. In 1922, Cardinal Mundelein designated Visitation as a
central high school for girls under the auspices of Visitation parish. To provide adequate space, an addition was constructed to the original building in 1937. Enrollment exceeded 600 students. A social center containing an auditorium, gymnasium, club rooms, and assembly hall was opened in 1940. Additional classroom space was added in 1943 and 1948. By 1952, enrollment exceeded 1,000 students and Visitation was the largest parish-owned secondary school in the archdiocese.91

Eleven hundred students were enrolled during the 1958-59 school year which created serious overcrowding problems and caused numerous violations of the Chicago Building and Fire Codes. Enrollment was reduced slightly, to 1,040 students, for the 1959-60 school year. A 900-student capacity limit was established by the pastor and principal, beginning with the 1960-61 school term.92

The outlying areas of the Englewood neighborhood underwent a racial change, from white to black, in the 1950s. The Visitation neighborhood, however, remained predominantly white until the mid-1960s. Neighborhood and parish organizations attempted to influence the buying and selling of homes in order to maintain an all-white neighborhood. In August 1963, three black families moved into apartments in the vicinity of Visitation.
parish. A week of racial violence followed during which 158 persons were arrested, and many, including seven Chicago policemen, were injured. Clergymen of different faiths cooperated with civic authorities to bring peace to the area. The Chicago Conference on Religion and Race issued the following statement:

There is no place in our community for hatred and violence and we will not tolerate it. If we violate the right of any family, peacefully to occupy its home, we deny God and His law. We are a people; we must not become a mob. We, the undersigned clergymen, prayerfully appeal to all our people, Catholics, Protestants and Jewish, Negro and white, to respect human rights, to maintain law and order, and to work together for community peace and understanding.93

Msgr. Richard Wolfe, pastor of Visitation parish, urged "everyone as much as possible to try to stay away from the scene of disturbances. We must discourage the curiosity-seeker and the agitators. I especially ask the children and teenagers to stop all demonstrations." While several clergymen felt the agitators, mostly teenagers, were from Visitation parish, Msgr. Wolfe said he could "control his parishioners" and that most of the trouble had been caused "by people from outside the neighborhood."94 The racial outbreak was followed by a massive movement of white families away from the neighborhood. Enrollment at Visitation High School was affected. Incoming freshman applications, which matched capacity for both the 1961-62 and 1962-63 terms, began
to drop with the 1963-64 school year. By 1967-68, applicants were forty-five students below capacity. According to the convent records, total enrollment for that year numbered 716 students, including several "colored" students from Sacred Heart High School which had recently closed.  

Visitation High School celebrated its fiftieth anniversary on April 17, 1965. A North Central evaluation, conducted in 1968, concluded with the following:

Visitation High School is a good school of which all concerned can be truly proud. The administration and faculty are well qualified and approach their educational tasks in a truly professional manner. They are truly dedicated to their school and to the students. The rapport between the faculty and students is excellent.

Enrollment continued to decline at Visitation, from 716 students in 1967-68 to 473 in 1970-71. Of the 329 students enrolled in 1972-73, 234 were black, 36 Hispanic, 57 white, and two Oriental. By 1974-75, the ethnicity of the 300 students enrolled was either black or Hispanic.

Archdiocesan financial subsidies were allocated to Visitation Parish rather than to the high school directly which caused conflicts between the pastor and the school administrators with respect to the implementation of policies and budget. In January 1975, the Dominican Sisters proposed that the archdiocese assume control of
visitation High School, make improvements in the physical plant and make the school administrators be responsible for educational policies and the budget. They proposed that programs for unwed teenage mothers and dropouts be developed in future years. It appeared that it would cost approximately $400,000 to renovate the building which prompted the archdiocese to propose closing the school. 

Visitation remained open during the 1975-76 school year despite a decrease in the archdiocesan subsidy to the parish. It was concluded that future subsidies would be insufficient to continue the high school's operation. In October 1975, the sisters proposed relocating the high school to an empty grade school convent (Our Lady of Mount Carmel) with the archdiocese assuming control and subsidizing the operating deficit for a minimum of three to five years. The estimated deficit for the first year was $60,000. The archdiocese proposed that the parish grade school and the high school share the same facility rather than relocate the high school. The sisters were opposed to this proposal because of the building's deteriorated condition and extensive and expensive repairs required. The sisters continued to explore alternatives, which included operating a program for freshmen and sophomores, developing a store-front tutorial
program, or transferring to another south-side high school in need of teachers and administrators. At the request of the archdiocese, no announcement of changes at the high school was made during this time. The sisters reported the problem of working under such a restriction.\textsuperscript{100}

In late March 1976, the archdiocese and the sisters agreed to the relocation of the high school to the St. Theodore Elementary School building. The archdiocese agreed to assume control of the high school, commit to a three-year financial subsidy of $115,000, and renovate the facilities. The sisters agreed to operate and maintain the facilities, provide a salary rebate to the school from the sisters' stipends, and be responsible for the operating deficit up to $15,000.\textsuperscript{101}

A North Central evaluation conducted in 1977 recommended the school's open admissions policy which is derived from a philosophy which provides a good education to girls on a broad spectrum of ability and preparation: those with disciplinary, emotional, linguistic or academic problems as well as college-bound students, in an atmosphere of normalcy, support and challenge.\textsuperscript{102}

The report proposed an increase in the number of faculty and staff members, stating:

This should be recommended to the archdiocese as well as to the administration and congregation. The increase is needed because the remarkable success of Visitation as a referral and open admissions school depends upon a small ratio of students to teachers,
and because of the overextension of present personnel. ¹⁰³

The three-year agreement between the archdiocese and the Sinsinawa Dominican Sisters was to expire in June 1979. While the sisters believed their program at Visitation was successful and showing signs of growth, problems other than financial, such as available religious teachers and administrators, had to be addressed. Also, the Archdiocesan School Office was conducting a study of several high schools on the south side with a view towards a probable reorganization. The sisters, therefore, proposed a one-year renewal of the agreement with a substantial increase of the archdiocese's subsidy. The archdiocese agreed to the extension and allocated a subsidy of $75,000 for the 1979-80 school year. ¹⁰⁴

The study of the south side high schools conducted by the Schools Office eventually led to the consolidation of four schools, including Visitation, and the establishment of the VAUT Corporate School System which began operating in the fall of 1980.

