The History of the Augustinians as a Teaching Order in the Midwestern Province

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THE HISTORY OF THE AUGUSTINIANS
AS A TEACHING ORDER
IN THE MIDWESTERN
PROVINCE

by

Joseph Anthony Linehan

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

June
1965
IN APPRECIATION

I would like to thank the Reverend Daniel Hartigan, O.S.A., who christened this study; Reverend Michael Hogan, O.S.A., who put it on its feet; Dr. John Wozniak, who taught it to walk; and Dr. Paul Kiniery, who guided it. Thanks to St. Joseph Cupertino who never fails.

How can one adequately thank his parents for their sacrifices, their love and their guidance. Is thank you sufficient for a wife who encourages when night school becomes intolerable? How do you repay two little girls who must not bother daddy in his "portent" room?

You cannot appreciate the excellent teachers who shape your future until you are an adult. I hope that Father Jerome Jacobsen, S.J., will not be disappointed in this work for he and Dr. Kiniery gave the author a deep love of history.
VITA

Joseph Anthony Linehan was born in Chicago, Illinois, November 20, 1927. He attended Our Lady of Lourdes, Holy Cross and St. Joachim elementary schools. After graduating from Leo High School he spent one semester at St. Mary's College, Winona, Minnesota. The author then enjoyed a brief association with the United States Army.

On February 1, 1947, he entered Loyola University. In 1950 he was awarded the Bachelor of Science in Education. In 1957 he received the Master of Social and Industrial Relations from Loyola. In 1961 the author was accepted into the Alpha Sigma Nu, National Jesuit Honor Society.

Before beginning a teaching career the author was a reporter and later a social worker. His first teaching assignment was at St. Philip's High School in Chicago. He taught at the Oakland and Hearst Schools in Chicago and at the Crane Branch of Chicago Teachers College. In 1963 he was appointed principal of the John A. Sbarbaro Elementary School.
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CHAPTER I

INTRODUCTION

The first purpose of this study is to trace the history of the Augustinians as teachers in the midwestern province from 1905 until 1965 and thus to help fill a gap in the history of the mid-west. A second purpose is to discover how the Augustinians evolved the concepts of their philosophical tradition in an American context.

The Order has approved this project because no survey of this nature has been undertaken. Dr. Daniel Hartigan, O.S.A. and the Reverend Michael Hogan, O.S.A. volunteered to assist in this work. As the paper progressed other members of the Order assisted. Many lay people had information of value and certain important materials were found quite by accident. Among the lay people who discovered material for this paper were a school clerk, a district superintendent with the Chicago Board of Education, a Jewish business man, a bus driver and several housewives.

It should be stated at the outset of this investigation that it is not intended to be a complete history of all the Augustinians in the mid-west province. This is intended humbly to be a prefatory survey in the mid-west. The order possesses many saints, problems and solutions, dilemmas and educational innovations.

There is a paucity of official records. The Augustinians are more doers, less recorders. *Facta non verba.* Many of the existing records are stored away
in a forgotten section of some monastery. These documents must see the light of day if the full story of the Order is to be known. It is hoped that this study may play some small part in this hunt.

The author was surprised that so many college level Catholics have such a complete lack of information regarding the Augustinians. So many people associate the Augustinians with Martin Luther and overlook their accomplishments that the author spent a part of one summer questioning almost one hundred college students in Chicago on their knowledge of the Order. The following misinformation was garnered that summer. The Augustinians are a German order. There are less than one-hundred Augustinians in the world today. St. Rita High School is conducted by a religious order, The Fathers of St. Rita. The Carmelites run Mendel High School. The Augustinians have one parish in Chicago, St. Augustine's. (The Franciscans may be surprised by this opinion.) The famous scientist, Mendel, was a Trappist monk. Few had even heard of Tolentine College and only one person knew the Augustinians ran this college. Finally, the Jesuits will be surprised to learn that a famous Jesuit school, Villanova, was named after a companion of St. Ignatius Loyola.

Conversely, most students were very familiar with St. Augustine and his books, City of God and Confessions. However, several people made boon companions of Aquinas and Augustine.

 Procedures:

In matters of philosophy we were interested especially in Augustine's opinions in regard to education. With the holy father's ideas as a guidepost we would see how closely the Augustinians followed his teachings. Chapters two and three present the ideas of Augustine and the background of the Order. The
The work of the order is presented in the chapters that follow.

In matters pertaining to the midwest province mainly primary materials are used. Official records that existed were checked. Reliable eyewitnesses were consulted as were old newspapers, letters and church records. A rough draft was written and presented to four members of the Order who had first hand knowledge of the events described. Revisions were made according to their suggestions.

Sources:

Reverend Michael Hogan, O.S.A. was instrumental in obtaining documents and records. Father Daniel Hartigan, O.S.A., furnished much material relating to activities outside of the Chicago area. A good insight into the workings of the Order was derived from the Tagaste, an excellent source. Dr. John Wozniak presented additional sources of information in regard to Augustine's philosophy. Dr. Paul Kiniery offered assistance in dealing with historical accuracy.

Limitations:

It was discovered that to include every Augustinian who contributed to the success of the midwest province would be an almost impossible task. Most attention is given to St. Rita High School which was the starting point and the heart of the midwest province. In order to give complete attention to every person and school would require seven years and the thesis would run over twelve hundred pages. In addition, certain sections of the work could not be printed until after certain parties involved were deceased. Hence a natural restriction suggests itself; namely, key men and key developments so far as possible are included.
Problems:

The greatest problem centered about Father James Green. Father Green did many acts of charity to help the poor and forgotten. Many stories of his kindness have been uncovered. However, in the great majority of cases permission to relate these good works was denied. Many persons who are, or have been, prominent in building a better Chicago might have been prominent in less lawful activities. Father Green assisted them and they became fine citizens. Father Harris did much for supposed incorrigible delinquents. While these stories are inspirational and heart warming it was felt they are not necessary for this study.

Another problem encountered was poorly kept records. The Chancery Office indicated that records dealing with Archbishop Quigley’s correspondence with the Order were misplaced. The official Augustinian records are kept in the monastery at Villanova, Pennsylvania. Many records were not sent there, however.

Related Material:

There are many excellent works written about the great St. Augustine and about the Augustinians. There are some fine books that deal with early Chicago. There is little that deals with the midwest province and no books on the subject.

Two excellent books on the life of St. Augustine are Vernon Bourke’s \textit{Augustine’s Quest of Wisdom}, and David Greenwood’s, \textit{St. Augustine}. The authors appear to complement each other in that Greenwood give more emphasis to those parts of Augustine’s life that Bourke only touches lightly. Where Bourke gives much detail, Greenwood only skims.
The book that gives the reader the greatest insight into Augustine's times is Father Frederik van der Meer's *Augustine the Bishop*. A student of the great saint would do well to have this book in his or her library.

Jacques Maritain treats interpretatively of Luther and Augustine in *Three Reformers*. Father Henry's *St. Augustine on Personality* is an excellent study. Although written in 1930, Giovanni Papini's *St. Augustine* is well done and most interesting. It is much like Father van der Meer's book in getting the feeling of the time.

Francis Turscher, O.S.A. has written a very scholarly work on Augustine's teaching methods. *Philosophy of Teaching* requires concentrated study to be appreciated. Howard Grimes has a fine article on Augustine's teaching methods in "St. Augustine On Teaching," *Religious Education*, Volume LIV.

As regards the major urban context of Augustinian labors in the mid-west, the history of Chicago during the first third of the twentieth century has many fine works. *Plans of Chicago* by Daniel Burnham and Edward Bennett is a classic. It is very rewarding to see the future of Chicago as planned in 1909. There are very many maps and pictures in this book. *A Guide to the City of Chicago* printed in 1909 by the Chicago Association of Commerce is of interest to the historian. Emmett Dedmon's, *Fabulous Chicago*, is interesting but contains no references. *Chicago, A Pictorial History*, by Herman Kogan and Lloyd Wendt is a precise pictorial history. The photography is excellent. The best book on this early period is Lloyd Lewis's, *Chicago, The History of Its Reputation*, written in 1929. Just as Father van der Meer gives us the feeling of Augustine's time so does Mr. Lewis show us the hard, tough midwestern Hippo that Father Green faced.
Two brief but excellent histories of the order were very useful. The paperback sketch, The Augustinian Order by Denis J. Kavanaugh, O.S.A. was written in 1937. It traces the order from its beginning until 1937. The Italian Augustinian, Camillo DeRomanis also has written a fine historical sketch. The Augustinians, Thomas F. Roland, O.S.A. was the translator. Although no date is given for its publication it appears to have been written about 1933. It refers to an event that happened in 1933 and looks forward to a report which was to be released in 1935. Father DeRomanis gives more attention to Europe than to America in his study.

There are many fine translations of St. Augustine's Confessions. R.S. Pine-Coffin's translation as printed by the Penguin Classics is one of the best. Kingsley Price, Educational and Philosophical Thought has a whole chapter devoted to Augustine. However, I found Bourke's Augustine's Quest for Wisdom easier to understand.

Freich Praywara has collected selected writings of St. Augustine in his An Augustinian Synthesis. This work covers forty-eight of the saint's writings from Ad Orosium contra Priscillianistas et Origenistas liber unus, to Soliloquia. These writings are arranged into fourteen chapters.

A most valuable book in regard to the histories of various Chicago churches is Joseph J. Thompson's, Diamond Jubilee of the Archdiocese of Chicago, 1920. Quite a bit of information about Father Flannigan was obtained as was information and pictures of St. Clare's, St. Nicolas's, and St. Gall's.

The writings of the Augustinian Fathers contained in their magazine, Tagastan, are extremely valuable. Robert J. Welsh, O.S.A., gives a clear precise treatment of the great saint's ideas in education in his article
"St. Augustine and His Educational Process," in the Summer, 1951 edition. A beautiful presentation on obedience is Denis J. Kavanaugh's "St. Augustine, Model of Obedience," in the Tagastan for Winter, 1951. Father Kavanaugh has another excellent study "St. Augustine and Education" in the Augustinian Studies, 1937. Some confusion arose early in this paper when the author confused Denis J. Kavanaugh with Francis J. Cavanaugh and assumed that the official records of the Order contained mistakes.

Thomas Nash, O.S.A. has a very humorous article about the Reverend William Fink in another Augustinian magazine, Cor Unum, June, 1961. This article, "Fifty Golden Years," best illustrates Augustine's appreciation of humor. An article best illustrating the Augustinian rule is "Our Rule, Regula Monachorum, or Regula Monastica," which appeared in the Tagastan of Spring, 1951. Two Augustinians, Harry M. Neely and William H. Hoffman have done a masterful job. Any layman who wishes to understand the Order should read this article.

A book written in 1937 which contains some errors is still worth reading in that Hugh Pope, O.P. has a most interesting life of the great saint in St. Augustine of Hippo. The few errors do not detract from the reading enjoyment of this work.

Joseph P. Christopher has written De Cathechizandia Rudibus; The First Catechetical Instruction. There are two editions, 1926 and 1946. The reader will probably find the older edition of more value since it contains more explanatory notes than the newer edition.

These are some of the references which were used in this paper. Official records and eyewitness accounts, however, were used wherever possible.
CHAPTER II

AUGUSTINIAN BACKGROUND

By way of general background some treatment of Augustinian traditions seems to be in order. The Dominicans, the Carmelites, the Franciscans and the Order of Hermits of St. Augustine are the four Mendicant Orders of the Church. In past centuries there has been some controversy regarding whether St. Augustine did found the Augustinians. St. Augustine did not found the Order in the same manner in which St. Dominic founded the Dominicans, or St. Francis founded the Franciscans. The Order does follow the "Rule of St. Augustine". The title has been applied to a letter written by St. Augustine to his sister in 423 A.D. His sister was in charge of a monastery of nuns while he was the Bishop of Hippo. This letter and two sermons constitute the Rule. There is no clear direction as found in the rules of other orders. However, it is the first actual law written for a monastery in Western Europe. Although written for women, it was soon adopted by communities of men.

In 270 A.D. St. Anthony went into the desert of Egypt for solitary retirement. St. Pachomius introduced community life to Southern Egypt in 315. The idea of community life spread from Egypt to Palestine to Syria. About 310 Buthathius of Sebaste introduced monastic life within the confines of Greek

1 David Greenwood, St. Augustine, New York, 1956, 79.
Christianity to the area of Asia Minor. St. Basil adapted this monastic life to both the Greek and the European cultures. St. Athanasius carried monasticism to Western Europe in 310. Busebius, Bishop of Vercelli, was the first man to combine the monastic and clerical states. The plan of Busebius, who died in 371, was the guide followed by St. Augustine. It appears that St. Martin of Tours was the inaugurator of Gallic monasticism. He founded Liguge near Poitiers in 360.

St. Augustine was the originator of Monasticism in Latin Africa.\(^2\) Augustine returned to Tagaste from Italy where he had recently buried Monica. He sold his goods and distributed the money to the poor. Augustine was not a rich man and he probably kept his father's house as a monastery.\(^3\) The saint invited Alipius, Evodius and Novatus to live there in a monastic life. Three years later, now a priest, Augustine opened another monastery in a garden given to him by Valerius, Bishop of Hippo. Valerius approved of Augustine's method of living in the common life while serving as a priest assigned to the city of Hippo. The monastic life spread when ten of Augustine's companions became bishops of widely scattered churches and proceeded to build similar monasteries.

The original plan of Augustine was that his followers would be laymen not clerics. Neither St. Augustine, nor any of his monks, made public vows in the fashion that they are made today. The monks promised to live according to the rules of the community but could leave whenever they so desired. As St.


\(^3\)Giovanni Papini, *St. Augustine*, New York, 1930, 217.
Augustine was the superior, no monk could demand obedience of him. However, St. Augustine practiced the virtue of obedience by continually obeying the will of God. St. Augustine's greatest love was recollection. Yet, as Bishop, he was surrounded by persons and this physical pressure of too many people caused him great suffering. This follows the pattern of obedience which dominated his life. Augustine became a priest against his personal wishes for he thought it the will of God.

Charity and humility are the key virtues of the Augustinian order. However, "obedience is the mother as well as the guardian of all virtues." Without obedience, charity and humility suffer. Not only is obedience to be given, it is to be demanded by the superior. From earliest times obedience was an Augustinian essential. Augustine taught that charity is a gift of God and must be prayed for. The cooperator of charity is humility. Humility is not self-abasement. Augustine indicated that humility is the realization of the truth that we are nothing without God. "You are not told 'Be something less than you are,' but rather, 'acknowledge what you are.'" Charity, as incorporated in today's Rule shows the authorship of Augustine. This charity is not explicitly union with God "but as union with the brethren in community." There is no precise definition of charity in the Rule; only unselfishness in the use of

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common property is mentioned. All things must be in common and the community inherits all rights to property. Everything, no matter how valuable or insignificant, must be given to the superior and is called common property. Not to do so is considered theft. Common property is dispersed according to need. Augustine warned against pride or avarice in assigning goods.

The most important element in Augustinianism is the common life. It is the necessary life blood of the Order. Prayers are to be said in common. The more united the community is in heart and soul the more perfect is the prayer. It is necessary "that all sigh when the psalmist sighs, all rejoice when the psalmist rejoices." The common life does not run itself. It demands a superior who is to be a father to all and all must recognize in him a father. His position is to be more than that of one who rations out goods. He is responsible before God. He is aware of the personalities around him, their strengths and weaknesses. He rules through love, not fear. Thus common life becomes a perfect family life. It would be a perfect family life that avoids quarrels among the members. Forgiveness must be asked for each offense, for the asking of pardon gives purpose to existence. Disharmony must be avoided for it is the death of the common life and monastic life is then aimless. St. Augustine said, "But if the brother is recalcitrant and incorrigible, ... yet will not leave of his own accord, let him be expelled from your brotherhood...that his sinful example may not be an occasion of ruin to many others." 9

Everything is to be in common including the meals. The keeping of fasts

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8Ibid., 18.
9Ibid., 19.
and abstinences are in common. If anyone cannot keep the strict fast, St. Augustine does not admonish him to subdue the flesh in other ways, but only to adapt himself to follow the fast as far as possible. Manual labor was allotted to each according to the individual’s habits and strengths. All work was controlled and regulated by the Superior. On one occasion, Aurelius, Bishop of Carthage, was bothered by monks who did no work on the pretext of meditation. At his request St. Augustine wrote De Opere Monachorum. In this work Augustine proves by the use of the Bible that a monk must devote himself to serious work. St. Benedict borrowed from De Opere Monachorum in his chapter on working monks.  

St. Caesarius, Archbishop of Arles, borrowed from Augustine’s writings.

While labor was approved Augustine did not disclaim the use of the intellect. Some religious people have a conviction that piety and intellect are opposed. Augustine would counter that this faculty comes from God and therefore is not evil. Piety is rational and has its basis in the intellect. Therefore, Augustinian monasteries were centers of piety and learning.

On the matter of pride, Augustine would never permit his followers to wear tattered habits. He feared that such garb would induce pride among the monks. For they might pretend to be what they were not. The Augustinians were to go to the suffering people because in the suffering masses they would see Christ.

When they were unable to ease the suffering of a person they were to suffer with that person. One could not pretend to be poor, nor pretend to suffer. A fraud could

10 Greenwood, 79.
not give sympathy and understanding. St. Augustine realized in the fourth century that almsgiving is not a permanent relief for the poor. They needed more than alms, they needed compassion. This love of neighbor was based on the love of God. We love ourselves when we love the best in ourselves which is love of God. We love our neighbor most when we wish what is best for him which is love of God.

Only when we have accepted these teachings can we build up between men an I-Thou relationship as opposed to the I-It relationship. In this I-Thou relationship we shall see in the other person his being and existence which descends from the Almighty. No matter what the other person may say, what defects he may have, we would see what was unique in him. What is unique in him is also ours because he shares it with us. We would not say it is more blessed to give than to receive. To be a full, complete person we must receive as well as give.

St. Augustine ordered that the Rule be read once a week. The Rule was to be read to the monks, not by the monks. This is a restressing of the common life. Fathers Neely and Hoffman in their article, "Our Rule, Regula Monachorum or Regula Monastica?" compare the community to a ship. As members of the crew work together to get the ship into port, so do the members of a community work

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13 Gilligan, op. cit., 7.
14 Paul Henry, S.J., St. Augustine on Personality, New York, 1960, 2h.
15 Neely and Hoffman, op. cit., 20.
together for their mutual salvation. Paul Henry, S.J., points out that a person, although an absolute, is also related to others. We are not born by ourselves but procreated by parents who in turn were created by their parents and so on until we reach God. We are really persons only to the degree to which we recognize the full status of others in their relationship to us. We are a person when we share rather than when we possess. Our personality is completed by giving and receiving.16

Obedience to the Rule, following the virtues of charity and humility, finding expression in community life is what distinguishes the Augustinian from other religious.17 It is certain that the early monasteries had a rule and there can be no doubt that the rule which is called Augustinian is really his work and not a later compilation of his works.18 Although St. Augustine did not sit down with his followers and say, "I am going to start the Augustinians", he is considered the guiding light of the Order and, indirectly, the founder. Often in the writings of Augustinians, we see mention of this indirect founding. Yet, among some of the Order there is instant defense when this is mentioned. Men who can discuss shortcomings in the Order, who can joke when teased about Luther, will immediately deny that Augustine, the Holy Father, was not the direct founder of the Order, per se.

After Augustine's death the invasion of the Vandals forced many people to become converts to Arianism. However, monasteries spread in the Eastern Province

16 Henry, op. cit., 23.
17 Hattrick, 32.
18 DeRomanis, 10.
The Islamites of the eighth century wiped out all monastic life in Africa. The monastic ideas had already spread to Italy, Spain and Gaul. There were many saints during the era who followed the Rule of St. Augustine. Among them were SS Martinarius, Boniface, Rusticus, Saturianus, Pulgentius of Ruspa, Carus, Maxima, Servus, Liberatus and Maximus. The wanderers spread throughout the known world. However, since they followed the life of the hermit and sought to avoid towns that needed a priest for fear of being raised to the priesthood as Augustine was.\textsuperscript{19}

In 1139 Pope Innocent II, in the Council of Lateran, decreed that all Regular Canons should follow the rule of St. Augustine. From this period dates the name of Regular Canons of the Order of St. Augustine.\textsuperscript{20} In 1256, Pope Alexander IV called upon all branches of the Augustinians to unite under one Superior General, Blessed Lanfranc Settala. The union was confirmed in the Bull, "Licet Ecclesiæ Catholicae", Under this union and the leadership of General Settala, expansion was rapid and intense. Papal authority had formed the Grand Union of hermits with the Order of Hermits of Saint Augustine. Some monasteries of the Williamite Congregation refused to join the Augustinian Order. They were obliged to follow the rule of St. Benedict and were forbidden to continue as Augustinian Hermits.\textsuperscript{21}

By the year 1295 seventeen provinces existed. By 1350 there were twenty-five provinces in existence. Each congregation formed a body apart from the

\textsuperscript{19} Denis J. Kavanaugh, \textit{The Augustinian Order}, Staten Island, N.Y. 1936. 36.


\textsuperscript{21} Kavanaugh, \textit{op. cit.}, 36.
Province with a Vicar as its head. At the close of the thirteenth century there were 12,000 Augustinians. However, the Black Death of 1348-1349 brought death to 5,084 of the Order. Yet, by 1564, at the twenty-sixth Definition of the General Chapter at Milan, it was necessary to limit the number of novices due to the many applications. In 1582 it was again necessary to limit the number. At the start of the seventeenth century there were over 30,000 members.

In Italy and France the Augustinians followed the life of the ministry with some members engaged in teaching. For the most part the Augustinians in Belgium were teachers and in Germany they were preachers. In England they were advisors to those who possessed social influence. In Spain the majority of Augustinians were missionaries. No matter the country, the Augustinians attended schools, taught schools and built schools, a definite characteristic of the Order. In 1518 Father Alfonso of Vera Cruz founded the University of Mexico. Harvard opened ninety years later. Four Augustinians were the first missionaries to circumnavigate the globe. Their trip began in 1522 and ended in 1549. The Augustinian is always ready to try the new and this spirit of adventure is another characteristic of the Order.

Another trait of the Augustinian is loyalty to Rome, apart from Luther. Pope Eugene IV, 1131-1157, (Condulmare) was an Augustinian. For centuries Augustinians have been advisors to the Papacy. Giles of Rome, James of Viterbo, Agostino Trionfo, Alexander of St. Kilpadius, William of Cremona and Thomas of Strassburg were among the Augustinians whose loyalty to the Pope made
them outstanding. Yet Luther is remembered instead.

Augustine had advised his Bishops that they should be prepared to tolerate non-Catholic worship which he said was perfectly justifiable, provided that the people were sincere. Contrary, the bishops should not tolerate anti-social heretical activities. Luther said, "I do not admit that my doctrine can be judged by anyone, even by the angels. He who does not receive my doctrine cannot be saved."26

When trouble comes Luther advocates, "Seek out the society of your boon companions, drink, play, talk bawdy and amuse yourself. One must, sometimes, even commit a sin out of hate and contempt for the devil, so as not to give him the chance to make one scrupulous over mere nothings; if one is too frightened of sinning, one is lost."27

Luther and Augustine had little in common. Luther is more closely related to Jovinian who lived eleven centuries before Luther and advocated faith and charity without good works. Lutheranism may be further compared to Donatism, a heresy against which Augustine fought. Both were opposed to the Church. Donatism took advantage of rising nationalism in Africa, while Lutheranism followed the rising nationalism in Germany. We may compare the terrors of the Peasant's War in the fifteenth century with the ravages of the Cumanianes in Africa. One sought the help of German princes to aid its cause while the other

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21 Hattick, OSA, op. cit., 35.
22 Greenwood, op. cit., 82.
24 Ibid., 12.
25 Giovanni Papini, St. Augustine, 299.

Neither Luther, or any of the other persecutions could destroy the Order. During the eighteenth and nineteenth centuries the Augustinians suffered suppression throughout Europe. This was the time of the anti-Christian revolution. It was at this time, 1796, that the Augustinians came to America. Matthew Carr, O.S.A. and John Rossiter, O.S.A. came to Philadelphia from the Irish Province. It is of some interest to note that George Washington contributed fifty dollars to the Order for the purpose of erecting a church.

Does the history of the Augustinians indicate a cycle of supremacy and persecution? Some Augustinians of historical bent consider this to be possible. It is not the purpose of this study to investigate a possible historical cycle. Father, with the new emphasis on advanced degrees, a member of the Order may wish to follow this theory. In beginning this study the historian might keep in mind the words of the holy Father.

Everyone without exception will live forever. So let eternal life number you among its lovers...Too great a love of this life produces this gigantic and execrable evil that many sin grievously against God, the fountain of life, in their desire to live a little longer. In this way they are cut off from the source of eternal life, while vainly fearing inevitable death.30

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CHAPTER III

ST. AUGUSTINE-TEACHER

Before beginning our study of the Augustinians in the Middlewest it would be well to consider some aspects of the life and philosophy of their holy father, St. Augustine. One of the dominating ideas in his philosophy is the concept of a supreme standard (modus) by which all lower truths are measured and regulated. The supreme Modus is God who manages the world in every detail. The world that he manages is rationally constructed. We may say that this is a refutation of skepticism by Augustine. The holy father believes that it is not only necessary for the mind to be judged able to know the truth, there must be a field suitable to the actions of human reason.

The regular studies of literature, music, and mathematics are useful in training human reason. The truly wise man will go beyond these subjects and reach the Modus which gives order to these subjects.1

Too many leaders in education have spent little or no time in the actual field of teaching. Teachers place little credence in their opinions for this reason. Others left much to be desired in their personal life. It would be well to examine St. Augustine on these two points.

Augustine spent twelve years in the classroom. He suffered unruly classes, parental interference and a paucity of financial returns. Augustine disliked

1Vernon Bourke, Augustine's Quest of Wisdom. Milwaukee, 1942, 76.
certain features of teaching and his problems of the fifth century sound as modern as tomorrow.

The necessity of delivering lying speeches in honor of unworthy public officials, the constant need to curry favor with influential citizens, the everlasting intrigue which was indispensable to advancement in professional honors, the flattering reports to important parents of the dull - these were the features of his public position which Augustine did not like.²

Teacher morale is usually highest and discipline problems lowest on payday. In his Confessions Book IX, 2, Augustine refers to the final weeks of his classroom career which he was soon to leave.

I had lost the ambition to make money, which had always helped me to bear the strain of teaching, and if patience had not taken its place I should have been left without a prop to prevent me from being crushed beneath the burden.³

Augustine's moral life was scandalous until his reformation. It should be noted that during this dark period of Augustine's life his mother continued to pray and work for his reform. Monica gave moral guidance to Augustine in his formative years. Although Augustine was almost to middle age, deep in evil habits, he did reform. We can see from this the importance of religious guidance in the early years. This is also evident in the career of Kant. The early religious training of his mother never left Kant.

Augustine planned to build a new system of education based on a system of

² Ibid., 7.

³ Confessions, IX, 2.
right thinking and reasoning. The reasoning was to be based on the facts of the objective world and human experience which we shall find was acceptable to the schools of the Roman Empire.\(^1\)

We should keep in mind the number of psychological definitions that Augustine gave us in *DeQuantitate Animae*. "The soul, or mind (anima) is a certain substance participating in reason adopted to ruling of the body." "Sensation is a passion of the body which does not through itself, escape the notice of the soul." "Reason is the gaze of the mind, whereas ratiocination is the search for reason, the movement toward rational vision."\(^5\)

Although Augustine lived in the fourth and fifth centuries he is modern in thought. He seems to indicate homogeneous grouping, unknown at that time, when he says,

"...instructions should be made with due regard for the capacity and powers of our hearers and the time at our disposal."\(^6\)

In teaching the well educated groups, Augustine said, "With these... we must be brief and not dwell with annoying insistence upon things which they know, but with discretion, touch lightly upon them."\(^7\)

Augustine suggested the use of well planned questions to attain student participation. He was not concerned with vocal repetition but wished the questions to advance the learning process. The teacher should use questions to

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1Francis Turscher, *Philosophy of Teaching*, Lancaster, Pa., 1924. 7. Also Christopher's, *DeCatechizandic*.

5Bourke, *op. cit.*, 103.


understand the problems of the students and to encourage the timid to enter a
discussion.  

The holy Father also has suggestions for those who teach the dull. The
boredom of repeating truths will be overcome by having sympathy for the learner.
Furthermore, consider that the difference between the teacher and the student
will never equal the "difference between mortal flesh and equality with God."  

Many times a teacher has complained that he or she is so familiar with a
subject that it is boring to reteach the matter. Augustine suggests that the
teacher approach the matter with the freshness of the student. Augustine also
advises the teacher to consider classroom interruptions as God's will and not
to fret over these distractions.

The holy father considers the personal life of the teacher to be of great-
est importance.

"In causing his words to be persuasive, the life of the speaker has
greater influence than any sublimity of eloquence, no matter how great
it may be."  

In his own theory of education Augustine considered the role of the human
teacher as secondary to that of the student in the learning process. Not every-
one has the same capacity for learning. However, an increase in learning with-
in this limitation depends on the will of the learner to know.  

Bourke be-
lieves that some of the difficulties which Augustine experienced in maintaining

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8 Howard Grimes, "St. Augustine on Teaching". Religious Education, LIV,
No. 2, 17.  
9 Welsh, op. cit., 8.  
10 Ibid., 8.  
11 Kingsley Price, Education and Philosophical Thought, Boston, 1962, 129.
discipline may have been due to his reaction to the severity of his own teachers.

To quote the holy father in the *Confessions*:

But, O God my God, I now went through a period of suffering and humiliation. I was told that it was right and proper for me as a boy to pay attention to my teachers, so that I should do well at my study of grammar and get on in the world. This was the way to gain the respect of others and win for myself what passes for wealth in this world. So I was sent to school to learn to read. I was too small to understand what purpose it might serve and yet if I was idle at my studies, I was beaten for it because beating was favored by tradition. Countless boys long since forgotten had built up this stony path for us to tread and we were made to pass along it, adding to the toil and sorrow of the sons of Adam.

Augustine continues:

But we sinned by reading and writing and studying less than was expected of us. We lacked neither memory nor intelligence, because by your will, O Lord, we had as much of both as was sufficient for our years. But we enjoyed playing games and were punished for them by men who played games themselves. However, grown-up games are known as "business", and even though boy's games are much the same, they are punished for them by their elders. No one pities either the boys or the men, though surely we deserved pity, for I cannot believe that a good judge would approve of the beatings I received as a boy on the ground that my games delayed my progress in studying subjects which would enable me to play a less creditable game later in life. Was the master who beat me himself very different from me? If he were worsted by a colleague in some petty argument, he would be convulsed with anger and envy, much more so than I was when a playmate beat me at a game of ball.\(^{12}\)

Augustine taught that understanding of the pupil and being well prepared were important in teaching. A deacon of the Church at Carthage, named Deogratias, told Augustine that he found it very difficult to conduct the first religious instructions of those who had no education. The holy father advised Deogratias to adapt the religious instructions to the interests and capacities of those who

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\(^{12}\) *Confessions*, I, 9.
are being taught. Deograte's was to have a definite end in each lesson. He should be well prepared, give clear, concise summaries, avoid unnecessary and excessive subtleties, and emphasise the events which will stick in the minds of the people. As a teacher, Deograte's, should not allow his enthusiasm to lead him into discourses that are too long.13

Augustine further discusses ways to impart new information and to exhort the faltering by fatherly precepts. He emphasises how to develop explanations by reference to well-known features of the every day lives of people. The teacher should have a cheerful outlook on life and not be long faced and solemn.14

The holy father's method of teaching uses right thinking which does not change with the changing times. Augustine's way of right thinking is according to the laws of human thought. The schools at this time gathered knowledge and information about the systems of ancient thought. These were taking place of discerning study and right judgement in regard to these systems. This led to academic snobbery. There was no fixed plan for right thinking, no philosophy of life.15

Augustine was opposed to hasty decisions as a danger to mental health.

I take your hesitancy not unwillingly, for it indicates a mind not too hasty in its decisions, a most important safeguard of a tranquil mind. For it is very hard indeed not to be moved at all, when those things

13 Bourke, op. cit., 155.
14 Ibid.
15 Tourscher, op. cit., 7.
which we were wont to hold by ready and eager approval, are made to fall, and are wrenched, as it were, from our hands. Therefore, as it is right to yield to reasons well studied and weighed, so it is perilous to hold things unknown as if we knew them, for, when those things which we presume are going to stand firmly and remain, are made to tumble down too frequently, it is to be feared that, falling into distaste and distrust of reason, we may lose confidence in clear truth itself. 16

These ideas of the fifth century are modern and useful today. The well-known Jesuit, Bernhard Jansen, wrote of Augustine:

'A modern thinker' I have called Augustine. 'Up-to-date' I should term his thoughts....To describe them adequately and exhaustively, I would characterize them as 'up-to-date' and at the same time, 'unfashionable'—in a word, "universal;" so universal that they must inevitably include modernity; so universal that they cannot pass away with the passing fashion. His epistemology is modern in its methods, but unmodern in its results; modern in its basis, but unmodern in its culmination; modern in its human feeling, but unmodern in its spiritual achievement. Like the modern mode, it proceeds from the data of consciousness; but unlike the modern mode, it leads to absolute, eternal criteria. His psychology is modern in the patient observation and keen analysis of its fundamental empiricism; but unmodern in the comprehensive speculation of its metaphysical superstructure....Modern is the evolution of all later life from primitive, simultaneously established seminal powers; unmodern, the constancy and sharp delimitation of distinct species. Most especially modern is his introspection, his fondness for the study of the inner life; unmodern, his prospection, his linking of the world of consciousness and ideality with the world of absolute, eternal, divine reality. 17

Likewise, Francis Turscher, O.S.A., reviews the Contra Academicos and shows the modern trend of the holy father in regard to higher learning.

The whole text of the Contra Academicos is, as I understand it the clearest evidence of Augustine's plan to trace the errors of the old system to their source, to correct the wrong thinking of the time by a standard that is objective, universal, the same for all, and right. Augustine saw, as we see today, I believe, that the accumulating of theories in school

16 Ibid., 69.
17 Denis Kavanagh, "St. Augustine and Education", Augustinian Studies, 27.
work, the habit of centering on selective courses, which is not less old though we are told that it is new, must result eventually in second-hand thinking, in economic and intellectual waste.\footnote{18}

Denis Kavanagh, O.S.A., wrote that Augustine's "psychology -- his introspective method, his just observations, his keen analysis, and his vivid description of psychic phenomena -- makes him the admired of present day psychological schools."\footnote{19} The behavioristic school, however, would disagree with him but then more and more psychologists like Abraham Maslow are sharply critical of the behaviorists.

We can agree with Father Kavanagh when he says that Augustine is the introspective psychologist who can know the patterns of the human mind and to analyze learning, forgetting, remembering and recognizing.