Aquinas Dominican High School

Aquinas Dominican High School began in September 1915 at the request of Archbishop Quigley for the education of boys and girls of the South Shore neighborhood of Chicago. Initial enrollment was seventy-nine pupils
under the direction of eight Adrian Dominican Sisters. The original facility was the Catholic Extension Society building which served as both school and convent. A major addition was constructed in 1928 and another one in 1930, increasing student capacity to 800. Beginning in 1930 at the request of Cardinal Mundelein, Aquinas changed from coeducational to a girls' high school. 105

Aquinas's enrollment exceeded the 800-student capacity level during the 1950s. Applications continued to exceed freshman capacity levels during the early 1960s, with 289 students requesting admittance for the 200 available seats in 1962-63. The Archdiocesan Schools Office proposed either an extended-day program or the use of the St. Philip Neri Grade School to accommodate all applicants. Sister Rosaria, principal, rejected the proposal because all available space and personnel were stretched to the limit. The general council of the sisters stated the following reasons:

First, since the building is old and since it was designed for grade school purposes, there would be considerable expense involved in fitting it for the use of high school students, and maintenance would be a constant problem.

Second, Aquinas is in a declining neighborhood as far as vocations are concerned and the prospects of recruiting new numbers must be of primary concern with all religious communities in these days of great Sister shortages.

Msgr. McManus responded that his wish to have the
grade school building annexed to the high school "was prompted by a desire to make it easier for Aquinas to accommodate the many young ladies who want to take advantage of its excellent program." He disputed the "declining neighborhood" characterization saying that "Aquinas will continue to attract more students than the present building can hold for years to come."¹⁰⁶

There was concern on the part of the archdiocese and neighboring parishes and schools that the hesitation to extend the Aquinas school day or to expand facilities was based on reluctance to accept black students. Sister Rosaris responded by stating, "This is not true, since we have accepted and have on our roster colored girls from the following parishes which we have served since our school opened in 1915: St. Laurence, St. Columbanus, St. Carthage, St. Dorothy and St. Francis de Paula."¹⁰⁷ Applicants, including twenty-three black girls, exceeded capacity by forty-one students for the 1964-65 school year.¹⁰⁸ The number of total applicants declined during the latter part of the 1960s, although the number of black students increased from 23 percent in 1967-68 to 45 percent of the total enrollment by 1969-70.¹⁰⁹

Aquinas began to experience financial difficulties in the early 1970s. There was a decrease in enrollment, tuition revenues, and the number of teaching-sisters,
coupled with an increase in operating expenses. The Adrian Dominican congregation covered the deficit, which averaged approximately $35,000, during the years 1969-1973. The estimated deficit for the 1973-74 school year was $60,000. At this time, the sisters proposed three alternatives: request a matching subsidy from the archdiocese; transfer the school to archdiocesan control while continuing to teach; or request a matching subsidy from Regina Dominican High School in Wilmette which the sisters also operated. The superior general, Sister Rosemary Ferguson, informed Cardinal Cody in March 1973 that unless there was archdiocesan financial support, the order could be forced to close Aquinas in June 1975. The archdiocese agreed to provide a subsidy of $30,000 for the 1974-75 school year; the congregation assumed the balance of the deficit. Sister Ferguson proposed to Cardinal Cody that financial planning for the 1974-75 school year begin immediately in the fall of 1973.

The sisters proposed a three-year financial commitment of $250,000 by the archdiocese in early November 1973. This amount was later reduced to $130,000 when the pastor of nearby St. Philip Neri parish, Msgr. Vincent Moran, pledged $40,000 a year for the three-year period. If this proposal were not accepted, the sisters requested a one-year continuances of the $30,000 subsidy and
permission to close Aquinas in June 1975. If no financi­
cial assistance was forthcoming from the archdiocese for
the 1974-75 term, the sisters would withdraw from Aquinas
in June 1974. In May 1974, the archdiocese allocated
$50,000; the congregation provided a $30,000 subsidy.
There is no further record of the subsidy from St. Philip
Neri parish. ¹¹¹

Subsidies to Aquinas from the archdiocese continued
throughout the 1970s with $54,000 allocated in 1975-76
($90,000 was requested); $62,000 in 1976-77 and 1977-78
($91,000 was requested the latter year); and $50,000 for
1978-79. The Adrian Congregation continued to subsidize
the school's operating deficit. Parent fund raising was
initiated in 1975, with approximately $15,000 raised
annually by 1979. ¹¹²

Enrollment at Aquinas remained fairly stable at 625
students throughout most of the 1970s, dropping to 417 in
the 1979-80 school year. By this time, the majority of
the students were black. Beginning in 1978, Aquinas High
School participated in the collaborative study with three
other south side high schools which resulted in the
formation of the VAUT Corporate School System. This
study recommended the merging of four schools into two
sites of which the Aquinas campus was one. The VAUT
program began in the fall of 1980. ¹¹³
St. Thomas the Apostle High School

St. Thomas the Apostle High School was established as a parish high school for girls in 1916. It was directed by the Sinsinawa Dominican Sisters. Fifteen girls participated in the first graduation ceremony which was held in June 1920. A new facility, housing both the elementary and high school programs, was constructed in 1929.¹¹⁴

The Hyde Park neighborhood, where St. Thomas the Apostle parish was located, as well as surrounding neighborhoods, began to experience racial change from white to black in the 1950s. Housing re-development plans promoted by the University of Chicago, began to be implemented during the late 1950s and early 1960s. The combination of these two factors—changing racial makeup of the neighborhood and the displacement of families—resulted in a decline in enrollment from 215 girls in 1951-52 to 112 in 1961-62.¹¹⁵ The Archdiocesan School Board considered merging St. Thomas the Apostle with St. Elizabeth High School because of its low and declining enrollment. For the 1961-62 school term, only thirty-eight girls applied for admission; freshman capacity was sixty students. In December 1961, twenty-eight girls applied for the 1962-63 school year. In March 1962, the school board recommended the school's continued
operation for an additional year.\textsuperscript{116}

By 1962, the Hyde Park renewal project had been implemented and middle-class black and white families moved into the newly constructed townhouses and apartment buildings. The renewal project, together with extensive recruitment, helped to increase St. Thomas's enrollment to over 200 students by the 1967-68 school year, with an average of sixty girls applying for admission. Approximately 95 percent of the students were black.\textsuperscript{117}

St. Thomas the Apostle High School did not receive a direct archdiocesan subsidy. It was totally financed by tuition, fund raising, parish assistance, and the contributed services of the Sinsinawa Dominican Sisters. Some parishioners disagreed with the parish financial support of the high school because they believed it served a population that extended beyond the parish boundaries. The racial makeup of the school was said not to reflect that of the parish and the immediate neighborhood, and there was little parish involvement in the high school's operations.\textsuperscript{118}

Enrollment at St. Thomas the Apostle remained in the 200-student range throughout the 1970s. In 1978, the school began to participate in the collaborative study which resulted in the establishment of the VAUT Corporate School System. St. Thomas the Apostle High
School closed in June 1980; the VAUT program began the following September.