To understand best how ever present is the thought of Augustine we need only peruse his \textit{Confessions}. In Book I, 10,

\begin{quote}
I was disobedient, not because I chose something better than they proposed to me, but simply from the love of games. For I liked to score a fine win at sport or to have my ears tickled by the make-believe of the stage, which only made them itch the more. As time went on my eyes shone more and more with the same eager curiosity, because I wanted to see shows and sports which grown-ups enjoyed. The patrons who pay for the production of these shows are held in esteem such as most parents would wish for their children. Yet the same parents willingly allow their children to be flogged if they are supposed to fit them to grow rich and give the same sort of shows themselves."
\end{quote}

He commented on being forced to study in Book I, 12. "But even as a boy I did not care for lessons and I disliked being forced to study. All the same I

\footnote{18}{Tourscher, \textit{op. cit.}, 9.}
\footnote{19}{Kavanagh, \textit{op. cit.}, 25.}
was compelled to learn and good came to me as a result, although it was not of
my own making. For I would not have studied at all if I had not been obliged
to do so and what a person does against his will is not to his own credit, even
if what he does is good in itself."

In Book I, 13, Augustine comments on the classics and the ability to read.

But in the later lessons I was obliged to memorize the wanderings of a
hero named Aeneas, while in the meantime I failed to remember my own
erratic ways. I learned to lament the death of Dido, who killed herself
for love, while all the time, in the midst of these things, I was dying,
separated from you, my God and my life, and I shed no tears for my own
plight.

If I next ask them whether a man would lose more by forgetting how to
read or by forgetting the fancies dreamed up by the poets, surely every­
one who is not out of his wits can see the answer they would give. So it
was wrong of me as a boy to prefer empty romances to more valuable
studies. In fact it would be truer to say I loved the one and hated the
other. But in those days 'one and one are two, two and two are four' was
a loathsome jingle while the wooden horse and its crew of soldiers, the
burning of Troy and even the ghost of Creusa made a most enchanting dream,
futile though it was.

Compulsion is the topic of Book I, 14.

There was of course the difficulty which is found in learning any foreign
language, and this soured the sweetness of the Greek romances. For I
understand not a single word and I was constantly subjected to violent
threats and cruel punishments to make me learn. As a baby, of course, I
knew no Latin either, but I learned it without fear and fret, simply by
keeping my ears open while my nurses fondled me and everyone laughed and
played happily with me. I learned it without being forced by threats of
punishment, because it was my own wish to be able to give expression to my
thoughts. I could never have done this if I had not learnt a few words,
not from school masters, but from people who spoke to me and listened when
I delivered to their ears whatever thoughts I had conceived. This clearly
shows that we learn better in a free spirit of curiosity than under fear
and compulsion.

The holy father comments quite extensively on classics and morals in Book
I, 16.

This traditional education taught me that Jupiter punishes the wicked
with his thunderbolts and yet commits adultery himself. The two roles
are quite incomparable. All the same he is represented in this way, and
the result is that those who follow his example in adultery can put a bold
face on it by making pretences of thunder ....

And yet human children are pitched into this hellish torrent with the
fees which are paid to have them taught lessons like these .... This is
the school where men are made masters of words. This is where they learn
the art of persuasion, so necessary in business and debate — as much as to
say that, but for a certain passage in Terence we should never have heard
of words like 'shower', 'golden', 'lap', deception', 'sky', and the other
words which occur in the same scenes ....

The words are certainly not learnt any the more easily by reason of the
filthy moral, but filth is committed with greater confidence as a result
of learning the words. I have nothing against the words themselves. They
are like choice and costly glasses, but they contain the wine of error
which had already gone to the heads of the teachers who poured it out for
us to drink. If we refused to drink, we were beaten for it, without the
right to appeal to a sober judge. With your eyes upon me, my God, my
memory can safely recall those days. But it is true that I learned all
these gladly and took a sinful pleasure in them. And for this very
reason I was called a promising boy.

Augustine, In Book I, 18, discusses the importance of the rules of grammar
and contrasts them with the rules of morality. "O Lord my God, be patient, as
you always are, with the men of this world as you watch them and see how strict-
ly they obey the rules of grammar which have been handed down to them and yet
ignore the eternal rules of everlasting salvation which they have received from
you. A man who has learnt the traditional rules of pronunciation, or teaches
them to others, gives greater scandal if he breaks them by dropping the aitch
from 'human being' than if he breaks your rules and hates another human, his
fellow man."

From the Confessions it seems that Augustine’s words of fifteen hundred
years ago can be applied to situations that exist today.

The holy father was unique in his investigation of problems. He would
take his problem from his inner self. When a problem came to him from without,
he did not isolate it but always brought it into relationship with himself. He
believed in absolute truth and in valid knowledge but he tried to bring these into a relationship with himself so that they were for him alive and fruitful only in that relation.  

To him belief was necessary beyond which he could learn from the senses or reason.  

Augustine could not rely on secondary causes only for a causal explanation if these secondary causes neglected the First cause, God’s will, which is complete and ultimate. This tendency to be unsatisfied with secondary causality and desire for primary causality is a feature of Augustine’s metaphysics.  

It is this light that Augustine mentions one of his favorite theories. This is his doctrine of seminal reasons. When something new and different appears on the earth for the first time, this is but the development of a seed hidden by God in the original item. God created all things at the same time but some of them do not appear at the beginning but continue to be found as time passes. (We might compare this to the cold tablet with all the tiny pills in it. Some work immediately; some hours later, etc.). If the new item is a flower, for example, the gardner is not the first cause he is only a secondary cause. God would be the primary cause.  

Important in the learning process of Augustine is illumination. Illumination applies to the knowing of all truths. It is a God-given assistance
to man, enabling him to know eternal truths in any field. Man's judgment can be true only if the person receives the assistance of divine illumination. Whether the man is Christian or not, philosopher or scientist, he needs illumination in order to come to true conclusions. The mind cannot understand what it sees without God's wisdom within the mind.

To quote the Augustine on illumination:

But referring now to all things that we understand, we consult, not the one speaking, whose words sound without, but truth within, presiding over the mind, reminded perhaps by words to take note. But he teaches who is consulted, Christ, who is said to dwell in the interior man (EPHES.3, 16-170), that is, changeless power of God, and the everlasting wisdom, which truly every rational soul consults; but so far is it opened out to each one, as each one is capable of grasping by reason of a good or bad habit of life. And, if sometimes errors are made, that is not by reason of fault in the objective evidence consulted; just as it is also not the fault of this light, which is bright without, that the eyes of the body are frequently deceived. This (external) light we acknowledge is sought in reference to things visible in order that it may show us visible objects so far as we have the power to discern .... Therefore, I, speaking what is true, do not even teach this one viewing the same true things in his mind; for he is taught, not by means of my words, but by means of the same mental realities which God, by the natural light of intelligence opens out within the soul.23

Illumination does not do away with the need for a teacher. Augustine has said, "We consult, in the case of all the things which we understand, not the external speaker but that internal Truth which presides over our minds; the words of a speaker are, perhaps, but an admonishment to this consultation."24

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24 Bourke, op. cit., 15.
To Augustine cogitation is a very special type of thinking. In this action the mind brings together the many elements of its experience and makes a single grouping of them. Cogitation is preliminary to understanding. Cogitation is not abstraction, it is not induction for such a grouping of memory contents does not produce a universal. The universal is obtained from the higher vision of the eternal truth. This universal may, by an intellectual judgment be applied to such a grouping.

"The species of the external sense object (species corporis) produces the species in the external sense (species cernentis); this latter gives rise to the species in the memory; finally the species in memory produces the species in the gaze of cogitation. This must in no sense be confused with the act of intellectual abstraction, as known to Aristotle or St. Thomas Aquinas. Augustine's last species is not an intelligible form but merely the principle of that grouping of memory contents which is effected by cogitation."25

He taught that few men become really wise. The few that do do so because of the contemplation of the eternal, immutable truth. This wise man cannot continually see the reason of things but only in brief glimpses.26 However, he develops the ability to rise quickly to this vision and to retain a portion of it in his memory. This is what we call wisdom. Augustine considered wisdom to be a much higher and more valuable mental disposition than science. Science was concerned with temporal and changeable things. Wisdom is concerned with the everlasting and unchangeable. His theory of knowledge is concerned with the distinction between science and wisdom.

25 Ibid., 211.
26 Price, op. cit., 162.
He considered the teacher to be important but did not think that teaching and learning were identical actions. Teaching was one action and learning another. The student is not passive and does not receive knowledge from the teacher in a passive manner. The freedom of the learner is to be respected for we desire a response to God not assent to the teacher's ideas. The student has many attitudes in regard to the teacher. These attitudes may be agreement, disagreement, or doubt. The student must decide for himself if what the teacher says is true. He may find that what the teacher says is true and learning may follow at once. From this we might think that the action of teaching is identical to learning. That is wrong because many times the teacher helps the student to learn that which the teacher does not know, or perhaps, is not thinking of himself. It is by examining truths which he locates within and above his own mind that the student really learns.

Augustine was interested in recall of previously acquired knowledge, if for no other reason than the great stress which he placed on memory in the knowledge process.

It would/well at this point to quote him on teaching and the student.

Do teachers make the claim that their own thoughts, and not rather the branches of learning which they think they deliver by talking, are perceived and retained by pupils? Who, indeed, is so unreasonably careful as to send his child to school to learn what the teacher thinks? But all these branches of learning, which teachers profess to teach, the

27 Ormes, op. cit., 176.
28 Sourke, op. cit., 115.
doctrine of virtue even and of wisdom itself, when they have explained
them by means of words; then they who are called pupils, consider in the
inner court of the mind what has been said is true, that is, in the
measure of their own mental power they see the agreement that is within.
Then, therefore, they learn; and when they find within that true things
have been spoken, they applaud no knowing that their applause belongs
rather to those who are taught than to their teachers; if, indeed, the
teachers know what they are talking about. But men are deceived, so that
they call those teachers, who are not teachers at all, just because
generally no pause intervenes between the time of speaking and the time of
thinking; and because after the suggestion of the one who speaks they learn
instantaneously within, they think that they have learned from him who
spoke from without.29

Do verbal signs convey truth to the mind of the student which he was unaware

existed? Augustine remarked,

But, if we study more closely perhaps you will find that there is nothing
actually learned by means of symbols; for when a sign is given to me, if
it finds me not knowing the reality of which it is the sign, that sign can
教 me nothing; but if it finds me knowing the reality, what then do I
learn by the sign? ............. But before I made this discovery this word
was to me merely sound; I learned, however that it is a sign, then, when I
discovered of what reality it is the sign, then, when I discovered of what
reality it is the sign, which, as I have said, I learned, not by its signifi-
cation, but by the sight of it. Therefore that the sign is learned by
means of a known reality is more truly correct that a reality is learned
by means of its given sign.30

Either we have knowledge of the word's meaning or we do not; if we have no
knowledge then we can not learn; if we have knowledge of the word, then we learn
nothing from the word. As Augustine remarked,

So far words have value (to give them their very most); they remind us
only to look for realities, they do not so exhibit the realities that we
know them. But that one teaches me something, who holds out to my eyes, or
to any one of the senses of the body, or even to the mind the things which
I desire to know. By means of words; more still, only the noise and sound

29 Tourscher, op. cit., 90.

30 Ibid., 70.
of words. For if those which are not signs can not be words; though a word may be heard, I yet do not know that it is a word until I know its signification. By means, therefore, of realities known the knowledge of words also is made perfect; but by means of words heard, words are not learned; for we do not learn words that we know; nor can we say that we have learned words, which we did not know, except by getting their meaning, which is, not by the hearing of sounds sent forth, but by the knowledge of realities signified. For it is the truest reason, and most truly said, that when words are uttered, we either know their meaning, or we do not; if we know, then we are said to be recalling rather than learning; but if we know not the meaning, then we are said not even to be recalling, but possibly we are moved to inquire.31

The holy father distinguishes between learning and believing. In learning we renew our own former sense impressions, and we are conscious of their reality. In believing we hold to be true what is said by another until we verify by our own experiences. Again to quote,

....if he has perceived the facts that I tell, and if he was present, does not learn by my words; but he recalls by means of the impressions which he has taken away of the same facts; but, if he did not himself experience what I tell, who does not see that such a one learns not, but rather believes my words.32

He held the opinion that language was instituted for only one purpose—either to teach or to renew the mind. As we mentioned previously, Augustine considered recall and memory the keys to learning. So we may then inquire of Augustine, how do we learn?

Without question, there are two things which bring us to learn; authority and reason. I am certain that I shall never depart from the authority of Christ; for I find none stronger. And the search must continue by the most subtle reasoning; for it is now my conviction that what I want most is to grasp the truth not by belief alone but also by understanding.33

31Ibid., 75.
32Ibid., 80.
33Bourke, op. cit., 74.
Augustine insisted that the power of the pupil to grasp a thought, to assimilate it and to make the idea his own is the measure of what he learns. Further, the mind can retain a continuous knowledge of itself in memory. There is a memory of sense images and the memory of the intellect. Just as the knowledge of the intellect is ever present in the memory, so also is the mind always present to itself in memory. The content of memory, understanding and will come from within not from without. For the mind is continually remembering, understanding and loving itself.31

We may speak of the memory, the understanding, and the will as a trinity. Now this trinity is not complete in all men. For completeness it is necessary to know your origin. For to love himself, he therefore loves God. Not to love God is to hate himself. And the misery that man feels comes from disassociation with the Modus from whom existence comes. The Light of God’s Wisdom comes when the soul is with God. The soul is made to the image and likeness of God, but only after unification with God is this perfected.

Once united, the soul sees abundant happiness and this is the meaning of spiritual conversion. It is the exact opposite of the disassociated souls that tries to live without God.

In De Quantitate Animae, Augustine describes this search for reason.

Our search is not for a little thing, not for something that is discovered offhand. We want to know this subject distinctly, if it can be done, and hold on to it. For it is one thing to trust authority is a

31Ibid., 219.
great abridgement, and no labor; which, if you find delight in it, you may read many things that great and good men have said on these subjects. But if you are to reach the truth by reason then you must endure many and long ways around, so that no reason may lead you but that alone which is to be called reason, that is, right reason; and not right reason alone, but sure and free from all likeness of falsehood, if in any way this can be found by man, so that no false arguments, or apparent reasonings may betray you.  

The methods of teaching seemed of little concern to St. Augustine. He maintained a constant interest in the student. The teacher should have knowledge and clarity of presentation. His method, whatever it was, should cause the listener to hear and understand the truth. He said,

> What benefit is a purity of speech which the understanding of the hearer does not follow, since there is no reason at all, for speaking, if those for whose enlightenment we are speaking do not understand what we are saying? Therefore, the teacher will avoid all expressions which do not instruct. If he can employ other correct and intelligible words instead of them, he will do better to choose them. If he cannot do this, either because they do not exist or because they do not occur to him at the time, he will even use words that are less correct, provided that the subject itself is taught and learned correctly.

Lest we receive the impression from what has gone before that Augustine had little regard for teachers or teaching let us quote his opinion of talkers and teachers.

In like manner you also perhaps, or any man who values things rightly, might answer one who talks and a noisy lover of words, who says that he teaches in order to talk; why, man, not rather talk in order to teach? But if these things are true, as you know that they are, you see surely how much less words are to be esteemed than that on account of which we use words; because the very use itself of words is more excellent than words, for words are in order that we may use them, but we use them in order to teach. As teaching, therefore, is better than talking, so is

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36 Welsh, op. cit., 6.
language better than words. Far more excellent, therefore, is teaching than mere words. 37

As was mentioned earlier, Augustine had difficulty in teaching. In addition to problems of discipline, parents, salary and health, he was dissatisfied with his ability to explain the lessons to his students.

For my part, I am nearly always dissatisfied with my discourse. For I am desirous of something better, which often I inwardly enjoy before I begin to unfold my thought in spoken words; but when I find that my powers of expression come short of my knowledge of the subject, I am sorely disappointed that my tongue has not been able to answer the demands of my mind. For I desire my hearer to understand all that I understand; and I feel that I am not speaking in such a manner as to effect that. This is chiefly so because intuition floods the mind, as it were, with a sudden flash of light. While the expression of it in speech is being formed, intellectual apprehension has already hidden itself in its secret recesses; nevertheless because it has stamped in a wonderful way certain imprints upon the memory, these endure for the length of time it takes to pronounce the words; and from these imprints we construct these audible symbols which are called language. 38

Augustine could find no true and lasting happiness in the present life. However, he felt that hope, piety, and patience open the door to true happiness. He agreed with Dewey that man's life must be social to be happy but he further stated that life in society on this earth cannot exist without sorrow and friction. The natural society made up of all men cannot provide a satisfactory method for attaining the supreme good. Education that aims for this condition is doomed to failure. The student must be educated for his final end.

In Chapter Four we examine the early Augustinian foundations in Chicago. St. Augustine had presented his ideas of education and monasticism fourteen centuries before. We can now see how well his sons followed his admonishments.

37 Tourscher, op. cit., 59.
38 Welsh, op. cit., 5.
CHAPTER IV
FOUNDATIONS IN CHICAGO

In the late eighteenth century, Bishop Carroll of Baltimore needed priests to care for the Catholics in the new republic. He appealed to the Archbishop of Dublin for help since most of the Catholics were of Irish descent and he turned to the Augustinians because they had helped him in the past and he knew their value as missionaries.

As indicated in Chapter Two, Fathers Carr and Rosseter arrived to assist the Bishop. Father Rosseter arrived in 1794 and Father Carr in 1796. On August 21, 1796 a Letter of Foundation establishing a Province in the new world was issued. George Stanton, O.S.A. arrived in 1800 to assist Fathers Carr and Rosseter but due to poor health he returned to Ireland in 1803. St. Augustine's Church was opened in 1801 in Philadelphia, the Academy in 1811. Among the Augustinians who arrived in America at this time was Nicholas O'Donnell who became editor of the Catholic Herald, the Catholic Register and later rector of St. Paul's in Brooklyn. The first American novice was the Irish-born James O'Donnell who began his studies about 1832.¹

Events moved slowly until 1810, when the Fathers bought the Rudolph Farm just outside of Philadelphia. On December 22, 1813, Pope Gregory XVI gave permission for the erection of the Monastery of St. Thomas of Villanova. A college

¹Denis Kavanagh, O.S.A. The Augustinian Order, 79.
was erected at the same time. This move was most fortuitous for on May 8, 1855, a group of Know-Nothings, fearful of Father Eugene Moriarty and his influence as a preacher, burnt St. Augustine's to the ground. A temporary chapel, built of salvage, opened in October. In the spirit of their Founder the group erected a new chapel in 1857 and Father John O'Dwyer added new buildings to Villanova. The State of Pennsylvania chartered the college in 1858. Father O'Dwyer, first president of Villanova, later became Bishop of Savannah.

At this time the Augustinians began to spread out from the area of Philadelphia. Dromore, Doe Run, Parkesburg and Ardmore were the first cities to be enriched by the arrival of the Order. In 1859 the archdiocese of Boston called to the Augustinians. They were given St. Mary's in Lawrence. From there they went to Andover, Ballardvale, Methuen, Tewsbury, and Wilmington. In 1855 they were in Chestnut Hill. In 1858 they established the Order in North Troy and Waterford, Cambridge (1862), Hoosick Falls (1862), Greenwich (1869), and Carthage (1871). Missions in Trenton and South Jersey gave way to a resident pastor in 1880.

In 1874 the American Province was given full status. Thomas Galberry, president of Villanova, was elected the first Provincial. In 1876 he became the Bishop of Hartford. In the 1900's the Augustinians were active in New York City. A few years later the Augustinians were to arrive in Chicago.

The Chicago Record Herald of June 24, 1905, as reprinted in the Historical Memento of the Silver Jubilee of St. Rita of Cascia Church, 1931, published this account of their arrival.

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\(^2\text{Tbid.}, 81.\)
With the permission and approval of Archbishop Quigley, another community of priests, one of the most ancient in the Catholic Church, the order of St. Augustine, commonly called Augustinian friars, who have their mother house at Villanova, Pa., have completed plans to establish their first community in the West in Chicago. For that purpose a tract of land consisting of five acres has been purchased on Sixty-third Street between Oakley and Claremont Avenues, and work on the erection of the community buildings will begin today.

Will Build College

These plans will include a convent for the members of the order, a chapel, and, as the friars, besides being a missionary order, are also a teaching order, a college will also be established. It is estimated that the cost of the grounds and buildings, when the latter are completed, will be $350,000.

An Ancient Order

The Augustinian Order was established in the fifth century. It has many houses in England and Scotland. In the United States there are over 150 members of the Order, having charge of the thirty-seven community houses and churches, one novitiate, and three colleges. It is to this order that Cardinal Martinelli, former papal delegate to the United States, belongs; also Cardinal Rampalla, who is the Cardinal Protector of the Order at Rome.

Work to Begin at Once

The Rev. M.J. Geraghty of Villanova, Pa., is the provincial in the United States, and the Chicago house will be in charge of Rev. James F. Green, O.S.A., late pastor of Greenwich, N. Y. Father Green is the guest at present of the Rev. P.M. Flannigan of St. Anne's Church, Wentworth Avenue and Garfield Boulevard. He stated when seen last evening that he had already applied for incorporation papers to the Secretary of State. Work, he said, would begin on the buildings today, and he hoped to have Cardinal Martinelli, who is now residing in Rome, present when the buildings are dedicated. 3

The Historical Memento of 1931 refers to a conference between Archbishop Quigley and Father Geraghty held on May 11, 1905. After the conference "came

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3Historical Memento of the Silver Jubilee of St. Rita of Cascia Church, 1931. (no pagination)
the selection of the southwest section of Chicago as the province of the Augustinian Fathers. It further states that Father Green came to Chicago on June 21, 1905.

The *Historical Memento of the Golden Jubilee*, May, 1955, erroneously quotes the same article. In the last sentence of the second paragraph we read, "It is essential that the cost of the grounds and buildings, when the latter are completed, will be $350,000."

Records of the Order indicate that just as Bishop Carroll had appealed to the Augustinians for help in 1791, so did Archbishop Quigley ask for help in 1904. Quigley saw the need for a secondary school on the southwest side. The Augustinians had been in Chicago a short time before giving missions. He knew about the Order and decided they were the ones to open this school. On June 16, 1904, the Mid-Chapter authorized the Father Provincial to open negotiations with the Archbishop of Chicago with a view to opening a House in that city.

On October 12, 1904, the Father Provincial, Martin Geraghty, O.S.A., D.D., with assistance from Father P.M. Flannigan, arranged lines for a parish. Father Kelly of St. Anne's Parish also advised Father Geraghty.

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1 *Tbid.*
4 OSA Ve 11/120. All files from the Augustinian archives at Villanova will be labeled OSA, and then the section it may be found in.
5 OSA Ve 11/129.
6 Letter from Chancery Office, July 7, 1964, indicates that both Father Flannigan and Father Kelly assisted.
It is unlikely that this Order, upon receiving a request for assistance from the Archbishop, would send their provincial to see him a year later, or that the Order would commit itself without first examining the project. It is likely that both men would have details arranged before meeting. We may assume that the meeting of May 11 was for the purpose of getting the Archbishop's approval. Fathers Geraghty, Flannigan and Kelly are deserving of great praise for their selection of property because this very fine property appeared worthless in 1905.

On May 20, 1905, Archbishop Quigley signed the Grant of Mission to Father Provincial Geraghty, to be centered at Sixty-third and Western Avenue.10 On May 31, 1905, Father Green was appointed the first rector of St. Rita.11 There is a difference of opinion on the date that Father Green arrived in Chicago. The newspaper of June 24 said that the reported had seen him "last evening". The Memento said he arrived on June 24. The Chancery Office indicates that he arrived June 26. The records of the Order do not say when he arrived. The exact date on which he arrived is unimportant. It is important that he did arrive.

The early newspaper account said that the Augustinians were going to spend $250,000 for the grounds and buildings. Actually the cost was closer to $70,000. On June 13, 1905, a lawyer named O'Keefe conferred with the Provincial at Villanova in regard to buying the Chicago property for $27,000.12 On June 30

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10 OSA Ve 11/137.
11 OSA Ve 11/138.
12 OSA Ve 11/140.
the Definitory authorized the Father Provincial to borrow $35,000 for the Chicago mission. The following August 29 saw the Definitory approve plans for a combination church, house and school whose cost would not exceed $35,000. Finally on December 1, 1905, lawyer O'Keefe incorporated the "Augustinian Society of Illinois". Papers state that the land belonged to 68 owners. The architect of the building was William J. Brinkmann. The final cost of the five acres was $33,362; contract for the building was $35,599. No other house in the Midwest cost $350,000. Two houses did cost nearly $200,000, but they were built in the mid-twenties when prices were much higher.

In July of 1905 Father Geraghty sent a petition to the Holy See for erection and for a mission. It seems unlikely that Father Green would have told the newspaper reporter (if he were even in Chicago to see the reporter) that work would begin immediately before money or permission had been granted. After the Definitory had approved a plan of building on August 29, Archbishop Quigley and Father Geraghty signed an agreement on September 3. The next day bids were received and ground was broken on September 21, 1905.

On October 26, 1905, Father Green laid the cornerstone. It was not until February 10, 1906, that the Augustinian Society of Illinois raised the mortgage of $30,000. While the building was in progress Father Green had his residence with Father Flannigan at St. Anne's. On March 19, 1906, Father Green was

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13OSA Ve 2/111.
11OSA Ve 2/111.
15OSA Ve 2/118.
16OSA Ve 2/150.
17OSA Ve 2/115.
finally able to move into the new house. The new church was blessed by Bishop Peter J. Muldoon of Rockford. Father Geraghty was the celebrant of the mass. Seven families were resident in the parish. The bishop was an old friend of the Order. He was a progressive prelate who was the hierarchy's official spokesman on social questions. He advocated preventive philanthropy and in 1919 headed the Department of Social Action of the National Catholic Welfare Council. This new idea of helping the poor in a more permanent way than alms was advocated almost fifteen hundred years before by St. Augustine.

On May 21, 1906, a loan of $10,000 from the Hibernian Bank to the Augustinian Society of Illinois was guaranteed by the Villanova Corporation of Philadelphia. In the middle of July, Fathers R. Maher and W. L. Egan arrived to assist Father Green in opening the school the following September. Such are the facts of the opening of the first Augustinian House in the Midwest.

There was more to the founding of St. Rita than just legal notations and dates. The choice of location was indeed fortunate. Apparently it was not considered a choice location. The book, Plan of Chicago (1909), makes no reference to this area. Future plans called for a park to run from 55th Street on the north to 63rd Street on the south, and east from Kedzie to Western. The area at 63rd and Western was prairie, mud, streams and cabbage patches.

Father Green arrived in Chicago with several thousand dollars and the knowledge that he would have to raise most of the capital for this House. Judge


19Daniel Burnham and Edward Bennett, Plan of Chicago, Chicago, 1909, 290.
Edward F. Dunne had just been elected mayor, succeeding Carter Harrison II. If Father were to go four miles east of the site of the school he would be at the beautiful Washington Park Race Track, just beyond the famous White City. If so inclined he could see the American League Baseball Club at Thirty-ninth and Shields. The National League Club was located on the west side. George K. Spoor joined with Gilbert M. Anderson (Bronco Billy) to form the profitable Essanay Film Company at Wells Street near North Avenue. For fifteen cents Father could take the Rock Island train to the beautiful suburb of Longwood and see the wonderful gardens. Located only 11.7 miles from the city it boasted a population of 149. If Father were looking for contributions he might take the quarter trip to Midlothian. This city boasted the exclusive Midlothian Country Club and many members had their summer homes nearby.20 The Rotary Club was born in Chicago this same year.

The Everleigh Sisters, Aldermen Coughlin and Kenns, the Levee Gangs and labor troubles were also prominent at this time. A teamster's strike lead by "Con" Shea was in full force, "...this outbreak of the 1905 Summer, bringing murders, assaults on police, a city half-terrorised, was the worst of all."21

In 1906, Theodore Roosevelt had declared war on the Chicago Stock Yards and this occupied much of the attention of the local citizens. In September of that

20 A Guide to the City of Chicago, 1909, 45. Issued by the Chicago Association of Commerce.

21 Lloyd Lewis, Chicago, the History of Its Reputation, New York, 1929, 83. The reader may find it interesting to compare life in Chicago during this period with Hippo during the time of Augustine as portrayed in Augustine the Bishop, by Father Frederik van der Meer.
year St. Rita High School opened its doors. On October 9 at West Side Park, the Sox opened the 1906 World Series by beating the Cubs, 2 to 1. St. Rita's records do not indicate how many students made up the 12,693 spectators. The World Series happily ended on October 14 and on the eighteenth a concert was given at College Hall. It is a remarkable tribute to a new school when it can present a concert only six weeks after opening.

The initial structure was two stories and measured 115 feet long by 65 feet wide. The chapel composed the entire first floor of Green Hall, as the building was called. For many years this chapel served as the parish church. The second floor consisted of classrooms and living quarters for the priests. The building was constructed of the most modern design. No expense was spared in making this edifice one of the finest in the city.

Archbishop Quigley and Father Geraghty signed an agreement supplemental to that of November 7, 1905. (sic) A newly ordained priest, Father C.J. Ford, who was to give twenty years of his life to St. Rita's arrived on June 27, 1907. The blunt Fred Busse became mayor the same year. Father Green worked to overcome a sewage problem on the southwest side. Eventually he overcame the opposition of large land owners and a new subdivision was begun, sewage installed and streets paved and lighted.

Although engaged in community activities, Father Green and his men did not neglect the school. In June, 1908, St. Rita had the first commencement exercise

22 OSA Ve 2/170. No records of a November 7th meeting or agreement. Previous known agreement was September 8, 1905.
in its history. John Joseph Coppinger was given his diploma by Archbishop Quigley. The one graduate inspired the Definitory to permit $17,000 to be spent for the building of a third floor on Green Hall. Father Hickey arrived in August of 1908 but left in 1910. Essanay Studios which also opened in 1905 was growing also. In 1908 they moved to Argyle Street where they built the largest movie studio of that time.

Since the Order was fighting for sewage, enlarging the building and ministering to a large area of Chicago,23 we would assume that they were quite busy. However, in the spring of 1908 the Chicago Lawn section of St. Gall’s Parish was attached to the Limits of St. Rita’s. Late in September the entire parish was attached to St. Rita. The parish now extended from Damen on the east to Summit on the west; from Forty-seventh Street on the north to an indefinite southern boundary. In order to make the southern boundary more definite the sections now known as Auburn and Evergreen Park were placed under Father Green’s jurisdiction. The southern boundary now extended to One-hundred and third Street. Two years later Clearing was removed from Summit and attached to St. Rita.

A store was donated to Father Green by the Picard family so that services could be held in Evergreen Park. The store church was placed under the protection of “Mother of Consolation.” Mass was celebrated every two weeks. The parish did not thrive and was abandoned in 1911. Father Ford was in charge of

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23 See Appendix A for the original boundaries.
June 21 was an important date in 1901 as far as St. Rita was concerned for it marked the arrival of Father Barthouskni who did so much for the school and the Order. In this year Major Busse was reelected for the last two year term in Chicago's history. One-fifth of all the movies in the United States were being made in Chicago. By 1901 the population was growing in the abandoned cabbage patch. Three missions were begun this year, St. Nicholas of Tolentine, 62nd and Hamlin St., St. Gall in Elsdon, 52nd and Turner, and St. Clare of Montefalco at 55th Street and Talman. Father Barthouskni was placed in charge of St. Clare's, and Father Fgan was given St. Gall's. St. Nicholas was entrusted to Father C.P. O'Neil. All three sites were blessed on May 16, 1909.

In order to handle all of the parish work and maintain the school, help was needed. Two deacons, William Reilly and P. Gallagher arrived from Villanova. They taught at the High school and continued their theological studies under Father Hickey. On May 21, 1910, they were ordained by Archbishop Quigley. They were the first Augustinians to be ordained in the Midwest. Father Gallagher went immediately to Hoosick Falls. Father Reilly was transferred in August, 1912, to Carthage.

The school opened in 1910 with 110 students. Father Green and his men were conducting missions over one-half the south side, conducting the novena to St. Rita, and raising money to pay off the mortgage. The Chapter of 1910 re-appointed Father Green as rector. Father Regenery arrived to assist at the school but transferred out in August of 1911. Father O'Neil was deputized pro-regent for the studies of Joseph A. Perkins, deacon. Father Perkins was ordained the following year and remained at St. Rita until 1918 when he was
commissioned a Navy Chaplain.

One-hundred and forty-four students were on hand when the school opened in 1911. Carter Harrison II became the first mayor of Chicago to be elected for four years. Fathers J. Fahey and T. Kiley arrived to bolster the faculty. Much construction was started in this area. On September 11, 1911, the Definitory permitted the purchase of the land west of the school for $30,000. St. Rita's High school was five years old and some permanency is noted.

Just before the start of the 1912 school year two deacons arrived and Father Green was appointed their pro-regent. Joseph B. Kepperling was ordained in May, 1913. In 1918 he was transferred to Havana, Cuba, but returned to St. Rita in 1926 as rector. The other deacon, William J. Regan died four days before Christmas in St. Bernard's Hospital. He was returned to Villanova for burial. William J. Brinkmann architect of the original building was killed by a Rock Island train in 1912. Shortly before Regan's death, a sub-deacon, John M. Fagan arrived from Villanova. He was ordained in 1914. In June, Fathers W. Fagan, J. Perkins and J. Barthouski were made members of the Advisory Board. Father O'Neil moved to Villanova. That year the Definitory permitted Father Green to spend $3,000 to improve the House.

Due to overcrowding at the high school, the Definitory permitted Father Green to draw up plans for a new church-school combination to be built at Sixty-second and Washtenaw. However, a limit of $55,000 was established. The permission to plan was granted on January 12, 1915. The permit to build was given

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\[2^1\text{OSA Ve 2/236}\]

\[2^5\text{OSA Ve 10/18}\]

\[2^6\text{OSA Ve 10/34}\]
on September 15.\textsuperscript{27}

With permission to build the elementary school and church the first decade of St. Rita's existence was history. In 1910 the Order had opened St. James Parish school in Rockford. In years to come they would open Houses in Aurora, Detroit, Tulsa, Flint and Grosse Point.

During this first decade commercial, scientific and classical courses were given according to the wishes of the student. The Order received much help from the faithful because of the need of the high school on the southwest side. Father Green planned to start a high school and later a college. Although the original building is called St. Rita's College, and old timers in the neighborhood still refer to it as the "College" it has always been a high school. It was assumed that a college and high school charter had been granted to St. Rita on July 13, 1905. When opening Tolentine College in 1959 it was discovered that the original charter was for a high school only.\textsuperscript{28}

"Big Bill" Thompson was elected to his first term as mayor. The people of St. Rita's parish were still using the chapel in the high school. However, ground was broken on September 21, 1915, for the new parish. In 1916 the missions were dropped as diocesan clergy assumed the responsibility. Father Green was allowed to keep one mission besides St. Rita. He chose St. Clare of Montefalco.

On August 18, 1916, Father Green celebrated the first mass at St. Rita's Church. On October 28, 1916, Cardinal Mundeline dedicated the church and in

\textsuperscript{27}OSA Ve 10/18.

\textsuperscript{28}Statement of Father R.P. Fink, July 23, 1964.
the afternoon confirmed over two-hundred faithful. The church architect, Joseph McCarthy, won first prize for this edifice in the Architectural Exhibit of the Art Museum of Chicago in 1916. Dominican Sisters of Adrian, Michigan, staffed the school.