VAUT Corporate School System

The VAUT Corporate High School System was officially formed on May 29, 1980. This system was a reorganization of the four south side Catholic girls' high schools—Visitation, Aquinas Dominican, Unity, and St. Thomas the Apostle—into two, as a means of offsetting escalating costs, declining enrollment, fewer religious personnel, and the underuse of existing buildings. VAUT was an acronym formed with the initials of the names of the four schools involved in the reorganization. Planning for the VAUT system began in June 1978, when representatives of Unity High School requested planning assistance from the Archdiocesan School Board due to continuing enrollment decline and problems maintaining a large, underused facility.¹¹⁹

During the summer of 1978, the administration at Unity completed a series of assessment surveys to gather valid, accurate data regarding the school's status. The Schools Office determined that decisions regarding the future of Catholic education for girls in the Unity area could not be reached without gathering and sharing data with the other area schools. In August, Reverend Walter
Wilczek, Director of Catholic High Schools for the Archdiocese, wrote to representatives of the other schools requesting their cooperation and participation in the study. In addition to the four schools already named, Academy of Our Lady, Longwood, was also asked to participate. However, it refused to do so.  

After each school completed the assessment process, a follow-up meeting with representatives from the school, congregation, and School Board office was arranged to review the data. In December, a meeting was held with representatives from the four schools to review the data and consider alternatives and options for the future. The following observations and conclusions were drawn from the data gathered:

1. There does not seem to be a sufficient number of students, who are interested in Catholic education for Black girls, available to keep all four schools in operation.

2. The statistics regarding major feeder schools to each VAUT high school indicate there is little stability of student population going to any of the high schools from the feeder schools. None can count on consistent numbers from specific feeders.

3. The combined programs in the four high schools do not seem to be meeting as wide a range of student academic needs as is possible. Are the programs too similar? too narrow? It seems more than college-prep schools and programs are needed in this area. Could other types of programs be started?
4. Financially, it is not feasible to keep all four schools in operation. Total financial subsidy to the schools from the Archdiocese, congregations, and parishes this year is $251,800. How long will these subsidy sources be available? More subsidy is projected for next year. Even with such subsidies, there are substantial deficits.

5. In general, salaries and religious stipends are very low. In justice to lay and religious staff, salary adjustments need to be made.

6. Good organization or management principles force the questioning of better, more efficient and financially sound ways to deliver quality education in the area presently served by the VAUT schools.

7. The four physical facilities are at present in relatively good condition. All face substantial capital expenditures in the near future. Such expenditures do not seem feasible for any single school to undertake. At present, the irony is that the largest facility [Unity] with the most potential for growth and flexibility of utilization has become the greatest detriment due to cost of operation.

8. Unilateral survival of all four schools does not seem possible.

9. Survival of the fittest is one approach which could be taken.

10. Some responsible collaborative decision making seems another route to take.

11. Most of the administrators and/or representatives of religious congregations indicated an openness to and a willingness to investigate possibilities for collaborative or cooperation to guarantee the continuance of quality Catholic education in the VAUT area.\(^{12}\)

During early 1979, representatives of the three groups (school administrators, religious congregation
officials, and the Schools Office) met. A meeting was held at Rosary College in River Forest on April 30, 1979, to assess progress. It was acknowledged by the group that progress had been slow, and that the necessity of finding a common solution due to budgetary restraints was recognized. It was decided to ask the Archdiocesan School Board Office to propose possible collaborative models that would best provide for the future of Catholic secondary education on the south side. The group concluded the current school administrators were too closely involved with their own institutions to objectively design a new model. Catholic boys' high schools in the same area would also be contacted to determine their interest in participating in the study and to learn if any were planning to change their status to coeducational and recruit female students in the future. The group expressed a preference for archdiocesan sponsorship of the project with the religious congregations administering the program rather than the congregations providing both services. Finally, a time line was developed which established November 1979 as the deadline for the final decision. 122

Meeting and planning continued throughout the summer and fall of 1979. A parent survey was developed. The issues of coeducation and meeting the needs of the aca-
demically disadvantaged student were considered. Four subcommittees—site, program, sponsorship, and transition—were formed and directed to develop recommendations by November. Meetings were held with teachers, parents, and grade school principals in October. Agreement was reached on the new model at the meeting held on November 6, 1979 at Visitation High School and was submitted to the superiors of the four congregations. This model would consist of a single board (comprised of representatives of the four religious congregations and the archdiocese), two sites, two schools (as opposed to one school and two campuses), a comprehensive academic program, and new school names. Representatives of Visitation High School expressed reservations about relocating their program. They were concerned that their program of open admissions and reasonable tuition would be weakened if not totally abandoned as a result of the consolidation. They also requested that an adequate transition plan with input from all concerned parties be developed, stating: "There was a feeling that although the VAUT Planning Committee worked very hard, they overlooked the teachers, students, and parents in the planning process."123

A meeting was held on November 29, 1979 with representatives of the schools, religious congregations,
and the Catholic Schools Office. At this time, the majority of the recommendations of the planning committee were accepted. The two sites, Unity and Aquinas, were selected because they could accommodate all of the students currently enrolled at the four schools. It was decided that a coordinator be hired, as soon as possible, to begin planning and designing programs for implementation in September 1980. Each congregation agreed to a five-year commitment to this endeavor. The recommendation for new names was not resolved.  

A joint letter to parents and students explaining the five-year reorganization plan of four schools on two sites was drafted and distributed on December 14, 1979. The letter stated, in part:

The goal of our work throughout the process has been to develop structures which would best enable us to continue providing your daughters with a high quality Catholic education.

We have evolved a plan for the next five years which has been submitted to the superiors of the religious congregations and Archdiocesan authorities for refinement and approval. We invite you and your daughters to join us in the great adventure of making it all happen.