In 1917 the Essanay Film Company collapsed. In June of 1918 the Augustinian Chapter made some changes. A new canon law necessitated Father Green's removal from the position of Prior. Father Egan, his secretary, would replace him. Under the new rules a prior could serve only two terms of four years each. Father Green was made rector, president, procurator and sub-prior. Father William Egan was appointed prior and vice-president. Father C. Ford was appointed depositarius. It is an Augustinian trait to have titles. The more titles the more jobs that the priest handles. President and vice-president refer to the college which did not exist.

The Community presented a resolution of the House Chapter to Definitory that a separate Community be set up at the parish church. On May 1, 1920, the Definitory voted to confirm resolutions, with conditions specified, mainly that College Chapel be a public oratory. The chapel is sometimes called a "chapel of ease". In the 1930's the Chancery proposed separating the two but this would necessitate building a new church in the area. Therefore people who live near the high school attend chapel and the Archdiocese of Chicago need not

30OSA Ch 3.
31OSA Ve 11/17.
build a new church.

Father T. Giocchetti, Prior General, separated new St. Rita convent and parish from St. Rita College and Convent on December 12, 1920. We shall also separate the two St. Rita’s and concentrate our attention on the high school. As previously mentioned Augustinians were opening schools in other parts of the Midwest. Men trained at St. Rita’s were going to these cities and many of the bright lights in the history of St. Rita received their foundations in these other houses.

The Black Sox Scandal and “Big Bill’s” second term occupied the attention of Chicago at this time. The high school was overcrowded and the Augustinians were planning to expand. Father William Fgan was the rector and Father John Harris was his assistant. In February of 1922 the Definitory voted to ask permission of the Sacred Congregation for the community to borrow $134,000 to build a gym-school annex. In April, Father William Kelly was elected discreet to the Provincial Chapter although Father C. O’Neil charged, in a letter to the Definitory, that the election was invalid.

The grammar school needed more room and on November 22, 1922, the Definitory approved plans for a new church at Sixty-third and Washtenaw to cost $150,000. Plans for the high school gym, classrooms and laboratories to cost $157,000 were approved on March 6, 1923. However, conditions on financing must be followed. On February 21, 1924, $65,000 was approved to proceed with classroom building (Unit 2). Harris Gym opened in September, 1923, and Fgan

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32 OSA 0b 46. 34 OSA Ve 11/83. 37 OSA Ve 12/19.

Hall opened in September of 1926. The Definitory approved a petition to the Holy See to raise the debt of $250,000. 37

At this time Father Ford was transferred. He was made rector of the new Aurora foundation. 38 Rumors circulated that some of the funds allotted to the building of St. Rita's were given to Father Ford in order to assist him in Aurora. 39

The St. Rita High School Prospectus for 1925-26 mentions the new buildings proudly.

BUILDINGS: - The buildings are in every way adequate to the purpose for which they were erected. They are modern in construction, fireproof, and have been passed by City Building Inspectors, the Fire Department and the School Visitor as well within the requirements of safety, comfort and convenience for class room and general school purposes. The original building not yet twenty years old occupies the corner of 63rd and Oakley and is 115 feet long by 65 feet wide. It contains ten classrooms, laboratories and study halls sufficient to house three hundred fifty boys.

THE NEW BUILDING to be ready by September will meet the needs of seven hundred additional pupils. It will have an administration office, laboratories for biology, physics and chemistry, class rooms and one whole floor dedicated to recreation and rest rooms for seven hundred students. The laboratories are being furnished by the Kewaunee Laboratory Supply Company. Each student will have his own private laboratory desk and equipment for experiments and research studies in accordance with and slightly in advance of the newer requirements for scientific studies in High School grades. In a word it is the very latest in school building. It is constructed throughout of concrete and brick, fireproof and safe and comfortable and with floors of patented noiseless material.

GYMNASIUM: - The gymnasium is of concrete, brick and steel construction, the building is 104 by 80 by 35 in dimensions. The playing floor space for games is marked off into a court 46 by 78 leaving room at the sides and a way from the playing court for more than twelve hundred spectators.

38 OSA ve 12/14.

39 Statement by Father R. Fink, 7-23-61.
The inside height from floor to beam is 22 feet 6 inches.

The faculty list in the booklet shows that only the physical education instructor did not have a master's degree.

In 1925 St. Rita's High School was crowded. At this time it appeared wise to undertake a debt of $300,000. If it was possible to help the Aurora foundation at the same time, so much the better. However, two developments changed the entire picture. The opening of Leo High School in 1927 and the beginning of the depression in 1929.

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40 St. Rita High School Prospectus, 1925-26, 8-9.
CHAPTER V

THE CONTRIBUTIONS OF FATHER GREEN, THE KINDLY PIONEER

Father Green was born in Chestnut Hill, Pennsylvania, on March 1, 1867. He entered the novitiate in 1887 and was ordained in 1892. Father was engaged in parish work at St. Mary's in Lawrence, Massachusetts, and Immaculate Conception Parish in Hoosick Falls, New York. He served as Pastor of St. Joseph's Parish in Greenwich, New York from 1901 until 1905. He had conducted missions in Chicago prior to 1905 with headquarters at St. Anne's Church,1 Reverend P.M. Flannigan, Pastor.

When Father arrived in Chicago he stayed with Father Flannigan again. No records exist at St. Anne's to tell us what type of person he was or the problems that he assisted with. He was pastor of that church from 1871 until 1907. The Diamond Jubilee indicates that Father Flannigan was like Father Green in many ways.

When Father Flannigan took up the work at St. Anne's, this section was practically a wilderness, only dotted here and there with cottages. Thirty years later when his kindly life went out, it had grown to be one of the most populous residential sections in the city. In this growth his had even been the guiding hand. He numbered his friends amongst all classes, irrespective of creed or nationality. His memory is enshrined in the hearts of thousands who came within the range of his kindly influence, or were the beneficiaries of his boundless charities.2

1Jerome Heyman, "Father Green - A Memory & A Legacy", Cor Unum, Autumn, 1960, 1.

In reading of the original site of St. Rita's High School and the wilder aspects of Chicago at this time the reader may recall St. Augustine's earliest attempt to form a community of friends in a type of philosophical community. \(^3\) When the group discussed wives and finances the plan collapsed. If Father Green had had a wife what may have happened?

Alone and undaunted Father established his church and school. After the dedication Father Green was chosen to be the representative of the American province at the general chapter in Rome. \(^4\) The Augustinians were to elect a Prior General at this meeting, Thomas Rodriguez, O.S.A. While in Rome the Prior General, with the approval of Pope Pius X, bestowed the honorary degree of Bachelor of Sacred Theology on Father Green.

Upon returning to Chicago Father became engaged in the fight for better sewage on the Southwest Side. Residents of this area suffered greatly from floods resulting from an inadequate drainage system. Father directed his attack against the large property owners who opposed the opening of this section.

Hattie Green (no relation), an eccentric and wealthy old lady, was his principal foe. She opposed the sewers and the development of this district because it would take away some of her land. A lawsuit finally forced her to give the city a right of way. \(^5\)

A guide to the city in 1909 does not mention Father Green when it states,

\(^3\)Confessions, vi, 12.

\(^4\)Historical Memento, 1931, n.p.

\(^5\)Statement of Father R.P. Fink.
During the last few years the sewer system of Chicago has been brought up to a much higher standard than prevailed prior to the diversion of sewage from the lake to the Drainage Canal...it is of interest that Chicago no longer is under the necessity of apologizing because of an antiquated method of disposing of garbage as a thoroughly modern garbage reduction plant, located at Thirty-ninth and Iron Streets, is now in full operation.  

While there is universal agreement on Father Green's winning fight for sewage there is lack of agreement on whether he took part in the improvement of the garbage facilities.

Father met much opposition from the railroad and certain city fathers when he wanted the railroad on Sixty-third Street elevated so that buses and other vehicles could proceed more easily. He finally won this argument and traffic in Englewood improved.

During this early period Father Green looked like a pioneer. Because of a throat condition his doctor advised him to grow a short beard. It is interesting to observe that Father Green had a throat ailment and St. Augustine had a chronic chest condition. There are many similarities between these two Augustinians. Both were builders, both were kindly fathers and inspirations to their monks, both were modern and both were fighters.

Father Green made it a strict rule of the parish that all baptisms and marriages be recorded within one hour after the ceremonies. This would prevent the evil of forgetfulness. It was his policy to request little or nothing for a baptism or a funeral. Payment was required in weddings. Father would say, "People cannot help being born and they cannot help dying either. Getting

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7* Heyman, op. cit., 5.
8* Vernon Bourke, Augustine's Quest for Wisdom, 80.
married is something else again." Wise, like the Bishop of Hippo, he realized that a couple without funds to be married were probably too poor to begin a successful marriage.

In 1916 diocesan priests replaced the Augustinians in their mission churches. Father Green was allowed to keep one in addition to St. Rita. He selected St. Clare. It was reported by many that Father had an attachment to this parish. Father Pink considers it a poor choice since St. Clare's is a small parish. However, these two parishes did not give evidence of great futures in 1916. St. Clare's was the choicest parish in 1916, but in making his choice perhaps Father Green looked at St. Clare's in the late afternoon of a summer day as its red bricks reflected the sun through the bushes and trees. All three were built alike but pictures show that St. Clare's was landscaped.

Augustine considered that humor was diversion not distraction. Likewise, Father Green possessed a sense of humor and was not above a practical joke. This was for the purpose of keeping good morale in the community and that no one would take himself too seriously.

Whenever any priest in the diocese died an Augustinian would represent the Order at the funeral. This produced friendly relations between the Augustinians and the other priests of the diocese which was to aid the Order in their stay in Chicago. When a delegation of priests went to Brooklyn to escort

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10See Appendix B.
archbishop-elect Mundelein to Chicago, Father Green was in that delegation.\textsuperscript{12}

Service to the community was a trait of the Chicago Augustinians. In 1916 Coroner Hoffman asked Father to serve on the first Safety Council to be formed in Chicago. As usual, Father did an outstanding job and the President of the Safety Council said, "Without the unselfish help willingly given by the Rev. Father Green the noblest ambitions and endeavors of the Safety Council would have found success very difficult."\textsuperscript{13}

By 1922 Father Green was able to give full time to St. Rita's Parish. When he left St. Rita's High School it was free of debt. By relinquishing one job he was better able to attend his one remaining job. He built St. Rita's Parish into one of the finest in the city.

In 1925 Father Green placed Father John Meaney in charge of the parish while he journeyed to Rome to be in attendance on Pope Pius XI during the Holy Year. Father returned after five months accompanied by the Very Reverend Nicholas Vasey, Provincial of the Order in North America.

In 1926 Father Green was appointed as Chairman of the Committee on Health and Sanitation for the Eucharistic Congress. He received great praise for the work that he did.

Also in 1926 Father Green was the leader of the campaign to open Kedzie Avenue from Sixty-seventh to Seventy-first street. In educational matters, Father was not too busy to serve on the college section of the Catholic

\textsuperscript{12}Joseph Thompson, \textit{Diamond Jubilee}, 92.

\textsuperscript{13}\textit{Historical Memento}, 1931, n.p.
Educational Association. He was president of this group but unknown to all was the fact that St. Rita did not possess a college charter. His educational theories were frequently quoted by the United States Commissioner of Education.

Father Green was awarded a Doctor of Laws by Niagara University, for his zeal in Catholic education "as President of St. Rita College."\(^{11}\)

In 1931 Father Green made a prophecy in regard to the future of St. Rita Parish. It shows the tremendous foresight of the kindly pioneer.

Basing my judgment on past accomplishments, which have been so substantial, it would not seem to be an idle boast, to say that the immediate future holds the promise of great prosperity for St. Rita as a result of additional industrial enterprises around and near us. This means the employment of people, and the natural conclusion is, that people, for the most part, will seek a place to live which is convenient to their work. This in turn means a population that is earning, and we feel that we can reasonably expect a fair number of Catholics in our increased population.

Within a comparatively few years, we expect to attain the 2,000 attendance mark in our school. This has been a prophecy for many years past and will necessarily demand a large increase in the teaching Sisters who can take care of this added school membership. We are fortunate in this respect, because we have prepared a convent to house 50 Sisters. The convent is equipped in such a way that each Sister has her own private cell in which there is running water and every convenience that a place of this kind, dedicated to the service and housing of religious, permits. With 2,000 children in the school it means that we ought to have reasonably 1,000 more families in our parish and this is not hard to visualize.

Let us look to a period ten years hence and we can see, because of the added facilities for travel, the first of which will be the construction of a surface line on California Avenue from Lake to 75th Streets, a very much enhanced building program. On 59th Street, and for a block south we will see apartment buildings. Similarly, 63rd Street will be built up. On blocks both North and South of these areas, there is bound to be built structures that will hold very many additional families. Kedzie and Western Avenues will likewise have very many large buildings. In addition

\(^{11}\)Ibid.
to the business that will be transacted on the lower floors, and the
offices upstairs, there will also be apartments to care for many people
in these buildings. Even assuming that the proportionate share of the
population will be only 25 percent Catholic we can see St. Rita Parish one
of the most populous in the city. Hence, our confidence in the future is
justified. Why then will the present population question to care for the
future? They will be leaving a monument to posterity, one that will not
be dimmed with the years that pass over it, but it will have a value from
a spiritual and temporal standpoint that is impossible to estimate today.
We then can feel that the past performances justify future promises of
greatness. When the most of us who are here today are laid away in the
cities of the dead the children and grandchildren of those who have helped
to construct this wonderful community, dedicated to the service of God
under the patronage of St. Rita, will have here a lasting monument.....

We are just as enthusiastic for the future twenty-five years as we
have been justified in our optimism of the past twenty-five years when we
had nothing upon which to base a prediction for big things, except a
vision of territory capable of being turned from truck patches into a
city of throbbing activity and enthusiastic souls. Therefore, those of
you who are here today and will live to celebrate the Golden Jubilee, I
am sure, if you will then recall these few words of hope, you will find
our prophecy justified far beyond even our fondest dreams.15

This was a very brave prophecy to be written in the depths of the
depression and very accurate. We see his expectation of the people to fill
this area. This type of person would respond to the rebirth of the High School
and save St. Rita under the direction of Father Fink.

Less than two years after this forecast Father Green’s health began to
fail. He was in great pain from his kidney ailments. The Chapter of 1935 re-
appointed Father as Prior-Pastor. However, it became necessary to have a nurse
in attendance for the suffering pastor. Old and infirm he tried to carry on
with his duties as did Augustine before him. Finally, on November 3, 1936,
Father Green died in St. Rita’s rectory. His body was returned to Villanova
for burial. The Paoli Local train made an unprecedented stop at the College
so that Father Green could be returned to the Motherhouse. 16

Five years before his death Father William Egan wrote a glowing tribute to Father Green. Praise given to one while still living means more than praise given after death.

This Southwest section of the city and particularly that part contained within the limits of St. Rita Parish has advanced in an amazing manner in the past twenty-five years. No small part of the credit for that advance is due to the pastor, Father Green. His efforts have been directed to the advancement of the parish as a whole and the individual members of it. To one who knows Father Green, this is not at all surprising. A man of ability, with great knowledge of men and things, obtained from a broad experience, he is able to size up situations and to look into the future of events in a way that few possess. His untiring work and never ending zeal are bound to bring success in anything that he undertakes, and he is one who never forgets a friend. Often he has worked unceasingly for his friends even when such work took much time and made great inroads on his own welfare and health. He is one of the most selfless of men when the good of his parishioners and friends is concerned. Because of his sound advice and priestly zeal, many come to him for direction in their difficulties, and in most cases, these are solved satisfactorily.

Father Green's activities bring him into constant contact with the leaders in the city and state, but he always shows himself to be mindful of the fact that he is a priest, and this so directs his actions that only greatest credit is reflected on the priesthood of which he is such a shining example.

His work as a priest is so well known to his parishioners as to need but passing mention. Faithful in the performance of his own duties, careful to see that those entrusted to his charge are ministered to faithfully, always where he should be at the proper time, he stands before his people as a model priest of God — the kind that the laity wish to have as their leader and spiritual adviser, and they can and do point to him as to one, who through the whole twenty-five years he has guided his parish, has given them cause for joy and pride.

Whatever may be the future of this parish — and it looks bright — this thing is certain, that St. Rita parish owes much to its pastor who

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16 Heyman, op. cit., 7.
has labored for it so faithfully during the long years. 17

There are those who say that Father Green still watches over St. Rita and the Neighborhood. Can anyone who knows this area dispute them? Would those who knew Father Green argue with the old lady whose eyes shone brightly when she said, "That blessed man is a saint in heaven"?

17 *Historical Memento*, 1931. Compare this tribute with the tribute given with Father Flannigan in *Diamond Jubilee*. 
CHAPTER VI

THE THREAT TO ST. HITA

With the opening of the new buildings the high school had ample room for its students. In 1926 Father Joseph Kepperling became prior president. The term president as it referred to the college was used less and less. Father Harris was elected sub-prior.

On February 11, 1927, the Definitory permitted an incorporation with Aurora and other Chicago Houses. In 1925 Bishop Muldoon had invited the order to open a high school and Father Ford was sent there to open the Aurora House. The Augustinian Society of Illinois (Chicago House) had control over its finances.