Every change is marked by pain and excitement. We feel pain because we must let go of something which has had value for us for a period of time. We feel excitement because we have the opportunity to create a new entity which will bear our imprint. We are excited about the possibilities for these two new schools because we are confident that we will be able to offer your daughters a wider range of opportunities for intellectual, spiritual, and emotional growth. We hope you will share our
excitement and join us in our efforts.¹²⁵

A press release, describing the planning process and recommendations, was issued on December 17, 1979 and was carried by the Chicago Tribune, Chicago Sun-Times, and The Chicago Catholic.¹²⁶

Sister Mary Cornille, S.L.W. was hired as Coordinator of Transition on December 27, 1979 and she began working in January 1980. Initial tasks included meeting with the present school administrators, scheduling open houses at the new sites for Visitation and St. Thomas the Apostle students along with incoming freshmen, and curriculum planning. The planning board recommended the appointment of Sister Jean Hughes as principal of Aquinas and Sister Collette Mary White, current principal of St. Thomas the Apostle, as principal of Unity. Tuition was set at $795 with a scholarship fund to be available, especially for Visitation students.

A meeting for parents, alumni, students, and faculty was held on February 10, 1979 to discuss the school name issue. There was a strong push, especially among the Aquinas parents and students, to retain the names Aquinas and Unity. The feeling was that retaining current names added stability to the project. Although the Sinsinawa Dominican Sisters at St. Thomas the Apostle High School had long urged new names for the venture, they stated in
a letter on February 12, that "we feel that since there is such tension on all levels at this time with the collaboration process, that changing the names is for us the least of the problems." The planning board decided that insistence upon a name change might defeat the very end it was intended to promote, which was the acceptance of the new schools by the area people. A minimal name change--Aquinas Catholic and Unity Catholic--was proposed and accepted. The subtitle, Member of the VAUT Corporate School System, was to appear on all official correspondence.¹²⁷

Possibly incited by the emotionalism of the change in name, tension and polarization developed between the faculties of Aquinas and the other three schools. Even though the Adrian Dominican congregation supported and encouraged the collaborative process, the Aquinas faculty was resistive. Some reasons for this resistance were: a new administrative team had recently unified many factions within the school; the curriculum had been evaluated and revised in preparation for an upcoming North Central evaluation; and only fifty students from both St. Thomas the Apostle and Visitation High Schools would be transferring to Aquinas, so there was little incentive to change. The attitude of the Aquinas faculty appeared to the other groups to be one of absorbing the new students
as a result of consolidation and closing rather than the creation of a new entity. The planning board recommended that the two administrators, Sisters Jean and Collette Mary, study ways of diminishing Aquinas's resistance and fostering collaboration. Suggestions included the highlighting of common policies such as salary schedule, teacher certification, graduation requirements, and recognizing and accepting inherent differences in facilities and scheduling of classes. Tension continued throughout the spring of 1980.\textsuperscript{128}

The planning group drew up a Joint Venture Agreement which created the VAUT Corporation which would be directed by a council of members, one from each of the five sponsoring parties (the archdiocese and four religious congregations). This agreement provided for: management by a board of directors consisting of twelve persons, two appointed by each of the members of the corporation and the two administrators; terms for the lease and maintenance of the properties; provisions for the resolution of disputes; and provision for withdrawal of sponsorship. Withdrawal of sponsorship would result in a $25,000 penalty along with an obligation to pay off one-fifth of the expenses for five years. Each of the congregations agreed to encourage qualified personnel to offer services to the project. The Sisters of Mercy and
Adrian Dominicans agreed to lease their properties to the corporation for $1.00 per year. The Sinsinawa Dominicans agreed to transfer ownership of educational equipment at Visitation and St. Thomas the Apostle to the new corporation. The archdiocese pledged financial assistance through a direct subsidy, legal counsel, and assistance from the Catholic Schools Office. The VAUT Corporation was officially formed on May 29, 1980.\textsuperscript{129}

The VAUT program took effect in September 1980, with 1,090 students enrolled at the two sites: Unity, 622; Aquinas, 468. The combined faculty of 108 consisted of 28 sisters and 80 lay men and women. The majority of the students were black. Approximately 50 percent were Catholic. The 1980-81 year ended with a deficit of $81,153, which was divided equally among the five sponsors.\textsuperscript{130}

VAUT was an attempt on the part of several religious communities and the archdiocese to continue to provide Catholic education to inner-city girls on the south side of Chicago. The four schools involved in this venture had at one point been extremely successful operations. In later years, they all were faced with serious problems which threatened their continued existence. The merger also highlights the difficulties involved in merging four independent institutions.
Visitation High School had been in a vortex of racial violence which scattered to the suburbs those families who had supported the parish and its schools. Financial aid provided to the parish but intended as a school subsidy caused another kind of unrest as did the lack of agreement over various relocation proposals between the Sinsinawa Dominican Sisters and the archdiocese. Financial problems at Aquinas pitted the Adrian Dominican Sisters against the archdiocese as the religious order was unable to continue to subsidize the school's operation and demanded financial assistance. St. Thomas the Apostle was a parish-subsidized school which no longer primarily served the parish families. Eventually, the parish was no longer able or willing to continue to shoulder this financial burden. Unity High School, created by the merging of Mercy and Loretto High Schools, struggled for many years to provide Catholic education to inner-city girls.

Conclusion

Chapters VII and VIII related data with respect to the closing of twenty-six high schools. The reasons for those closings were usually similar: declining enrollment, changing neighborhoods, fewer religious faculty members, quality of the educational program, increasing
expenses, and declining revenues. It is apparent from the record, that reaching the decision to close was never automatic or easy. Often, objective data were secondary to subjective considerations or emotionalism. The religious communities weighed their years of service and attachment to a particular institution and neighborhood and their mission to the underprivileged and minorities. When closings took place in a black neighborhood, community groups often assailed the church for abandoning the neighborhood, even though only a small percentage of the students were Catholic.

The archdiocese struggled to financially support the high school system. Between 1955 and 1965, the archdiocese expended over $23 million for the construction of new high schools. Between 1965 and 1975, it expended over $21 million to subsidize educational programs in changing and needy areas. At the same time, the archdiocese was assailed for not doing more. In 1980 alone, over $3 million was expanded in educational subsidies. Rarely did a school overcome its need for a financial subsidy; rather, it required increasing amounts in subsequent years to remain solvent. Accordingly, the archdiocese had to decide how best to expend its limited funds. Because the decision to decrease or eliminate a subsidy could result in the closing of a school, it was always
criticized by some faction.

The consolidations and mergings which created Providence-St. Mel, Unity and VAUT were attempts to continue Catholic secondary education in the inner city despite mounting problems and lack of funds. With the exception of Providence-St. Mel, these mergers were not successful for long. Merging rarely eliminated financial problems. Although committing personnel to the venture, religious communities surrendered their ownership of the institution, thereby eliminating the benefits of pride of ownership. Tensions often arose between the several religious communities staffing a school, especially when one community was providing the facility. Also, the religious communities were reluctant to assume leadership responsibilities for the new ventures, as was the archdiocese.