The history of the Aurora House is most interesting if not short. On May 1, 1925, Bishop Muldoon wrote to Father Green asking for assistance in opening a high school. Two days later Father Green wrote to the provincial explaining the situation and asking permission to send someone to Aurora. As the Provincial had no objections the Definitory voted on July 8th to accept the invitation of Bishop Muldoon. Father C. Ford was appointed rector with a

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1 OSA Ve 12/86
2 Statement of Father R. Fink, 7-23-61.
3 OSA Ve 12/19.
committee of four to supervise the building plans. 1

The plans for the new school were approved on July 30, 1925. On August 22, 1925, the Definitory voted to petition the Holy See for permission to incur a debt of $150,000 for buying property and building a school. This was to be one-half the cost, with the Diocese of Rockford carrying the other half. 2 Mr. Smythe of Philadelphia drew up a contract between the Order and the Diocese which was approved by the Definitory on November 21. On December 23, the Definitory authorized Father Ford to raise from $150,000 to $195,000 for the construction of the new school. 3

The Chapter of 1926 made Father Ford the prior and rector. On May 24, 1927, the Definitory approved the plan to buy land for a priest's residence for $11,000. 4 The Chapter of 1929 reappointed Father Ford as prior and rector. Father Murphy was to be sub-prior and Father O'Bryan a member of de familia. However, on July 18, 1929, Father Albers was brought from Chicago to be rector of the school and Father O'Bryan was sent to Chicago. 5 On November 17, Father Murphy died.

The financial situation in Aurora was very bad. Father Green had consulted with the Bishop about the finances of the Aurora House but no help was forthcoming. On November 1, 1931, the Definitory had refused permission to buy

1 Ibid.
2 OSA Ve 12/5h
3 OSA Ve 12/62
4 OSA Ve 12/91
5 OSA Ve 118/123
chairs for the auditorium which would cost $1,050 and to be paid for within one year as there was no money on hand. They voted that no permission would be granted until the community could pay interest on the mortgage and have cash on hand for chairs. The Chapter of 1932 made Father J. Howard prior-rector of the school. By 1933 the Augustinians were at the end of their financial rope. On May 11 Bishop Hoban requested that the Order accept $8,000 per annum in place of the agreed $18,000 or release the school to another Community. The Definitory voted to accept a change in foundations, leaving Aurora and taking Rockford with approval of the Provincial and his advisors.

The Order accepted St. Mary's Parish in Rockford on November 17, 1933. The Mid Chapter appointed Father C. J. Ford as prior-pastor in January, 1934. He was elected prior-pastor in 1935 and 1938 and was very successful as administrator. Unfortunately, poor health plagued him and on January 15, 1939, he traveled to Phoenix, Arizona, seeking relief. The change of climate did not help and he died there on February 27th. Father Christopher McGrath succeeded him. Today this parish is doing well under the care of the Augustinians.

It appeared that St. Rita might collapse as the Aurora House did. In September of 1927 Father Harris was made procurator and Leo High School opened. As a result of Leo's opening, St. Rita lost students and in a few years had more than ample room. Without students there was no money to pay off the debts. On March 7, 1929, the Definitory approved a loan of $10,000 to consolidate

9 OSA ve 12/115.
10 OSA ve 3/28.
11 OSA ve 3/34.
debts and to refinance. There was an agreement with the bond holders whereby the Augustinian Society of Illinois would pay only the interest on the debt of $300,000. No principal would be paid until 1932 when Father Kepperling's second term would expire. The depression had not yet arrived and St. Rita was already in financial difficulties.

However, on June 4, 1929, Father Kepperling died. The Chapter elected Father Harris prior and Father John Hammond sub-prior. Under the agreement of 1929, Father Harris need pay only the interest until 1932. Yet when 1932 arrived the school could not even pay the interest. On November 7 the Definitory permitted Father Harris to borrow money from the Lansingburgh Parish at 1 1/2% interest. Father Ford was now pastor of this parish. It is assumed that because the Augustinian Society of Illinois helped Father Ford in Aurora he now felt compelled to assist them.

In spite of the financial cloud overhead, St. Rita High School was very active. The Mother's Club was organized in 1929 with Mrs. Coppinger as president, and was so successful that the Father's Club was started in 1930. The Ritan, school newspaper, and Cascian, the yearbook, were originated in 1930. In 1928 the baseball team was South Section champion. In 1929 and 1930 they were Catholic League champions.

12 OSA Ve 12/113.
13 OSA Vf 3/11.
14 Statement of Father R. Fink, 7-23-61.
On July 7, 1931, the Definitory permitted a remodeling of the stadium. A new cement wall surrounding the stadium was built and new wooden stands were set up. Mayor Cermak presided at the dedication on September 27, 1931.

Unfortunately stadiums, yearbooks and newspapers do not pay overdue bonds. Al Capone contributed $65,000 to help Thompson in his unsuccessful campaign.16 The money could have been better used by the Augustinians.

The bonds fell due and Father Harris had no funds. He consulted with a lawyer,17 who advised him that no one would foreclose on a religious organization and Father Harris should default. Father Harris defaulted for two years. The result was a mortal blow to the credit rating of the Augustinian Society of Illinois. They were considered a bad risk by Dun and Bradstreet18 and it was impossible for them to get any credit because of this. With enrollment falling, money in short supply and a nation-wide depression in effect, St. Rita appeared on the verge of closing much like the Aurora House.

The St. Rita High School Catalogue, 1935-36, does not refer to a college charter. All the priests on the faculty have a masters' degree and Father Richard McNally has a Ph.D. degree. Of the seven lay teachers one has a Master of Arts degree and one a Doctor of Jurisprudence degree.

In spite of financial problems they still carry on St. Augustine's aims.

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17Father Fink considered this very poor advice but since the lawyer is still living he refused to give his name.

18 Statement of Father R. Fink, 7-23-61.
Aim of the School

The aim of St. Rita High School is the true education of the boy—morally, intellectually, and physically— in accordance with the ideals of Christian culture. Fundamental in the Augustinian theory of education is the belief that a thorough liberal training should precede specialized training and that specialization can be effective only after the full development of the faculties of the soul and body. The administration and instructional organization of the school, with its personal and intimate contacts between faculty and students, is designed to produce in young men a keen moral sense, a critical judgement, and an ability to think consistently with a right reason.

Religious Training

Religion is the definite aim of all Catholic education, and in a Catholic school religious training is given first place among teaching objectives. Character requires more than a mere external culture. It requires an abiding endowment of spiritual refinement and spiritual appreciation, and this no purely material education can ever give. At St. Rita High School religious instruction is not confined to formal courses not relegated to a single department. It permeates the curriculum and is interwoven, as a direct goal, into the entire fabric of student life. It is inculcated as an enduring principle of human conduct, as a source of consolation and happiness, and as a vibrant force impelling the individual to a life of personal sanctity. The environment of the school is completely Catholic, and every effort is made to bring each individual student into frequent association with the priests. Daily contact of this type is perhaps the essential element in the best Catholic environment and unquestionably results in a more efficacious control over the subtle powers of the young mind than could be secured in any other manner. Weekly Mass and weekly conferences, an annual retreat of four days conducted by an eminent retreat master, and numerous other spiritual activities are but an external manifestation of the constant objective, to encourage Catholic living and Catholic action in the light of Sacramental Grace.19

Even though bankrupt the Sons of St. Augustine were following his philosophy to the end. However, Augustinian history is marked with magnificent beginnings, near disasters and recovery to greater heights. St. Rita, patroness of hopeless causes, was to be no exception.

Cascia Hall in Tulsa was also in dire straits in 1932. They had only

forty students and a debt of $255,000. A college professor from Villanova arrived as prior in this year. Why the Order would send a refugee from the ivy-covered walls is not clear. He decided that an increase in students would be the answer. On March 11, 1933, the Definitory authorized $6,500 to alter the third floor.\(^{20}\) Actually they fixed the attic to accommodate twenty boarders but this was not so mentioned in the official records.\(^{21}\) The priests were most successful in canvassing the area for boarders. By 1935 the school was able to pay the yearly interest on the debt.

Father Mortimer Sullivan, the provincial, visited Cascia Hall in 1935 and told the ex-college professor of four openings that were available. He said to disregard the fourth opening, St. Rita in Chicago, because it was in such a bad way that no one would want it. However, Father Ruehlan Fink, refugee from Villanova, considered St. Rita a challenge and requested assignment there.

\(^{20}\) OSA Vf 3/20.

\(^{21}\) Father Fink stated that third floor in the record was the attic.
CHAPTER VII

FATHER RUellan P. FINK, THE LITTLESTOWN LIFESAVER

Father Ruellan Fink was born in Littlestown, Pennsylvania, on November 30, 1891. He made his simple profession on June 20, 1913. In June, 1916, he received an A.B. from Villanova. Cardinal Dougherty ordained him on June 8, 1919, at St. Charles Seminary, Overbrook, Pennsylvania. In 1920 Villanova granted him a Master of Science degree and in 1921 he was appointed Dean of the Science School. In 1926 he became vice-president of the college. In 1929 Lasalle College awarded Father Fink a Doctorate in Science. He also served as Definator of the Eastern Province from 1929 until 1932.

In 1932 Father Fink left the campus to be prior of Cascia Hall, Tulsa, Oklahoma, where he enjoyed some success. Finally, in 1935, he arrived at the scene of his greatest triumph, St. Rita High School. On his arrival he found the old building, Green Hall, the outside heating plant, a gymnasium and Egan Hall. He also found three hundred students and an empty third floor. Due to the world wide depression he could get no help from the province.

The first order of business was to get more students. How would St. Rita attract students? With a dedicated band of Augustinians, Father Fink went out to the Catholic grammar schools. Father personally visited ninety-six schools in one year.

A second problem was the school debt and the possibility of foreclosure. Father Fink visited the Stix Underwriters of St. Louis and asked for an
extension of their loan. The company said that such an arrangement must be approved by the bondholders. The bondholders consented and an agreement was devised. Archbishop Glennon of St. Louis and the Catholic Order of Foresters were the largest stockholders. Father Fink was most appreciative of their patience.¹

With the extension in hand Father returned to Chicago to face the prospects of raising funds. More students was still the answer. Father thought of the empty third floor and the lack of a junior college in the area. (He thought that St. Rita had a charter for a college.) Father Fink went to the local clergy to ask their opinion. Monsignor McMahon of Little Flower Parish advised Father to open a technical school. The Monsignor was upset because his two nephews wanted to enter a technical high school and because there was no Catholic technical school they were to enter a public school. The more that Father Fink considered this idea the more convinced he became that this was the perfect solution.

The Father Provincial, Mortimer Sullivan, gave his approval to this plan. The Definitory consented to Father Fink's plan to refinance repairs that would cost $500.00.² Father wanted to open a wood shop and a mechanical drawing room on a trial basis. Where would he get material without adequate funds? Fortunately the new Lane Technical High School was opening at Addison and Western. The equipment from the old Lane High School was for sale and thus St. Rita's

¹In the interview Father Fink paid special tribute to the bondholders.

²OSA Vf 3/97.
technical course began.

This plan was merely being tried out on a year trial and if it were unsuccessful perhaps a junior college would be started. However, the response was so gratifying that a machine shop was started in the second year. The following year saw the start of a four year technical course in addition to the general high school program. The Provincial visited St. Rita's on March 3, 1937. He was much impressed by his inspection and made a favorable report to the Definitor.³ On October 19 the Definitory approved $20,000 for a hangar, shops and rooms for the newly organized technical courses.⁴

In 1938, two years after the program started, the technical building opened behind Green Hall. In 1939 an addition was made on Egan Hall which extended it to Sixty-third Street. The technical building housed the automotive, aircraft, refrigeration and electric shops.

The Chapter of 1938 reappointed Father Fink as rector and prior. Father W.Kirk was appointed sub-prior.⁵ By 1939 the bond issues and the Lansingburgh loan were paid in full. The outside heating plant had been replaced. The wall of the handball court is the remaining wall of the old heating plant.

At this time St. Rita was the only Catholic technical school in the country. St. Thomas of Rockford introduced manual arts in the fall of 1937.⁶

³OSA Vf 3/121.
⁴OSA Vf 3/139.
⁵OSA Gd 5.
⁶OSA D.
This was the main selling point in the campaign to persuade students to attend St. Rita. By 1940 nearly twelve hundred students were enrolled at St. Rita which made it the largest Catholic high school for boys in Chicago. In June of 1941 two hundred and five boys graduated for a school record. There were only three hundred students in the entire school when Father Fink arrived.

How did Father Fink and his men accomplish this revival? The technical courses certainly attracted students but also money was realized from the student body in raffles and entertainments; contributions were received from the Men's Club and the Mother's Club, and finally funds came from the novena services in honor of St. Rita.

However, the national picture, should also be considered. Early in the depression citizen committees and chambers of commerce had attacked educational budgets in an economy move. In April, 1933, the teachers of Chicago, unpaid for a year, staged a demonstration that drew nation-wide attention. Students, who in prosperous times would have quit school, remained. Between 1935 and 1936 public high schools increased by 900 while elementary schools shrank by 14,000.

Adult education also spread so that in April, 1935, 13,722 unemployed teachers found work instructing 1,190,131 adults in the Federal Emergency Adult Education Program. After particularly bad times changes in education are noted. Horace Mann had his greatest success in promoting free schools after

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8 Ibid.
9 Ibid., 190.
the panic of 1837. High schools received impetus after the panic of 1893. Changes in American education followed the crash of 1929. Unions and their members saw the advantage of school. First, with education, their children would be eligible for better jobs than the fathers. Secondly, by staying in school the young student did not glut the labor market with cheap help.

Catholics in the area served by St. Rita are noted for sacrifice in matters of their children's education. The tuition at this time was $100.00 and the Augustinians were most lenient in this regard. There was some improvement in family finances during this period. The people in this area had a skill or a trade, a profession or a reputation as a good worker. Thus, in any recovery they would be rather sure of employment. Also the family would usually sacrifice for a boy's education more readily than for a girl's education because it was felt that someday he would be a breadwinner. The theory that the breadwinner must have more education than the housewife has lost considerable popularity in the intervening years but is still strong in many locales. The technical courses were not only needed at this time they were extremely popular.

The man and the hour were met and St. Rita was not only saved but grew to new heights. Introduced in another decade it could well have failed. Shortly before his death in 1936, Father Green made Father Fink president of the Augustinian Society of Illinois. Because the Society had defaulted on its debts and had earned the Order a poor financial reputation, Father Fink abolished the A.S.I. in 1941.

On April 26, 1941, the Midwest Province was officially established. On

10 Ibid., 191.
June 23, 1941, the first Provincial Chapter was held at Villanova. Father Fink was elected the first provincial of the new province. However, he still remained as rector of St. Rita High School. One of his first actions as provincial was to visit Bishop Kelly of Tulsa in regard to the debts of Cascia Hall. The new province could not support the school. Father Fink pointed out to the bishop that the root of the trouble lay in the $255,000 mortgage. He asked the bishop's permission to have fund drives in Tulsa to remove the debt. Bishop Kelly agreed to the fund raising on behalf of Cascia Hall. The drive for money was placed in the capable hands of Father Frank J. Cavanaugh, later to become provincial of the Order. The debt was completely paid by 1943. At this time Tulsa had the reputation as the wealthiest city in the United States.

During World War II little could be done about a building program at St. Rita's. However, when the war ended, Father Fink made plans for a new monastery. The enrollment had increased and so, too, had the faculty. However, the living quarters for the priests remained the same. The Order is, of its origin, monastic. Following the end of the war plans were made in 1946 to build a monastery and work began in 1948. On September 20, 1949 the new monastery was blessed.

Father Crawford revived boxing during this period and a driver training course was begun. The program that saved St. Rita began to lose its importance. Technical training became a little less important each year.

Father Fink spent twenty-seven years at St. Rita's, twenty-one as the rector. An abundance of accolades have arisen when his name is mentioned.

11 OSA Ga 3.
From former students of St. Rita who are adults today we hear of the Littlestown Lifesaver. The principal of a Chicago public school recounted an experience that happened when he was a student at St. Rita.

One day the priest was late getting to class and we were having a gay old time. Someone winged an eraser out the window. We didn’t know that it hit Father Fink who was walking below. A minute later he appeared wearing his black fedora with the chalky imprint of the eraser on it. Well there were thirty-five of us in that room who were scared stiff. Father Fink put the eraser on the desk, looked at us and said, “I’m sure this must have slipped out of someone’s hand, I trust it will not happen again.” I wonder if I could be so patient if one of my students hit me with an eraser.

Oh, we were capable, really capable. He gave the appearance of being distant but he wasn’t. When you knew him, when you had problems, he was so very kind.12

Truly Father Fink was a superior in the mold of the great Bishop of Hippo. St. Rita of Cascia, for whom the school is named, had twin sons. St. Rita High School also had twins Father Green and Father Fink, the Littlestown Lifesaver.

**Father Fink Today.**

Arrangements were made for me to see Father Fink at St. Monica’s Novitiate, Oconomowoc, Wisconsin. I arrived early in the morning because Father is seventy-two and takes a nap after lunch. I was advised not to mention the technical program becoming outdated. The chronological history of the midwest province would be a guide to help the old priest remember.

It was surprising to find the supposedly old priest dressed in black trousers and white sports shirt, exhibiting the stamina of a much younger man. His speech has some characteristics of a

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12 The principal in question asked that his name not be mentioned. Since Father Fink did not deny the episode we may assume it happened.
Shakespearian actor with traces of a military man accustomed to giving orders. His memory is outstanding. Before Father Fink consulted the chronological guide he stated that a particular event had happened in May of 1932. Actually the event happened in June, 1932. He recalled the names of people who had only a small part to play in an event that occurred over three decades before.

Father Fink used the guide as a skeleton and he added the flesh of personal knowledge. All questions were answered in detail. The interview was interrupted several times by seminarians who asked directions of Father in routine affairs of a novitiate. Father left the room to advise an architect on building plans for the school.

While discussing the founding of the technical courses, Father stated that it was no longer an important operation at St. Rita. He looks to the future not to past successes. After three hours of interviewing it was lunchtime. I remembered the admonition that Father likes to take a nap after lunch. However, Father Fink wanted to continue after lunch. He is a man of great vitality.