Between the years 1967 and 1980, one new high school opened, three schools opened as a result of mergers and consolidations, and twenty-six schools closed. Enrollment and facilities declined from 76,438 students in ninety schools in 1967-68 to 54,326 students in sixty-four schools in 1980-81.¹³³


3. "Minutes of the Archdiocese of Chicago School Board Meeting" (hereafter referred to as SBM), November 1969, located in the Archives of the Archdiocese of Chicago (hereafter referred to as AAC).


15. Clark to Cody, ibid.


17. Ibid.


23. The National Catholic Reporter, April 19, 1974; April 26, 1974.


28. The New World, August 16, 1957; October 17, 1958; The Waukegan News-Sun, May 1, 1957; July 1, 1957; October 18, 1958.

30. Ibid., October 2, 1971, February 1, 1972.


32. Ibid.


43. Annals SSKC, November 8, 1976 (ASSND); SBM, November 16, 1976; Reverend Robert Clark to Sister Lucille Marie, S.S.N.D., November 16, 1976 (AAC).

44. Sister Lucille Marie to My Dear Parents, November 18, 1976 (ASSND).

45. The New World, December 17, 1976.
46. Montay, p. 81.

47. The New World, December 23, 1953; April 2, 1954.


49. Mother Mary Huberta McCarthy, R.S.M. to Sister Mary Inviolata Gallagher, R.S.M., February 21, 1961, located at the archives of the Sisters of Mercy, Chicago, Illinois (hereafter referred to as ARSM).


52. Sister M. Inviolata Gallagher, R.S.M. to John Cardinal Cody, June 7, 1972 (ARSM).


55. Reverend Robert Clark to School Board Members, November 8, 1976 (AAC).


62. Ibid., p. 3.

63. Ibid., p. 9.


68. SBM, February 3, 1975; February 24, 1975; Brother Leo Ryan, C.S.V. to Reverend Robert Clark, February 24, 1975 (AAC).


70. Quentin Hakenwerth, S.M. to Donald F. Miller, C.SS.R., November 4, 1975; Donald F. Miller, C.SS.R. to High School Faculty, March 11, 1976; Donald F. Miller, C.SS.R. to Quentin Hakenwerth, S.M., March 12, 1976; Quentin Hakenwerth, S.M. to Donald F. Miller, C.SS.R., March 18, 1976 (ASM); Donald F. Miller, C.SS.R. to Parents, April 28, 1976 (ASSND).

71. SBM, April 23, 1976; January 8, 1977 (AAC).


73. Ibid.


76. Ibid.

77. Koenig, History of the Parishes, p. 77.
78. Montay, p. 233.


80. Msgr. McManus to Mother Mary Omer Downing, S.C., November 29, 1961, located at the archives of the Sisters of Charity, Cincinnati, Ohio (hereafter referred to as ASCC).

81. The New World, October 27, 1972.


86. OCD, 1968, 1971, 1974; Annals of St. Augustine Convent (hereafter referred to as Annals SAC), April 9, 1976, located at the archives of the Poor Handmaids of Jesus Christ, Notre Dame, Indiana (hereafter referred to as APHJC).


88. SBM, August 23, 1979 (AAC).


91. Montay, p. 238.

92. Annals of Visitation Convent (hereafter referred to as Annals VC), 1955-1961, located at the archives of the Sinsinawa Dominican Sisters, Sinsinawa, Wisconsin (hereafter referred to as ASDS); Alice O'Rourke, O.P.,

93. The New World, August 9, 1963.


98. Dominican Sisters, Visitation Convent to Reverend Robert Clark, January 1975 (ASDS); SBM, January 6, 1975; March 31, 1975 (AAC).


103. Ibid.


105. Montay, p. 100.


116. SBM, January 7, 1961; December 12, 1961; February 6, 1962 (AAC).


120. Walter M. Wilczek, C.R. to Sister Margaret Niemeyer, O.P., August 30, 1978 [this same letter was also sent to the congregations staffing Aquinas and Longwood Academy]; "Resume of the Planning Process Initiated by the Archdiocese Schools Office for the VAU(L)T High Schools" (hereafter referred to as "Planning Process Resume"), August 30, 1978; December 5, 1978 (ASDS).


124. Sister Julie Sullivan, O.P. to General Council of the Adrian Dominican Sisters, November 29, 2979 (ADSAM).

125. Principals to Parents, December 14, 1979 (ASDS).


129. O'Rourke, p. 305.

130. OCD, 1981; O'Rourke, p. 305; The Chicago Catholic, February 2, 1983; Chicago Tribune, February 14, 1983; Sister Carol Johannes, O.P. to Sisters, February 10, 1983 (ADSAM); Sister Sarah Naughton, O.P. to VAUT Corporate Board, March 1, 1988 (ASDS). The deficit for the 1981–82 term was $140,000. The sponsors decided at this time to place responsibility for handling the deficit on the system itself. Recommendations for finan-
cial viability included the reduction of staff and an increase in tuition. It was further recommended that Aquinas Catholic be closed in June 1983 because of declining enrollment and rising costs. Enrollment had decreased from 468 to 340 in 1982-83. Projected enrollment for 1983-84 was 280. Despite the fact that tuition was raised to $1,130, the deficit was over $200,000. With the closing of Aquinas, the enrollment at Unity increased to 780 students. The Joint Venture was renewed in March 1985 for an additional five years. In the summer of 1987, however, after another year of study and collaboration with other south side schools, the decision was made by the VAUT Corporation and the archdiocese to close Unity Catholic as of June 1988. A new coeducational school, St. Martin de Porres, sponsored by the archdiocese, opened in the fall of 1988 at the former Mendel High School site.

131. Chicago Tribune, July 32, 1975; "A Cardinal Besieged," Time, August 11, 1965, p. 61. Cardinal Cody was also criticized in 1975 for investing in a closed-circuit educational television network to be used primarily by the schools that cost $4 million to build and $750,000 annually to operate.