At the conclusion of the interview we discussed St. Augustine's dislike of teaching. Father revealed that he had taught high school classes for many years and that he didn't love teaching. "I didn't particularly like teaching but I took the vow of obedience and I did the best job I could." Father further stated that he didn't like science although he has a doctorate in that field. The Order needed a man for chemistry and he followed orders without complaint. The subject that Father Fink loves and would like to have followed was history.

Father Fink is an example of the obedience as discussed in chapter two, "Obedience is the mother as well as the guardian of all virtues."
CHAPTER VIII
THE ORDER OPENS NEW SCHOOLS IN THE MIDWEST

By the year 1920 the Order was in Detroit. On July 19, 1920, Bishop Gallagher offered the Order the Italian parish of Holy Family. The Definitory voted to accept this parish on July 21st. On August 12, 1920, Father L. Powers was appointed the Rector of Holy Family. On the sixteenth of September he resigned the post.1 The Order was not pleased with the parish and on September 1st the Bishop had offered another parish to the Augustinians, located at Six-Mile Road. The boundaries of the new parish were Six-Mile Road, Carpenter Street, Grand Trunk Railroad and Terminal Railroad. In conjunction with the resignation of Father Powers as rector of the old parish, the Definitory voted to withdraw from the Holy Family Parish and return it to the dioceses. They further agreed to accept the new Foundation at Six-Mile Road.2

Father J.A. MacDonald was sent to the new foundation as the rector. Many Augustinians considered Father MacDonald to be the Father Green of Detroit. Father William J. McCormick went with him as assistant.3 On October 11, 1920,

1OSA Ve1/35 & 38
2OSA Ve1/38
3OSA Ve 8/8 & 96
the Definitory permitted Father MacDonald to buy a lot 130 feet by 215 feet for $26,000. The lot was bounded by Davison, Future, Luce and Justine Streets. The money was to be raised by a note from Villanova. The tentative school plans were approved on June 15, 1921. On July 16th the Definitory approved the purchase of an automobile for parish purposes. The new parish was named in honor of St. Augustine. On October 3rd the Definitory gave conditional approval to the purchase of an adjoining lot for $8,000. The Villanova Board raised $25,000 by borrowing from the Bryn Mawr Trust at 6%. The money was given to St. Augustine's. The Chapter of 1922 reappointed Father MacDonald as Prior-pastor. The school and parish grew rapidly in the next few years.

Always modern, the Definitory approved $1,075 for oil burners in August of 1921. In October it became necessary to sell eleven lots and exchange three more. The Chapter of 1926 appointed Father J. Barthouski as Prior-pastor. The Reverend William L. Fink was appointed de familia. Father Barthouski performed outstanding service at St. Clare's Church in Chicago before coming to Detroit. Father William Fink spent sixteen years at Detroit and then in 1939 he was appointed pastor of St. Clare's in Chicago. The Chapter of 1929 re-appointed Father Barthouski as Prior-pastor, however, on July 17, 1931, he resigned. Father William Fink replaced him at this time and was confirmed as

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4OSA Vell/1:1
5OSA Ve 11/68
6OSA Ve 11/70
7OSA Ve 12/27
8OSA Ve 12/27
Prior by the Chapter of 1932.

The Motor City was in sad condition when Father William Fink was pastor. Most of the parishioners at St. Augustine's had worked at the Ford Motor Company and were unemployed. Father Fink commented that the total collection for six Sunday masses was less than sixty dollars. Father William Fink enjoyed these hard days in Detroit and the Chapter of 1935 reappointed him as Prior-pastor. He remained at St. Augustine's until February, 1939 when he transferred to St. Clare's in Chicago. Father Melchior replaced him as Prior.

In February, 1925, Bishop Gallagher offered Father MacDonald another parish in the Detroit area. The bishop recommended Grosse Point. Two weeks after this meeting the Definitory voted to accept the new parish. In April the Definitory authorized the pastor to borrow $26,000 to buy a lot 166 feet by 360 feet at Mack Avenue and Audubon Street. The province was not required to carry the cost of land and buildings. On August 15, 1926, Father MacDonald was appointed Rector of St. Clare as the new parish was named. On August 30th he was permitted to buy a house for the rectory to cost $21,500. A combination church and school building to cost $200,000 was approved on September 15th. On October 3rd the first services were offered in the Colony Theater. Father MacDonald, an important figure in the Detroit foundations, was succeeded by Father Barthouski in 1931.

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9 Thomas Nash, OSA, "Fifty Golden Years", Cor Unum, June, 1964, 26.

10 OSA Ve 12/39

11 OSA Ve 12/61
St. Matthew Parish in Flint was accepted by the Definitory in 1926. St. Matthew's was in the Detroit Diocese. On June 20th the farewell banquet to Father McQueen, the last secular pastor, was held. Again, Father MacDonald had worked with Bishop Gallagher in acquiring this parish. The Chapter of 1926 appointed Father Mortimer Sullivan as Rector. In a period of six years the Augustinians had taken over three foundations in Detroit and its surrounding area.

The story of the Augustinians in Rockford, Illinois, is most interesting. In 1910 a first year high school was opened at St. James Parish school. Bishop Muldoon bought the Ellis School at State and Stanley Streets and on November 9, 1912, the classes transferred from St. James. The Dominican Sisters were placed in charge of the school at this time. The University of Illinois first gave recognition to the school in 1911, the same year the first students to graduate from the classical course received their diplomas. In 1921 the diocese purchased the Coliseum for school purposes. However, it was recognized that a new building was needed and in 1929 a new school was erected. The Christian Brothers were placed in charge of St. Thomas High School for boys.

In 1933 Bishop Hoban invited the Order to exchange their parish of St. Rita in Aurora and their high school in Aurora for the parish of St. Mary in

12 OSA Ve 12/72
13 OSA D
14 Ibid.
Rockford and St. Thomas High School. In 1933 Father J. Howard became the first Augustinian principal of St. Thomas. On December 2 of the same year the Convent of St. Thomas opened. The Mid Chapter of 1933 made Father Ford Prior-pastor of St. Mary's and Father Howard the Prior-rector of St. Thomas High School.

On February 20, 1933, the Definitory authorized the Provincial to sign an agreement with Bishop Hoban affecting relations with the Rockford diocese. The Chapter of 1935 elected Father John L. Seary as Prior-rector. Father Seary was vice-principal of St. Rita High School at this time. Later he was to give outstanding service to Mendel High School in Chicago. In June, 1935, the faculty moved from St. Mary's Rectory to the high school.

In the fall of 1936 Father Richard Daley was assigned to the school for the purpose of starting a business school. Bookkeeping, typing, and stenography were introduced. Courses in the French Language were begun this year. Father John Mahoney was made the sub prior. On May 7, 1937 the Definitory authorized an agreement with the gas company for the corner of State and Kilburn Streets. The agreement was to run for ten years.

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15 Statement of the Very Reverend John Seary, 10-11-64.
16 OSA CRH
17 OSA VF 3/58
18 OSA OD 4
19 OSA VF 3/117
20 OSA VF 3/126.
1937 a mechanical drawing laboratory was introduced, as was manual arts. Father Seary was elected principal again. Did any of the men at St. Thomas in 1937 realize that the Midwest province would begin in just four years, or that St. Thomas would be closed in twenty-four?

In June, 1918, Fathers Green, Ford, and Barthouski presented to the Chapter a petition in the name of "the Mid-western Foundations of the Province"..... "to petition".....the Curia General to create a new province in the middle western section of the United States. 21 Father General T. Rodrigueus approved the Acts of the Chapter.

In the Chapter of 1938, after the election of the definitors, Father Hickey, President, called on the Capitulars to consider the division of the province—to establish the Midwest Province. It was proposed to set up this province to include Chicago, Detroit, Lansing, Rockford and the Oklahoma dioceses. The vote on the question "Would the proposed division be opportune?" was 69 - 10 affirmatively.

After voting, the Chapter Definitory voted to ask the Holy See through the Father General to erect the new Province which would consist of nine convents and about sixty fathers. A commission was appointed to consider the questions involved and report to the Mid Chapter. Fathers J.T. Sheehan, Mortimer A. Sullivan and P.H. Kehoe were named to the committee. Father Kehoe was also elected Commissary Provincial for the Midwest Region.

On February 20, 1910, the Mid Chapter petitioned the General Curia to ask
the Holy See to divide the Province and erect the Mid West Province. 23 On June 3, 1940, Father General Pasquini, by authority of Rescript 1697/4, Congregation of Religious, erected the new Province by dividing the Province of St. Thomas of Villanova, according to the limits determined in the Mid Chapter of February 20, 1940. The Curia approved this division on March 28, 1940. 24 On June 15th Father General Pasquini authorized Father Assistant Hickey to make a visitation of the convents to be included in the new Mid West Province, and if unable to make a report to Rome, (because of the difficult war times) to promulgate the Degree erecting the new Province. 25

Father Assistant Hickey notified Father Provincial Sheehan of the degree of the Father General to become effective on publication. Father Sheehan published the decree on April 26, 1941. At the same time Father Hickey appointed Father Kehoe to be Provincial for the interval.

Father Kehoe convoked the First Provincial Chapter to be held at Villanova on June 23, 1941. Father Joseph Hickey presided over the chapter. The priests in attendance at the first Chapter were F.A. Driscoll, R.P. Fink, A.J. Tierney, C.C. McHale, L.M. Powers, W.L. Fink, C.J. Melchior, J.L. Seary, P.L. Colgan, C.C. McGrath, J.F. Mahoney, F.P. Fenton, G.S. Prior, and P.H. Kehoe. 26 The Very Reverend Ruellan Fink was elected the first Provincial. Fathers F.A. Driscoll, J.L. Seary, J.F. Heney and F.C. Stengel were the first Definitors and

23OSA 0d 5a
24OSA 0a 3
25OSA 0b 2
26OSA 0b 4
Father G. J. DeMarco became Socius and Secretary. The Midwest Province initiated by Fathers Green, Barthouski and Ford in 1918 was a fact.

The Province of Our Mother of Good Counsel of the Order of St. Augustine received much help from its sister Province in the east. The Very Reverend John Sheehan, Provincial of the eastern province insisted on helping the new Province. He insisted on evenly dividing the quota of the three previous years giving half to the Midwest. For the next nine years five priests would be sent each year to the new Province. In addition financial assistance was given when it was needed. For these kindnesses the new province has always felt most friendly to the east. Plans are being formulated so that this closeness will continue. Some have suggested a mutual vacation center where the priests from each Province could meet and form friendships.

In 1941 the Midwest Province had three schools and a debt of $500,000.00. The combined worth of the three schools was $2,500,000.00. In addition there were seven parishes. Since the end of World War II, three new high schools have opened and one high school closed. In 1961 the Augustinians left St. Thomas because of the opening of Bishop Boylan High School in Rockford. When the new school opened only a half dozen boys registered for St. Thomas. Apparently there were not room for two Catholic High Schools in Rockford. Bishop Loran Lane permitted the Augustinians to remain at St. Mary's parish in Rockford.

Austin High School opened in Detroit in 1951. The Augustinians built the new million dollar school to serve Detroit and Grosse Point. The Province was

27 See Appendix D.
able to raise the money for the school. However, the school raised money to build its own monastery. The first principal, Father Fitzmaurice, died a few years after the school opened. He was succeeded by Father John Galloway who is still there. We find a different history for Austin compared to other schools in the Province. While there was the mortgage problem at Austin it did not face the tremendous problems that St. Rita faced, that Cascia survived or that closed St. Thomas.

A common trait that we find shared by Augustinians is their loyalty to their school. Whether the priest taught at a school ten years before or whether he is there at the present he is loyal to the school. This is best illustrated by a priest on the faculty of St. Rita High School who had been at Austin a few years ago. When the author mentioned that Austin was very fortunate and did not have the problems that beset other Augustinian schools, Father jumped to the defense of his beloved Austin, "We had just as many problems as the other schools, only different problems."

An Augustinian is never completely happy until he is busy surmounting the insurmountable. If this be true, the happiest Augustinians are the Augustinian Academy in St. Louis. During his term as Provincial Father Seary saw a great problem facing the Provincial. There was no place in the Province where seminarians could study theology. The Benedictines accepted their seminarians for one year. However, there was the danger of losing men to the Benedictines. At this time Cardinal Ritter of St. Louis offered the Province a former college for use as a House of Theology. The Order, feeling their prayers had been answered accepted wholeheartedly, at the same time rejecting the offer of a school in Phoenix. At this time the Order was leaving Rockford and so had
personnel available to staff the new school. The Augustinians opened the school in 1961 with John McNabb as rector. Father McNabb was succeeded by Father Martin O'Neil in 1962. Shortly thereafter Tolentine opened and the House of Theology moved there.

Augustinian Academy which was half seminary and half high school became a secular high school. When the Order first arrived in 1961 there was a need for a high school of over 1,000 students. De Berg Catholic High School which housed 2,000 students in 1961 now has additional facilities for 3,000. This is a high school of the St. Louis diocese and since the diocese will assist with the expenses their tuition is half of the Academy's tuition. Father O'Neil worked closely with the Jesuits at the St. Louis University Prep School in order to get students. St. Louis Prep could not handle all of the students seeking admission and the Academy was able to handle the overflow. However, the Jesuits have begun an addition which will handle 1,000 more students. When the Augustinian Academy opened there was a need of a school to handle 1,000 students. Since that time buildings capable of handling 2,000 students have been or will be constructed.

Additionally, the Academy is very old and the other schools are relatively new. The other schools have athletic fields and modern gym facilities. The building is a century in age and the cost of improvements for a building this old is staggering. It would cost at least $50,000 for an athletic field and there would not be a gymnasium. Only 150 students in the Academy live near the school. In a recent emergency fund drive almost three dollars out of every four collected came from the periphery of St. Louis and a very small amount came from people in the neighborhood. The situation looks hopeless at the moment.
The diocese invested a half million dollars in the building and the Order has invested another half million dollars in time and materials.

The good fathers in St. Louis plan to make a boarding school out of the Academy. Since most of the funds contributed in the last drive came from the suburbs a boarding school appears an ideal way to attract students. As a former college the facilities are there for boarders. The priests of the academy will soon go door to door soliciting students. Will a new idea arise which is not thought of at the moment? The present situation corresponds to the difficulties of St. Rita in 1935. The new modern high school (Leo) had taken students from St. Rita. The priests would visit grammar schools and homes in order to get students. A junior college was planned to save St. Rita but instead the technical course was introduced. Is there an idea, unknown at this time, that will save the Academy? Does history repeat?

Another high school with a most interesting history is Mendel High School on the far south side of Chicago. Pullman Technical High School had been a landmark in the Roseland area for many decades. A private high school, it experienced financial problems in the late forties and finally closed it doors. The old building was the center of much conversation at this time. Some thought the Chicago Board of Education would buy the building. Others wanted it converted to a library and social center. Others said it would be torn down and apartment buildings constructed. The Augustinians ended the period of speculation by buying the old school.

The Provincial, Father McFale, appointed Father Seary as principal late in 1950. The building was old, dirty, and in need of modernization. The community from St. Rita came out on free days to get the building in shape.
This spirit of cooperation between Mendel and St. Rita has continued, except in contests of scholarship or athletic skill, until the present.

Mendel received its first class in September, 1951. There were almost three hundred freshmen in the first class. There were nine priests, including Father Seary, on the original faculty. Each year new freshmen entered and a new year was added so that the first graduating class was June, 1965. Cardinal Stritch was most generous to the Augustinians. In 1953 the chapel, monastery and gymnasium were erected. The financial situation was very difficult and the fathers did the janitorial work at the beginning of the school. The electrical work was also completed by the priests and brothers.

The original courses at Mendel included industrial arts. However, there has been a transition during the intervening years and Mendel has developed into a college preparatory high school of almost 1800 students. Industrial arts are no longer offered. In March, 1964, the Very Reverend John C. McNabb, principal of Mendel was appointed the First Prelate of the New Prelature of Chalucanas in Peru. He was succeeded as principal by Very Reverend Daniel Hartigan. Mendel appears to have a bright future among the schools of the Order.
CHAPTER IX
THE AUGUSTINIANS IN THE MIDWEST TODAY

A new era in the history of the Midwest province has begun. The first twenty years of its history was a struggle to build schools and to staff them with capable teachers. This new era began with the election of Father Francis Cavanaugh as provincial in June, 1962. A better and more uniform school system was planned and the changes were initiated slowly but immediately. The Augustinians are men of action and no delay was permitted in beginning changes. However, numerous and dramatic changes would produce resistance.

The committees responsible for the supervision of education had to be revised. The language in the title of the committees was archaic. The Province Commission on Studies was canonically established in the Augustinian constitution, the official educational body of the Order. The Commission on Secular Schools of the Province deals with high schools in the province which are not seminaries. The Province commission on Studies is concerned with the operation of seminaries. The Very Reverend Francis Cavanaugh is the chairman of the Commission and Dr. Daniel Hartigan, OSA is moderator.

Our study is more concerned with the Commission on Secular Schools of the Province. The title was obsolete and yet much confusion would result if the

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1Secular in this connection refers to the world. The Augustinian high schools were considered in the world while the seminaries were considered to be withdrawn.
name were changed immediately. The name is still retained but the commission is also referred to as the Province Board of Education for the Augustinian Secondary School System. More and more the commission is called the Board of Education. The board consists of the chairman who is the provincial. He is assisted by a moderator, two directors and several counselors. In September, 1965, the change in names will take place and the moderator will be called superintendent. The directors will be designated assistant superintendents, and the several counselors will be members of the board.

The changes that were formulated by the board were gradually introduced into the schools. The board was permissive with policy changes in the first year. However, the board policy became more rigid in the two succeeding years. The schools now understand that the Augustinian Board of Education issues policy for the province high schools and the superintendent is to implement this policy.