CHAPTER IX

SUMMARY AND CONCLUSIONS

Catholic secondary education in the Archdiocese of Chicago began with the College of St. Mary established by Bishop William J. Quarter in 1844. This level of education continues as an important activity to the present. Between 1844 and 1945, the number of Catholic secondary schools grew gradually. In the years following World War II, the rapid growth in the Catholic population coincided with a demand for Catholic secondary education which could not be met by the existing institutions. In response to the demand, there was a massive high school construction program in the archdiocese which substantially increased student capacity and facilities. Initially, it was intended that the construction program continue indefinitely. However, after reaching a peak in 1966, enrollment began to drop and schools closed. New construction came to a halt. By 1980, there had been a 30 percent drop in both enrollment and facilities from 1966 levels.
This dissertation set forth a chronology and study of the expansion and decline of enrollment and facilities of the Catholic secondary schools in the Archdiocese of Chicago during the years 1955-1980. Factors relating to the decisions to first open schools constructed with funds from the High School Building Fund established under the direction of Samuel Cardinal Stritch and with funds from the High School Expansion Program under the direction of Albert Cardinal Meyer and Msgr. William McManus and later to close or merge schools were investigated. Individual case studies provide information about, and identification of, the factors which led to a dramatic fluctuation in enrollment and facilities over a twenty-five year period. The statistics alone do not reflect the full impact of the decisions or the lives of the people directly involved. However, any review of the content of the documents relating to the decisions shows that deep emotions were involved, and the decisions to open, close, or merge were most difficult.

Secondary education in the archdiocese was primarily a function of parish high schools and private academies until the 1920s. Parishes developed high schools, usually in vacant elementary classrooms, in order to provide a continuous educational program for the children of their parishioners. Often, in ethnic areas,
the parish was the core of the neighborhood. It was natural, therefore, for the parish to provide a secondary educational program. Parish high schools often began as small, two-year commercial programs which later expanded into four-year high schools. Religious communities sponsored private academies for girls and colleges for boys. These were select schools where entrance requirements were higher and tuition was more costly.

Prior to the study period, Cardinal Mundelein initiated the development of large, centrally located high schools in lieu of smaller parish schools and academies in the 1920s. He urged religious communities of men and women to construct and staff these institutions. While other dioceses financed, constructed, and controlled secondary schools, Chicago's high schools were, with the exception of the preparatory seminary, owned and operated by the religious community or the parish. This tradition continued until the 1970s when the archdiocese assumed control of several private high schools. By the end of the 1920s, seven new, centrally located high schools were constructed, both in the city and surrounding suburbs.

The financial crisis of the 1930s had halted the building of the larger schools which were very expensive to construct and operate. During the 1930s,
the archdiocese reverted to the practice of establishing two-year parish high schools. Usually quite small, these schools were able to provide an inexpensive secondary education. Between 1937 and 1940, sixteen such schools opened. No high schools were constructed during the war years, 1941-1945. Eight new schools opened between 1946 and 1954 and twenty-two new schools were constructed between the years 1955 and 1967, the expansion years covered by this study.

The population explosion and exodus from the center of the city of Chicago to the outskirts and suburbs contributed to a need for secondary school classrooms. Seven schools opened under Cardinal Stritch's direction during the years 1955-1958. All but one were large, centrally located high schools constructed with archdiocesan financial assistance, yet owned and operated by religious communities. The exception was Little Flower, the last parish-sponsored high school to be constructed.

Cardinal Stritch depended upon voluntary contributions from parishes to finance his High School Building Fund. Pastors were asked to pledge a certain amount of parish funds to be paid over a five-year period. The first phase of this building fund ran from 1953-1958. In 1958, he urged pastors to pledge again a similar amount so that the construction program could continue. The
program provided religious communities with construction grants and in some cases a site on which to build a high school. The disbursements were not uniform; some communities received both property and a construction grant and others received one or the other. In the case of Notre Dame and Regina High Schools, the archdiocese provided a $1,000,000 grant and property. The Sisters of Mercy and the Jesuits were each provided $1,000,000 for the construction of Mother McAuley High School and Loyola Academy. The communities were responsible for purchasing property. The Christian Brothers received a grant of $500,000 along with property for Brother Rice High School. Marian High School received a grant of $1,000,000; the property had been purchased some years earlier by the area parishes. Little Flower, a parish school, did not receive any financial assistance from the archdiocese.

Cardinal Stritch did not take the initiative in school construction. The impetus came either from the parishes or the religious communities. Initial discussion about constructing Marian Central High School in Chicago Heights began in 1949; the school opened nine years later in 1958. Plans for Notre Dame High School in Niles began in 1951 with the school opening four years later in 1955. Informal talks with the Adrian Dominican
Sisters about constructing a school in Wilmette began in 1953. Regina Dominican High School opened in 1958. Protracted planning caused increased costs as prices escalated due to inflation.

The more detached attitude of Cardinal Stritch, however, provided the religious communities with greater freedom in designing and operating their schools. Consequently, the schools built during this period are of a far more elaborate design than those of the 1960s. Stritch's major stipulation was that the schools provide a comprehensive academic program, which would include college-preparatory, general and vocational course offerings. In order to avail themselves of the construction and property grants, religious communities agreed to this provision. As was noted in Chapter IV, the majority of the shop-type of classes were abandoned after Cardinal Meyer's death.

Stritch primarily relied upon conversations and correspondence rather than formal contracts to reach agreements. This informal way of doing business caused difficulties following Stritch's death, especially for Notre Dame and Regina High Schools. When questions arose, conversations were recalled and correspondence used to substantiate understandings. It was apparent that a more formal, expedient, and consistent system
of constructing schools was needed. Msgr. William E. McManus developed such a system shortly after he assumed the position of Archdiocesan Superintendent of Schools in 1957. With Cardinal Meyer's backing, the High School Expansion Program was launched in 1959.

Under the direction of Meyer and McManus, the High School Expansion Program provided funds for fifteen schools constructed between the years 1960 and 1967. All except one were centrally located and owned and operated by religious communities. St. Paul High School, the exception, was owned by the archdiocese. This was a unique venture, as the students were enrolled part time in the neighborhood public school.

The archdiocese assessed each parish an amount based on money the parish had on deposit with the archdiocese. The assessments were paid over a five-year period. McManus developed a formula for financing the construction of the high schools. The archdiocese provided the land and a construction grant which amounted to $1,000 per student for up to 1,200 students. An additional $500 per student was provided for enrollments which exceeded 1,200. The religious communities were responsible for the difference between the archdiocesan allocation and total costs for construction, equipment, fees, and expenses. The religious communities would then own
the facility and the land.

In order to avail themselves of financial incentives, religious communities had to agree to certain provisions, including: charging established tuition and fee rates; enrolling all freshman applicants up to an agreed-upon ceiling and incorporating an extended school day program if necessary; a comprehensive educational program which would meet the needs of both the college and non-college-bound student; allowing the Archdiocesan School Board to modify blueprints; and obtaining archdiocesan permission before selling the school. In addition, religious communities of women had to agree to staff three additional elementary schools within a ten-year period.