The next step in the new era of Augustinian education was to properly accredit all of the priests in the Midwest province. The transcripts of credit, some accurate, others outdated, were in the office of each individual school. The need for a central agency to compile this information and to keep it accurate was needed. Women volunteers assisted Father Hartigan in gathering official transcripts for all the priests in the province. Since there were over one hundred and sixty priests in the Province, some with five or six different colleges in their backgrounds, one can see the magnitude of this project.

The credits were then sent to the Superintendent of Public Instruction for the State of Illinois for evaluation and, hopefully, accreditation. Some of
the priests retired from teaching, transferred to parish work or went to the missions; but about one-hundred and forty five were certified. Many received more than the high school certificate. Many had sufficient credits in school administration to receive the All-Grade Supervisory Certificate for kindergarten through grade fourteen. In addition, several priests were awarded the special certification in counselling and guidance for kindergarten through grade fourteen. As thirty-two specific credits in guidance are required for this certificate, not many teachers receive this award.

An office of education was established at Tolentine College where the records and certification of all the teachers in the province could be kept. A magnetic bulletin board was set up in this office. On the board was listed the subject or field and underneath were the names of the teachers and their hours of credit. Those who possessed a master in the field were written in green. The name in gold tape indicated a doctorate in the field. The magnetic board would appear something like this example.

**BIOLOGY**

<table>
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<th>Name</th>
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<tbody>
<tr>
<td>Fr. Smith, John</td>
<td>71</td>
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<tr>
<td>Fr. Brown, Peter</td>
<td>58</td>
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<tr>
<td>Fr. Black, Robert</td>
<td>49</td>
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<tr>
<td>Fr. Flynn, Paul</td>
<td>29</td>
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<tr>
<td>Mr. Gray, Charles</td>
<td>28</td>
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<td>Fr. Allen, John</td>
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**ENGLISH**

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<td>Fr. Jones, Paul</td>
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</tr>
<tr>
<td>Fr. March, Howard</td>
<td>49</td>
</tr>
<tr>
<td>Fr. Ball, Basil</td>
<td>48</td>
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<td>Fr. Tabor, Fred</td>
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<tr>
<td>Fr. Ryan, Luke</td>
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<td>Fr. Hogan, Michael</td>
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<td>Mr. Quinn, Edward</td>
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<td>Mr. Murphy, Robert</td>
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<td>Mr. Mack, George</td>
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<tr>
<td>Fr. Wenhart, Donald</td>
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<td>Fr. Schroeder, Joseph</td>
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<tr>
<td>Mr. Ward, Francis</td>
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<td>Fr. Jacobcink, Peter</td>
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**GERMAN**

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<td>45</td>
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<tr>
<td>Fr. Fitzsimmons, Robt.</td>
<td>43</td>
</tr>
<tr>
<td>Mr. Williams, Aldo</td>
<td>27</td>
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<tr>
<td>Mr. Bradshaw, William</td>
<td>26</td>
</tr>
<tr>
<td>Fr. Kurtz, William</td>
<td>20</td>
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</tbody>
</table>

By glancing at this board the superintendent can determine where there is a scarcity and what fields are overcrowded. Young priests who plan to start
graduate work can be directed into one field or away from another. Every September the superintendent will write to the various registrars of Universities where the priests of the province take in-service courses, in order to keep the board up to date. Father LaVern Elach is in charge of the magnetic board and he is also the Director of Psychological Testing for the province.

The midwest province places considerable confidence in psychological testing. All newly ordained priests, or priests with under ten years experience are tested to evaluate aptitude, personality and interests. The Miller Analogies and the Minnesota Multiphasic Personality Inventory is used. The Augustinians stress the word "used". They indicate that a test "given" but not "used" to better the individual is worthless.

The Very Reverend James Sinnott is the Director of the In-Service Education Program. Again, all newly ordained priests and those with under ten years experience are to take graduate courses at a college or university near their monastery. These courses will be taken after school and during the summer. The Ph.D. program is stressed, but due to limited funds, only a very few are allowed to follow this program. The candidate for a doctorate is to be allowed time off from teaching in order to devote full time to the program. The Very Reverend Daniel Hartigan earned his doctorate at Loyola University, Chicago, while performing a full teaching and supervisory role at Mendel. Father, realizing the great strain he was under during this period feels a candidate should be freed from all teaching duties during the program.

How does the testing program and the bulletin board assist the priest and the Order? A young priest may ask permission to do graduate work in a certain
field of his choosing. The bulletin board indicates that this field is crowded and others are nearing an advance degree in the field. However, the youngest priest has ability in another field as indicated in the testing program. This field has a scarcity of instructors. He is guided to this field instead. In another situation a young priest has been unimpressive in the classroom. This young priest is an impressive speaker and in great demand at local parishes. Instead of sending him to a local university for an advanced degree in a subject field it may be better to prepare him as a retreat master or as an assistant in a parish. The MMPI test could establish indications which would make him a poor teacher.

In an earlier chapter Father Ruellan Fink recounted how he loved history but studied science because the Order needed a man for science at that time. This situation worked well but how many Augustinians have been mediocre teachers of German who might have been outstanding historians? How many potentially great parish priests lead a miserable existence in a classroom. This program of testing is a more scientific approach to the problems of priestly assignments.

A line and staff organization has been established to administer more effectively their secondary schools. The schools in the midwest province range in population from 300 to over 2200. The term principal replaces the old designation of rector. An exception will be Cascia Hall. Because "headmaster" is a hallowed title at this boarding school, the term will continue in use. Each principal shall have the assistance of experts who are called vice-principals. In Latin, the word vice means in place of. The administrative staff consisting of the principal and his vice-principals shall meet at least
twice a week, in a formal structured situation. The principal shall indicate programs to be implemented. Each vice principal then shares with the rest of the staff what is pertinent for his area. The vice-principals may bring up mutual problems at this time.

The title vice-principal poses no threat to the Augustinian school system, as it involves no increase in salary. The priest receives no salary, to begin with; and thus the promotion involves no increase in his salary. The vice-principal does enjoy a reduced schedule of classes. He is usually responsible for nine classes a week. It is the policy of the board to change a vice-principal from one field to another every two years so that in ten years he has a splendid background for the principalship. 2

The Curriculum Council meets each month. The Council consists of the chairman of each department with the principal and staff. Problems that affect each department are discussed with the principal over rolls and coffee. The chairman of each department writes his philosophy of education and the aims and objects of his particular department. The chairman is also responsible for the syllabi for his department. The syllabi will consist of one syllabus for the advanced, one syllabus for the average and one syllabus for the slow learner. The day following a Curriculum Council meeting is devoted to pre-school meetings of all departments. Records are kept of these meetings and they are filed in the office of the vice-principal for studies.

In order to insure uniformity among the six Augustinian high schools, Province Coordinating Committees were instituted. Each school has a chairman

2See Appendix—B.
of each department. From the chairmen of each department in each school, the superintendent selects one to be coordinator of that department for the school system. All chairmen of departments of the local school are eligible to be selected as province coordinator for their subject area. Early in the 1964-65 school year each coordinator called a meeting at a convenient time at a place of his choosing in order to discuss problems and formulate plans.

On January 22, 1965, the Province Coordinating Committee for the Secondary Schools held a meeting at Tolentine College. Nineteen separate meetings were held at this location. Twelve meetings dealt with subject areas and special services and seven meetings were concerned with administrative areas. The results of the two meetings will be compiled in book form and sent to the various schools. These will be consulted before the next meeting and the work of each year will be accumulated and available.³

Beginning in 1963 the board of education visited each school to meet with staffs, in order to outline policies which were to be implemented during the coming school year. Each member of the board emphasized a particular portion of the policies of the board. A school evaluation committee will also visit each school every three years. In the past each principal was an independent free-thinking individual who ran the school as he wished. Now he is responsible to the board which determines policy and provides leadership directives to the principal. An evaluation committee will regularly determine how well the school is conducted.

The 1960 Evaluative Criteria is used to evaluate a school. A particular school is advised that it will be visited in one year. It receives copies of the criteria and begins to evaluate itself. It has one year to evaluate and
make improvements, if necessary. The evaluation committee, usually with the superintendent as chairman, visits the school at a previously announced date. The size of the committee depends on the size of the school. The visitation lasts three or four days. The committee examines the school in minute detail and discusses the scores given by the school in its self evaluation. Many times the school marks itself too low because it doesn't realize how well it is doing. A twenty to thirty page report is sent to the provincial. The provincial studies the report and gives final approval as to what action, if any, is necessary.

The board is very proud of their evaluation procedure. The North Central Association will attempt to visit each member school every seven years. The Augustinian committee will visit their own schools every three years. The superintendent feels that a priest in any of their schools would confide to a priest-visitor problems which he would keep from an outsider. However, the committee must be careful to separate an individual's "sour grapes" complaint from a bona fide problem that exists. Some of the visitors will have taught in this school and are familiar with it and can see changing conditions. In addition, it is pointed out that it may be possible to hide a defect in a short visit but in the course of three or four days all important details are uncovered.

Each principal is required to make annual reports to the board. At Christmas time the principal must send data regarding the number of pupils enrolled, pupil-teacher ratio, test results, upper and lower salary limits for lay teachers, et cetera. In addition, a list of vice principals and chairmen of departments must be included. The teaching schedule of each priest must be
detailed. In the spring, the principal must evaluate in writing each vice principal and each priest-teacher. In evaluating the teachers the principal ordinarily works in conjunction with the Vice Principal in charge of Studies and Teacher Supervision, who is in a better position to estimate the assets of a particular teacher. The chairmen of the various departments are evaluated for a possible promotion to a higher position on the staff. Approximately one-half of the faculty of each high school is a lay teacher. This is not true of the seminaries.

Further work remains to be done in the matter of uniform lay-teacher pension plans, salary schedules, development of syllabi and uniformity in business management and textbooks. The province is considering the use of uniform textbooks based on the newer methods of learning.

The province is making good use of tests. Not only are the younger priests to be tested but also seminarians in college and the high school. In 1962 a program of administering the Cooperative English Tests, the Alport-Vernon Study of Values and the Minnesota Multiphasic Personality Inventory to all professed collegiate seminarians was instituted. The testing program was designed primarily to assist each seminarian to achieve a greater self-knowledge of himself. It is hoped that these tests will aid the future young priests in acquiring prudence.

Father Hartigan's doctoral dissertation revealed evidence that a special California Test Battery now administered to high school freshmen can predict future achievement in the National Merit Scholarship Qualifying Tests.
administered in the junior year. The minor seminary at Holland, Michigan has been making use of this testing program for the last three years. The test battery will serve two purposes: first, the promising student is uncovered and receives help to prepare him for the National Merit Scholarship test. Secondly, the poor student below the twenty-fifth percentile will receive assistance. Lay teachers who have distinguished themselves in a particular field will assist these students in special Saturday classes.

How successful the new era of educational progress in the Midwest province will be remains to be seen. Some questions arise which need answers. At the age of twenty-five who would have appeared the better Ph.D. candidate, Martin Luther or St. Augustine? Perhaps the Office of Province Development will find the means necessary to allow more men to study for doctorates. There is need for diversification. The Midwest province presently devotes most of its manpower to secondary schools. There could be other channels for priests who dislike teaching or who have taught for a number of years and desire a more quiet life.

The future looks bright for the Midwest province. It is staffed by vibrant, dynamic and dedicated men, faithful to the teachings of the great Augustine. A followup study of the Midwest province should be made in 1980 to see if the bright promise of today has reached fruition.

TOLLE LEGE! TOLLE LEGE! TAKE AND READ! TAKE AND READ!

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1Daniel J. Hartigan, Some California Test Bureau Measurements Predictive of Ninth Grade Achievement and Composite Scores on the National Merit Scholarship Qualifying Test. (Unpublished doctoral dissertation, Loyola University, Chicago, 1982.)
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Christopher, Joseph P., De Catechizandis Rudibus, (translated with introductory and commentary) Washington: Catholic University, 1926.


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B. PERIODICAL ARTICLES


C. UNPUBLISHED MATERIALS


D. MISCELLANEOUS MATERIALS


*Historical Memento of the Golden Jubilee of St. Rita of Cascia Church, May, 1955.*

*St. Rita High School Catalogue, 1935-1936.*

*St. Rita High School Prospectus, Announcements, 1925-1926.*

*Souvenir of the Dedication of the Augustinian Monastery, St. Rita of Cascia High School, September 20, 1949.*

*Souvenir of the Silver Anniversary of St. Rita of Cascia Church, 1931.*
APPENDIX

Appendix A...Letter from Chicago Chancery Office regarding original boundaries
of St. Rita and the records of Archbishop Quigley.

Appendix B...Augustinian Secondary School System

Appendix C...Mid West Province Organization of Staff Personnel


Appendix E...Number of Augustinian Priests in Parishes in the United States As
Contrasted to Schools.

Appendix F...Agreement between Joseph Drexel and Joseph Doyle Regarding
Property Adjacent to St. Rita, March 24, 1866.

Appendix G...Map of Chicago, 1886, Showing location of South Lynne.

Appendix H...Augustinian Psychological Services (Mendel).
APPENDIX A

Letter from Reverend John R. Keating, Assistant Chancellor, Archdiocese of Chicago, regarding the boundaries of St. Rita and records of Archbishop Quigley.

July 7, 1964

Dear Joe:

Enclosed is an excerpt on the founding of St. Rita Parish in Chicago, 1905, taken from the book put out on the occasion of the Diamond Jubilee of the Archdioceses of Chicago, back in 1920. This little history was compiled by the priests of St. Rita.

You mentioned on the telephone that you would be interested in reviewing the correspondence of Archbishop Quigley with the authorities of the Augustinian Order during the planning stage of their first establishment in Chicago. I'm afraid the correspondence of Archbishop Quigley is scattered all over the Archdiocese; some of it at St. Mary of the Lake Seminary in Mundelein, some of it at the Cardinal's residence at North State Parkway, and some of it completely lost.

It is a sorry fact that the Archives of the Archdioceses have never been organized and assembled. So I think it would be an impossible task to sift through the disparate correspondence of preceding Archbishops.

The records on St. Rita Parish here at the Chancery Office reveal nothing about its early history. I would think that the best source of information available would be found in the Archives of St. Rita Parish itself. Sad to say, I must confess that the Chancery Archives can offer very little.

With warmest personal regards and cordial good wishes, I am

Sincerely yours,

Reverend John R. Keating

Enclosures
St. Rita of Cascia Parish, located in southwestern section of the City of Chicago, canonically founded within lines established in Rome and signed both by the congregation and Archbishop Quigley, bounded by this agreement: North, West 58th Street; west, to east side of California Avenue, thence south on east side of California Avenue, to 59th Street, south side of street, thence west to Kedzie Avenue to east side of Leavitt Street. East, Leavitt Street, from the north of 68th Street to the south edge of 58th Street, to the north side of 68th Street. The parish is officially designated as non-national.

Original lines were canonically founded from Robey Street to California Avenue, 59th to 67th Streets, later changed to lines quoted in preceding paragraph.

Temporarily, in beginning, there was no southern fixed boundary. First actual lines ran from Robey Street to Kedzie Avenue, and from 59th Street on the north to an indefinite south line. The Catholic population as recorded in first census numbered seven families, including about fifty souls.

Spring of 1908 the Chicago Latin district was detached from the parish of St. Gall at Elston and added to the St. Rita Parish, September, 1908, the whole of St. Gall Parish (in charge of Fr. M. Sullivan, now pastor of Resurrection Church), was added. The St. Rita lines then ran from Robey Street to Summit and from 58th St. along the south edge to Western Avenue, north on Western Avenue to 17th Street, thence west to City Limits. The south boundary was the horizon, elastically. A year or two later Clearing was detached from Summit and placed within the St. Rita lines. December 20, 1908, the section of Chicago known as Ashburn and Evergreen Park, which had been cared for by priests of St. Margaret's parish, (sic) were turned into St. Rita's Parish at the request of Archbishop Quigley, and a store donated by the Picard family was blessed and titled under the protection of "Mother of Consolation".** Mass was celebrated there every two weeks on Sundays.

*Robey Street was the original name for Damen Avenue.
**Location of store is unknown as Evergreen Park has no records of land ownership at this period.
Appendix A (Continued)

An invitation to the Augustinians at Villanova, Pa., from Archbishop Quigley; the response of Father Martin Geraghty, O.S.A., D.D.; a conference with the Archbishop and the provincial (Father Geraghty), May 11, 1905; the selection of the southwestern section on advice of Father Kelly (St. Anna's), and Father Flannigan (R.I.P.), and the appointment of Father James E. Green, O.S.A., LL.D., S.T.B., to the position of organizer of the new foundation. Father Green came to Chicago from Greenwich, N.Y., June 26, 1906 (sic); sought out the property at 63rd Street and South Oakley Avenue bought by Father Geraghty as a site for a Monastery and College, and began organization of the parish. Ground was broken in September, 1905; corner stone was laid by Father Green, October 26, 1905; dedicated by Bishop Muldoon April 21, 1906.

Father Green, O.S.A., who was in charge of the parish since its birth is still in charge. With the addition that the New Canon Law in force at last Augustinian Chapter, June, 1918, necessitated his removal from the position of Prior of Monastery to be replaced by Father Fagan, O.S.A., the first assistant in the new parish.

St. Rita's Parish, as such, had no place of its own for worship up to and including the year 1916. The Augustinians, in charge of the parish, also in charge of St. Rita's College, kindly loaned to the parishioners the college chapel, with a seating capacity of about seven hundred and fifty, without remuneration. The chapel serves also as the Shrine of St. Rita, the first shrine to the Saint west of New York, and the second in point of time in the United States.
The dissertation submitted by Joseph Anthony Linehan has been read and approved by five members of the Department of Education.

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 with reference to content, form, and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

6-2-61
Date
Signature of Adviser