Religious communities found the opportunity to open high schools attractive. Secondary education provided them an additional means of serving the archdiocese by expanding their educational apostolate. In addition, high schools were thought to be an excellent source of vocations to religious life. While this factor significantly influenced the decision of many communities to accept responsibility for new high schools, in reality, relatively few vocations came from the students enrolled in the new schools.

Two religious communities chose not to accept any
financial assistance and constructed their schools independently of the archdiocesan restrictions. In the case of Louise de Marillac High School in Northfield, the venture was successful and the school is still operating. The independent Sacred Heart of Mary High School suffered financial problems. Eventually, the sisters were forced to relinquish ownership and withdrew from the school. The Religious of the Sacred Heart of Mary chose to forego archdiocesan financial assistance because of the stipulation that they staff three additional grade schools. This stipulation caused problems for several religious communities of women as personnel were not available. As the decade of the 1960s progressed, this stipulation became impossible to fulfill.

Msgr. McManus's original plan was to continue indefinitely constructing high schools. Phase II of the Expansion Program was scheduled to go into effect in 1965. However, after the death of Cardinal Meyer and the succession of Archbishop Cody in 1965, new construction stopped.

The High School Expansion Program was a bold and aggressive plan for constructing much-needed high schools in an expedient and equitable fashion. While Cardinal Stritch deliberated for several years before authorizing construction, schools opened, in some cases,
within a year of the initial discussion under Msgr. McManus's direction. McManus did not hesitate to consider innovative ventures, such as the shared-time/dual-enrollment program at St. Paul or Carmel's co-institutional program. Funds were dispersed in an equitable fashion; schools received property and grants based on enrollment capacity.

It is unlikely that flaws in, or the end of the High School Expansion Program, could have been seen before the mid-1960s. Schools were constructed when and where the educational demands existed, mostly in the outlying city and suburban areas. As populations continued to shift, once-burgeoning communities could barely support one or, moreover, two high schools. Such was the situation at Westchester where the combined enrollment of Immaculate Heart of Mary and St. Joseph High Schools in 1980 was below that of St. Joseph in 1965. A difficulty of the program was its total dependency on religious communities to staff the schools. These communities were responsible for a significant portion of the school's debt and helped keep costs down by providing a major portion of the faculty. When they could, the communities covered operating deficits. As the number of religious in the community decreased, expenses increased when religious teachers were replaced by more expensive lay teachers.
Eventually the communities were unable to provide sufficient funds and staff for high schools. This is the primary reason why a boys' high school was never constructed adjacent to Marian Central or a girls' school adjacent to Marist. Reliance on religious communities could not continue; the staffing and financial responsibilities were too great.

During the expansion years, five high schools closed. Three were small, parish schools. Their enrollment was absorbed by neighboring central high schools. Corpus Christi High School was closed when Hales Franciscan opened. St. Louis Academy closed because of the deteriorated condition of the building. Loretto High School, located in the Englewood neighborhood of Chicago, closed in 1963. It was the first school in this study to close because of the changing neighborhood population.

The enrollment and facilities of the secondary schools in the archdiocese reached a peak in 1966 which was followed by a sharp decline. Louise de Marillac, which opened in 1967, was the last high school to be constructed in the archdiocese. Between the years 1967 and 1980, twenty-eight schools closed and enrollment fell by over 22,000 students. A variety of factors contributed to the decline, including a declining birth rate, a precipitous drop in the number of religious
faculty, economic problems created by rising costs due to inflation and the higher cost of lay teachers, attitudes toward the institutional church and Catholic education, and shifting neighborhood demographics.

The initial closings during this period were small, parish schools. Their student populations could be absorbed easily in neighboring central high schools. The cost to operate small schools and the multiple certification requirements necessary with small staffs made the school's continued existence unrealistic. With a limited number of available religious personnel, communities were forced to prioritize and curtail their staffing commitments. These closings were also triggered by changing neighborhood demographics. Neighborhoods which had once been white and ethnic Catholic quickly became black and non-Catholic. While many of the new residents appreciated the quality of Catholic education provided, few were able to financially support the schools.

Beginning in 1968, demographic, economic, and staffing changes affected larger schools as well. The decision to close large, central high schools was much more difficult. Emotional and subjective factors were considered along with objective data. Parents who had financially supported schools for many years felt excluded from the process and betrayed by the decision.
Religious communities were reluctant to abandon schools they owned and had operated for many years. Within a religious community, some members supported a decision to close, while others advocated continuance. Critics assailed the closing of inner-city schools as the church's abandonment of the black community.

During the expansion years, the archdiocese financially supported schools by providing construction grants. During the late 1960s and into the 1970s, the archdiocese provided subsidies to certain inner-city schools to enable their continued operation. This practice was almost unique to the Archdiocese of Chicago. In some cases, the archdiocese assumed total financial responsibility for the school's operation. These subsidies were a source of controversy. Their assignment and amount could be the school's determining factor between remaining open or closing. Some argued that the withholding of a subsidy signified the Church's abandonment of the black community. Others questioned the wisdom of subsidizing an educational program that was primarily for non-Catholics.

When the archdiocese announced it would no longer subsidize its operation, Providence-St. Mel High School became a private institution rather than close. Other schools merged in an attempt to solve their financial
problems and continued to provide education for the inner-city youth. It appears that mergers allowed schools to continue for several years, but rarely solved all financial problems. In addition, mergers created new problems of administration and divided loyalties.

The archdiocese, parishes, and religious communities had to prioritize how to best expend limited financial and personnel resources. The closing of some institutions was unavoidable. The case studies indicate that there was no easy way to close a high school. Perhaps the best method was to involve as many of the affected parties as possible in the decision-making process. For example, the decision to close St. Augustine was made by a committee comprised of parents, teachers, students, parish staff, and parishioners.

This study examined the openings, closings, and mergers of fifty-three schools in the Archdiocese of Chicago during the years 1955-1980. These events affected tens of thousands of young people, their families, and educators. The events disclose a struggle on the part of many to provide a quality Catholic secondary education. The changes which took place in education during these years mirrored larger societal changes. These changes included the population explosion, inflation, decaying urban neighborhoods, "white flight" to the
suburbs, disenchantment with authority and the institutional church, racial unrest, and social turmoil.

While this study was limited to the secondary schools in the Archdiocese of Chicago, its implications apply to public and private schools elsewhere. The process of opening and closing high schools is important to educators as this phenomenon continues to the present time. The data provides school administrators with information about methods to consider, refine, and possibly incorporate within present circumstances.

This study also raises questions which must be resolved by church officials and educators. These questions include: Is there an obligation of the Catholic school system to operate a school when fewer than 50 percent of the students are Catholic? Does the church have an educational obligation to the underclass of the inner city? Does a school have an obligation to lower its standards or modify its programs because certain students cannot meet its standards? Should a Catholic high school education be available to any Catholic student who desires it? Are Catholic secondary schools the best way to serve the population in light of limited financial and personnel resources?

This study suggests several topics for further research. Topics might includes a study of the
elementary schools or institutions of higher education in the archdiocese during this same time period. Also, those secondary schools which opened prior to 1955 and remained open after 1980 might be examined as they were affected by the same factors as the schools in this study. The question of whether the closings strengthened or weakened the archdiocesan school system needs to be explored. A continuation of this study from 1980 to the present would also be informative.

Catholic secondary schools in the Archdiocese of Chicago have a long and colorful history. They have been marked by periods of unprecedented growth and rapid decline. Although Catholic secondary schools may not again enroll the number of students of former years, they will continue to be an important element of secondary education. The role is very likely to be different from what it was in the past—in response to the changing needs and priorities of the Church and the students taught—but it need not, for that reason, become less significant. Social factors will continue to influence their presence. This writer, however, is certain that Catholic secondary schools will survive the challenges of the future.
BIBLIOGRAPHY

Archives

Archives of Brother Rice High School, Chicago, Illinois.

Archives of Loyola Academy, Wilmette, Illinois (referred to as ALA).

Archives of Notre Dame High School, Niles, Illinois (referred to as ANDHS).

Archives of Providence-St. Mel High School, Chicago, Illinois (referred to as APSM).

Archives of Sacred Heart of Mary High School, located at St. Viator High School, Arlington Heights, Illinois (referred to as ASHM).

Archives of St. Anthony Friary, St. Louis, Missouri (referred to as AOFM).

Archives of St. Joseph High School, Westchester, Illinois (referred to as ASJW).

Archives of St. Louise de Marillac High School, Northfield, Illinois (referred to as ALDM).

Archives of St. Therese of the Infant Child Jesus Rectory, Chicago, Illinois (referred to as STR).

Archives of St. Viator High School, Arlington Heights, Illinois (referred to as ACSV).

Archives of the Archdiocese of Chicago (referred to as AAC).

Archives of the Brothers of the Christian Schools, Romeoville, Illinois (referred to as AFSC).

Archives of the Brothers of the Holy Cross, Notre Dame, Indiana (referred to as ACSC).
Archives of the Carmelite Fathers, Barrington, Illinois (referred to as ACF).

Archives of the Christian Brothers (CFC), Chicago, Illinois (referred to as ACFC).

Archives of the Clerics of St. Viator, Arlington Heights, Illinois.

Archives of the Congregation de Notre Dame, Ridgefield, Connecticut (referred to as ACND).

Archives of the Daughters of Charity of St. Vincent de Paul, Evansville, Indiana.

Archives of the Dominican Sisters of Adrian, Michigan (referred to as ADSAM).

Archives of the Dominican Sisters of Springfield, Illinois (referred to as ADSSI).

Archives of the Felician Sisters, Chicago, Illinois.

Archives of the Franciscan Sisters of Mary Immaculate, Joliet, Illinois (referred to as AFSMI).

Archives of the Franciscan Sisters of the Holy Family, Dubuque, Iowa (referred to as AFSHF).

Archives of the Marist Brothers, Watertown, Pennsylvania.

Archives of the Oblate Sisters of Providence, Baltimore, Maryland.

Archives of the Poor Handmaids of Jesus Christ, University of Notre Dame, Hesburgh Memorial Library, Notre Dame, Indiana (referred to as APHJJC).

Archives of the School Sisters of Notre Dame, Berwyn, Illinois (referred to as ASSND).

Archives of the School Sisters of St. Francis, Milwaukee, Wisconsin (referred to as ASSF).

Archives of the Servite Fathers, Chicago, Illinois (referred to as AOSM).

Archives of the Sinsinawa Dominican Sisters, Sinsinawa, Wisconsin (referred to as ASDS).
Archives of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan (referred to as AIHM).

Archives of the Sisters of Charity of Cincinnati, Ohio (referred to as ASCC).

Archives of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa (referred to as ABVM).

Archives of the Sisters of Mercy, Chicago, Illinois (referred to as ARSM).

Archives of the Sisters of Providence, St. Mary of the Woods, Indiana (referred to as ASP).

Archives of the Sisters of St. Joseph, LaGrange, Illinois (referred to as ACSJL).

Archives of the Sisters of St. Joseph of Carondelet, St. Louis, Missouri (referred to as ACSJC).

Archives of the Sisters of the Blessed Sacrament, Bensalem, Pennsylvania (referred to as ASBS).

Archives of the Sisters of the Holy Child Jesus, Drexel Hill, Pennsylvania (referred to as ASHCJ).

Archives of the Society of Jesus, Province of Chicago, Chicago, Illinois.

Archives of the Society of Mary, San Antonio, Texas (referred to as ASM).

Archives of the Vincentian Fathers and Brothers, Perryville, Missouri.

Published Sources


Journals and Magazines


*Life Magazine*, December 26, 1958, p. 17.


**Newspapers**


The *Calumet Index*, February 2, 1959.


*National Catholic Reporter*, April 19, 1974; April 26, 1974.


Wilmette Life, April 9, 1956.

**Legal and Government Documents**


Minutes and Records of Official
Archdiocesan Meetings

Minutes of the Archdiocese of Chicago School Board Meetings (referred to as SBM), 1959-1980. Located at the Archives of the Archdiocese of Chicago (referred to as AAC).

Interviews


Approval Sheet

The dissertation submitted by George V. Fornero has been read and approved by the following committee:

Dr. Gerald L. Gutek, Director
Professor, Educational Leadership and Policy Studies
Loyola University of Chicago

Dr. Joan K. Smith
Associate Dean, Graduate School
Loyola University of Chicago

Dr. Max A. Bailey
Associate Professor, Educational Leadership and Policy Studies
Loyola University of Chicago

Dr. Howard S. Smucker
Assistant Professor, Curriculum and Human Resource Development
Loyola University of Chicago

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

April 18, 1990
Date

Gerald L. Gutek
Director's Signature